ṚGVEDA SAMHITĀ

ऋग्वेद संहिता
RGVEDA SAMHITĀ
ऋग्वेद संहिता
with
English Translation
by
Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume VIII
Book VII, Hymns [1–104]

Veda Pratishtthana
New Delhi
RGVEDA, Vol. VIII
© 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.

SOLE SELLING AGENTS
S. Chand & Company Ltd.
Head Office: Ram Nagar, New Delhi-110055
Show Room: 4/16-B, Asaf Ali Road, New Delhi-110002
Branches:
Mai Hiran Gate, Jullundur-144008
Aminabad Park, Lucknow-226001
Blackie House,
103/5, Walchand Hirachand Marg,
Opp. GPO. Bombay-400001
Khadanchi Road, Patna-800004
Sultan Bazar, Hyderabad-500001
152, Anna Salai, Madras-600002
285/J, Bipin Behari Ganguli Street,
Calcutta-700012
3, Gandhi Sagar East,
Nagpur-440002
KPCC Bldg., Race Course Road,
Bangalore-560009
8-1, Banerjee Road,
Eranakulam North, Cochin-682018

Printed at:
Shiksha Bharati Press, G. T. Road, Shahdara, Delhi
CONTENTS

Foreword by Dr. L. M. Singhvi ix—xii
Preface by Prakashvir Shastri xiii—xiv
English Translation: Book VII
    Hymns 1 to 104 2339—2639

Notes
    Book VII 2643—2808
IN MEMORY OF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shravani Poornima,  
Vikramiya Samvat 2034,  

Prakash Vir Shastri  
Secretary, Veda Pratishthana  
New Delhi
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 भूमि: युर्योग्य पृथिव्या……ग्रवर्म. 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: सम्बन्धासी धर्मनिष्ठास एले, संप्रतारो वास्तुः सङ्गमाधय । नृक. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भातार भातरं हितकर्म न्य माय स्वसारसुत स्वसा……ग्रवर्म. 3.30.3.

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

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

बाटारो देवां प्रविधोपवत्ता नो मा नो निद्रा ईलत मेंत जलसः।
वर्गं तोमस्य विवस्तू प्रियाः: सुभीरासो विवचनायदेसम् ॥ ८.४८.१४।

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: 

अद्य न रक्षितः शुद्धम् देवान्म भद्ध पवेशातिभिषेकतः। यद् २५.२१।

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 (एक सदृ विश्वास: वद्यवा वदिति):
पर नो मध्यः कात्यो यतु विश्वासो निविष्टतास अस्वास्तः।
देवा नो यथा सदमिदः युध्य प्रभान्वायो रक्षयतीरेन दिशे दिशे। श्रुक्षः 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: पुनान्तु पुनरसं परिपालतु विश्वतः। ६.७५.१४.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:
प्रथमः विज्ञावर्त्तितादभवं ज्ञातात्मणं परोक्षतु।
प्रथमः नक्तमस्य देवा न: सर्वः ग्रान्ता मय मिले भक्तः। १९.१५.७

Equally, the Vedic hymn of togetherness remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:
सङ्गःस्तवः संसदयः सः वो मनसि जानताम्।
देवा भाषा वयि यथे सन्याजनाना उपासते। श्रुक्षः १०.१९१.२

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिविश्ववारः। ७.१४.

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

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a parivrajaka, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family’s liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.
The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and 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.

ṛgveda samhitā
1.

Agniṁ náro dídhitibhir araṇyor hástacyutí janayanta praśastám | düredṛśaṁ grihāpatim. atharyúm || 1 || támi agnín áste vásavo ny ōnván supraticáksham ávase kútaś cit | daksháyyo yó dáma ása nítyaḥ || 2 ||
As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation.  

Like the household fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart.
प्रेतें असे दीदिहि पुरो नोरजंकया सुग्मया यविवतः ।
त्वं शर्चन्त उपे बलित वाजः । १३॥
प्र ते अम्बेद्विभ्येष कं निः सुवीरसं श्रोधुचतं भुमस्ते ।
यशा नरः समासी शुभाता । १४॥
दा नै असे धिया रूपं सुवीरेः स्वपलं संहस्य प्रसास्तम ।
न यं यावा तरति यात्रामात्राः । १५॥

प्रेद्धो अग्ने

dīdhi puró nó 'jasrayā sūrmyā yavishtha | tvāṃ sāśvanta
úpa yanti vájāḥ || 3 || prá te agnayo 'gnībhyo váram niḥ
suviráśaḥ sōsucanta dyumántah | yátra náraḥ samásate su-
jātāḥ || 4 || dá no agne dhiyā rayim suviraṁ svapatyāṁ
sahasya prasastām | nā yāṃ yāvā táratī yātumāvān || 5 || २२॥

उप यमेति सुवति: सुदर्शं द्रोपा वस्तोऽविध्वर्त्ती युतार्थः ।
उप स्वेतममक्षिकस्यः: ।
विश्वा अमेद्वे दुहारातीपमस्मंत्सर्वदेवो लक्ष्यम् ।
प्र निर्दूरं चात्मस्वार्मिवाम । १६॥

úpa yāṃ éti yuvatīḥ sudākṣham doshā vástor havi-
shmati ghṛtācī | úpa svānām arāmatir vasūyūḥ || 6 || vīśvā
agné 'pa dahārātīr yēbhīs tāpobhir ādaho jārūtham | prá
nisvarāṁ cātayavāmīvām || 7 ||
Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire.

When the nobly-born, brilliant worshippers assemble, they make your glory shine more brightly than any other glory for bestowing blessings and progeny.

O vigorous adorable Lord, grant us, in requital of our praises, excellent riches and worthy children, and descendants, and other blessings such that no evil, attempting to assail, may succeed in its effort.

For the attainment of spiritual wealth, the ever-young damsel of wisdom, charged with devotion, as if a ladle charged with melted butter, approaches day and night the one, who shines with its own lustre.

Consume, O effulgent Lord, all my evils with those strong flames, with which you consume old famished things. May you all drive away all febrile diseases.
आ यस्ते आप इस्थने अर्नींके वसिष्ठु शुक्र दीर्घः पार्वकः।
उतो ने पुभिः सुवयारिः स्याः। ||८॥
वि ये ते अपे भेजिरे अर्नींके मन्ये नरः प्रियारः पुष्पः।
उतो ने पुभिः सुमन्ये श्री स्याः। ||९॥
इसे नरो ब्रह्मलेखु श्राव विष्या अर्द्वारीभि संतु मन्याः।
ये मे चिर्ये पुनर्वात्प्रसादः प्रसादः। ||१०॥

अ यस्ते ते अगने इधतेः अंिकाम
वासिष्ठ्या शुक्र दिदिवाः पावका।
उतो ने एभी स्तवाथायर
इह स्याः ||८॥
वि ये ते अगने बमेजिरे अनिकाम मारता नारः
पित्र्यासाह पुरुत्रा।
उतो ने एभी समाया इह स्याः ||९॥
इने नामो विराहायेशु शुरू विश्वा आदिवर एभी संतु मायाः।
ये मे िधयाम पनायांता प्रसादः प्रसादः ||१०॥

मा द्वन्ते अभे नि यन्दन्म नृणाम दानेशेपक्षवीर्यं परि त्या।
प्रजावेशीरु उर्यासु उर्या। ||११॥
यमध्ये नित्तुषुपायति यहे प्रजावेशः स्वपवर्षं क्षरं न।
स्वजन्मना शेषसा वान्धनम्। ||१२॥

मां सुने अगने नि शादाम नृणाम माणेलशसो 'विरताः
पैरि त्वा।
प्रजावेशीशु दुर्यासु दुर्या ||११॥
यम्म अस्वि न्ययम उपयाति यायाम प्रजावेशाम स्वप्यांश क्षायाम नाः।
स्वाजन्मना शेषसा वान्धनाम || १२॥
O eminent Lord, pure and radiating, may the devotee, who lights up your glory by praises, inspire us also to get enlightened with these praises. 8

O adorable Lord, our mortal revered elders, the leaders of the family, have been spreading your radiance on several occasions. May they through these propitiations be gracious to us. 9

May those men, who bravely fight all evil forces prevail against capricious devices, and be among us to lead us to right path for noble actions. 10

O invincible Lord, may we not sit inactive in solitude, forsaken by others, while difficulties surround us from all sides. May we feel your presence everywhere, O housefriend, in houses full of children. 11

Whatsoever the system of worship, O adorable Lord, the one with vigorous speed, render our dwellings blessed with progeny and excellent posterity, increasing with lineal successors. 12
पाहिने अउस रससे अनुष्ठापाहि खृस्तर्षुस्यां अच्छायोऽ
ल्व सुजायुज्जुस्तमित स्थायिः
सेतुशिरीस्तल्यान्यस्ति वाजी तन्नेयो वीर व्यापारि।
सहस्रपाधा अत्यं लुभेति
सेतृप्रभों वंदुप्यारो निश्चारिः समेतार्महेस उदेश्यात्
सुजाताः परिवर्तित वीरः

पाहिनो ना ग्रन्थवासो
ाजुष्ठत पाहिन धुर्तर अराशहो अघायो
त्व युज्य प्रितानं
युं अभिष्ठ श्याम।
सेद अग्निः अग्निः त्यं अस्तव अन्यान
यात्रा वाजी तनयो विलोप्यायी
सहास्रपाधार्य अक्ष्यारः समेति
सेद अग्निः यो वनुष्यातः निपाति सामेद्धारः अन्हसा
उनुष्यात् सुजातसाह पारसिकं विरः।

अर्थ सो ज्ञापितं पुजनय यमीश्न्तः
सामसिक्षेपस हविश्चान्।
परिय समुष्ठलेघु होताः
ले अंग्र अहावनासी मूर्षिचानाः आ जुहुयाम सैल्याः।
उभा कृष्णस्तो वहतू मिर्येवे।

अयां सो अग्निः खुनाहः खुमु यम इसानाः साम भद्रं
अं वां हविश्चान्
पार्य यम्येव एत अद्वारेशु होताः।
त्वे अग्नं अहावनानि भूरिशानासि जुहुयाम सैल्याः।
उभा कृष्णस्तो वहतू मिर्येवे।

अयाम सो अग्निः खुनाहः पुरुर्त्रा यम इसानाः साम तद्न
अं वां हविश्चान्
पार्य यम्येव एत अद्वारेशु होताः।
त्वे अग्नं अहावनानि भूरिशानासि जुहुयाम सैल्याः।
उभा कृष्णस्तो वहतू मिर्येवे।

अयां सो अग्निः खुनाहः पुरुर्त्रा यम इसानाः साम तद्न
अं वां हविश्चान्
पार्य यम्येव एत अद्वारेशु होताः।
त्वे अग्नं अहावनानि भूरिशानासि जुहुयाम सैल्याः।
उभा कृष्णस्तो वहतू मिर्येवे।
Protect us, O adorable Lord, from the odious demons, guard us from the malice of the churlish sinner. May I, with you for my ally, triumph over adversaries. 

May this fire of faith of adorable Lord surpass the warmth of all other forces. This self-kindled, vigorous and firm-handed fire possessing thousands of means, works in coordination with imperishable elements.

Verily, this is that faith of the adorable Lord which defends us from the malevolent and from heinous sin. It is, whom the well-born worshippers serve and adore.

This is that fire, which is honoured in all places, and whom the rich master, presenting oblations to, kindles, and round whom goes the ministrant priest at the place of worship.

O adorable fire-divine, may we, with riches in possession, bring you continual offerings in abundance, and both of us—the devotee and the ministrant priest—invoke you to bless our work and worship.
इमो अग्नी वितातमानि हव्याः जस्रो वक्षी देवतातिमच्छे।
प्रति न हैं सुरभीणि व्यन्तु। ॥१८॥
मा नौ अन्नशीर्षिते परं दा दुर्वाससे उमतते मा नौ अस्ये।
मा नै: चुच्चे मा रक्षसं करततो मा नौ दसे मा वन आ जुहरयं। ॥१९॥
नू मे ब्रह्मण्यनु उच्चशाश्चिते ते देव सदाच्चवद्रयात्।
सुहुत्।
गुणो यामभायो प्रात् सत्वस्तिम: सदा न। ॥२०॥

लम्बे सुहुः रव्यासद्यक्षुर्वीकृति सूने सहस्य वद्वीरि।
मा ले सचा तन्ये नित्य आ ध्रुवा क्षरो असान्यां वि. हस्तीत। ॥२१॥
मा नै: अन्ने सुहुः रव्यासं ससूषु देवाद्यमिष्ठः मा कुंडः।
मा ते अस्मान्दुमृतेषु भुमाधिष्ठित: सूने सहस्य नर्त्त। ॥२२॥

tvām agne suhāvo ranvāsāmdṛik suditī sūno sahaso dīdihi |
mā tvē sācā tānaye nītya ā dhaṅ mā virō asmān
nāryo vī dāsit || २१ || mā no agne durbhṛitāye sācaishū
devēddheshv agnīshu prā vocah | mā te asmān durmatāyo
bhrīmāc cid devāsya sūno sahaso nāṣanta || २२ ||
O immortal adorable Lord, may you bear these most acceptable offerings to the presence of the assembly of Nature's bounties, and may they enjoy these fragrant presents. 18

Relinquish us not, O adorable Lord, to the group of persons devoid of courage; nor to deficient clothing; nor to such destitution; leave us not to hunger or to a fiend; expose us not, O observer of truth, to evil, whether in the house or in the forest. 19

May you, O effulgent adorable Lord, without delay bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both, learned and the learner, partake in your munificence; may you all, the divine powers, ever cherish us with blessings. 20

O fire-divine, shine with bright lustre. O source of strength, you are full of effulgence and thus earnestly invoked. May you not let your loyal worshipper, with whom you are associated, be consumed by evil forces; let not our benevolent son fail us. 21

O fire-divine, may you not condemn us to indigence; may not these flaming fires, which Nature's forces have kindled, harm us. O source of strength, let not your displeasure even at our fault, fall upon us. 22
sá márto

agné svanika reván ámartye yá ájuhóti havyáṃ | sá devátá
vasuvánim dadháti yáṃ súrír artú́ prichámána éti || 23 ||
mahó no agne suvitásya vidván rayáṃ súribhya á vahá
brihántam | yéna vayáṃ sahasávan madémávikshitáśa áyu-
shá suvíráh || 24 || nú me bráhmány agna — || 25 || 21 ||

( 2 ) hiṁsánta svákyá
(1-11) ékáhásthíyáśana svádhatá | saúmáyá visúṣṭaśa viśaśkáraśkaśa
(2) pratháyá snámaná, (3) hiṁsánta snámaná, (4) pratháyá svádyáśa, (5) pratháyá svádyáśa, (6) pratháyá svádyáśa, (7) pratháyá svádyáśa, (8) pratháyá svádyáśa, (9) pratháyá svádyáśa, (10) pratháyá svádyáśa, (11) pratháyá svádyáśa

2

21

2.

Jushásya naḥ samídham agne adyá śocá brihád yajatáṃ
dhúmám ōṇván | úpa spríṣa divyáṃ sánu stúpáih sáṃ raṣ-
mśbhis tatanaḥ súryasya || 1 ||
O radiant adorable fire-divine, the mortal, who offers dedication to the divine immortal, becomes affluent in wealth and wisdom. The same Lord, the deity, favours the seeker who inquiringly goes to Him (i.e. asking who that divine is). 23

O adorable Lord, cognizant of our solemn and auspicious worship, may you bring to the worshippers abundant riches, whereby, through your blessings, we enjoy ourselves with undiminished life, and excellent descendants. 24

May you, O effulgent adorable Lord, without delay, bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both—the learned and the learner—partake in your munificence. May you all, the divine powers, even cherish us with blessings. 25

O adorable fire, kindled by us today, may you gladly accept our fuel-sticks, which emitting the fragrant sacred smoke purify the surroundings. May you then touch with your scorching flames the celestial summits, and overspread your fragrance with the rays of the sun. 1
नराषांसाय महिमामेवायुप्र स्तोयम यजुस्त्रभ यही:।
ये मुक्ततः सुरविचित्यः स्वदन्ति देवा उभयानि हुन्या ॥२॥
ईश्वर्ये से असुरे मुदक्तमन्तः सोऽसारी सत्त्वाधमः।
मनुष्यद्रेष्टे मतुगा सभिं ध्रुवम रावम सत्मिन्महिम ॥३॥

नाराषांसाय समिनगरानम
ेषां उपा सोशांमा याजस्ताय सुमावां यजस्वान्न।
येसुक्रातवाह शुचायो धियमद्धाह स्वादां देवां उभ्यानि हवाय ॥ २ ॥
ईण्याम वो असुरां सुदाक्षमां अंतार धृताम रोदासी सत्त्वाधमां।
मानुष्यवाद आग्नि माननां साम्यद्धा धेम सध्वाराय सादम इं महेनां ॥ ३ ॥

सुरत्वः भरमाणा अभिहृत्र प्र इन्द्रतेन नमस्का बहिरहमौ।
आजुज्ञाना प्रतत्तुत्वः पुरुशार्ध्वर्षः हविणां मर्ज्यमम् ॥४॥
स्वाभो विदुरिक्तमथिब्रह्म पर्ययुष्टत्तताः।
पूर्वी सिरो न मृतां रिचाणेः सम्युक्ते न समित्याधार ॥ ५ ॥

सपर्यावो भारामाना अभिजुः
प्रव्रव्यजते नामसार बाहिर अग्रानुः।
अजुव्यानां गःरिप्रश्चत् प्रस्वद्वाद अध्वायावो हविशाः अर्जवाद्वाम || ४ ||
स्वाद्यो विदुरी देवान्तो शिस्तर्याः रथयु देवतात ॥
पुर्वी शिस्तम नामारारा रिचाणेः साम्युक्ते न समित्याधार ॥ ५ ॥

प्रांव्रव्यजते नामसार बाहिर अग्रानुः।
अजुव्यानां गःरिप्रश्चत् प्रस्वद्वाद अध्वायावो हविशाः अर्जवाद्वाम || ४ ||
स्वाद्यो विदुरी देवान्तो शिस्तर्याः रथयु देवतात ॥
पुर्वी शिस्तम नामारारा रिचाणेः साम्युक्ते न समित्याधार ॥ ५ ॥
We celebrate with dedicated acts the greatness of the illustrious superman amidst enlightened persons, who are pure, most wise, thought inspirers, and who enjoy both kinds of our oblations—physical and spiritual.

Let us ever extol the adorable Lord, who is to be adored by us; He is mighty, dextrous, and the messenger, traversing both worlds—material and spiritual—and the teacher of true knowledge. His glory has been extolled by men in ancient times, as well as by men of today so that He blesses us in our midst for the benevolent acts.

The worshippers, reverentially bent upon their knees and bearing the oblation of herbal grasses present it to the adorable fire-divine. O priests, may you serve Him with oblations, invoking Him to be enshrined in your heart and adorn Him with love, as if, with clarified butter.

The devout performers of solemn ceremonies, aspiring for chariots, as if, are led to the doors of the chamber of Lord. Ladies, placed to the east, are plying the fire with melted butter at the fire-sacrifice, as the mother cow licks the calf, or as rivers water the fields.
उद्योगे विषये सही ने उपासानकां सृष्ट्येव श्रेयुः।।

बाहिःपदां पुरुषोत समोही आ युस्त्रये सुविद्याये श्रवेताम्॥६॥

विषयं ख्रेषु मागुषेरु कारक मन्ये वा जातावेदसा यत्कसः।।

व्रृणे ने अतुरं इते हरेयु ताः प्रेतवृं वनोदे वायुः वायुः वायुः॥७॥

उतायो शहाने दिव्ये न्या ने उषास्वनात्का सुदुग्वेवा धेनुः।।

बर्हीषु चार्ये पुरुषुवे मघोनः आ यजौऽये त्सुविताया श्रावेताम्॥६॥

विषयाः ख्रेषु मानुषेरु कारक मन्ये वा जातवेदसा यत्कसः।।

व्रृणे ने अतुरं इते हरेयु ताः प्रेतवः वनोदे वायुः वायुः वायुः॥७॥

आ भारती भारतीः। सुनोऽप्राः इत्या तुषेवः शुम्भे शमिस्तः।।

सरस्वती सारस्वतेतिपवार्तकीः तुषेविरूपरूपेः संदन्तु॥८॥

तत्तकृताः योगिः तुषे भवैं रंगं रंगः रङ्गः।।

स्वातः स्वातः। कर्मणोऽयुज्योऽयुज्यो शापणे शेषकामः॥१॥

वनसपुनः सूर्येषु श्रुताम्बिकः शार्मिता संदव्याति।।

सेवुः होता सुवर्तो वस्त्रति यथा तुषेवानो जनिमान् केवः॥१॥

आ याहसे समियहु अवास्तेवे तुषे धर्मुः तुषे धर्मोः।।

वशिष्णू आस्तांमिदिति। सुपुष्वा स्माहो देवो अधुयातो मादयताम्॥१॥

"á bhārati bhārati-

bhīḥ || 8 || tán nas turīpam || 9 || vānaspatē 'va —

|| 10 || á yāhy agne — || 11 || ॥
May day and night, the two youthful damsels, divine and mighty, invoked by all, possessed of wealth, as if, reclined on the bed of sacred firmament, worthy of adoration, be with us like a cow, good at milking. 6

I am inclined to adore you, the two sages, the ministrants at the places of work and worship of men, from whom all the prosperity is derived. May you raise our offspring to a higher stature, and help us to acquire precious treasures preserved amongst Nature’s bounties, when the worship is being conducted. 7

May the goddess of culture, associated with the models of other cultures, may the goddess of wisdom in company with men, ordinary and intellectual, may the fire-divine, and may the goddess of divine speech with masters of language come to bless us and enshrine our hearts. 8

O divine architect of universe, well pleased, may you give us procreant vigour, whence a brave son skilled in action, lover of divine powers and resolute like grinding stones, be born. 9

O Lord of forest, may you spread the glories of Nature all around. May the fire-divine, the pacifier, take us across our troubles through truthful means and like the ministering priest, convey our offerings to Nature’s bounties. Verily, he knows the secret of divine powers. 10

O fire-divine, kindled into flame, come to our presence in the same chariot with radiant sun and with the swift-moving Nature’s bounties; may the mother infinity, the mother of excellent offsprings, enshrine herself on the sacred bed of universe, and may the immortal divine powers be satisfied with the reverentially offered homage. 11
Agniṃ vo devām agnibhiḥ sajōṣhā yājishṭhām dūtām adhvaram krīṇudhvnam | yō mártyeshu nidhrurvī rīṭāvā tā- purmūrdhā ghrītānnaḥ pāvakāḥ || 1 || próthad āśvo nā yā- vaye 'vishyān yadā mahāḥ samvāraṇād vy āsthāt | ād asya vāto ānu vāti śocīr ādha sma te vrājanaṃ kṛishṇām asti

|| 2 ||

ūtasye te navajātasya kṛṣṇoḥ śrāvyacaraṝ īśānāḥ: ।
acchā yāmānānāḥ śūṇm āyitīṃ sat duṇaḥ aṃś ēṃstēṃ hi dvāsān || 3 ||
vi yasya te pīthavīmānāḥ pāno āmēṇaṃ duṇaḥ śūṃkubhī jāṃsmēṃ: ।
senēn śrāṇa pīśāntā āyitī yāṃ n duṃm jhāva vīśelī || 4 ||
tāmāvēyā tāmyāst kṛṣṇamaṃśāh n mārjasmēn nare: ।
nirāśaṅkānā atiśoṃstām yēnēṃ śītātṝḥ kṛṣṇoḥ: || 5 || 3 ||

ūd yāsya te nāvajātasya vṛṣhṇō 'gne cáranty ajārā idhaṇāḥ | āchā dyām arushō dhūmā eti sāṃ dūtō agna iyase hi devān || 3 || ví yāsya te prithivyāṃ pājo aṣret trishū yād ānā samāvriktā jāmabhāiḥ | sēneva srishtā prá- sitish ṭa eti yāvaṃ nā dasma juhyā vivekṣhi || 4 || tām īd
doshā tām ushāśi yāvishṭham agnim ātyāṃ nā marjayanta nāraṇāḥ | nisīśanā ātithim asya yōnau didāyā śocīr āhutasya vṛṣhṇāḥ || 5 || 3 ||
O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter. 1

When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast-enclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black. 2

O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upward. The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger. 3

Your fresh lustre quickly spreads over the earth, when, with your teeth of flame, you devour your food of oblation. Your blaze rushes along like a charging host, when, O splendidous fire, you spread with your flame among the trees, as if, they were barley plants. 4

Men deck that youthful fire both at dawn and at evening as they tend a courser. They kindle it as a guest in their dwellings. Then, brightly shines the splendour of this showerer of blessings, to whom the oblation is offered. 5
susamdrık te svanika prátikaṃ ví yád rukmó ná rócas a
upáke | divó ná te tanyatúr eti śūshmaś citró ná súraḥ
práti cakshi bhánúm || 6 ||. yáthā vāh svábhāguaye dáśe ma
párlābhir ghṛtavadbhīṣ ca havyaḥ | tébhir no agne ámi-
tair. máhobhīḥ satám purbhīr áyasibhīr ní pāhi || 7 ||

va va te santā dāṣūṣe āṅgūrā gīrān ca yaṁ bhūnā Mvcāhaḥ: | 
śāthin: | śutho mahoso ni pāṭha śmatārājīraitvālāte: || 8 ||
nirśūleśh svadhīnā: | śaṅkīghyānā kūpya tathāke 
araṇe: | bhopā: || 9 ||
pūtā nām āṁśe tāṁbhā mastraṁ dādṛṣṭa paramsaḥ
viśeśo gṛṇāte bhā tatha gṛṇāte viśeśo: sādā n: || 10 ||

ya vā
te sānti dāṣūshe ádhriśti śā gro vā yābhīr nṛvatīr urush-
yāḥ | tábhīr nāḥ sūno sahoso nī pāhi smāt surīn jāriṃn
jātavedaḥ || 8 || nīr yāt pūtēva svādhitiḥ śucīt gāt svāyā
kripā tanvā rōcamānaḥ | ā yō mātrōr usēnayo jānīshṭa
devayājya sukṛatūḥ pāvakāḥ || 9 || etā no agne saūbhagā
didihy āpi kratūṃ sucetāsaṃ vateṛa | viṣyā stotrıbhyo
gṛṇatē ca santu yūyāṃ pāta | || 10 || 4 ||
Resplendent fire, when you shine near at hand like gold, your appearance takes a beautiful form. Your mighty power issues like thunderbolt from firmament, and your lustre is displayed like the wondrous sun. 6

We present to you, O fire-divine, the sacred oblations, mixed with the milk of love and butter of devotion. May we have the blessings of your boundless glories as the protections within the innumerable fortresses of iron. 7

O omniscient, source of strength, munificent fire-divine, may you protect us, your worshippers and praisers, with those unobstructed splendidours which belong to you, and with those songs wherewith you protect the learned seers and the chanters of praises. 8

The bright fire-divine, radiant with its own diffusive lustre, issues like a sharpened axe. It is praiseworthy, the doer of great deeds, and the purifier. It gets manifested out of the two parents, the sacred fuel-sticks, for invoking Nature’s bounties. 9

Illume for us, O fire-divine, to grant these auspicious riches; may we possess a son, who promises to be intelligent, and becomes the celebrator of sacred institutions. May all good rewards be granted to your praisers, and to him who eulogizes you. May you ever preserve us with blessings. 10
4.

Prá vaḥ śukrāya bhānáve bharadhvaṁ havyām matm̄
cāgnāye sūpūtām | yó daivyāni mánushā janūnśhy antār
viśvāni vidmānā jīgāti || 1 || sá gṛītso agnīs tāruṇaḥ cid
astu yáto yávishthō ájanishta mātuḥ | sám yó vānā yuvāte
śucidan bhūri cid ánnā sám íd atti sadyāḥ || 2 ||

asyá de-
vāsya samsády ánike yám mártásah śyetām jagrihbré | ní
yó gṛibham paúrusheyīm uvóca durókam agnir āyāve su-
śoca || 3 || ayām kavir ákavishu práceṭā márteshv agnir
amṛito ní dhāyi | sá má no átra juhurāḥ sahasvāḥ sádā
tvē sumánasaḥ syāma || 4 || á yó yóniṁ devākṛitaṁ sasāda
krátvā hy āgnir amṛitaṁ átārit | tám óshadhīś ca vanīnaś
cā gārbham bhūmiś ca viśvādhāyasam bibharti || 5 || 5 ||
Offer your sacred homage and praise to the refulgent splendour of adorable Lord who, with all His knowledge, goes as a messenger through all Nature's forces and human beings. 1

The sagacious Lord has been our guide from the time that He is revealed through the mother Infinity. He is ever youthful; with his shining-teeth He assails the forest of physical delusions, and in a moment devours them as food, though they may be plenteous. 2

Men apprehend Him (the fire-divine) as pure splendour in the principal abode of that divine power. He is worthy of lofty adoration, and blazes with His glory for the good of mankind and for the destruction of evil forces. 3

This far-seeing, sagacious, immortal Lord has been enshrined in the hearts of non-sagacious. May you not forbear to harm us, O mighty Lord, in this world, since we long to share your gracious favour. 4

The herbs, the trees and the earth bear this all-supporting fire-divine as the germ. He occupies an appropriate place assigned by Nature's bounties. May He, as one of His functions, convey our homage to immortal divine powers. 5
िसे ह्य अग्निर अमृतस्या भुरेर इसे रायः सुविर्यास्या दातोः।
मा त्वा वयं संहसावशबृद्धिः माप्सवहं परी वदाम मादुः। ॥ ६॥
परिषं दुर्यास्या रेख्यो निलं गयो भास। पतंगर्मति मया।
न शेषो अन्यं अन्यं जोतस्येतानस्या मा पुषो वि हुः। ॥ ७॥

वाह! धर्मस्यमुत्तमं भुजस्वलं महत्मह महत्वा है।
अर्थं चिदः: पुरुसश्च पुला नं बाह्यम्यविचारतु नयं:। ॥ ८॥
यमश्च वच्यते निः पापेः लघुः न: सहसावशतुमात।
सं लो व्यस्यवनक्षेत्रम् पाश्च सुह: सः स्मुहः। ॥ ९॥
पुत्रा नै अहं सौभंगेन दिरौष्टपि नन्तु सुनेशेतं वलम।
विश्वं स्तोत्रयन्तु एषा च सन्तु पुषं तांत सिंखियः: सतः न:। ॥ १०॥

नाहि ग्राभ्यायारः रानः सुशेवो 'न्योदार्यो मानसः मान्तवाः उः।
अधः चिदः: पुरुसः सत्यं अः नवः बाह्यम्यपालतु नयं:। ॥ ११॥
तवं अः अहं सौभंगेन दिरौश्च च नन्तु सुनेशेतं वलम।
विश्वं स्तोत्रयन्तु एषा च सन्तु पुषं तांत सिंखियः: सतः न:। ॥ १०॥
Adorable Lord has power to grant abundant celestial nourishing nectar. He has power to grant riches and valour. O victorious Lord, let us, while we are so close to you, not remain devoid of strength, devoid of posterity, of beauty, and of devotion. 6

Wealth is competent to the acquaintance of debt; may we be masters of our permanent possessions. He is not real offspring, who is begotten by another. May you not give a long rope to a blockhead. 7

Unwelcome for adoption is the stranger, who is begotten of another. He is not to be contemplated even in thought as fit for acceptance. For verily, he would like to return to his own house. Therefore, let there come to us our own child, a new-born, victorious over foes, and rich in wisdom. 8

May you, O adorable Lord, defend us against the malignant. May you, endowed with strength, preserve us from defaming actions. May the sacrificial food come to you free from defect. May the riches, that we crave, come to us by thousands. 9

Illume for us, O fire-divine these auspicious riches; may we attain perfect understanding. May all good rewards be granted to your praisers and the householder. May you ever cherish us with blessings. 10
Prágnáye taváse bharadhváŋ gíraṃ divó aratáye pri-thivyáḥ | yó viśvesháṃ amrí tánám upásthe vaisvánaro vá-
vrídhe jágri vádbhiḥ || 1 || príśhtó diví dháyy agníḥ pri-thi-
vyyáṃ netá sindhú-náṃ vrishabhá stíyánám | sá máṇushír
abhí víśo ví bháti vaisvánaró vávridhánó váreṇa || 2 ||

tvád

bhiyá víśa áyann ásíknír asamaná jáhatír bhójanáni | vais-
vánara púráve śósucánaḥ púro yád agne daráyann ádídeḥ
|| 3 || táva trídha tá puśtríti utá dyaúr vaisvánara vratá
agne sacanta | tváṃ bhásā ródasi á tatahájasreṇa śocíshá
śósucánaḥ || 4 || tváṃ agne haríto vásaśána gíraḥ sacante
dhúnayo gitrácáḥ | pátiṃ krishtínam rathyáṃ rayánám
vaisvánaram uṣhásāṃ ketúm áhnám || 5 ||
Offer praise to the mighty adorable Lord, traversing without hindrance heaven and earth. His is the supreme glory amongst the immortal cosmic powers, which grow in the lap of Nature's divinities, and is realized by those who wake (from the slumber of ignorance).  

Universal fire-divine is the promotor of the rivers and the showerer of the waters. He is effulgent and has been pervading the firmament and the earth. The universally honoured Lord, augmenting with the most excellent glory, shines upon the world and mankind.  

Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes.  

O Universal fire-divine, both the earth and heaven, submit them to your threefold jurisdiction. Refulgent in your undecaying splendour, you invest both the worlds with lustre.  

The solar horses, full of ardour, honour you, O universal fire, neighing, as if, our resonant hymns, that are full of devotion. You are Lord of men, our converyer of riches, and ensign of dawns and days.
ले अनुरूपः वर्षको न्यृणन्तकरुः हि ते मित्रमहो जुपन्तः।
लं दस्तूरीकरसौ अर्ध आज उरु योतिसुर्यन्यासायीप ॥६॥
स जाप्यामान: परमे स्वरमन्नुषुषु पायुः पर्य पानि सुयः।
लं सुवेना जन्नयाक्षि कुर्सपत्याय जातवेदो दुर्बस्य ॥७॥
तामिः अन्ये इयमेयस्य देवानन्द युमती जातवेदः।
यया राजत: पिन्यासि विश्वचार पूषु श्रेणे दृशुषेः मत्स्य ॥८॥
तं नार अन्ये मध्यक्षर युषु रूपी नि वार्तां शुरुप वुजस्।
वेदानन्द महः न: शमे यथाच सुद्रिमसे सरुभि: सुरोऽत: ॥९॥

tvे asuryaṃ vásavo ny riṇvan krátuṃ hi te mitramahο jushánta | tvam dásyunr ókasọ agna āja urú jyótir janá-
yann áryāya || 6 || sá jáyamānah paramé vyòman vāyūr nā
páthah pári pāsi sadyāḥ | tvám bhúvanā janāyann abhī
kran āpatyāya jātavedo dāsasyān || 7 || tám agne asmē
isham érayasva vaisyānara dyumátīm jātavedah | yáyā rá-
dhāh pìnvasi visvavāra prithú śrávo dāsūshe mártīyāya
|| 8 || tám no agne maháavadbhyaḥ purukshūm rayīm ni
vájaṃ śrūtyam yuvasva | vaisyānara máhi naḥ śaṁma ya-
cha rudrebhir agne vásāubhiḥ sajóśah || 9 ||

( ६ ) प्रसं मृत्तम
(१-३) शास्त्रपथान्तः शुक्यव ज्ञेयावनिमित् श्रवणे | वेदानन्दो अन्निदेवता | विबन्धू कान्दी

6.

Prá samrájo ásurasya prásastim puñsāh krishṭinám anu-
mádyasya | índrasyeva prá tavásas kritáni vánde dārūṃ
evändamáno vivakmi || 1 ||
O reverencer of friends, forces of celestial realms submit themselves before your vigour. They propitiate you for your deeds. You bring forth vast light for the benefit of righteous persons, and expel the dark elements from their dwellings. 6

Manifest in the loftiest heaven, you like wind reach in a moment the place where divine forces inhabit. O omnipresent fire, you show favour to your sons and with loud roaring thunder give life to creatures. 7

May you send to us, O fire-divine, the universal leader, knower of all that is born, that brilliant sustenance whereby you confer wealth, and grant wide-spread abundant food and fame to the mortal, who offers worship to you. 8

Bestow upon our nobles and leaders the riches and renowned wealth which feed many. Associated with the vital and life providing elements, may you grant us, O universal fire divine, infinite happiness. 9

I glorify the achievements of that terrestrial fire, male personified, and salute the most revered amongst common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). Besides, may I so proclaim that his exploits are, as if, comparable to that of the resplendent (the sun). 1
कविः केतुः धामिः मानुषे दिन्मिति छो पृथ्वी रोदस्योः।
पुरुणस्य गीतिः सवासोमेवंतानि पूवों महानि॥२॥
्यक्तुनुषिदनिः मुन्यवचः: पुर्णेञ्च हानि अधीयान।
प्रत्य तात्पर्यं किरित्वाय दक्षेण कृयार्थं अर्थाण्॥३॥
यो अंगाचिनं तमस्य मदन्ति: भार्तोपकार चतमः: श्रवीणः।
तमसालं वशों अङ्गिः मूहिणिनानं समर्पितं प्रत्याणाम्॥४॥
यो देशं अन्तमवहकृत्यं अर्थेनिरस्त्रकारः।
स निश्चय नहुँयो यथो अङ्गिनिरस्त्रकारं बल्यतः: सहस्तिः॥५॥

कविम् केतुं धासिम् भ्वानुम अध्ये हिन्वांति शाम् राज्यां रोदस्योः पुरामंदरायस्या गिर्भिः
आ विवासे 'ग्नर्व व्रतानि पृव्वयां महानि।॥२॥ न्या अक्रावलु ग्राम्म्नि
म्रिद्र्धवालहः पानिः अस्राद्धाण् श्रीयज्ञन।
प्र-प्रा तान् दासुंयं अग्नि विवास् पुर्वाः ककारापरापि
आययूः।॥३॥ यो अप्सिने तामस्य यो अङ्गिः
मूहिणिनान्ति समर्पितं प्रत्याणाम।॥४॥ यो देशं अन्तमवहकं अर्थी क्लीष्टस्वारकर।
स निश्चय नहुँयो यथो अङ्गिविनिर्वानं बल्यतः: सहस्तिः॥५॥

यस्य शार्श्चूप विक्रेत्रे जनानां एवेक्षूः: सुन्नतिः निर्माणाण।।
वेदान्तरे वर्मा रोदैस्येति: ससमाप्नेष्व प्रस्तूतेष्व।॥५॥
आ प्रेयों देवे जुव्यां वर्मि वेदान्तकर उदिति सूर्येष्व।
आ संनुद्रासहस्त्रं परंपराभमिनि दियं आ प्रविथ्ययः॥६॥

यास्या सार्मान्न उपा विस्ते जानास्यानं सावत् तस्थुः सुमतिम
भृक्षिषामानः वास्वानरोऽवाम ा रोदस्यो अग्निः ससादा
पितृरं उपास्तैं।॥६॥ आ देवो दादे बुद्ध्याः वर्मिः वेदान्तकर उदिति सूर्येष्व।
आ संनुद्रासहस्त्रं परंपराभमिनि दियं आ प्रविथ्ययः॥६॥
They propitiate Him, the fire-divine, who is wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth. I glorify with hymns the ancient and mighty works of fire-divine, the demolisher of strongholds of evils.  

May the fire-divine chase away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire-divine and offer no homage. The fire-divine turns those godless people far away who institute no sacred ceremonies. 

I glorify that celestial fire, the sun personified, who with all his manly prowess drives the maidens, the dawns, eastward who were as far rejoicing in the western darkness. I extol that fire in the sun, the lord of riches, the unyielding tamer of adversaries. 

He is the mighty fire-divine, who by his fatal weapons baffles the devices of evil-doers, who creates the dawns, the brides of the sun. He, with his conquering strength, coerces the faithless people and impels them to bring their tributes to Lord bound by discipline. 

He is that universal fire-divine, the sun, in whose protection all men rest by nature, with a desire to enjoy his gracious favour. This celestial fire, the leader of cosmos, finds the choicest abode in his parent's bosom, a seat between the heaven and earth.  

The celestial sun, the leader of the cosmos, takes away the glooms from the firmament while he rises. He takes them away from the lower firmament of the earth, as well as from the upper firmament of heaven.
प्रावो द्वेषं विचारहासनमभिमण्डनं न वाजन्तं हिष्यं नस्मिनः।
भवं नं हृतं अंधरस्य विद्विज्ञानमनं द्रेवद्वः विविदि सितमुः।
आ यायामं पृथ्विऽ अनु स्वा मन्त्रो देवान्ती सर्वस्ये जंग्ला।
आ सानु ज्ञेयं दर्मन्दयताश्चित्व्या जन्मेरमिनिर्यथसुख्यननिः।

7.

प्रावो द्वेषं सित सहसानामं अग्निः अथवाम् नावजिनम्
हिसेक्षेना नमोवेन हिशवा न दूषो अध्वरायती विद्वान त्मनाः
देवेशु विविदे मिताद्रुः।
आ यायामं पृथ्वः अनु स्वा मन्त्रो देवान्ती सर्वस्ये जंग्ला।
आ सानु ज्ञेयं दर्मन्दययाश्चित्व्या जन्मेरमिनिर्यथसुख्यननिः।

प्राचीनो यहं सुखं हि वृहिः प्राणं अथरं जिन्तो न होता।
आ मात्रं विस्तगरे हुततो यतो विद्वान् जहिले सुरेवं।
सुधो अंधरे विद्विनं जननं मानुषाः विज्ञानो य ऐपाः।
विज्ञानसाध्यं विचार्यं देवालाक्षं प्रभुरुपं मरुम् श्रीराम।
असांदे वृत्तो विद्विनानं निर्भयं निर्भयं विचार्यं।
शोभं ये पृथ्वियं बङ्गवाले आ ये होता जर्जति विस्तारं।

प्राचीनो यज्ञाः सुखितसम् हि बर्षिः प्रिन्त्ये अग्नि इलितो ना
होता। आ मात्रं विस्तारे हुव्याः यतो यविष्ठं जानिन्ते सुस्मे।
सदयो अध्वरे रथिरं जननं मानुषाः विज्ञानो य ऐपाः।
विज्ञानसाधिः विचार्यं देवालाक्षं प्रभुरुपं मरुमच्छा श्रीराम।
असांदे वृत्तो विद्विनानं निर्भयं निर्भयं विचार्यं।
शोभं ये पृथ्वियं बङ्गवाले आ ये होता जर्जति विस्तारं।

prācino yajñaḥ südhitaṁ hi barhiḥ prīnītē agnīr iliito nā
hotā | ā mātāra visvāvare huvānaḥ yāto yavishtha jajñishē
suṣēvaḥ || 3 || sadyō adhvarē rathirām jananta mānushāso
cictaṣo yā eṣāṃ | visām adhāyi vispātir duroṇē 'gnīr
mandro mādhuvacā rītavā || 4 || āśādi vṛtō vāhnir ājagan-
vān agnīr brahmā niśhadane vidhartā | dyaus ca yām prī-
thīvī vāvṛidhāte ā yāṃ hotā yājati visvāvam || 5 ||
I propitiate with oblations the divine, vigorous fire-divine, rapid as a horse. May you knowing our wishes, be a herald of our benevolent selfless works. He regulates Nature's bounties according to strict measures. 1

Come, O fire-divine, rejoicing by your own paths, delighting in the alliance of Nature's bounties, roaring with your fury on the high places of the earth and threatening to consume all the woods and forests with your teeth like flames. 2

The worship advances; the sacred grass is strewn; the fire-divine is adored and made propitious as the ministrant priest. May you invoke the all-boon-bestowing parents,—heaven and earth,—of whose children, O fire-divine, you happen to be the youngest. 3

Wise men promptly generate Him (the fire-divine) at the initiation of sacrifice and make Him leader of the solemn worship. He is established as the Lord in the homes of people. He is delightful, sweet-spoken, and the observer of eternal laws. 4

The fire-divine, selected as the bearer of oblation, is established in the homes of worshippers. He presides over work and worship, and sustains them. He is the giver of all boons; Him heaven and earth extol, and Him the ministrant priests worship. 5
dyumnébhír víśvam átíranta mántram yé váraṁ náryá áta-
kshan | prá yé víṣas tiránta śróshamána ā yé me asyá df-
dhayann ṛitásya || 6 || nú tvám agna īmahe vásishṭhā īśā-
nám suño sahaso vásūnām | īśam stotribhayo maghávad-
bhya ānaḍ yùyám pāta svastibhiḥ sádā naḥ || 7 || 10 ||

8.
Indhé rájā sám aryó námobhir yásya prátiṣkámkáh utá
ghṛitésa | náro havyébhir iñate sabádhā ágnir ágra ushá-
sám aṣocī || 1 || ayám u shyá súmahāḥ avided hótā mandró
mánuṣho yahvó agníḥ | ví bhá acaḥ sasrijánāḥ prithivyāṁ
dhriṣṭápavír óshadbhibhír vavakshe || 2 ||
These brilliant men surpass everyone of us in glory, who with skill recite hymns to this highest divine power and also those who eagerly listen to these laudations, and abide by the holy statutes of Lord. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, Lord of treasures, that may you, without delay, bestow food upon your adorers and may you ever cherish us with blessings. 7

The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and invoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn. 1

This most mighty fire-divine has been acknowledged amongst men as the invoker, the giver of delight, and the most powerful. He spreads light over the earth; and whilst eagerly burning the plants with his teeth of flames, he leaves dark tracks behind him. 2
kāyā no agne vī
vaseḥ suvṛkṛtīṁ kām u svadhāṁ riṇavaḥ śasyāmānah | kadā bhavema pātayah sudatra rāyō vantāro dushtārasya sādhōḥ

prā-prāyām agnir bharatāsya śrine vī yāt sūryo nā rōcate brihād bhāḥ | abhi yāḥ pūrūṁ prītanāsu tathaṅ
dyutānō daivyo ātithiḥ śuśoca || 4 || āsann ēt tvē āhāvanāni
bhūri bhūvo vīśvēbhīḥ sumānā ānikaiḥ | stutās cid agne
śrinivashe grīṇānāḥ svayāṁ vardhasva tanvām sujāta || 5 ||
How do you decorate our hymns, O fire-divine? What power do you exert when glorified? When, O bounteous Lord, shall we be the possessors of riches, and winners of precious wealth which none may snatch from us?

This fire-divine is greatly celebrated by the institutor of the ceremony, when he shines like the sun with lofty splendour. He glorifies the brave in the struggle and shines in full refulgence as a heavenly guest.

Full many offerings have been presented to you, O fire-divine. With all your flames be propitious, and favourably listen to the invocations of the worshipper. Having been glorified, may you on your own magnify your person.

May my words that win a hundred and a thousand treasures, addressed with redoubled force to the fire-divine, become the source of conferring fame, of removing diseases, and of destroying evil forces. May they be the means of happiness, to the eulogists and their kinsmen.

We, the celebrated devotees, implore you, O fire-divine, the source of strength, lord of treasures, that may you without delay bestow food upon your adorers, and may you ever cherish us with blessings.
अबोधि जार उपसामुच्यायांतः मन्त्रः कवितमः पावकः।
द्वात्तिर्केतुनमध्यायं जन्तोत्तिर्यायं द्वेषु द्विवं लुक्तसव।
स सुधुष्यायं विदुः पणिनां पुनानो अर्के पुरुषोत्तमे से न।
होता मन्त्रो विशां द्वृतात्सिष्टसामे दद्धे गाम्यायाम।

9.

आबोधि जाराः उश्यसाम् उपास्थाद धोता मंद्राः कवितामाः पावकाः।
दाद्हाति केतुम उध्यायस्य जंतोत्तिर्यायं द्वेषु द्विवं लुक्तसव।
स सुधुष्यायं विदुः पणिनां पुनानो अर्के पुरुषोत्तमे से न।
होता मन्त्रो विशां द्वृतात्सिष्टसामे दद्धे गाम्यायाम।

अनुकृत: कविरंदितित्वलयसुसात्तससमित्ते अतिष्ठ: श्रवो ने।
पिनादतैतात्तसा बालयाेश्वरः गम्यः तुवः आ विश्राम।
होतेऽपि भूतसु दुगुङ्गु समनुरा अंशुभालिवेदः।
सुधुष्यायं मानुः ये विषाण्वि अति गावः समिष्टां दद्धतव।

अमुराहं

कविरं आदित्य विवास्य सुसाम्सान मित्रो आतीतं शिवो नान।
कृतांभानुर उश्यसाम भाय्य अग्रे पाण्म गार्भा यो प्रस्वाय आ।
विवेसा। इण्यो वृ मानुश्यो युगेशु सामनाग्या आतुः
जातवेदाः। सुसाम्द्रिप्ता भानुना यो विभाति प्राति गावः सा।

मानिष्यं बुध्यान।
He (the sun), who rises from the bosom of the dawn, is the consumer of beloved creatures, the invoker, the giver of delight, the wisest of the wise, and the purifier. He gives consciousness to both classes of beings, men and animals, oblations to Nature’s bounties, and riches to the pious. 1

He is the sun, who is the accomplisher of great deeds, who forces open the doors of the dark fortresses and recovers for us the radiant source of light, bestowing nourishment to many. Verily, he is the invoker of Nature’s bounties, and a giver of bliss. He is seen by all people dissipating the gloom of the nights. 2

He is unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, and wonderfully radiant. He shines before the dawns and further is the embryo of waters, and he enters into the nascent plants. 3

He, the fire-divine, has been adored through human ages. He, the born-knower, gleams refulgent with his lovely lustre when engaged in a battle. The devotees wake to meet Him when enkindled at the altar. 4
अग्ने याहि दूल्यं मा रिष्णो दैविकं अच्छं अभक्तं गुणेन ॥
सरस्वती मुखों अभिभावकं यस्तं वेदांलं तथ्यययं विश्वात् ॥ ५ ॥
त्याग्यं सम्बन्धो वसीयं जरेशं हृदयं यासे पुरुषीम्
पुरुषीया जातवेदो जरस्य युंगं पात्य खलितमः सदां न: ॥ ६ ॥

10.
Ushó ná jārāḥ prithu pājo aśred dávidyutad dídyac chōśucānāḥ | vr̥śhā hāriḥ śucir ā bhāti bhāsā dhīyo hin-vānā uṣāfrī ajīgaḥ ॥ १ ॥ svār nā vástor ušhásām aroci ya-jānām tanvānā uṣijō ná máṁma | agnīr jāṁmāni devā á ví vidvān dravād dūtō devayāvā vānīṣhthāḥ ॥ २ ॥
O fire-divine, fail you not to go to Nature's bounties in your function as a messenger of them who are present here in the assembly of prayer. May you bring all the divinities, the divine speech, the divine vital powers, the pair of twin-divines and the waters so that they may bestow riches upon us. 5

O fire-divine, the celebrated sage when enkindling you, destroys the malignant. May you give us wealth in plenty. May you sing praise in choral song, O fully enlightened, and may you ever cherish us with blessings. 6

Like the lover of the dawn (the sun), he, the fire-divine, sends forth radiant, bright, resplendent, and extensive lustre. He, the showerer of blessings, the receiver (of oblations), shines in his splendour, encouraging holy works. He arouses people for new aspirations. 1

He, like the sun, shines, while morn is breaking and priests weave the sacrifice and repeat the praises. The munificent fire-divine, the messenger of Nature's bounties, the cognizer of their birth, proceeds to them, and hastens in various directions. 2
अच्छा गिरो मात्स्ये सेवपत्तीशिष्ये संयति द्रविणा मित्रसमाणा: ।
सुमर्दोऽसुप्रतीके स्वर्ग हन्त्वाहंसर्वति मानुषसामायुक्तम् ॥३॥
इद्धे नो अस्मि करुणाभ सोपान्ते श्लेष्मिणा बंधा वृहत्तेषां ।
आदिस्वर्गशिष्यी विभ्रम्यान्त्य ब्रह्मस्बिधि विभ्रमवर्गम् ॥४॥
मन्द्रे होतर्मुख्यान्त्रे यथिष्ठमण्डली विन्यासे हेत्रे अपेक्षे ।
स शि सखावा अर्थवर्द्धीयानामानन्त्रे इत्यो यज्ञवाहु ॥५॥

आच्छा गिरो

मतयो देवयांतिर अग्निः यांति द्रविणम् भिक्षमानाः ।
sुसाम्रिताः सुप्रातिकां स्वान्तां हवयायाम हरत्मां मानुषानां || 3 ||
इद्रम्यो नो अग्नः वासुभीं सजोशी रुद्रां रुद्रेर्वर्गे वाहा ब्रह्मांति ।
आदित्येभिः ब्रह्मां विभ्रमशिष्यां ब्रह्मस्बिधि विभ्रमवर्गे ॥ 4 ॥
मन्द्रे होतर्मुख्यान्त्रे यथिष्ठा मण्डली विन्यासे हेत्रे अपेक्षे ।
सेवाना अर्थवर्द्धीयानामानन्त्रे इत्यो यज्ञवाहु ॥ 5 ॥ 13 ॥

( ११ ) पद्मस्वरूपं
(१२-१३) पश्चात्व्यायं सुप्रतिकाः सामान्यविन्यासिते प्राचीनः ।
(१४) श्रीमद्भाग्यत्वे सुसंपूर्णे प्राचीने भाषायः ॥ श्रीमद्भाग्यः ॥

महान्या अस्तुत्वाः प्रकृतो न बुद्धां लक्षणां मादयते ।
आ विशेषत: सरसे वायु हेतुवाये होता अयोध्ये ।
संहिताः ॥ 11 ॥
लगीस्ते अयोध्ये हेतुवाये हरिन्बर्मान्तः सामान्यावसाः ।
दल्ले हेतुवाये हरिन्बर्मान्तः सुद्रिणां भवित: ॥ 12 ॥

11.

राज्यस्य आय द्वारावर्षु याकतो न रिते त्वद्धर्षाम्
मादयते । आ विशेषत: सरसे वायु हेतुवाये होताः अयोध्ये ।
संहिताः ॥ 11 ॥
त्वं त्यान्ते हेतुवाये हरिन्बर्मान्तः सुद्रिणां भवित: ॥ 12 ॥
Our praises and holy hymns, soliciting riches, proceed to the fire-divine, who is full of splendour and of agreeable form, and is of graceful movement, the bearer of oblations, the ruler of men. 3

Joined with the cosmic vital powers, O fire-divine, bring hither the divine blessing of the resplendent sun, the cosmic vital elements, the benevolent mother infinity, the Lord of light, and universally honoured, the Lord preceptor. 4

Men eagerly implore at the sacred ceremonies the youthful fire-divine, the giver of delight, the invoker of Nature’s bounties. He, the ruler of the night, has been a dilligent envoy of the opulent institutors of sacrifices for the worship of divine powers. 5

Great are you, O fire-divine, the manifestrer of the solemnity; without you the immortal souls do not rejoice; come with all divine powers in one charoit, be established, O chief of divine powers, the ministrant priest. 1

Men offering oblations, ever solicit of you, O swift-going fire-divine, to undertake an envoy’s duty. In whosoever’s devotional heart you enshrine along with other divines, his days become prosperous. 2
tris cid
aktōḥ prá cikitur vāsūni tvē antār dāsūshe márdtyāya | ma-
nushvād agna ihā yakshi devān bhāvā no dūtō abhiṣasti-
pāvā || 3 || agnir ise bṛihato adhvarāṣyāagnir viṣvasya havī-
shaḥ kṛitasya | krātum hy āṣya vāsavo jushāntāthā devā
dadhire hayavāham || 4 || āgene vaha havirādyāya devān
indrājyeshṭhāsa ihā mādayantām | imāṃ yajñāṃ divī devē-
shu dhehi yūyām pāta — || 5 || 14 ||

( 12 )

12.

Āgaunma mahā nāmasā yāvishtham yō didāya sāmid-
dhaḥ svē duronē | citrābhānum rōdasi antār urvī svāhutam
viṣvātaḥ pratyaṅcam || 1 || sā mahnah viṣvā duritāni sāhvān
agnī shēve dāma ā ṇatāvedāḥ | sā no rakshishad duritād
avadyād asmān grīnatā utā no mahkōnah || 2 || tvām vāruṇa
utā mitrō agne tvāṃ vardhanti matībhīr vāsishṭhāḥ | tvē
vāsu sushaṇanāni santu yūyām pāta — || 3 || 15 ||
O fire-divine, the priests offer you the treasures of homage three times a day for the benefit of the mortal worshipper. May you inspire the divine powers on this occasion, as you have been inspiring them for mankind from the earliest times. May you be our messenger, and guard us from malignity.

Fire-divine presides over the solemn worship. He is the lord of every consecrated gift presented. All other life-giving divine powers act in consonance with his functions, and therefore, they make him the bearer of the offering.

O fire-divine, bring the divine powers to taste our offerings; may they, of whom the resplendent sun is the chief, be delighted on this occasion. May you convey this worship to the divines in celestial region, and do cherish us ever more with blessings.

Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees, and who shines with wondrous light between wide heaven and earth; when piously invoked, He appears to be coming to us from every quarter.

May that adorable Lord, who by His greatness is the overcomer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace.

O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings.
(१२) प्राव्ये विश्रुचेच चियवेष्टुसूत्रः मन्म धीति मर्ययः।
भे दुःखवन् दहिविवः श्रीण्वनो बैःनाराय वत्ति नां तविनाम। ॥
वर्मम्बे श्लोकिणा शोकुचान्त आ रोदिस्त्रां अहुःक जायमानाः।
वे वेगां अविकःसेविषयो वैष्णानर जातवेदो महिष्वा। ॥
जातो यदमे भुवना व्यर्व्यः पुनः गोपा इर्षः परिभाय।
वैष्णानर ब्रह्मणे बिन्द गातु युः पात स्वसितिमस्ति। सदौ न। ॥

13.

Prágnaye viṣvaśúce dhiyamdhé 'suraghne mánma dhí-
tíma bharadhwam bháre havír ná barhíshi príñanó vaiśva-
naráya yátaye matínám ॥ १ ॥ tvám agne śocíshá śogúcāna
á ródasi apríñá jáyamánaḥ tvám deváh abhiśaster amuñco
vaiśvánara jätavedo mahítvā ॥ २ ॥ játó yád agne bhúvaná
vy ákhyáh pasúñ ná gopá fryáh páríjmá vaiśvánara bráh
mañe vinda gátúṁ yúyáṁ pátá — ॥ ३ ॥ १६ ॥

(१४) पार्वत्सभ सुकसं
(१-२) तुष्टात्मक सुकसं मैथामवविनित्वित्क कांचि। शाबदेवता। (२) मथनों हुहती, (२-२)
हृदयात्मकानियोपो शिक्षुक ब्रम्ही। ॥

१४.

Samídhá játávedase deváya deváḥutiḥbhíḥ havírbhíḥ
sukrásocisbe namasvino vayáṁ dāśemágnyaye ॥ १ ॥
Offer praise and worship to adorable Lord, the enlightener of all, the inspirer of pious thoughts, and the destroyer of the evil intentions. Propitiating Him, in my inner consciousness, I now offer the oblation, my worldly gains, to the universal Lord, the inspirer of intellectual pursuits.  

O adorable Lord, with your radiant lustre, you fill the heaven and earth. O universally revered Lord, the source of material and spiritual wealth, as soon as revealed, you, with your power set free the divine powers from the curse that binds them.  

When you are manifested, O resplendent Lord, you look on all creatures like a watchful herdsman, moving round his cattle. O universally adored Lord, may you indicate to us the right way of praying. May you cherish us ever with blessings.  

Let us with reverence and dedication serve the effulgent and adorable Lord. Let us offer devotion to Him, the all-knowing, while we invoke Nature's bounties.
vayām
te agne samidhā vidhema vayām dāśema sushtutī yajatra |
vayām ghrítēnādhvarasyā hotar vayām deva havishā bhadrāsoce || 2 || á no devēbhīr úpa devāhūtim ágne yāhī vāshaṭkritīm jushānāḥ | tūbhyam devāya dāśatāḥ syāma yūyām pāta — || 3 || 17 ||
May we serve you with dedication. May we offer you, O adorable Lord, pious praises. May we, O ministrant of the cosmic sacrifice, offer loving devotion to you, as butter to fire. O divine Lord, possessor of auspicious lustre, may we worship you with oblations.

Come to our invoking, O adorable Lord, with Nature’s bounties, propitiated by the offerings sanctified by VASAT. May we completely surrender our ego to you, O divine Lord. May you ever cherish us with blessings.

Offer homage to the ever present adorable Lord, the showerer of blessings. Offer it to Him directly as He is available in our close proximity.

He is youthful, wise and master of the house. He abides with all, in every home, with people belonging to any of the five classes.
sá no védō amatyaṃ agnī rakshatu viśvātāḥ | utāsmān pātyā ānhasah || 3 ||
nāvaṃ nū stōmam agnāye divāḥ syenāya jijanam | vāsvaḥ
cuśīd vocāte naḥ || 4 || spārhā yāsya śṛṣṭo drīṣṭe rayīr vīrajāt
vato yathā | āgre yajñāsya sācataḥ || 5 || 18 ||

śemāṃ vētu vṛṇṭunāmamārjunaḥ naṃ girīṃ | yajñinasya havyāhena || 15||
nyaṃ nākha vijnayate dhūmanes deva dhīmahi | suvīr̥smaṃ añvata || 17||
śrēṣṭhaṃ devaṃ śr̥dhyati hamsayasthā vayam | suvīr̥smaṃ stuṣṭamay̥a || 18||
ūpam ṣvamānaṃ nṛṇo vidhyati yantaś yātikāh | upāsanaṃ sadvikśaṃ || 19||
ānāṃ rākṣaṃiṣaṃ samāyati śr̥ukṣamāṃśāṃtiṃ | śravat: pāluḥ ākaṃ || 10||

śemāṃ vētu váshaṭkritim agnīr jushata no gīrāḥ | yā-
jishtho havyāhanah || 6 || nī tvā nakshyā vispaṭe dyumān-
tam deva dhimahi | suvīram agna āhuṭa || 7 ||
hṛṣapā usrāṣ
ca didihi svagnāyas tvāyā vayām | suvīrās tvāṃ asmayūḥ || 8 ||
ūpā tvā sātaye nāro vīprāso yanti dhītibhiḥ | úpā-
kshārā sahasrīṇi || 9 || agnī rákṣāṃsi sedhāti śukrāsochir
āmartyah | sūciḥ pāvakāśaṣṭir || 10 || 19 ||
May He guard our wealth and family from all sides. May He deliver us from iniquity.  

May the fire-divine, falcon of the sky to whom I address this new hymn, bestow upon us ample wealth.  

Whose enviable glories, when he brightens in front of the sacrifice, are pleasing to see, like the riches of a man having worthy offspring.  

May that most adorable Lord, the bearer of oblations, accept with VASAT our offering, gratified by our praises.  

O the approachable, the protector of people, the divine, the adorable, the invoked of all, we enshrine you, the resplendent, the rightly glorified, in our hearts.  

Shine you forth, night and day; so that through you we are well-provided with sacred lights. May you be friendly to us, and be righteousness praised.  

Wise men approach you with sacred works for the acquirement of riches. Perpetually thousandfold praises are addressed to you.  

May the bright, radiant, immortal, with refulgent glow, adorable Lord, drive off wickedness from us.
स नै राजस्य संरक्षणः सहस्र यथा। भगवः दातु वार्षिकः।११॥
तर्कः वीर्याऽकन्या, देव्याः संविता भगः। दितिष्ठता दातिः वार्षिकः।१२॥
अभे रत्नः गो अहसः प्रति प्रम पूजः गीतनः। तत्पिश्चकः दहः।१३॥
अर्था मही न आयुः नारंगवश्यः वुर्सीत्यः। पूर्वकः तत्त्वशिष्यः।१४॥
त्य नेन् गोहः संवागसर्वस्यायः। दिवः नक्षत्रमद्यः।१५॥

सा नो राधाङ्यस्य बहरेषानां सहसस याह। भागसा दै वार्यमः॥११॥
तव वेष्य विराव्यस्य साधु देवसि वमाभिः। आक्ष्मैव नो अन्तहसे प्रति शह देव रिशत्याः। तत्पिश्चकः एकोऽहः। ॥१२॥
अध्ये मही न आयुमा प्रियश्यः उग्नीत्यः। पूर्वकः तत्त्वाशिष्यः। ॥१३॥
त्य नेन् गोहः संवागसर्वस्यायः। दिवः नक्षत्रमद्यः। ॥१५॥

(१२) प्रेमाः सहससम्
(२०-२२) वादप्रचाचलायु शृणुः मायावस्थितपद्मत्वः। अभि भविष्यता। प्रगाधः (विष्णुपादः)

प्रेमाः वेन अभि नमस्तो जनि प्राप्तवा शुभे।
प्रेमाः वेन अभि नमस्तो जनि प्राप्तवा शुभे।

(१२) तत्वथा वेन अभि नमस्तो जनि प्राप्तवा शुभे।
(२२) तत्वथा वेन अभि नमस्तो जनि प्राप्तवा शुभे।

16.

Enā vo anāṁ nāmasorjō nāpātam ā huve | priyāṃ cē-
tishtham aratīm svadhvarāṃ visvasya dūtām amṛtam || 1 ||
sā yojate arushā visvābojasā sā dudravat svāhutaḥ | su-
brāhmaḥ yajnāḥ suśāṇi vāsūnāṃ devāṃ rádho jānānām || 2 ||
O source of strength, the supreme Lord of all, please bestow abundant riches upon us. May the gracious Lord give us choicest wealth. 11

May you, O adorable Lord, give us illustrious children. May the divine creator, the gracious Lord, and the mother infinity, give us wealth. 12

Preserve us, O adorable Lord, from iniquity. O eternal Lord, exempt us from decay, and consume our enmity with your blazing flames. 13

May you, O irresistible, be to us, for the protection of our posterity, like the vast, spacious iron-forts, with hundreds of walls. 14

O infallible Lord, dispeller of darkness, preserve us night and day from iniquity, and from the malevolent. 15

I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and the immortal messenger of all. 1

May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly. May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds. 2
उद अस्या शोचिरस्थालावतुजुज्जलस्य महावहः।
उद्वमसो अस्यासो दिवसः समारंभितः नरः। ते तान न नुण्य क्रमः वृषास्तिः। विबाहं सुनो सहसो मर्नमोर्जनः राज्य तथस्मातः।
त्वमिच्छु गृहंपरित्वं होता नौ अवधे। ले पोतानि विन्ध्यारो रचेतना विष्ठा वेष्टी च। वामेश्वरः।
क्रूर्णि राजस्य यज्ञार्याय सुकृतो तवं हि रंजित्वा असि। आ नं शुचे दिष्टाहिष्ठि विहर्मुखविज्ञे सुदृढः।
धर्मदलिते ॥ ५ ॥

ले अभिस्वाहुतः सङ्गासः: सन्तु सुरः:।
यन्तराः ये मुखवदो जनानामवर्त्त्यस्य गोयामः।
केतामिथ्यो चृत्त्यस्य कृष्णः ज्ञानः अपि महाता निजपरं।
तथायस्य सहस्य दुःखी निश्चयं न: शर्मे दीर्घस्थिता।

tvē agne svāhuta priyāsah santu sūrayāḥ | yantāro yē
maghāvāno jānānāṁ īrvān dāyanta gōnām || 7 ||
yēśām śā gleb̤rītāhastā duroṇā āṁ ápi prātā nishiddati | tāṁs trāy-
sva sahasya drūhō nidō yāchā naḥ śārma dirghāsrūt || 8 ||
The radiant glory of that bountiful and much invoked Lord rises up, as the red-coloured smoke-clouds reach and touch the sky, when men kindle fire-ritual.

We make you our most renowned messenger; may you bring Nature's bounties to share the homage. May you bestow upon us, O source of strength, all human blessings, for which we pray you.

O fire-divine you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. May you convey the oblations to other bounties and also enjoy yourself.

O inspirer of noble deeds, bestow riches upon the instigator of the solemnity, for, verily, you are the bestower of treasures. May you inspire, with zeal, each priest at his solemn rite who is virtuous and skilled in singing praises.

O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts.

O strength-bestowing adorable Lord, protect from the oppressors and the revilers, those in whose houses wisdom,—butter-handed (sweetened with faith)—is honoured. May you grant us happiness, far and long renowned.
स मुन्द्राया च जिह्वा यात्रासा विदुर्ध्वः।
अः र्विः मुच्यकदृश्यो न आ वा हुः हुः दाति च सुदर्श ॥ १९॥
ने राष्ट्रसिसु दूर्तवश्चयो मथा कामेन्त अर्वसी महः।
तौ अंहस्तः: पिपुः पुर्णिमिः श्रावन पूर्णियिविविहः ॥ १०॥
र्वो वो द्रविणोऽद्वः पूर्णि विद्वियायानिर्मम्।
उदा सिद्धायुपया पुरा प्रणायामादिष्ठो द्विः ओहते ॥ ११॥
तं होतारसचक्ष्य अश्चेत्सि वानः द्विः अंकृण्य।
द्रविणः र्वे विधेय सुपरिमुखिज्ञान्य द्रुष्योऽऽ ॥ १२॥

sá mandráyá ca jihváya váhnir ásá vidúshṭarah | ágne ra-
yím maghávadbhoyo na á vaha havyádátim ca südaya || 9||
yé rádhaáñsi dádaty ásvyá maghá kámena śrávaso maháh |
táñ ánhasah pipríbi partřibhisht tváṃ satáṃ púrbbhír yavi-
śítaya || 10|| devó vo dravínodáh púrñáṃ vivashty áścama  |
úd vá sińcådhvam úpa vá pránihaftm ád ōd vo devá oha-
té || 11 || táñ hótáram adhvarásya práceetasam váhnim devá |
akrīṇvata | dádhañi rátnañi vidhaté suvíryam agnír jánāya |
dásushe || 12 || 22 ||

(12) साधसं मृकम्
(12-3) साधसं मृकम् भूस्मन्य भूस्मन्यस्मिनसिद्ध जाति। साधसं मृकम् । विद्या मिरुसु, सम्ब: ॥

अोः भव सुपरिमा समिध्य उन वाहिरहिगृहिणा वि स्तुविनायातः।
उन हार उश्तीविः अम्बसेवानुवं ख्रेण उच्छव आ वाहिक कुहः ॥ ११॥
अोः वर्ण हृद्विः योक्ति रेवान्तःवर्षा क्षणिः जातवेंद्रः।
स्तुविना केरति जातवेंद्र यस्याः अम्बसेवान्तिप्रवणः ॥ २॥

17.
Ágne bháva sushamídha sámiddha utá barhír urviyá vṛ strīṇitām utá dvára uṣatír vṛ śrayantām utá deváh uṣatā á vahéha || 1 || ágne vīhí havishá yākshí deván svad-
hvará kriñuhi játavedā svadhvará karati játavedā yákshad deváh amṛtān piprāyac ca || 2 ||
He is definitely wiser and the acceptor of homage, in the same manner as the fire licks oblation with its graceful tongue of flame. May you bring riches, O adorable Lord, to the liberal in offerings, and encourage the offerings of material wealth. 9

O most youthful Lord, with your helpful means protect from iniquity, and grant hundreds of cities to them, who, moved by the desire of great fame, provide plenteous means of transport. 10

The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature’s bounties. 11

The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains. 12

O fire-divine, may you be kindled with appropriate fuel of devotion. Let the soft grass of tender love be scattered round you. 1

Let the doors of devotees’ hearts be thrown open. May you bring hither the blessings of Nature’s bounties. 2
वान्स्वा विश्वा वर्यानि प्रचेताः सत्या भवस्वात्रिश्च नो अथाः।
लान्ये ते दृष्टिह हव्यवाहां द्रेवासायो अम चुर्ज आ नल्पातम || 31||
ते ते द्रेवाय दार्शत: स्याम महो नो रच्चा वि दृष्ट क्यान: || 34||

ये हु यश्वसंरथिनिः इन्द्र विश्वा वामा जरिन्ताः अस्तस्वच्छ।
ये गायस्: मुदुपास्तः हर्षास्तः वसु देवुस्तः वरिन्दः || 311|
राजेष हि जनिनिः: क्षेलेनवाः शुभस्तिः निदुभविः सत्।
पिताम गीताः मधुमोगिरभर्सेवार्थः: विंदाजी सूर्ये अभासस || 311
हुमा उ ला भव्यानासायो अर्च मृद्रा गीताः देवयुतीहृद्यः ।
अर्चाणि ते पुष्पाः सूप पूये स्याम ते सुमुदाविन्द शर्मिन् || 311

18.

Tvē ha yāt pītāraś cina na indra viśvā vāmā jariṭāro āsanvan | tvē gāvah sudūghaś tvē hy āsvās tvām vāsu devayatē vānishṭhaḥ || 1 || rājeva hī jāniḥbhī kshēshya evāva dyūbhīr abhi vidūsh kavīḥ sān | piṣā gīro maghavan gō- bhīr āṣvais tvayataḥ śīśih rāyē āsmān || 2 || ima u tvā pa- spṛdhanāsō ātra mandrā gīro devayāntūr āpa sthuḥ | arvāci te pathya rāyē etu syāma te sumatav indra sārman || 3 ||
O omniscient, adorable Lord, may you honour divine powers by our homage, and may they be well-pleased by the cosmic benevolent sacrifice. 3

The omniscient Lord is pleased to perform splendid acts of cosmic sacrificial order and keep immortal divine powers well-pleased. 4

O resplendent Lord, our forefathers, glorifying you, have obtained all desirable riches. It is through your blessing that instincts of wisdom are easily milked, and vital powers are yoked. You are the liberal donor of wealth to the devotees. 1

O bounteous wise Lord, you dwell with your glories like a prince among his people. May you honour our praises by the award of gold, kine and horses and lead us, your humble servants, to the path of riches. 2

These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care. 3
dhenūm nā tvā sūyāvase dūduḥkṣaṁ upa brāhmaṇi sasrīje vāsishṭhaḥ | tvāṁ in me gopatiṁ viśva āhā na īndraḥ su-
matim gantv ācha || 4 || ārṇāisi cit paprathānā sudāsa in-
dro gādhaṇy akṛṇoṣ ṣupārā | śārdhantam śīmaṁ ucātha-
sya nāvyāḥ śāpaṁ śindhūnāṁ akṛṇod āṣastīḥ || 5 || 24 ||

purolā it turvaśo yākshur āsīd rāyē mātyāso nāśita āpīva | śrushtir cakrur bhrīgavo druhyāvas ca sākhā sā-
khāyam atarad viśūcoḥ || 6 || ā pakthāsa bhalanāso bha-
nantālināso viśaṅṅāṅ śivāsāḥ | ā yō 'nayat sadhamā ārya-
sya gavyā trīṣubhyo ajagan yudhā nrīṁ || 7 || durādhyō 
ādītiṁ srevaṅyant 'cetāsā vi jagriḥbre pārushiṁ | mahnavi-
vyak prithivīm pātyāmanāḥ paśūḥ kavīr asayac cāyamānaḥ
|| 8 ||
Seeking to find truth, the celebrated sage pours forth his prayers to you like a herdsman trying to milk the milch cow at the pasture. All people proclaim you the Lord of wisdom. May you be present to bless the prayers we offer. 4

The adorable Lord makes the well-known deep waters shallow and thus fordable for His faithful devotee. Being unable to go across the waters, the infidel, the unbeliever in the divine hymn, stays over there to curse the fury of the river. 5

He, diligent in cosmic sacrifice, has been considerate from the very beginning, glorious and approachable. He goes to humble devotees to give prosperity like fishes urged by hunger. The men of mature wisdom and subduers of law-breaker listen to him attentively. As a friend He rescues a true friend among two men of different aptitudes. 6

All those who prepare the oblation, those who pronounce auspicious words, those who do not need any penance, those who bear torches, and those who bestow happiness, glorify that resplendent Lord, who for restoring cows (the lost wisdom) of persons of nobility from the plunderers, kills the enemies in battle. 7

The ill-disposed stupid men while crossing a crooked river, break down its banks, and the sage, yet maturing in experience, falls as a victim and sleeps to death. Great is the Lord who pervades this earth! 8
ईयूर आर्थान्ना नयार्थान्न परुषनिमा आसुण्यन अभिपिामं जगाम ।
सुदास सन्नवलसुतुकाण्डामिश्राबुद्धपादमपागि विनिमय ॥ ९७॥
ईयूरसनिम्नेनो वयुक्तलम्बरि विश्वासं स्वयं ॥ १०॥
प्रशिक्षानां प्रशिक्षाविश्वासं सुमंिि चाबुलनवां रस्तेवर ॥ ११॥
एक चु यो बिश्वासं चे अवस्था वेरुवणेवाजा न्यस्म ॥
दुशो न सफुण्डो दिर्खास्ति वहीं शुरूः मरीमणिनिन्द्रे परास ॥ १२॥

ईयूर आर्थान्ना नयार्थान्न परुषनिमा आसुण्यन अभिपिामं जगाम ।
सुदास सन्नवलसुतुकाण्डामिश्राबुद्धपादमपागि विनिमय ॥ ९॥
ईयूर गावो ना यासाद अगोप यथाक्रमम् अभि उिर्मम् सिदासवः प्रिषिगावाः प्रिषिनिप्रे-
शितसार्थि श्रुश्नीं काकृति नियुतो रांतयास चा ॥ १० ॥ २५ ॥

एकम् कायो बिश्वासं चे श्रवस्या वाकर्नायोर् जनानो
राजा न्य अस्ताः दस्मोर नास्मान नि शिष्ठि बर्भि शूराः
सार्गम अक्षिनो झार एस्माः ॥ ११ ॥

अर्थ श्रूण्त शूष्यं रुद्दस्यवपुन्यु शुभुं नि श्रेणिण्यवेशोः ।
वृणां श्रूण्त सश्यास्य सूश्यास्य लाभसनो ये अधिन्द्रनु तः ॥ १२॥
वि सभयो बिश्वासं श्रेणिण्यवेशोः दुष्यसन सुतदुर्ये ॥
व्यापकर्णु तुस्सं गर्य भास्यस्य पूर्व बिधते मुख्याचाम ॥ १३॥
नि गुप्तयोजनो दुह्मकेसगृष्ठिः शूष्यसं शुभुः पूर्व सहसाः ।
प्रिषिनिप्रेशों अष्टि शल इंसोव बिश्वेनिन्द्रश्य वीणों कुञ्जिनो ॥ १४॥

आधा श्रुतांम कवाशानं
व्रिढ्ध्यम अप्स्य अनु द्रुह्ययुं नि विन्तर वाज्ररूहुः ।
विमानाः अत्रा सक्ष्याया सक्ष्यात्त्वायं तो आमदान अनु त्वा
॥ १२ ॥

व्यापकर्णु तुस्सं गर्य भास्यस्य पूर्व बिधते मुख्याचाम ॥ १३॥

नि गुप्तयोजनो दुह्मकेसगृष्ठिः शूष्यसं शुभुः पूर्व सहसाः ।
प्रिषिनिप्रेशों अष्टि शल इंसोव बिश्वेनिन्द्रश्य वीणों कुञ्जिनो ॥ १४॥
May we attain the wealth, the meaningful prosperity. Let us move quickly to the winding stream and obtain the obtainable. The resplendent Lord helps the one who is a devoted servant but He does not care for the swiftly flying foes, the unmanly babblers.

They (the waves of waters) rush like cows unherded from the pastures, each aligning to each like a friend. They are as if driven by spotted steeds, and harnessed horses, sent down by cloud-bearing winds of the sky.

The resplendent sun, the brave, creates the cloud-bearing winds through lust of glory. The clouds burst out in torrents, as if slaying one-and-twenty of the men on the two banks of a winding stream, or just as a good-looking priest lops the sacred grass in the chamber of the fire ritual.

The bearer of bolt of justice blesses the learned preceptors, men of matured wisdom, and those who discard evil actions. Others also, who claim friendship with you, O Lord, and glorify you, preferring your friendship, enjoy your blessings.

Resplendent Lord, with his conquering power at once demolishes all the strongholds and their seven places of evil forces. He gives comforts to the fresh warriors in the battle-field of life. May we conquer the ill-speaking men in conflict.

The warriors of the sinful and unfriendly, intending to carry riches of the pious and virtuous devotees, perish in large numbers (sixty-six thousand, six hundred and sixty); such are the glorious deeds performed by the Lord.
अद्यान्ते त्रित्सवो वेदिपाण्य आपेन न सूदा अभवनु नीचेः।
दुर्मिस्रासः प्रकटविनिमित्ता जुहुविश्वासिनः सोजना सुधासे।॥ ॥

अच्छे मन्ये मन्युमयो मिमांसा येते पुरो मन्येन पत्यमणः।॥ ॥
आध्येण विविधकर चकार सिन्हा विनेतवेना जयान।
अवः सर्वसिद्धान्तार्थदिनः प्राववच्छिल्ल्या सोजना सुधासे।॥ ॥

इंद्रेनािते त्रित्सवो वेदिपाण्या अ्यो न स्रिवष्टा नाहवाण्या नीचे।
durmitrāsah prakṛta-viśvāsasate jūhuvishvāsīne bhaṣjana suśrātāse. ॥ ॥

ardhaṁ virāsya śrītapām anindrām pārā sārdhantām
nunude abhi kshām । indro manyūm manyumyo māmāya
bhejē pathō vartanāṁ pātyamānāh । ॥ ॥
ādhreṇa cit tād v ēkam cakāra sinhyām cit pētenā jaghāṇa ।
avā sraktīr veyāvṛīṣcad indraḥ prāyaḥcadd vīvā bhōjanaṁ sudāse । ॥ ॥

श्रवन्तो हि श्रवयो राजपुरेद् नेत्रयेश्वर विन्दु रसिन्धः।
manatē eṣu sthavatō yā kruṇāti līnasya tarśmīrṇa jānti vṛddhimaṇḍ ॥ ॥

आवविद्ये यहुः तत्सवद्ध प्राये भेदेः सुर्विदाना सुह्ययत।
अजातस्त्य हिंदवेशे समवक्ष विख्यत श्रीविष्णु-जयसमवयत।॥ ॥

न ते इन्द्र समुदकोऽन रामे संस्कृते पृथ्वी उपस्थो न तुः।
देवकेश्वर विमानमाने जग्नाय सम्यक्तः हमास्त: हमवेन पेता।॥ ॥

sasyanto hi śatravo rāradhūsh te bhedāsya cic chañdhato
vinda rādhām | mártaḥ ēna stuvatō yaḥ kṛṣṇo tiṃmām
tāsmin ni jahi vájram indra || 18 || āvad śīnrama yamūṁ
trītsavas ca prátra bhedaṁ sarvātātā mashṣayat | ajāsas ca
śīravā yākṣhaśva ca balīṁ śīrshāṁ jahhrur āśvyāṁ || 19 ||
na te indra sumatāyo na rāyaḥ samēkṣhe pūrvā ushabo
na nāṭnāḥ | dévakam eñ tiṃmānaṁ jagkhathāva tmanā
brihatāḥ sāmbaram bhet || 20 || 27 ||
These assailing elements, under the Lord’s careful guidance, come speeding like loose waters, rushing downward. The evils when in conflict with virtuous forces ultimately are defeated and abandon provisions to the virtuous devotees. 15

The resplendent Lord scatters over the earth the hostile, who denies our Lord’s existence and who claims to be a rival of the Lord and who appropriates the oblation, meant for the presentation to the Lord. The Lord baffles the wrath of the wrathful enemy; and the foe advancing forward ultimately leaves the field and takes to flight. 16

The resplendent Lord may make a pauper capable of offering large donations. He may let a lion be killed by a goat. He may let one to cut the angles of the pillar with a needle. Such are His wonders; He gives all the spoils of evil persons to His pious devotees. 17

Numerous infidels of the Lord have been reduced to subjection. Even the fierce tendencies of violence come under his subjugation. May you hurl, O Lord, your sharp bolt of justice against him, who harms the devotee, that sings your glory. 18

Those, who abide by true order, and who fight to defend virtues, perform worship, and promote godly actions. The Lord, when he destroys turbulent actions in the struggle, the brilliant intellectuals, and the eloquent speakers, and divine powers cooperate in this sacred work. 19

O resplendent Lord, your favours, and your bounties, whether old or new, cannot be counted like the recurring dawns. You dispel darkness from lofty places even on your own accord; the darkness, which is supposed to be the offspring of the divine power. 20
प्र ये गृहाधिमन्दस्याया पराजयः क्रिष्णानुर्वविनियः।
न ते मन्त्रसंह सुध्य सृष्टि सारिज्जः सुदिना व्युष्च्चान।
|| २१।।
हे नानु कृष्णम्! ते गोरू मोहा रघु वधून्नता सुदासः।
अहैसमे पैज्यतन्त्र दाने होतेतु सच्च पैश्चिमि रेवं।
|| २२।।

प्राये क्रिष्णन्ति अपमाकुव्याया वरसराह, शताय्यतुर वासिष्ठाः।
नाहे बहोयाया कस्यको मन्त्रसंह वरसराह, सुविभाया
सुदिना वुष्च्चाने चूजन्ते || २१।।
द्वे नाैपत्ते वदवी नाते गुड़ा दृश्याय अर्हने अग्निने पादज्यना
दाने होद्वे सादम्य पाय रेवं || २२।।

चतुराये मा पैज्यतन्त्र दाने समर्धिष्ये क्रिष्णने निर्मिते।
कुक्षनाये मा प्रविश्विलायु सुदासायाके तोहायु अयक्षे सदिने || २३।।
नम्ब ब्रह्म सर्दिनं अन्तां छोिय विनिन्नो विनिन्नो विमक्षा।
सुदासार्थे न सुवाते गुड़ायु नि पुष्चायु मिष्टि मिष्टि || २४।।
इमे माने महर्षे समाने दिनवेदने न पितायु गुड़ायु।
अविष्टि मा पैज्यतन्त्र केति दुराधी प्रमाणमै दुभेन || २५।।
Neither the destroyers of hundreds of infidels, nor the noblest sages, who glorify you in every home, will neglect your friendship, O benefactor. So, may prosperous days dawn upon these pious devotees. 21

I move around the sacred altar in the chamber of ceremony, carrying the fire of the ritual, like the ministrant priest. I acknowledge my praises to the liberality of the kind-hearted devotees, the virtuous donors of two hundred cows, and two chariots driven by two mares. 22

These four trained horses, with trappings of gold, going steadily on a difficult road, strong-built on the earth, possessors of excellent and acceptable gifts, belong to noble and kind givers. They carry me and my son to obtain food and progeny. 23

The seven flowing rivers praise Him as if He were the radiant sun. His fame spreads through the spacious heaven and earth. Being munificent, He distributes wealth to every man of eminence. He destroys the war-monger in a close encounter. 24

Attend on him, O vital powers, as you have been attending on faithful servants of Lord divine. May you further the desire of vigorous person with favour and guard faithfully his lasting firm dominion. 25
19.

Yās tigmārīngo vrishabhō nā bhimā ékah kṛishṭiṣ eyā-vāyati prā víśvāḥ | yāḥ sāsvato ádāsusho gāyasya prayan-tāsi sūshvitarāya vēdāḥ || 1 || tvām ha tyād indra kūtsam āvāḥ sūśrūshamānas tanvā samaryē | dāsāṃ yāc chūšnāṃ kūyavāṃ ny āsmā árändhaya ārjuneyāya śikshan || 2 ||

dhrishno dhrishatā vitāhavyam právo víśvābhir utībhīṃ su-dāsam | prá paúrukutsim trasádayum āvāḥ kshéttrasātā vri-trahātyeshu pūrūm || 3 || tvām nṛbhīr nṛimāno devávītāu bhūrīṇi vṛitrā haryasva haṇsī | tvām nī dásyum cūmūrim dhūnim cásvāpayo dabhūtaye suhāntu || 4 || táva cyautānāni vajrahaṣta tāni nāva yāt pūro navatīṃ ca sadyāḥ | nivē-sane satatamāviveshir āhaṇ ca vṛitrāṃ nāmucim utāhan || 5 || 29 ||
Resplendent Lord is formidable as a sharp-horned bull. He single-handed activated all men. He confers his wealth on the presenter of frequent oblations but does not favour the faithless.  

Aiding him with your own will, O resplendent Lord, you defend the man of discretion in the struggle of life. You subjugate infidels, exploiters and ill-natured, while you give their exploits to fair and honest persons. 

Undaunted resplendent Lord, you protect, with all your assistance, the generous and the offerer of homage. You protect a man of discretion and of ripe wisdom in the struggle against any adversary, a person terror to the cruel. 

O Lord of vigour, honoured by men, you, associated with the vital principles, wipe off numerous obstructions at work and worship offered to the divines. You put to sleep with the punitive justice the malignant, oppressor and the cruel on behalf of God-fearing devotees. 

O wielder of the bolt of justice, when you hold your mighty powers, quickly crush ninety and nine strongholds of evil. You capture and punish even the remotest culprit, and put an end to evil forces, thus casting down the person clinging to malpractices.
सना ता ते इन्द्र भोजनानि सताहेव्याय दशुषेण सुदासेण।
दशुष्णेते हर्षे दशुष्णा युनिमं व्यथु ब्रह्माणि पुरुषाकार वाजेम।
मा ते अव्या सहसाल्परस्त्राचार्य भुम हरिव घाते।
ब्रह्मान्द नोजुकेिनिेल्ंसत्य तियासेः सुंगिरु स्त्रायम।

सांता ता इंद्रा भोजनानि रताहव्या दासुष्णे सुदासेः
व्रिष्णे ते हर्षे दशुष्णा युनिमं व्यथु ब्रह्माणि पुरुषाकार वाजेम।
मा ते अव्या सहसाल्परस्त्राचार्य भुम हरिव घाते।
ब्रह्मान्द नोजुकेिनिेल्ंसत्य तियासेः सुंगिरु स्त्रायम।

प्रियासा इति ते मधवाश्वहिः नरे मदेष ज्ञानेन सत्यापः।
ते तुवैऽतिया शिवीशानितिघ्राय शरे करिपण।
सताहेव्याय ते मधवाश्वहिः नरे श्रस्तुकुळशासे उक्षया।
ये ते हेविमिहि पुर्णिद्वाश्वस्मान्बुजीनि युनिमं तसेङ्ग।
पुते स्तोतरे नरः दृंतमु तुर्य्यामस्त्राचेऽवद्या।
तेर्यमिन्द्र बुंध्येले दिणिः श्रुः सर्वं शुरोपितः शनुर्गम।
नू इति शूर सत्यामान उत्ती अहंतृतत्त्वा वाहुवक्ष।
उपे ने वार्जान्निर्ज्ञषु सतिन्युय पान्त स्त्रितिमि: सदौ न।

प्रियासा इति ते मध्यमानि बहिष्ठातु नारो मदेमा शरणे साक्ष्यातः।
न्ते तुवैऽतिया विनिमये मिन शिवीशानि रस्त्राश्वहिः
सताहेव्याय ते मध्यमानि बहिष्ठातु नारो साक्ष्यातः
तेर्यमिन्द्र बुंध्येले दिणिः श्रुः सर्वं शुरोपितः शनुर्गम।
नू इति शूर सत्यामान उत्ती अहंतृतत्त्वा वाहुवक्ष।
उपे ने वार्जान्निर्ज्ञषु सतिन्युय पान्त स्त्रितिमि: सदौ न।
O illustrious Lord, renowned are your infinite rewards, which you confer on the presenter of oblations, the liberal giver and the benefactor. May my prayers reach you at the earliest, as if carried by swift horses yoked to a carriage. Verily, you are most powerful. To you are all the prayers, addressed by me. 6

O powerful resplendent Lord, let us not be exposed on this sacred occasion of your worship to the cruelty of wicked persons. May you protect us with impregnable defences. May we be held dear among unassailing groups of the pious devotees. 7

O bounteous Lord, may we, the faithful friends of yours, whom you love, be in your refuge and be joyful under your protection. May you fulfil the aspirations of your devotee, dear as a guest, and ignore the oppressor and over-ambitious. 8

O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them, who by their homage to you, have become entitled to appropriate the riches of infidels. 9

O (the resplendent Lord) the chief conductor of sacred ceremonies, these praises of men, addressed to you, revert to us, and give us reward. Please be propitious to such men in conflicts against their enemies. May you be their friend, their hero and their protector. 10

O victorious, resplendent Lord, glorified on the present occasion, and propitiated by praise, may we experience your glory being enhanced and feel your personality strengthened for our protection. May you bestow upon us food and habitation; and may you ever cherish us with your blessings. 11
Ugró jājñē vīryāya svaṁhāvāṁ cākṛitr āpo nāryo yāt karishyān | jāgmir yuvā nṛṣhādanam ávobhis trātā na indra ēnasō mahās cit || 1 || hāntā vṛitrām indrāḥ sūṣuvānah právin nú vīrō jāritāram úṭī | kārtā sudāse āha vá u lokāṃ dātā vāsu múhur ā dāṣūshe bhūt || 2 ||

yudhnó anarvā
khañkarēt samādvā śūraḥ satrāshāḥ janūshem āśāḥhaḥ | vy āsa indrāḥ pṛtanāḥ svōjā ádhā vīśvām satrūyāntaṁ jağhāna || 3 || ubhē cid indra rōdāci mahītvā paprāthā távishēbhīs tuvishmah | nī vájram índro hārīvān múmikshan sām ándhasā mádeskhu vá uvocca || 4 || vṛishā jajāna vṛishanaṁ rāṇāya tām u cin nāri nāryam sasīva | prá yāḥ senānir ādha nṛśbhyo ástīnāḥ sātvā gavēshanaḥ sā dhrishnūḥ || 5 || 1 ||
The strong and powerful self is born in body for heroic deeds. He covets to come to human form and is the accomplisher of whatever act he undertakes to perform. He is ever youthful and investing the human body with his favours, he saves it from great transgression.  

Augmenting his strength, he crushes the devil of ignorance. He defends his faithful dependents promptly with protection. He gives wide vision and opportunities to the noble associates and repeatedly confers riches to the presenter of fidelity.  

He is a confirmed warrior, who turns not his back in the struggle. He is a combatant, engaged in tumults, a hero, victorious over evils from its inception. He is invincible, possessor of great vigour. The self scatters each and every evil that comes hostile to him.  

O opulent self, you fully occupy, both the earth and heaven—body and mind of man, with your magnitude. With your energies, O soul, the controller of senses, brandishing your adamantine will power, you take delight in sacred deeds, and share spiritual bliss.  

The supreme Lord, the mighty as a father begets the lower self in a body, whilst the mother Nature brings him forth. The soul finally becomes a valiant warrior to put a fight against all conflicts. He is the benefactor of human complex and the leader of fighting forces within. He in the society of men becomes the conquerer, the leader, the lord, one with strength, a seeker of truth and remarkably bold.
नु cito sa bhreshate jaño ná reshan máno yó asya ghorám āvīvasat | yajñaśrī yá índre dádhate dūvāñsti kshāyat sa ráyā rítapā rītejāḥ || 6 || yád indra púrvo āparāya śi kshann áyaj jyāyān kāṇiyaso deshnām | amṛta ít páry āśīta dūrām á citra citryam bharā rayím naḥ || 7 || yás ta indra priyó jaño dádāśad ásan nireké adrihā sákhā te | vayām te asyām sumatai cānishthaḥ syāma vārūthe ághnato nṛpitau || 8 ||

dhá slohō bhikṣuṭdūṇaḥ t út sthāanamécti+kāpaṇāt i. 
rajasamāj jñim vrīdā te ugāntmukh śūk vās a śīkō nā || 9.11
sa nā bhrathāpārma dhā ksthānaḥ tr ye mūchkānā jñnaṃte i. 
vasī dū te jañate vās kṣīkṣitye pāṇa śvāstīm: sārā nā || 10.11

eshā stómā acikradad vrīshā ta utá stāmūr maghavann akrapishta | rāyās kāmo jaritārām ta ágan tvām aṅgā śakra vāsva á śako naḥ || 9 || sá na indra tvāyatāyā ishé dhās tmānā ca yé maghāvāno janānti | vāsvī shū te jaritē astu śaktir yuyām pāta — || 10 || 2 ||
Those who have the complete reliance in the formidable spirit of the supreme Self, neither falter nor suffer sorrow. The supreme Self, the protector of sacred rites, the source of sacrificial acts, bestows riches on him who offers praises and prayers with the spirit of dedication.

O wonderful, resplendent self, confer that wondrous wealth of wisdom to us, which the prior gives to the posterior, with which the elder wishes to help the younger; who lives far away separated.

May the man, who is dear to you, O resplendent self, O wielder of adamantine will power, pay tribute to you. May he remain in your friendship, who is assiduous in dedication. May we be best content under your favour—under the care of one, who harms not, but preserves us.

For your favour, O bounteous Self, this mighty hymn clamours and the chanter implores. The will of obtaining wisdom has seized your adorer. May you, therefore. O radiant, help us to our share of wealth of wisdom.

Enable us, O resplendent Self, to partake of the sustenance granted by you, or granted by other opulents unasked for. May your devotees have sufficient will and strength to chant your praises; may you and your divine forces ever cherish us with blessings.
(21) 

असैवं देवम् गोरिजिकां अंधको ज्ञातः सुभाषित याय्युतार्थास्मस्य विषयम्।

सुभाषित तस्म पर्यः

प्रथात् सुभाषित सर्वत्रः।

नवस्मात्सृफळ्णो गुमादा दुःसोवऽषस्त्रो वृश्चि नृषाचा।

21.

असैवं देवम् गोरिजिकां अंधको ज्ञातः सुभाषित याय्युतार्थास्मस्य विषयम्।

सुभाषित तस्म पर्यः

प्रथात् सुभाषित सर्वत्रः।

नवस्मात्सृफळ्णो गुमादा दुःसोवऽषस्त्रो वृश्चि नृषाचा।

ल्लोमन्म्छे सविसता अपत्तः परिष्फळ्णां जर्क्षेन शुरू पूर्वः।

सविसता अपत्तः परिष्फळ्णां जर्क्षेन शुरू पूर्वः।

भीमो वशष्णुणांत्सांम्पास्तिक सथायं निर्देष्या विद्युः।

भीमो वशष्णुणांत्सांम्पास्तिक सथायं निर्देष्या विद्युः।

इहः युध्यमो वि सर्वसाधं व्यावस्था मध्यमा जैवानां।

इहः युध्यमो वि सर्वसाधं व्यावस्था मध्यमा जैवानां।

न युध्यमो इत्यः जर्क्षेन जर्क्षेन न वर्णना शविद्या वेदमिस्थित।

न युध्यमो इत्यः जर्क्षेन जर्क्षेन न वर्णना शविद्या वेदमिस्थित।

स द्विष्मुद्द्रों विभूषणास्म जन्तुमां विलुक्खे विश्वं आपि आपि शुद्धेन नें।

स द्विष्मुद्द्रों विभूषणास्म जन्तुमां विलुक्खे विश्वं आपि आपि शुद्धेन नें।

indra srāvitavā apās kah pārishṭhītē śahinā śūra pūrvē | tvād vāvakre rathyō nā dhēnā rējante visvā kṛitrīmāṇi bhūekylla | bhūmō viveshāyudhebhēr esham āpānī visvā nāryāṇī vidvān | indraḥ pāro jāhṛishānō vī dūdhod vī vājrahasto mahinā jaghāna | nā yātāva indra jūjuvur no nā vāndanā śavishṭha vedyābbhē | sā śardhād aryō vīshunāsya jantōr mā śiṣṇādevā āpi gur rītām nāh | 5 || 3 ||

| 21 |
Pressed is the juice divine, blended with milk of devotion and wisdom and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable faculties, we wake you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy. 1

The dynamic leaders of men, move to the field of work and worship and spread the grass. The worshippers, drunk with devotion, get eloquent in synod, and their voices while they are coming out of their house are heard far off. 2

O resplendent Lord, brave as you are, please set free all thoughts to flow freely,—thoughts which have been encompassed by the dragon of ignorance. Then the streams of thoughts rush forth like charioteers. All created earthly things tremble through your fear. 3

The formidable (resplendent Lord), knowing all actions beneficial to man, masters His opponents by His strong measures. He, in rapturous joy, shakes down their strongholds. Armed with His resolute will, He slays them in His might. 4

O resplendent sovereign Lord, no evil spirits would do us harm, nor friends harm us with their devices. Let the sovereign Lord bring into control the disorderly beings. Let not the lustful unchaste approach our holy work and worship. 5
abhi krātvendra bhūr ādha jmān nā te vivyaṁ mahimā-
naṁ rájānsi | svēnā hi vṛitrāṁ śāvasā jaghāntha nā sātur
ántaṁ vividad yudhā te || 6 || devāṁ cīt te asuryāya pūrvē
nu kshatrāya mamire sāhānsi | īndro maghāni dayate vi-
shāhyēndraṁ vājasya johuvanta sātaū || 7 ||

kṛṣṇa cid dhī
tvām āvase juhāvēśānam indra saūbhagasya bhūreḥ | āvo
babhūtha śatamūte asmē abhikshattus tvāvato varūtā || 8 ||
sākhāyas ta īndra visvāya syāma namovridhāso mahinā
tarutra | vanvāntu smā té 'vasā samikē 'bhītim aryō vanu-
shāṁ śāvānsi || 9 || sā na īndra tvāyatāyā — || 10 || 4 ||
O resplendent Lord, by your function, you excel all the beings. The regions of the world all put together, do not surpass your magnitude. With your own strength, you dispel the devil of ignorance. No opponent would ever find an end of your strength in struggle.  

From the earliest times, the other divine powers have confessed your supremacy over theirs in destructive strength. The resplendent Lord has subdued all the opposition, and has given to His devotees their rich spoils. These men invoke Him always for sustenance.  

The worshipper invokes you, O sovereign Self, for protection. O protector of all, you have been to us the guardian of great good fortune. May you be our helper against every over-powering assailant strong, as if, like you.  

O resplendent Lord, may we, daily, with increasing respects and regards, be regarded as your friend. Through your protection, O surpasser in greatness, may we repulse the attack of evil tendencies in our life-struggle and subdue the strength of the malevolent.  

Enable us, O resplendent Lord, to grasp the intellectual sustenance granted by you, as well as that, which others, who command us, have the fortune to possess. May your great power bring good to him who exalts you. And may you and your divine forces ever cherish us with blessings.
पिषा सोमभिन्न मन्दुत ल्या ये ते नुताब हर्याधि:।
मत्त्वेऽणुष्ठे सुर्येऽन्न नावी।

वस्ते मद्दो युतायाअहस्ति चेन्न वृत्ताणि हर्यायं हसि।
स त्लामिन्त्र प्रभुवतो मन्दुत।

बोधस मृ मेभ मच्यायाचामें यां ते वसिछो अर्जित प्रतास्तिम।
हुमा बद्रे सुधमातो जुस्त्व।

श्रुति हर्ष विपिनास्यव्रथोजया विषम्याधितो मन्निपाम।

कृत्वा दुस्तान्तमें सचेम्य:।

न ते गिरेः अर्थ गृहेऽगृहेऽ दुस्त्व न शुद्धितमयुश्च विद्यान।

सद्य ते नाम सच्ययो विविक्षम।

श्रुद्धि शायम विपीपाना-
syādṛer bódhā víprasyārcato manishbām | kṛishvā dúvānsay
ántamā sācemā | 4 | ná te giro ápí mṛishye turāsya ná su-
shtutim asuryasya vidvān | sādā te náma svayaśo vivakmi

|| 5 || 8 ||
O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties. 1

O resplendent Lord, the master of vital powers, O the one abounding in the riches, may the exhilarating nectar, which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you. 2

Mark closely, O bounteous, the words I utter, the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship. 3

May you hear the sound of our grinding stone as if repeatedly singing your praises, and comprehend the hymn of the adoring sage; and in a friendly manner, please accept these adorations while we crave for your kind favours. 4

O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you. 5
bhūri hi te sāvānā mānusheshu bhūri manīshī havate
 tvām it | márē asmān mahāhavi jyōk kaḥ || 6 || tūbhīyēd
 imā sāvānā śūra viśvā tūbhīyaṃ brāhmaṇī vārdhanaṃ kriṃ-
nomi | tvāṃ nṛḥbhir hāvyo viśvādhāsi || 7 || nū cin nū te
mānyamānasya dasmōd aśnūvantī mahimānam ugra | nā
vīryāṃ indra te nā rādhaḥ || 8 || yē ca pūrva rīshayo yē
ea nūtāṅ ṛndra brāhmaṇī janāyanta vīprāḥ | asmē te santu
sakhya śivāni yūyāṃ pāta — || 9 || 6||

(91) visnohīm śrūkṣyā

(9-1) viyāsātaveda viyāsātaveda viyāsātaveda viyāsātaveda

23

Ud u brāhmaṇy āirata śravasyéndram samaryē mahāyā
vasiṣṭha | ā yō viśvāni śāvasā tatānopārotā ma īvato vā-
cāṇsi || 1 || āyāmi ghōsha indra devājāmir irajyānta yāc
churūdeo vīvāci | nāli svān āyuṣ cikītē jānesu tānīd
ānhānsy āti parshy asmān || 2 ||
O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space. 6

All these libations are for you, O the bounteous Lord. To you, I address these elevating praises. You, indeed, are to be invoked by the leaders of mankind in all the ways. 7

O marvellous resplendent Lord, none would ever attain the greatness, which you possess, neither one would be able to attain your heroism, nor your splendour. You alone are to be honoured. 8

May your auspicious friendships, O resplendent Lord, be always with us, as they have been to the pious sages, ancient or recent, who have chanted your praises, and may you and your divine forces ever cherish us with blessings. 9

The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach. 1

O resplendent Lord, a cry, a call, comes out which reaches Nature’s bounties,—a cry to them to send us strength in combat. None among men knows his own life’s duration, may you convey us beyond all those iniquities (which shorten life). 2
yujé ráthaṁ gavéshañaṁ
háribhyám úpa bráhmáṇi jujusháñaṁ astuḥ | ví bádhishtá
syá ródasi mahítvendro vṛitráṇy apratí jaghanván || 3 || āpás
cit pipyu staryó ná gávo nákshamn ritám jaritáras ta in-
dra | yáhí vāyúr ná niyúto no áchá tvám lí dhibhir dá-
yase ví váján || 4 || té tvá mádá indra mádayantu śushmí-
naṁ tuvirádhañi pra jairité | éko devatrá dáyase lí mártán
asmí chúra sávane mádayasva || 5 || evéd índraṁ vṛísha-
ñaṁ vájrabahuṁ vásishthaśo abhy árecy ant arkaṁ | sá na
stutó vírávat dhátu gómad yúyám páta — || 6 || 7 ||

(२४) नानादेशम् वृक्षः
(२४-१) नानादेशम् वृक्षः वृक्षायर्मणीर्मिन्द्र सर्पः।
ः साधने अकारे त्वम् यमिः पर्वतान्त्र याहि।
अस्मे यथा नोहिता वृषे च ददो वृषिन्म ममर्वद्र सर्वैः || ३३ ||

24.
Yónish ta indra sádane akāri tám á nṛṣbhiḥ puruhūta
prá yáhi | áso yáthá no 'vítá vṛdhé ca dádo vásúni ma-
mádaś ca sómaiḥ || 1 ||
I harness the chariot with horses that leads the seeker to truth. My prayers reach Him, who accepts them gladly. He surpasses in magnitude the heaven and earth, crushing the resistless evil forces.

O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns.

O resplendent Lord, may these inebriating draughts of devotional melodies exhilarate you. May you bestow blessings upon the praiser, since you alone, our hero, amongst divine powers, are compassionate to mortals. May you be delighted here at this place of worship.

O resplendent Lord, the showerer of blessings, the bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle; and may you and your divine forces ever cherish us with blessings.

O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion.
ग्रिभिताम् ते मान इत्य द्विष्याः सुतः सोमः परिष्चत्या मण्डलिनि।
विद्नेशणे भरते सुचिकेषु पिन्ने जोगेन्द्री मन्त्राण ॥ २॥
आ नो दिव आ चूर्विच्वाय क्रृजीपितिते दृष्टि हे सोलपेयाय पाय।
वहन्तु लव वसे मूर्वकम्भसछ्यं तवसे मदलय ॥ ३॥
आ नो विशाविनिमोऽतिभिः सुज्जेशा भवे जुज्जणो हंस्यन्याय पाय।
वरीछुन्त्यत्विनिमि सुखितायुः तपुपरपणे युञ्जितमिन्न ॥ ४॥

ग्रिभिताम् ते माना इत्य द्विभात सुतः सोमाः पारिशिक्ता माधुनि।
विश्रिद्धदेहना भरते सुविकेषु पिन्ने उदयवति मन्त्राण ॥ २॥
आ नो दिव आ चूर्विच्वाय क्रृजीपितिते दृष्टि हे सोलपेयाय पाय।
वहन्तु लव वसे मृक्कम्भसछ्यं तवसे मदलय ॥ ३॥
आ नो विशाविनिमोऽतिभिः सुज्जेशा भवे जुज्जणो हंस्यन्याय पाय।
वरीछुन्त्यत्विनिमि सुखितायुः तपुपरपणे युञ्जितमिन्न ॥ ४॥

पुष स्तोत्रोऽह मह उमाय वाहं ध्रुविवालो न वाज्यक्षापि।
इन्द्र वासस्यं गुप्तं दिव्यं थामिनि न अभोमेते था। ॥ ५॥
पुषा न इदं वास्य पृथि य ते मुघीं सुमुक्ति वेंविज्ञाम।
इन्द्र विन्य मृक्कद्वयं सुवृद्वी युवं पात सृवितिभि सदां न। ॥ ६॥

ेशाः स्तोत्मो महाः उग्राया
वाहे ध्रुववायं ना वाज्यायं वास्तं अहं तवमां अर्कां
ितते वसुमाम विभवं दायम् अधि नाम स्रोताम धाहं। ॥ ५॥
evá na indra váryasva pūrdhi prá te mahīṁ suñāti vevidāma | iśham pīna mağhavadbhyāḥ suvīraṁ yūyām
pāta — ॥ ६॥ ॥ ॥
O resplendent Lord, your wish is comprehended, twice strengthened (with learning and efforts). The sap of devotion has been effused, and sweetened with the honey of sincerity. Thereafter, the hymn of praise, recited in an unreserved language propitiates the Lord, with repeated invocations.  

Come, O kind-hearted sun-divine far off from the luminous sky or from the earth to be enshrined in our heart to relish our spiritual joy. Let your speedy, vigorous rays of compassion bring you here to be invoked to our hymns and make you joyful.  

O sun-divine, yoked with speedy beams, propitiated and gratified by our praise, come to us with all your defending assistances. O Lord, possessed of firm and charming countenance, come with your matured associates, overthrowing repeatedly our foes, and grant us strength and vigour.  

This invigorating praise is addressed to you, as a strong horse is yoked to a chariot. You are mighty, fierce and yet a sustainer of the universe. This hymn solicits wealth and wisdom of you. May you set our glory high in the heaven, much above the sky.  

In a likewise manner, O resplendent Lord, may you content us with precious gifts. May we, again and again, experience your exalted favour. May you bestow upon our nobles plenty nourishment and heroic children. May you and your divine forces ever cherish us with blessings.
(25) पञ्चालिंि सुकुणम्
(1-3) शुष्कपत्याय सुकुणम् बैंसकाविनिविचि ब्रजि। हऽहो बेस्ता। निःपुर्र द्वन्द्वः॥

आ ते महृ इड़ोध्वनि समन्न्यो वस्त्रश्रावं सेनाः।
पतिति विजयवत्सेव बाढ़ोमाते मनों विजयशः निव चारीत॥
नि दुर्गा इति अघिनिमभावानि वे नें मसानो अपममानि।
अभे ते शान्ते कृपृहि निनिन्तासा ने मर संभर्यान्य वर्ष्यान्॥
शान्ते ते शिवभ्रस्तअः सुदासं सहस्रं शान्ता उतः शातिर्तं।
जाहि वर्षनुपुी मल्यग्रामं वुज्यमिथि रबि च वेहि॥

25.

आते महादत्रयी उग्रासामायखो यत सामावां रेणाः | पादाति दुद्यन्याय नायसकय भखोर मा ते माओ विभव-| द्रयाय व वीतात || 1 || नि दुर्गाइं द्रि भत्व्याय अमित्रां अभी | वे नो मात्रायो अमांति | अरे ताम शान्तसम कृप्णुहि निनिताः | अ नो भराय साब्हारानाय वासुनाम || 2 || सतां ते शिप्रीन उत्तायाय सुदायस शान्तस उदा रातिर अस्त | जाहि वाड्हर वानुशो मात्रायायस्मेऽ द्युम्माय अधि रात्नाय च द्हेहि || 3 ||

त्वावतो हिन्द्रे क्षेत्रे अस्मि त्वावतोविवः शरी गुहरौ।
विशेषदानि तविपरीतं उन्मो ओकेः। कृपृहि हरिशं न मंग्ले। || 4 ||
त्वातृ एते हर्षिब्याय शुभमिथि सहि देवहिविनान।
सत्रा कृंधि दुहनां शुरु वृथेत् तत्वं: सतुवायाम बाजंतम। || 5 ||

tvāvato hindra krātve āsmai tvāvato 'vītāḥ śūra rātau | visvēd āhāni tavishvā vgrañḥ okāḥ kṛṇushva harivo
nā mardhiḥ || 4 || kūtsā ete hāryasyāya śūshām āndre saho
devājūtam iyānāḥ | satrā krīdhi suhānā śūra vṛitrā vayām
tāruntrāḥ sannyāma vājam || 5 ||
O potent resplendent Lord, when provoked by formidable evil forces of similar strength, you encounter them successfully. O Lord, the friend of man, when the resolute and sharp will, as if lightning, flashes, may you directly come to us for our protection and not to side with others. 1

O resplendent Self, may you smite down our adversaries, who assail us. May you keep far from us the curse of those men, who are revilers. May you bring to us accumulated store of treasures. 2

May hundreds of your succours, O Lord, the handsome-chinned, be granted to the dedicated devotee. May thousands of blessings as well as wealth be bestowed upon me. May you cast the fatal weapon on the mischievous mortal, and grant us splendid fame and riches. 3

O resplendent Lord, the mighty, the hero, the giver of gifts to a needy,—as you are, I depend entirely on your liberality as a protector. May you dwell with me now and ever. O Lord of vital faculties, do not desert us. 4

O the undaunted Lord, these celebrated sages are offering grateful adoration to you, the Lord of mental faculties, soliciting the strength assigned by you to Nature's bounties. May you make our evil tendencies, O Lord, easy to be vanquished, and may we, safe from peril, enjoy abundance. 5
पुजा नं इन्द्र वायक्य पूर्णि प्र नं मही सुपपति बैविवाम।
भर्ष्य पिन्य मुष्ट्र्यप्रय: सुब्रीरौ युक्त पात्स रसिविनि:। सदा नं: || 6 ||

evā na indra vāryasya —

|| 6 || 0 ||

(२१) नघिनं गुरुः
(२१०) न सोमं इन्द्रसुखोता ममादु नास्त्यायो मुघवन्ती सुतसाहः।
तस्य उक्तं जत्यै यज्जोपमवल्लेवः। भूषणश्च नं: || २१ ||
उक्तरतः सोमं इन्द्र समाद नीर्धनीये मुघवन्ती सुतसाहः।
यदी समवाचः पितः न पुजा: समानदश असेसे हवंते || २१ ||
बुकार ता कूणवचचन्द्रमन्या यांने जूवल्लेव वेवसे: सुनेषुः।
जन्निसु पतिसेवः सम्मानो न नीर्धने पुर इन्द्र: सु सवाः। || २१ ||
पुजा तमाह्यसि श्रेष्ठं इन्द्र एको विनुका तणिम्नान्याः।
सुपुष्टणु उत्तरो यस्य पुर्वसेये मुघाणि सहस्त्र द्वियाणि || २१ ||

26.

Nā soma indram āsuto mamāda nābrahmāno mahāvānam sutasāh | tasmā ukthāṁ janaye yāj jūjoshan nivīnā
nāvīyāḥ śrīnāvad yathā naḥ || 1 || ukthā-ukthē soma āndram
mamāda nithē-nithē mahāvānamā sutasāh | yād im sahā-
dhāḥ pitāram nā putrāḥ samānādakṣaḥ āvase hávante || 2 ||
cakāra tā kṛṇāvan nūnām anyā yānī bruvantā vedhāsāh
suteshu jānir iva pātīr ēkaḥ samānō nī māṃrijē pūra ānd-
draḥ sū sārvāḥ || 3 || evā tāṁ ahūr utā śṛṇvā indra ēko
vibhakta tārāṇīr mahānām | mithāstūra utāyo yāsya pūr-
vīr asmē bhadrāṇi saścata priyāni || 4 ||
In this manner, O resplendent Lord, may you content us with precious gifts. May we be blessed to attain again and again your exalted favour. May you bestow upon our opulent persons plenteous spiritual nourishment and worthy posterity. May you and your divine forces ever cherish us with blessings.  

The uneffused love of devotion, if not followed by a prayer, does not please the resplendent Lord, and so also the well-effused love, unless accompanied by a prayer. Therefore, I offer to Him the newly composed prayer as is usually offered to a prince or leader. May He listen to it with care, and be delighted.

The devotional love expressed along every laud delight the resplendent Lord. The homage, offered as each psalm is chanted, exhilarate our bounteous Lord. Therefore, devotees, with united effort, invok the Lord, as children call father for help.

May He be pleased to perform such acts of favour, as His worshippers, at the time of prayers, proclaim, as having ever been done by the Lord. The Lord, equal to the expediency, takes up the control over all the cities of infidels, as a husband over his wife.

Thus they proclaim and celebrate that the resplendent Lord is the sole distributor of treasures and saviour from calamities. His many succours come in close succession. May all delightful benefits be granted to us.
वा कसिद्र्य इत्युत्तप्ये न्यायखल्ना चूमें सुतेन कुणाति।
सहिष्णु उपे ना माहिष्वाल्मुखे पाय स्तुतिमि: सदृश न: ॥ ५ ॥

eva vāsishtha in-
dram utāye nrīn krishtīnām vṛṣhabhām sutē grīnātī | sa-
hasrīnā āpa no māhi vājān yūyām pāta — || 5 || 10 ||

(२०) सातिश्च सुधान
(१०) श्रवणस्यायो मुक्तस्य मद्यशशिरसस्तिमि अष्टि | इत्यदेव देभस्त। विवेचन हन्त: ||

इत्यदेव नरी नैन्निधिता हस्ते यत्वाची युनाति चित्सत।
शोरो चर्यात: शवसंस्कारान्व आ गोमति खोशे। नरजा ले न: ॥ ११ ॥

य इत्यदेव उर्मयो मन्धवने असि झूला सविभ्य: पुरुषोऽन्यः ।
ले हि इत्यदेव मध्वतनिवेषना अपा खुशी परीत्नू त राधे: ॥ २१ ॥

इत्यदेव राजा जगत्तन्त्रीयनामधिः कृष्ण विवेचने यदित।
ततं ददति द्वैशी वदित: शोधना उपसागरिस्थियोऽधिक ॥ ३१ ॥

नूँ खिला इत्यदेव मध्वाय सहिष्ठी दुना चार्य न च यमने न जन।
अनुना यथा द्वस्धना पीपापय याप्यूनयो अन्निनाम सविभ्य: ॥ ४४ ॥

नूँ इत्यदेव राजे वर्तपक्षी न आ ते मनो तुष्याय मध्वाय।
गोमुद्धत्वाऄस्वद्वहंपत्तो गुपे पाय स्तुतिमि: सदृश न: ॥ ५ ॥

27.

इंद्राण्य मोनेमादित्वाहव्ये यत्य पाण्य युनाजाते
ध्याय सात: गृह न्याशात्ता सायसास चकानाः अ गोमती व्रजः भाजात्त स्वम् नाह || १ || या इंद्रा स्वाश्मो माझवान्ते आ आशी शिकासासक्षधिया। पुरुषत्ता न्यास्यह || त्यां हि तृणाः
माधवान्ते विस्तेता अपा व्रजी पारिवर्तीणाः त्र्या राधा || २ || इं-
ध्रु राजाज्यमुराजह सरणात्तमधिः काँहि क्षामी विश्वुपायं याद
ासी ततो ददात्ते वसी मां तें आशी माधवाय माधवाय।
गोमुद्धत्वाण्यहंपत्तो गुपे पाय स्तुतिमि: सदृश न: ॥ ५ ॥
Thus does the celebrated sage glorify the resplendent Lord to render help to worshippers, and for the preservation of mankind. May the Lord bestow upon us strength and wealth in thousands. May you and your divine forces ever cherish us with blessings. 5

27

Men invoke resplendent Lord in life struggles that He may make the hymns they sing. May you, O hero, the benefactor of man, by the dint of power, place us in possession of pastures abounding with cattle. 1

O resplendent, bounteous Lord, invoked by all, give such a sense of discipline to my friends, as is approved by you. O bounteous Lord, you break open strong citadels of darkness. May you discover for us, O discriminator of truth, the treasure, which has been lying concealed till now. 2

The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us. 3

The affluent and bounteous Lord, when exalted, quickly bestows food to sustain us. His unlimited and unfailing liberality yields much coveted prosperity to men who are His friends. 4

O resplendent Lord, grant quickly wealth for our enrichment; may we through our adoration gain your compassion. Please grant us riches, comprising of cattle, horses, and chariots. May you and your divine forces ever cherish us with blessings. 5
Brāhmā  naï indrōpa yāhi vidvān arvāñcas te hārayaḥ sāntu yuktāḥ | viśye cid dhī tvā vibhāvamārtā asmākam ic chṛṇuhi viśamīna  || 1  || hāvam ta indra mahimā vy ānād brāhma yāt pāsi śavasīnu rishīnām | ā yād vājraḥ dadhishē ḍhāsta ugra ghorāḥ sān krātvā janīṣṭhā āśāḥḥaḥ  || 2  ||

tāva prāṇītīndra jōhuvānān sām yān nṛin nā rōdāsī ninētha | mahē kshatrāya śāvase hī jajīṇē tūtujim cit tūtujir aśiṣnat  || 3  || ebhir na indrahabbhir daśasya durmītraśo hī kshitatāḥ pāvante | práti yāc ēśrāte ānṛītam anēnā āva dvitā vāruno māyī naḥ sāt  || 4  || vocēmed īndram mahāvānānam enam mahō rāyō rādhaso yād dádan naḥ | yō ārcato brāhmakṛṣṭim āvīśhṭho yūyām pāta —  || 5  || 12  ||
O resplendent Lord, come to our adoration. Let your energies be harnessed and directed here. Being obliged by you, all mortal men severally invoke you, and as such please give ears to our invocation also, O all-impeller.

You are endowed with strength, O resplendent Lord, hence you grant prayers of the seers; may your greatness extend to your invoker also. O the fierce one, when you hold the bolt of punitive justice in your hand, then formidable by your exploits, you become invincible.

O resplendent Lord, by your guidance, you conduct your leading men, your zealous worshippers, through space and earth. By nature, you are the giver of strength and protection. May you bestow strength so that the active may overcome the sluggish.

O resplendent Lord, presently bless us so that unfriendly men may make atonement. The untruth, which the wise, sinless, and virtuous men find in us, may that through your favour, doubly disappear.

We invoke this opulent resplendent Lord for ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings.
अयाम सोमे इन्द्र तुम्हे सुनो आ तु प्र याहिं हरिवर्त्तर्थकां।।
पिशाल तुस्त्र सुरुत्तस्व चारोव्ये स्मরण न मधवसम्यान।।
वाहनोऽव वाहकथि जूण्योज्यांजीवो हरिमियांति तूर्यंग।।
अस्सभु घु सरने माधवस्वोर्ण आद्याणि श्रुणव दृष्टा नं।।
का तें अर्थसोक्ति सुकृतेऽ तुम्हे नूनेते मधवस्याम।।
विभो मुर्तीसा ततन्न स्वायां भ म इन्द्र श्रुण्यो हवेमा।।

29.

Ayām soma indra tūbhyam sunva à tū prá yāhi harivas tádokāḥ | pībā tv āsya sushtasya cáror dádo maghānī maghavann iyānāḥ || 1 || bráhman víra bráhmakriyám juśānō 'tvācénō háribhir yāhi táyam | asmānū śū śāvane mādayasvēpa bráhmāṇi śrīnava imá nah || 2 || kā te āstya áraḿkriyā śūktaś kadá númaṁ te maghavan dāsema | víśvā maṭīr ā tatane táyādha ma indra śrīnavo hávemā || 3 ||

उतो था ते पुरुषयां इत्दान्तमेवं पुरौष्यमहाभाब्यमेवपि वाणम।।
अवाहै त्वं मधवाहवीकम् ते ने हन्त्रासि प्रसंगं नित्तेव || 2॥
शेषेमेविदैं मध्यांनमेवं महो रायो राघवेष्यो यहद्वेंः।।
पो अर्थेतो बहसुरितिमविषो यूयं पात स्वसितंमि: सदां न: || 3॥

utó ghā té purushyā ādān yēśāṁ pūrveshāṁ ágri-
ñor rīshīnāṁ | ádhāhāṁ tvā maghavaṁ johavimi tvāṁ na
indrási prámatiḥ pitēva || 4 || vocémed índram — || 5 || 13 ||
This devotional love is, verily, offered to you, O resplendent Lord; be with us in the dwellings of our hearts, O master of both the faculties (mental and physical). May you accept this well-effused offering and give us wealth, O bounteous Lord, when we implore you. 1

O hero, the resplendent Lord, accepting our devotion, may you presently come to us speedily with your vigorous faculties, and be exhilarated at our worship, and listen to the prayers that we offer. 2

O bounteous Lord, what satisfaction is to you from our hymns when we offer them to you? For you alone, we have composed these hymns, indeed. May you hear them, our invocations, O resplendent Lord. 3

These ancient sages, whose praises you have been listening to, are, verily, gem among common men. Hence O bounteous, resplendent Lord, I invoke you. You are our providence, even as a father. 4

We address this opulent resplendent Lord, that He grants us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper; (O Lord), may you and your divine forces ever cherish us with blessings. 5
30.

ए नो देवा सावसा याहि सुषमि भवाविर्धिह इन्द्रार रायो अस्य | महेन्द्राया न्रिपते सुवाया माहि खशत्राया पाँवस्याया सुरा || 1 || हवांताः उत्तम स्ववेचि तन्तुस्य दुस्स: सुर्यस्य सातो || 2 || ल्यो विशेषेऽसंहं जनेः नद्र तो वृष्टाणि राष्याय सुहु-तु || 3 ||

युष्मिः संवदासुरो न होतो हुवानो अर्थ सुभागाय देवान || 4 ||

वृपे ते ते इन्द्रै ये च देवा स्वकष्ठ शुरू वर्दंतो मुघानि।

वच्चो भुसिर्मिः उप्यं वर्त्येऽ सस्मुर्ज्ञो जरणां-शक��ऽ || 5 ||

वाच्चेमेविद्वृत्त्म मुखर्विलं महो गुयो राष्ट्रसो वद्वर्य:।

ये अर्थे बहधकृतिमिको यूपे यस्त मुश्तिः सदा न: || 6 ||

vayām
té ta indra yé ca deva stávanta sūra dádáto magháni |
yācchā sūřibhya upamām várūthaṃ svabhúvo jàrañáṃ āsna- |
vanta || 4 || vocéméd índram — || 5 || 14 ||
O divine, powerful and resplendent Lord, be with us with your strength; be the augmenter of our riches; be to us, O king of men, wielder of the punitive justice, to inspire in us vigour, formidable courage, and manliness. 1

O the one worthy to be invoked, warriors call you in the din of life-struggles for safety of their person, and for the long enjoyment of sun-light. You are the foremost fighter among men. May you annihilate our adversaries without difficulty. 2

O resplendent Lord, when shall fair bright days dawn on us and you shall bring your banner near in battles? The valiant ritual fire would sit here as the herald, calling other Nature’s bounties for our benefit. 3

O effulgent, resplendent Lord, we are yours, and all they, who adore you and offer rich libations are yours. May you grant to your worshippers excellent abode. May they be hale and hearty, even in old age. 4

We address this opulent resplendent Lord, that He grant us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5
Prá va indrāya mādanāṁ háryaśvāya gāyata | sākhā-yāḥ somapāvne || 1 || śaṁśéd ukthām sudānava utá dyu-kshām yāthā nāraḥ | cakrīmā satyārādhase || 2 || tvāṁ na indra vājayās tvāṁ gavyūḥ śatakrato | tvāṁ hiraṇyayūr vaso || 3 ||

vayām indra tvāyávo 'bhī prá ṇonumō vṛishan | viddhī tv āṣyā no vaso || 4 || má no nide ca váktave 'ryó randhīr ārāvne- tvē-āpi krātur māma || 5 || tvāṁ vārmāsi saprāthah puroyodhā̂s ca vṛitrahan | tvāyā práti bruve yujā || 6 || 15 ||

mahāṁ utāśī yāṣya té 'nu svadhāvari sāhah | mammāte indra rōdasī || 7 || táṁ tvā marútvati tári bhūvad vāṇī sa-yāvari | nákshamāṇā sahā dyūbhlīḥ || 8 ||
O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.  

Let us chant to the bounteous Lord such hymns as other men have been doing; let us offer it to Him who is truth personified.  

O resplendent Lord, may you be the winner for us; O the performer of hundreds of benevolent works, may you be the winner of cattle; O the winner of wealth, be the winner of gold for us.  

O showerer of blessing, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth.  

Subject us not to the reviler, to the abuser, to the miser. In you alone is my strength.  

O resplendent Lord, destroyer of evils, you are our extensive armour and our front line fighter. With you as my ally, I brave the evils of life.  

Verily, you are great. Heaven and earth, abounding with food pay homage to your strength, O supreme Lord.  

May the praises of your adorers ever-going along with you, such as you are, and spreading around with radiance reach you.
उर्ध्वस्वध्वानद्वयोऽपूर्ववुस्मुतः द्विः। सं ते नमन्त कृष्णः। ॥ १९॥
प्र शो महे महेशुप्रे भरवं प्रवेचनसे प्र समुतिः कृष्णचनम।
विषाः पुजीः। प्र चं राशा कर्षणमाहः। ॥ १०॥
उर्ध्वस्वध्वानद्वयोऽपूर्ववुस्मुतः बंडः जनयन्त विराहः।
तत्त्वं नात्तिः न मिनात्तिः घराः। ॥ ११॥
हन्दु वाणिज्ञतमन्त्रेऽवेच सुत्रा राजाने दिति सहिष्ये।
हर्ष्यथाय बर्हया समापिन। ॥ १२॥

उर्ध्वस्वध्वान त्वाणि
ंदावं बहुवान दस्यां उप द्यावीः साम तन्नामां क्रिष्णः। ॥ ९॥
प्रांवं महे महेविद्धे भारधुमां प्राचेतासे प्र समुतिः कृष्णचनम।
विषाः पुजीः प्र चं राशा कर्षणमाहः। ॥ १०॥
उर्ध्वस्वध्वानद्वयोऽपूर्ववुस्मुतः बंडः जनयन्त विराहः।
तत्त्वं नात्तिः न मिनात्तिः घराः। ॥ ११॥
हन्दु वाणिज्ञतमन्त्रेऽवेच सुत्रा राजाने दिति सहिष्ये।
हर्ष्यथाय बर्हया समापिन। ॥ १२॥
May the ascending drops of devotion reach you, O the destroyer of evils, in heaven. Let all men bow before you in reverence. 9

Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms). 10

The sages compose sacred praises and engender oblations for the sublime, the far pervading resplendent Lord. The wise never violate His statutes. 11

The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers. 12

Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers. 1

When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot. 2
रायास्कामो वाज्रहास्तम सुदाक्षिनाम पुत्रो न पिताय हुवे
हृद्व इन्राय सुनिन्ते सोमाणसे वद्यातिरः
तात्त्वा आ मदवय वजहत वीतये हरिभ्यं पापोऽक आ
अवच्छुक्तं ईसीं वर्तीं नू चिंतो महिषिदिरः
सुधिश्च रुक्षलोणि शुता दुशिककिदस्त्वितमाम भिन्तत

रायास्कामो वाज्रहास्ताम सुदाक्षिनाम पुत्रो न पिताय हुवे || 3 ||
इमा इंद्राया सुनिर्वे सोमास्वा दादह्याशिराह | तात्त्वा आ
मदवय वजहत वीतये हरिभ्यं पापोऽक आ
अवच्छुक्तं ईसीं वर्तीं नू चिंतो महिषिदिरः
सुधिश्च रुक्षलोणि शुता दुशिककिदस्त्वितमाम भिन्तत

स देवो आप्रतिकुल इन्रायेण श्रवणे श्रूतः
यस्य गद्यसा सर्वनानि कृष्णस्य सुन्दररथि ज्ञाति
भवते कर्त्यं मठवन्यमानं यस्मादस्त्वार्द्धे श्रवितः
विविहास्त्व वेदनं भजनम् दुःखाऽऽत्म । भव ।
थुनोतं सोमाणसे सोम्मिन्द्रविश्व महितः
पचत भुकीसे कृष्णचकितृत्विद्वृतृते मयः

सा विरो अपराशिकुता इद्रेना शुभुवे श्रवयिष्ठः | यस ते
गब्हिरा सावनानि व्रित्राहन सृष्टये अं सहावति || 6 ||
भवाव 
वर्तुरथम मघवान मघोनाम । यत समाजः सार्धाताः
विवि त्वाहस्या वेद्याम महामहाभय । दुःखाऽ ।
थुनोत् सोम्पायं सोमाणसे सोममिन्द्र अध्यक्षः
पचत अपकीसे कृष्णचित्तुकित्तुप्लुते मयः

sá víro ápratishkhuta índreṇa śuṣuve nrībhīḥ | yás te
gabhírá sávanāni vṛitrahan sunóty ā ca dhávati || 6 ||
bhávā
vārūthaṁ maghavān maghónāṁ yát samājaṁ sárđhamāḥ |
ví tváhatasya vēdanam bhajemahī ā dúṇāśo bharā gāyam
|| 7 ||
sunóta somapāvne sómam índrāya vajrīne | pácata pak-
tīr āvase kṛṣṇudhvām it priṇāṃn it priṇaté máyaḥ || 8 ||
Longing for wealth I call on Him, the benevolent wielder of punitive justice, as a son calls on his father. 3

These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy. 4

May He, with ears ever open, listen to our requests for wealth and never despise our prayers. He is the giver of hundreds and thousands. None can desist Him when He is willing to give. 5

O the resplendent Lord, the destroyer of evil, the brave worshipper, who offers prayer to you and eagerly approaches you, he with your blessings is undeterred by any one and is honoured by men. 6

O bounteous Lord, be a defence to the sincere devotees, may you drive the warriors together, and be the discomfitor of our adversaries. May we divide the wealth of him whom you punish. May you, O imperishable, deliver his possessions to us. 7

May you offer the elixir of devotion to its drinker, the possessor of adamantine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him who pleases Him. 8
 Gayatri Swarga kriyam kriyam yasya | 
 yasya varunam tvam avita bhuvah | 
 asmakam bodhy avita ratham asmakam suhru | 
 nrinam || 11 || 
 
 gama dva rajam vajyanand indra maryo yasya tvam avita 
 bhuvah | 
 asmakam bodhy avita ratham asmakam suhru | 
 nrinam || 11 || 
 
 kasmirnand laksmanan mahalirikam | 
 shna dvah maha parivrihoti vajira varani siparatam || 14 || 
 
 kasa tam indra tvaba sum a maryo dadharshi | 
 sraddha it te maghavan parye 
 divi vajj vajjam sishasati || 14 || 
 
 Mahanah sma vritrabhiyeshu codaya ye dadati priya vasu | 
 tava praniti haryasya 
 surbhir visva tarema durita || 15 || 19 ||
O chanters of hymns, do not hesitate; be active; pay homage to the great benefactor for riches. Only the active conquers, dwells in peace and thrives. The divine powers favour not the sluggish. 9

No one overturns, or stops the chariot of one who freely gives. The man whom the resplendent Lord and vital principles protect, walks in pastures full of cattle and riches. 10

O resplendent Lord, only that man shall obtain wealth and wisdom, who works hard with devotion and gains your favours for protection. O brave Lord, may you be the preserver of our chariots and our men. 11

Verily, the resplendent Lord’s share exceeds that of any one else, like the reward of a victorious. Nobody can overcome Him who is the Lord of vital forces and who gives strength to the participator in noble works. 12

Chant a hymn that is comprehensive, well-uttered and graceful. Never so happens that snares and bonds entangle him who has surrendered himself to Lord by his devotion. 13

O resplendent Lord, what mortal can assail a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. 14

Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our noble devotees, pass through all perils under your guidance. 15
तवैद indrāvamāṃ vāsū tvām pushyasi madhyamām | 
satrā viśvasya paramāṣya rājasi nākīṣ ṛgshu vrñṇate || 16 || 
tvāṃ viśvasya dhanadā asi śrutō yā īm bhāvantya 
ājāyaḥ | tāvāyāṃ viṣvāḥ puruhūta pārthīvo 'vasyūr nāma 
bhiṅsate || 17 || yād indra yāvatas tvām etāvad ahām 
īśīya | stotāram īd didhisheya radāvaso nā pāpatvāya rā- 
sīya || 18 || śiksheyam īn mahayatē divē-dive rāyā ā kuha-
cidvidē | nahi tvād anyān maghavan na āpyāṃ vāsyo āsti 
pitā canā || 19 ||

tarānir hit sishāsati vājam pūraṃdhyā yuyā | 
ā va ṛndram puruhūtaṁ name girā nemīṁ tāshteva sudrvāṁ
|| 20 || 20 ||

nā dushtūti mārtyyo vindate vāsū nā srēdhantaṁ rāyīr 
naṣat | susāktir ān maghavan tūḥhyām māvate deshnāṁ 
yāt pārye divī || 21 ||
O resplendent Lord, you cherish the vast wealth of the lower order; also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you. 16

You are renowned as the giver of wealth to every one in all the struggles that occur. O much invoked, all these people of the earth craving your protection implore your name. 17

O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it upon wickedness. 18

Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are. 19

Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel. 20

A man does not acquire wealth by an unbecoming praise. Wealth does not come to one who obstructs. O bounteous Lord, in you rests the power of giving to one like me on the day of completion (of this work). 21
अभि त्या शुरू नौनुमोदक्ष्य इव घेनवं: ।
ईशानमुख जगतः स्वर्गमिश्रांसमिन्द्र नधुः: ॥२२॥
न त्यावे अन्यो दीप्यो न पाधिष्ठो न जाति न जनिन्यते ।
अथाप्तो मधवसिन्दु कुजीनो गव्यार्थस्तवा हवामहे ॥२३॥
अभि पुत्तसदा भेंद्र ज्यायः कर्मवेषः ।
पुत्रकुमारः मधवस्सनात्सति मधेः से च हत्याः: ॥२४॥

abhī tvā śūra nonumō 'dugdhā iva
dhenāvah | īśānam asyā jāgataḥ svardrisam īśānam indra
tasthūshah || २२ || nā tvāvāḥ anyó divyō nā pārthivo nā jātō
nā janishyate | āsvāyānto maghavann indra vājino gavyān-
tas tvā havāmahe || २३ || abhī shatās tād ā bharēndrā jyā-
nyaḥ kāṇīyāsaḥ | purūvāsur hi maghavan sanād āsi bhāre
bhare ca havyāḥ || २४ ||

परं पुद्स्य मधवस्सिन्दुपुरेषदा नो वर्षे कृति
अन्याको शोभविता महापुरो नवो वृष: सत्त्वानमः
इन्द्र क्रतु न आ महे पिता पुरुषोऽयता
शिळास यो असिमुपंशत यामनिः जिवा ज्योतिङ्गमिहि||२५॥
मा नो अहांता कुज्या दुर्गायोऽसामनी अस्त्र क्रमः: ।
त्यास्य वृषे प्रज्ञम्: शास्त्रसिद्धोपति शुरु तरामसि
॥२६॥

pāra nūdasāva maghavann amitrān
suvēdā no vāṣū krīḍhi | asmakam bodhy avitā mahādhane
bhāvā vṛdhiḥ sakhīnām || २५ || indra krātaṃ na ā bhara
pitā putrebhyo yathā | śīkṣā no asmān puruhūta yāmanī
jīvā jyōtir asimahi || २६ || mā no ājñāta vṛjānā durādhyo
māsvāso āva kramuḥ | tvāyā vayām pravātāḥ śāsvatīr apō
'ti śūra tārāmāsi || २७ || २१ ||
O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full). 22

No other such as you are, on the earth and heaven, has been in the past or shall be in future O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. 23

O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship. 24

O bounteous Lord, may you drive away from us our adversities and render riches easy of acquisition. May you be our good defender in the strife of winning awards. May you be augmenter of prosperity of your friends (such one as I am). 25

O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light. 26

Let no unknown wicked, malevolent, malignant over-power us. May we, protected by you, cross over all the obstructing streams that are rushing down. 27
(33)  

श्वतीयांस्य मा दक्षिणात्सकर्ष्टदा धियांमिज्ञासो अभि हि भ्रमदु:।
उपस्तिमौचेष्य पारि वृहिष्ये नूल मे दुरादिवित्वि वसिष्यि:।

33.

श्वतीयांस्य मा दक्षिणात्सकर्ष्टदा धियांमिज्ञासो अभि हि भ्रमदु:।
उपस्तिमौचेष्य पारि वृहिष्ये नूल मे दुरादिवित्वि वसिष्यि:।

दुरादिवित्वि वसिष्यि: मुलेन तिरो बैश्तानिति पाल्नसुमय।
पार्ष्दपुरस्य बायुतस्य सोमात्सुतारिद्रोहःपूति: वसिष्यि:।
एवेभु के सिन्युम्भिमस्तात्रेवेशु के मेदम्भिज्ञान।
एवेभु के दाचराहि सुदान्ते जाविविश्वि भर्षेण वे वसिष्यि:।
जुष्टी नसे भर्षेण वे: पिन्युपामस्मात्यि न फिरो विराय।
यन्न्यस्तिरो बहुता स्वेनेन्द्रे ज्युम्भर्ते वसिष्यि:।
उद्वाहविभूतण्म्यं नान्यितातोक्रीव्ययत्स्तराहि वृत्ताम।
वसिष्यि: स्तुतत्व इत्यद्र अभोदुः नेतुस्य्यो अरुणोऽह लोकसः।

durád índram anayaun á
suténa tiró vaisántám átì pántam ugráma | pásadyumnasaya
váyatasyá sómá tátád índra 'vriññtá vásiṣṭhán || 2 ||
evén nú kaṁ śíndhum ebbis tatārevén nú kaṁ bhedám ebhir
jaghána | evén nú kaṁ dásarājñé sudásam právad índro
bráhmaṇā vo vásiṣṭháh || 3 || júśhti naro bráhmaṇā vaḥ
piṭríñnám áksham ayayaṁ nú kílá rishátha | yác chákvar-
rishu břihátá rávenéndre súshmam ádadháta vásiṣṭháh
|| 4 || úd dyám ivét trishñájo náthítasó 'didhayur dásarājñé
vṛitásah | vásiṣṭhásya stuvátá índro áśrod urúm trítsubhyo
akrñód u lokáma || 5 || 22 ||
My wisest disciples are the ones who are the accompli-
shers of holy ceremonies and of white complexion. They
bear lock of hair on the right side. They give me delight,
I call these disciples to sit on the sacred grass (near the
altar). May they never stay far from me.  

Disgracing (the worldly entangling tendencies), they bring
from a great distance the mighty soul busy at the pleasures
of the lower order, to receive the spiritual offerings (of
the liberal donor). The resplendent soul thus hastens to
leave the enjoyments offered by impulses originated at the
worldly physical level and comes to the camp where it
enjoys spiritual experiences of the highest type.  

In the same manner, the liberal giver is enabled by them
to easily cross the river; in the same manner, through
them he easily destroys his adversaries. In like manner,
the wisest disciples of the spiritual order through prayer
and thereby the resplendent Self defends the liberal
devotees in their encounter with the ten senses.  

O leader of rituals, your progenitors are pleased by your
praises. I set in motion the axle of chariot. May you
not become inert, since O celebrated sages, by your
resounding voices, the resplendent Self gets exhilaration.  

Suffering from thirst, soliciting rain-water, supported by
the fighter for justice in the struggle with ten senses, the
sages make the inner-self radiant as the sun. The res-
plendent Self hears the words of the celebrated sages while
they glorify him, and bestows to the fighters for the truth
ample room and freedom.
दान्दा इवेद गोजानासा असान पारिचिन्ना भरता अर्भकामये।
अर्धवाच पुरुषता वसिश्व आदिनात्मकः वर्तां आप्यन्ति।

त इविश्वेय हृद्यस्य भ्रेतेऽ सहलक्ष्ममंडिन सं चरणति।
यमेन ततं परिधि कर्य्यतोप्रसङ्गः उव सेवौविज्जाः।

ता इन निन्याम ह्रदययस्य प्राकेतां शहस्रवल्लभां अभि सान
यमेन ततम परिधि मयंतोप्रसङ्गः उव शेषं त्यहाः।
The illustrious people find themselves like the stripped bare staves wherewith the herdman drives the cattle. The illustrious people are found defenceless. The celebrated sage, then, becomes their chief and leader. Then the fighters for justice flourish. 6

Three fertilize the world with genial moisture, three are their glorious progeny, of which the chief is the sun, casting light before them. Three communicators of warmth accompany the dawn. Verily, the celebrated sages discover them all. 7

The glory of these sages is like the splendour of the sun and their greatness is as profound as the depth of the ocean. Their course has the velocity of the wind, which can never be surpassed by anyone else. 8

They, by their wisdom, seated in the heart, traverse the hidden thousand-branched world, and the wondrous glories of the firmament, wearing the vesture spread out by the creator. 9

O wisest sage, the faultless preceptor sustains the people. That life of yours is really worth while one in which you know the secrets of cosmic light and plasma and the lustre springing from the lightning. 10
उतासि मैत्रावरुणो वसिष्ठोवर्द्धणो बहद्मनस्सोर्ध्विः जातः।
द्रुपस् स्वरूपो बहद्मणो देवेनु विषेषं देवः पुष्करे ल्याबद्धत । । ।
संप्रेक्ष उभयं प्रविदः इवस्तहंदान उत्त वा सदनाः।
युग्मे तनं विषेषं विनिर्वलिस्मुः परः जशे संसिदः । । ।
लोके हं जानिविधिता नमोभः कुमे रेति सिष्यिनः समानस ।
ततो हं मानु उदियायथ मन्यायतिहाः जानमुर्तिमाहुर्वसिद्धम् । । ।
उक्षुधः सामसुधः विविदः प्राविर्ण्य विषुभः वंद्वालये ।
उपेन्माय सुमनस्यामाना आ वो गच्छाति अबुद्धी संसिदः । । ।

उतासि मैत्रावरुणो वसिष्ठोवर्द्धणो बहद्मनस्सोर्ध्विः जातः।
drūpaḥ svāra ṛṇo bahdṛmāṇo deśēṇu viṣēṣe devaḥ puṣkare tvādādanta । । ।
sā praketa ubhāyasya pravīdvān sahasradāna uta vā sādānāḥ | yamēṇā tatām
paridhiṁ vayishyān apsaraśaḥ pāri jañē vāsishṭhaḥ । । ।
satre ha jātāv ishitā nāmohbih kumbhe rētaḥ sishicatuḥ
samānām | tato ha māna ud iyāya mādhyāt tato jātām ri-
shim āhur vāsishṭhaḥ । । । uktabhṛtiṁ sānabhṛtiṁ bhī-
bharti graṇāram bhīhrat pra vādāyā āgre | upainam adhvama
smanasyāmānā a vo gachāti praṭrīdo vāsishṭhaḥ । । ।

( ४४ ) यजृक्षिष्ठो महाथ
(१२२३) वासिष्ठवसीयाय नूतन प्रवधवारस्यवंदितप्रस्थिः
प्रवधवारायणकारप्रमाणमादायाय विशेषे देवोऽति। (२१) पोद्याय अहिंसा। (१५)
सम्यकारत्वानुपरिपरणो देवता। (२१२१) वासिष्ठवसीयाय विशेषे विरागः।
(२२२१) हाविष्ठायाकारप्रमाणमादायाय विशेषे विरागः।

(२३९) प्र शुभ्रे क्रुरले मन्त्रीणा अत्मसुक्तस्य रश्यो न वाजी। । ।

Prā śukraitā devī manmśāḥ asmāt sūtashṭo rātho nā
vājī । । ।
Verily, O celebrated sage, you are the son of cosmic light and plasma, born of their mind. Nature's bounties endowed with celestial fervour lay you as a fallen drop on a lotus blossom. 11

He, the sage, cognizant of both worlds (heaven and earth) endowed with many a gift, bestows thousands. He is destined to wear the vesture spun by the creator, and springs forth to life from the wondrous glories of firmament. 12

Consecrated for the sacrifice, propitiated by praises, they, the lords of cosmic light and plasma, pour their life-essence into a water jar from the midst of which uprises cosmic intelligence and from which also, they say, the intelligence of the wise sage is born. 13

O destroyers of nescience, the faultless preceptor comes to you. Welcome him with devoted minds, and he in the foremost station directs the worshipper engaged in prayer, the chanter of the hymn, the assiduous offerer of dedication and he repeats what is to be repeated. 14

May our divine and brilliant hymn, well-composed and well-sung, go forth, like a swift chariot. 1
विदुहः प्रथित्व्या दिवो जनित्र श्रुत्यन्यायो अथ अत्यन्तीः॥२॥
आपलिक्षदम् पिन्वन्त पृथ्वीप्रेपु शरा महावर्ते दुर्गः॥३॥
आ श्रुतिस्ये न धृतादशृभिन्नो न वृक्ति हिरण्यवाहः॥४॥
अभिम ध्रुव ध्रुव ठी यायं पालन नस्तस्मानं हिनोतः॥५॥
तवाः समस्तस्य हिनोतं यत्र देशांत केतुः जनाय वीरसः॥६॥

उदयः श्रुताद्वाननात् विभमति भायं पुरुषवी न सूमः॥७॥
हथिभीमें हे अरण्यः सारथवतन विचरद्यामि॥८॥
अभिम वों देविविचर सारस थव प्रों देववि वार्यः क्रुद्धम्॥९॥
आ चैत्र आसों पायो नदीनां वरण उदः सहसराशः॥१०॥

राजा राज्यानां शेरों नदीनामुनस्तमस्म अश्व विचारायु॥११॥
अविद्वी अस्मात्विवाहित विचारिणुः क्रुद्धभीम शेरों निर्लिकाएः॥१२॥
वेष्टू विरुप्पि अश्रेयेश्वय युवायू विचारस्चतुमृते॥१३॥

ुद asya

शुष्मद्भुधे बहुन्य नार्ता बिभार्ति बहार्थ प्रथिविन् न भुमा

\[ 7 \] ह्वायामि देवां अयातुर आग्ने साधाम रण्वा ध्याम

dadhami \[ 8 \] अभि वो devām dhīyaṁ dadhīdhvam pra vo

devatra vācaṁ kriṇudhvam \[ 9 \] अ स्थि असाम pātho na
dināṁ vāruna ुग़ाह साहास्रेक्षहः \[ 10 \]

राजाः rāṣṭrāनां पेयों nadināं anuttam asām kshatrāṁ
visvāyum \[ 11 \] अविस्थो असाम विस्वास विश्वः अधूम kriṇota

\[ 12 \] vy ētu didyūd dvishām āśeṣa yu-
yōta vishvāg rápas tanūnām \[ 13 \]
The waters listen to us as they flow along. They know the origin of heaven and earth. The vast rivers swell to greet him. The strong and brave men remember him when beset by adversities. 2 3

May you keep the horses of your senses bound to the pole (of chariot) like the golden-armed resplendent soul, the possessor of adamantine will power. 4

May you wake up at the dawn like the sun, ready to perform cosmic sacrifice, and march forward with delight, like a pilgrim on his way. 5

Proceed swiftly to the battle of life and set up a new flag of your victory, O hero, in the service of mankind. 6

Through his own power, he, the sun, ascends as a source of light. It upholds the load of creation, as earth bears living creatures. 7

O fire-divine, I invoke nature’s bounties, and not the demons. And I compose a hymn and complete it invoking truth and eternal law. 8

Closely around you, may you revolve your heavenly song and send your invocations to Nature’s bounties. 9

The mighty Lord of Venerability beholds with a thousand eyes, the paths, wherein these streams of thoughts run. 10

He is kind of Kings, the glory of the thoughts and his is the resistless sway over all that lives. 11

May He assist us among all people and make song of envious men devoid of light. 12

May the threatening arrow of our opponent passby without harming us. May he put far from us the sins of our bodies. 13
अर्थात् अभिन्नपरमेश्वरम्: प्रेमे अस्मा अभावित स्तोमः॥१३॥
सूक्ष्मविभागणि नावतं सविक्ष वशं तिथि नेति अस्तु॥१४॥
अजज्ञुकुशरथिः श्रुणपि युधे निन्दनं रज्जु मु परिवर्तन॥१५॥
मा नौसंहितुरुप्ये रघु भान्तम यहात्र अस्य विधिनायः॥१६॥
उन ने रघु रघु अभि पु: प्र रघु वर्णु शाखिनानि अर्थः॥१७॥
तत्प्रतिष्ठ श्रुतूं स्वार्णं भुमि सहस्तेनासो अभिन्नपरम न:१८॥
आ यथः पवित्रमन्मचस्य लघूं सुपाणिद्वारपं बीरणन॥२०॥

अविन् नो अग्नि हवयान्
नामोधी प्रेश्त्थो अस्मा अधास्य स्तोमाः || १४ ||
साजुर देवेन्हि अपाम् नापटाम् सक्हायाम् क्रिह्वा अवो नो अस्तु || १५ ||
अब्जाम उक्त्राय अहिन्क्रिते हुत्मे मनदिन राजसु शिदान || १६ ||
मा नो हिर बुद्धियु महु म्हान्यो अस्य || १७ ||
उत्तराय यान्तु शर्द्धाष्ट्र अर्याः || १८ ||
तपस्तिः स्त्रोत्त ना भुमी महासन्नासो अन्मक्षराय || १९ ||
अ्य नाह नाह त्त्वं मार्ग त्त्वाद वस्त्तासुपार्नि दाद्धातु विरान || २० ||

प्राति न: लघूं लघूं जुलुटेः स्थायते अल्लिन्त्वामु: ॥ १३ ॥
तौ नौ रासस्त्रास्तिपाशो वस्यां रोंदस्य रामानी श्रेष्ठोत।
वनस्यिमि: सुधारणो नौ अस्तु लघूं सुदस्ये वि नपात रघुः: ॥ २१ ॥
नारी राग्य: पवित्रस्म आल्लिन्त्विपाश अष्टिघीरत थौः।
वनस्यिमि: पृथ्वी हुक्षा ऊः रें रेंतसी परिं दातो न: ॥ २२ ॥
अनु लघुः रें रेंतसी विशालातं युद्धो वंस्य इत्यादः।
अनु विषेषे मर्दृते ये सहस्ताय राग्य: श्याम धुर्णे श्रवण्ये। ॥ २३ ॥

प्रति ना स्तोत्तम त्वस्त्तासु जुश्नता स्वद्ये अस्मे अरामाति
वसुयुः || २१ || ता नो सासन राटिशाको वासुः अन्दुस्ति वारुणानी श्री०
स्तोतु।}

prāti na stōmam tvāśṭa jusheta syād asmē arāmatir
vāṣuṣyūḥ || 21 || tā no rāṣan rātishāko vāṣunā ā rōḍasi va-
ruṇāni śrīṇotu | vārūṭribhīḥ suṣaraṇō no astu tvāśṭa su-
dātro vi dadhātū rāyāḥ || 22 || tān no rāyāḥ pārvatās tān
na āpas tād rātishācā ośhadhir uta dyauḥ | vānaspāṭibhiḥ
prithivī sajōshā ubhe rōḍasi pāri pāsato nañ || 23 || ānu tād
urvi rōḍasi jihātām ānu dyuksho vārunā āndrasakāḥ | ānu
vīsve marūto yē sahāso rāyāḥ syāma dharūnām dhiyādhyai
|| 24 ||
O fire-divine, acceptor of our dedications, may you help us through our prayer; we sing our dearest song to please him. 14

In accord with the divine cosmic forces, may the grand son of the waters—the fire-divine, be helpful to us. 15

With laudations I glorify the serpent of clouds, born of waters. He stays beneath the streams of the middle air. 16

Never may the cloud of mid-space harm us; let not the sacrificial acts of this faithful servant be disregarded. 17

May they grant food to our people. Let our foes contending for our riches perish. 18
The leading great groups, with their fierce attacks, burn their opponents as the sun (scorches) the earth. 19

When our wives come near to us, may He, the divine creator give us brave sons. 20
May the creator find our hymn of praise acceptable and may He, who is of comprehensive understanding, be inclined to give us wealth. 21
May they, who are lavish in gifts, bestow upon us treasures, that we long for. May the bounties of heaven and earth along with the bounties of ocean listen to our prayers. May the generous creator, together with these protectresses be our sure refuge; may he, our lord, give us riches. 22
So, may rich mountains and the flowing waters, the liberal ones, and herbs growing on the band, the pair of heaven and the earth consentient with the forest lords, and both the world-halves, pressure for us those riches. 23
May both the wide worlds consent, and the celestial ocean associated with the sun consent. May all the victorious vital principles consent, so that, who become worthy possessors of long-lasting precious wealth. 24
तन्म इद्धो वर्णो मिस्यो अम्रिरान्य अर्थपीवर्णिनो जुष्टते।
श्रमिन्तस्य मुहोऽपुप्रक्ष्ये गुयं पात खलितुः। सदान न: \|25\|27\|

tán na indro vâruno mitró agnír ápa óshadhir va-
níno jushanta | sátراض syāma marútäm upásthē yāyām
pāta — || 25 || 27 ||

(11) पञ्चनिंशू स्मृतः

(1-11) पञ्चनिंशू स्मृतः । मन्त्राय्यस्य कार्यं । सिद्धे देशे देवता । सिद्धुः प्रमाणं ।

शों नेइ इद्धारीं भवतामवयाँमि: शों नई इद्धार्णाणि सार्थायया।
श्रमिन्तस्यमि सुविहिताय शों शों नै इद्धार्णाणि वारंसाती ||16||
शों नै नयनं नै इद्धाय अस्तु शों नै: पुरुण्यं: इद्धाय सन्तु राय:।
शों नै: स्वयम्मै स्वत्तमत्याय संस्तु: शों नै: अयोमा हृदरूपतो अस्तु इद्धाय:।
शों नै: ध्याता इद्धाय भवितो अस्तु शों नै: इद्धाय सन्तु खलितुः:।
शों नै: सुहंसी सुहंसिन्तयाय संस्तु: शों नै: इद्धाय सन्तु इद्धाय:।
शों नै: अविमित्तयाय स्वयम्मै स्वत्तमत्याय श्रमिन्तस्याय:।
शों नै: सुहंसी सुहंसिन्तयाय संस्तु: शों नै: इद्धाय सन्तु इद्धाय:।
शों नै: ध्याता इद्धाय भवितो अस्तु शों नै: इद्धाय सन्तु इद्धाय:।
शों नै: सुहंसी सुहंसिन्तयाय संस्तु: शों नै: इद्धाय सन्तु इद्धाय:।
शों नै: ध्याता इद्धाय भवितो अस्तु शों नै: इद्धाय सन्तु इद्धाय:।

35.

शृम ना इंड्रांग्नि भरतायम अवभििहि शृम ना इंड्रािग्नि
रात्यांग्नि रात्यांग्नि सुविहिताय शृम योिि शृम ना
इंड्रािग्नि स्वयम्मै स्वत्तमत्याय। शृम ना इंड्रांग्नि
स्वयम्मै स्वत्तमत्याय।
May our Lord, the master of all Nature's bounties such as, the lightning, the ocean, the sun, the fire, rivers, herbs and trees accept the praise we offer. May we, reclining on the bosom of vital principles, attain fertility. May they all ever cherish us with blessings. 25

May the sun and fire, with their blessing aids, be for our happiness; may the sun and the ocean, to whom homage is offered, be for our happiness; may the sun and moon be for our happiness, and comfort, along with prosperity; may the sun and sustenance be for happiness in life struggles. 1

May the prosperity be for our happiness; may the discipline be for happiness; may the intellectual pursuits be for our happiness; may the riches be for happiness; may the variously-manifested law and order be for our happiness. 2

May the people of creativity be for happiness; may the people incharge of sustenance be for our happiness; may the wide earth, with its provisions, be for happiness. May the vast heaven and earth be for happiness; may the mountains be for happiness; may our pious invocations of Nature's bounties secure us happiness. 3

May the fire, with the splendour of countenance be for our happiness; may the cosmic light and plasma, and the pair of twin-divines be for our happiness. May the noble actions of the pious be for our happiness; may the impetuous wind blow for our happiness. 4

May the heaven and earth invoked from the earliest times, be for our happiness; may the mid-space be for our happiness with charming appearance. May the herbs and the forest trees, be for our happiness, may the victorious Lord of the distant regions, be favourable to our felicity. 5
शामना इंत्रो व्यासुपंक्ति अतत्र शामादित्यविनिलक्रमणः सुरोसः।
शामना इंत्रो सुधिमिथलायः शाम तत्स्थः प्रामिकित्रि मूलोऽहः ||61।
शामना सौन्दर्यो नवं जयः शामना नै नै नै अवधारणः शाम नानु युभः।
शामना स्वरूपं मिनयो नवनु शामना नै नै नै उपवः शामनस्तु वेदिः ||31।

शामना इंत्रो व्यासुपंक्ति अतत्र शाम अदित्येभिः वारुङ्गनाह सुषाृःशा हः शामना नर्द्रो रुद्रेभिः जालाशः शामना नस त्वासःत्र गुन्धिः इहः श्रीणोतुः ||61।
शामना नै सोमो भवातु ब्रह्मा स्मानाह स्मान नै ग्रावणः स्मान नै सांतु याजः।
शामणाह स्वारूपम् मिःद्ये भवातु शामनाह प्रस्वाहः स्मान
v astu vēdiḥ || 7 ||

शामना मुरुः उत्तप्तः उत्तेनु शामना नवं श्रीभक्तः प्रकृतिः मूलः।
शामना पवित्रः भृगुः मूलः शामना नै सिञ्चितः शाम तत्स्थः ||81।
शामना अर्धितिनेत्राय शामभः शामना नै मूलः मरतः स्वकः।
शामना विष्णुः शाम गृहा नै अनुः शामना नै भिषयः शार्मस्तु वायः। ||91।
शामना देवः संचितः भाष्याः शामना नै मूलः नव्यायः।
शामना पुजनयो भवतु पुजायः शामना नै उपर्यो वर्तिनस्तु ह्यः। ||101।

शामनाह सुर्या उरुकाख्सा उद्द्वतः शामना
nas cātāraḥ pradiṣo bhavantu | śaṁ naḥ pārvatā dhruvāyo bhavantu śaṁ naḥ sāndhavaḥ śaṁ u santv āpaḥ || 8 || śaṁ no ādityir bhavatu vratēbhīḥ śaṁ no bhavantu marutaḥ svarkāḥ | śaṁ no vishnuḥ śaṁ u pūṣāḥ no astu śaṁ no bhāvītraṃ śaṁ v astu vāyūḥ || 9 || śaṁ no devāḥ savitā
trayamāṇah śaṁ no bhavantāhāso vibhāth | śaṁ naḥ par-
jānyo bhavatu prajābhyaḥ śaṁ naḥ kṣetraṣya pātir astu
śambhūḥ || 10 || 29 ||
May the divine sun, with the life-giving elements, grant us happiness; may the justly-praised ethereal ocean with the numerous suns, be friendly to our happiness; may the grief-assuaging cosmic vitality, with the vital breaths, bless us for our happiness; may the architect of universe, with attributes of Nature's bounties, be with us for our happiness; and hear us at this solemnity. 6

May the moon be source of our happiness; may the prayers promote our happiness; may the clouds be source of our happiness. May the sacred work and worship be source of our happiness; may the measured lengths of the pillars of ceremonial hall be conducive to our felicity; may the well-grown herbs be for our happiness; may the altar be raised for our happiness. 7

May the sun with extensive radiance rise for our happiness; may the four quarters of the horizon be auspicious to us. May the firm-set mountains bless us for our happiness; may the rivers, may the waters be for our happiness. 8

May the mother infinity, through holy observances, be for our happiness; may the glowing vital principles be for our happiness; may the all-pervading one, the nourishing one, be for our happiness; may the cosmic waters be propitious to us; may the wind blow for our happiness. 9

May the divine refulgent Lord, the saviour, be for happiness; may the radiant dawns be propitious to us. May the clouds be propitious for our people; may the sovereign Lord of universe bless us for happiness. 10
शांम no devā viśvādeva bhavantu śāṁ sārasvati sahā dhībhīr astu | śāṁ abhishācaḥ śāṁ u rātishācaḥ śāṁ no divyāḥ pārthivāḥ śāṁ no āpyāḥ || 11 || śāṁ naḥ satyāsyā pātayo bhavantu śāṁ no ārvantaḥ śāṁ u santu gāvah | śāṁ na ṛibhāvah sukṛtāḥ suhāstāḥ śāṁ no bhavantu pi-tāro hāveshu || 12 ||
May all the divine universal Nature’s bounties be for our happiness; may the divine speech, with holy thoughts, be gracious; may the persons assisting at our sacred works and those who liberally and large-heartedly give, be conducive to our happiness; may all celestial, terrestrial, and aquatic powers be for our happiness. 11

May the sustainers of eternal truths, be propitious to our happiness; may the horses, the cattle, contribute to our happiness; may the virtuous, the dextrous men of experience and wisdom, confer felicity to us; may the senior sages be kind to us and respond to our invocations in rituals and ceremonies. 12

May the divine unborn Lord, the one-footed (in whose one foot measure is the entire universe) bless us for our happiness; may the clouds of mid-space confer happiness; may the cosmic oceans be for happiness; may the heat and electricity, born of water, be gracious, and may the mid-space, the sky, guarded by divine powers, be for our happiness. 13

May the cosmic suns, the cosmic winds, and the planets of abode be gratified by this new hymn, which we now repeat; may all the divines of celestial and terrestrial worlds, progeny of cows and those, who perform worship, hear our invocations. 14

May those, who are most adorable among divinely revered, those who have been honoured by all men, those who are immortal, the observers of truth, grant us today widely-spoken reputation; and may you Lord along with the divine forces ever cherish us with blessings. 15
प्र बहुः सदनायतस्य विरुध्मिः सहजः सर्वं गाः।
वि सातुना पृथिवी संक्ष दुःखि पूष्प प्रतिकल्पितं अभिः॥१॥
इसमां वाम मित्रावरणा सुवृत्तिमिः न हुनेच्छ असुरा नविः॥
इसचा वामनयं पुनःपूर्वस्वतेः जने च मिनो यन्तः ब्रुवान्॥२॥

36.

प्रात्र ब्राह्मयतु सादनायाद रित्याया वि राष्टिभीः सस्रीये
सूर्यो गाः | वि सनुना प्रिथविव सस्रा उर्विप्रिथ्य स्पतिकमाः
आद्व एद्धे अग्निः || १ || इमां वाम मित्रावरणा सुवृत्तिमिः
इसमां न करिण्ये असराय नवियाः | इनवाम अन्याः पदाविरां
आदोब्द्वो ज्ञानं चार्थो यतति ब्रुवानाः || २ ||

आ वतास्या प्रजातो रत्न हुत्या अपरिपपत्तेन तेनोऽनु न मूलः।
महो दिवः सर्वं जायतमणाचिकृतमिः सामिःहुच्छिं || ३॥
गेरा ये पुत्रुणजार्जिः न इर्षे ग्रामा सुकर्षां धर धाशु ||
प्र ये मन्युः सिरसतो मिशत्या सुकर्षाम प्रकटमशाः ब्रुश्वतमशाः॥ ४॥
यहते अयास सह वर्णम नमस्त्ववः सव जुतिया धामेन।
वि पृशों वापरे निष्ठमि: सत्वान इति नमो खुटाय अङ्गुष्टय || ५॥

ा व्यासाय
dhrájato ranta ityá ápipayanta dhenávo ná síndah | mahó
dvāh sádane jáyamānó 'cikradad vrishabhāh sasmimn údhan
|| ३ || girá yá etá yunájad dhári ta ídra priyá suríthá
súra dháyú | prá yó manuyú rírikshato mináty á sukra-
tum áryamánaṁ vavritvám || ४ || yájante asya sakhyám vā-
yas ca namasvínah svá rítasya dháman | ví přiksho bá-
badhe nṛšíbhi stávāna idáṁ námo rudráya préshtham
|| ५ || १ ||
Let the prayer proceed from the hall of the sacrifice, to the distant sun, the rays of which cause waters to flow. The spacious earth far extends with lofty mountains studded, as if, and fire blazes on the extensive plains. ¹

O powerful light-divine and plasma-divine, and the vital breath, to you I offer this new praise, as if it were sacrificial food; one of you (plasma-divine), the invincible lord is the guide to the path of virtue, and second one (light-divine) when praised, animates men to action. ²

The movements of the gliding wind sport around, like milk-yielding kine. The springs are filled to overflowing. The mighty rain-cloud, generated in the dwelling of the lofty heaven, has been roaring in his place of residence in the midspace. ³

O brave, radiant sun, may I bring here with my song the wise ordainer, the expert who yokes dear, graceful and vigorous horses to your chariot and who baffles the wrath of the malevolent. ⁴

Let the offerers of adoration, engaged in pious acts, worship the Lord of cosmic vitality, in their own hall of ceremony. Praised by the leaders of sacred worship, he lavishes food upon them. This most acceptable adoration is addressed to the Lord of cosmic vitality. ⁵
आ पत्मके युक्तं वात्साना: सरस्वती महाभित्र निभृत्तात।
या: मुचक्षतन मुदुच्योऽगणा अभिम येषु पाल्वमा पीयपहाः। ॥ ॥
उत्त ले नै महते मन्दसाना धियं तोके व वाजलोकान्तु।
मा न: परं मुखदुर्गाः चमक्ष्यानुकुलयं न दृष्यं नें: ॥ ॥
प्र वें महौमुर्मति कृषिन्तं प्रपुष्णिविपुवणिं न वीयम।
भरं विक्षिप्तिविनांवे नो अस्याः मानी वाजजा गाजिलार्यं पुरुषीम। ॥ ॥
अन्यप्रेय सं महत: शोके पुलच्छ विषुं निपिल्पांत्योऽभि:।
उत्त प्रजायं ग्रंठे वें पुरुषं पात लस्तिमि: सदाः न: ॥ ॥

ऍ यतं साक्षम यासासो वावाचनां चासवती उपात्तिः सदाहीमाता | याः सन्यस्यान्ता सुद्याहहु सुधाराः शही स्वेना पायसः पियानाः ॥ ॥
उत्त ते येऽनै महातो मन्दसाना धियं तोके व वाजलोकान्तु।
माः न: पर्य मुखदुर्गाः चमक्ष्यानुकुलयं न दृष्यं नें: ॥ ॥
प्र वें महौमुर्मति कृषिन्तं प्रपुष्णिविपुवणिं न वीयम।
भरं विक्षिप्तिविनांवे नो अस्याः मानी वाजजा गाजिलार्यं पुरुषीम। ॥ ॥
अन्यप्रेय सं महत: शोके पुलच्छ विषुं निपिल्पांत्योऽभि:।
उत्त प्रजायं ग्रंठे वें पुरुषं पात लस्तिमि: सदाः न: ॥ ॥

(१३) सत्त्विन्य सुकृम
(१०-१४) अतन्यत्राय गुहायं मेयङकल्पितं क्रिया: यिचेच देखा देखेता: विक्षिप्तं क्रम: ॥

आ वें वाहिंगहं वहतु सुवधायं रोश्ना वाजा नसयमेण अस्वतः।
अभि विधयेः सनिपु सामिष्टर्व सुभाषा महाभिः: प्रणवम्। ॥ ॥
युते हो रथे मुचक्षतन अव स्वरस्रो नसयमेण अर्यांकृम।
से युक्तं स्वधाक्तं: पिब्धूं वि नो राक्षित नमस्तिमंद्विच्याम। ॥ ॥

37.

अ वो वाहिंश्ंथ होवतु सदाह्यायिर राथ्यो वाजह सिंहक्षणो अम्रिक्तः।
अभि विधये: सनिपु सामिष्टर्व सुभाषा महाभिः: प्रणवम्। ॥ ॥
युते हो रथे मुचक्षतन अव स्वरस्रो नसयमेण अर्यांकृम।
से युक्तं स्वधाक्तं: पिब्धूं वि नो राक्षित मनवित्यद्विच्याम। ॥ ॥
May the seventh stream of the cosmic river, the mother of the ocean, and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the people by their waters, come at once together. 6

May these joyous and swift-going, cloud-bearing winds be favourable to our worship and our offspring; let not the imperishable divine speech of wisdom ignore us; may she be kind to us and may both jointly augment our riches. 7

May you, (O devotees), invoke the unresisting earth, and the adorable hero, the Lord, that nourishes. May you invoke the gracious Lord, the protector of our worship, the source of strength, the sustainer of old, the liberal giver of gifts to our solemnity. 8

May this our song of appreciation reach you, O vital principles, and may it reach the all-pervading wind, guardian of the embryo with his protecting faculties. May they both bestow upon me, their adorer, progeny and food; and may you, O Lord, with all divine forces, ever cherish us with blessings. 9

37

O men of physical strength and men of enlightenment, let your capacious, commendable, and unobstructed chariot bring you hither. O handsome, may you, with the copious triply-combined libations (milk products, herbs and cereals), poured out for your exhilaration at our sacrifices, be delighted. 1

O men of enlightenment and possessors of strengthening food, beholders of heavenly light, preserve unblemished riches for our noble men. May you gladly, and with favourable attitude of kindness, accept our loving devotion at our solemnities, and bestow upon us riches. 2
uvócitha hi maghavan deshnám mahó árbhasya vásunó vibhāgे | ubhā te pūrná vásuná gābhasti ná sūṅrītā ni yamate vasavyā || 3 || tváṃ indra svāyaṣā ri-bhukshā vájo ná sādhúr ástam eshy rīkvā | vayām nō te dāśvān̄saḥ syāma brūhma kriṇvánto harivo vāsishṭhāḥ || 4 || sānitāsi pravāto dāśūshe cid yābhīr vīvesho haryasya dhi-bhīḥ | vavanmā nō te yūjyābhīr ūtī kadā na indra rāyā ā dāśasyeḥ || 5 || ॥

vāsāyaśiva vedhāsas tvāṃ naḥ kadā na indra vácaso būbodhāḥ | ástam tātyā dhiyā rāyīm suvīram prikshō no árvā ny ūhita vajī || 6 || abhī yāṃ devī nīrītis cid īśe nā-kshanta índraṃ sarādāḥ supārkshāḥ | úpa tribandhūr jarād-ashtim ety ásvaveṣam yāṃ kriṇāvanta mártāḥ || 7 || ā no rádḥānśi savita stavādhyā ā rāyo yantu pārvatasya rā-taū | sādā no divyāḥ pāyūḥ sishaktu yūyām pātā — || 8 || ॥
O bounteous one, you are well known for the judicial discrimination whilst distributing riches, whether small or ample, for both your hands are full of treasure, and it is your goodness that nothing restrains you from giving generously.

O divine soul, far-famed like a man of enlightenment and physical strength, you are the fulfiller of aspirations. May you come to the home of the worshipper. O Lord of vital faculties, may we, the celebrated priests, offer our appreciations to you along with oblations.

O Lord of vital faculties, you are the giver of increasing wealth to the dedicated devotee, by whose sacred works and thoughts, you are glorified. When would you bestow upon us riches? When would we feel secure by your appropriate protection?

When, O resplendent Lord, will you appreciate our praise, and establish us, your adorers, in comfortable homes? May your horse-like swift faculties, influenced by our protracted solemnity, convey food and wealth with brave children to our homes.

The resplendent sun is the upholder of the three regions like a brother. The mother earth along with her autumns, rich in plenteous food, invokes him. The mortals let not rest him at his home.

O divine creator, may the riches worthy of laudation come to us; the riches that are in the bestowal of rain clouds. May the celestial protector of all, ever preserve us; and may you, with your divine forces, ever cherish us with blessings.
उदु व्य देवः संविठा यथाम हिरण्याविवाहमवतः यामाधिकारतः।
नृन्द्व भगो हज्वः मानुषिमवि यो रजो पुरुषसुर्ख्याति॥१॥
उदु विन्दु सविठः शुरुवत्स्या हिरण्यापायं अर्हतामानाय।
न्युर्विविपुर्वाविवाहमवतः शुद्धो आ नृषयो मर्त्यो तपोजनः सुधां।॥२॥
अर्थ्य दुन्तः सविठा देवः अंतः यमा सविधे तर्को गुणावतः।
स न: स्तोमावस्याभनो: चंधियोमेवः पातु पायुभिनः सुरस्वः॥३॥

88.

उदु श्यादेवः सविठा ययामा हिरण्यायिम आमातिम
वः आशिरेत | नृन्द्वभागो हज्जयो मानुसेष्मि वियो रात्न गुरुवासुर दाद्हति। || १ ||
उदु तिष्ठता सविठाह शुद्धक्षा अयः हिरण्यापायं प्राभ्रिताविरः सविसयाः।
व्यु युविविपुर्वाविवाहमवतः शुद्धाः स्वDamnतमेव मर्त्यो तपोजनः सुधाः।॥२॥
अस्व रुतः सविठा देवः अंतः यमा सविधेत तर्को गुणावतः।
स न: स्तोमावस्याभो चण्डिभेमेवः पातु पायुभिनः सुरस्वः॥३॥

अभिः यें वे चंधिरित्यः पवधानी।
अभिः समारो बक्षो गुण्युपन भिक्िरसो अर्यमा सुजीव:॥१॥
अभिः यें मयो अंतः सपते राति द्रियो रात्रिपारः।
अभिः उदु ने: श्यामावृहमेवकेन्दभिनः पातू॥५॥

abhī yām devy ādītur grīṇāti savām devśya sa-
vitūr jushaṇā | abhī samrājo vāruṇo grīṇanty abhī mitrāso
aryamā sajōṣbāḥ || 4 || abhī yē mitho vanūṣhahi sāpante rā-
tim divō rātishācaḥ prīthivyāḥ | āhir budhnyā utā naḥ
śrīṇotu vārūtry ekadhenu bhīr ni pātu || 5 ||
The sun-divine has diffused the golden lustre on high skies from his halo around him; verily, the gracious sun is to be adored since he abounds in wealth that he distributes amongst men. 1

O sun-divine effulgent as golden rays, may you rise up, and hear solicitations of devotees at the time of worship. While diffusing light over the spacious earth, bestow human enjoyment upon men. 2

May the sun-divine, the source of light and energy, be glorified with praise to whom all Nature’s bounties also pay reverence. May that Lord, worthy of our salutations, relish our praises and devotion. May he always bless the enlightened devotees with all his protections. 3

The mother infinity delighting at the manifestation of the divine source of light and heat glorifies him. The supreme sovereigns, the source of cosmic light, life and law, and other divinities consentaneously sing her praises. 4

They, the householders, who are solicitous as well as dispensers of wealth mutually and together adore and sing praises of heaven and earth. May the (lightning of clouds, the fire of mid-space) hear us and may the venerable mother cherish us with brilliant words of blessings. 5
अनु तानो जात्संपत्तिसेषी रज्जू देवस्य सक्तिजित्यानः।
मृत्युभोज्येष्वे जोत्सवीत्व भगमनुषो अर्थ याति रज्जूः।।6।।
शं नै महक्तु वाजिनो हृद्धु देवतात्त भिन्नद्र्रुः स्वर्गः।
जम्भवातोहृः स्वर्गीय सन्तेर्पुरुषक्षेत्रमीवः।।7।।
वाजिनजन्यजत वाज्यनो नै धनेऽध विन्या अण्त्यम जैत्या।।
अर्थ श्रवः विक्तत माण्ड्यशेष नूता यात्र पुष्पिनित्यायानः।।8।।

अनु तानो जासपतिर मांसिष्टा रात्ना मद्ययुक्त इयानः।
hángam ugró 'vase jólhavita bhágam ánugro áđha yáti ráñam \| 6 \|
śām no bhavantu vājíno háveshu devátātā mitádravāh svar-
kāh | jambháyantó 'him vříkam rákshaṃsi sānemy asmád
yuyavann ámivāh \| 7 \| váje-váje 'vata vājíno no dháneshu
viprā amrīta ritajñāh | asyá mádhvāḥ pibata mádáyadhvām
triptá yāta pathfbbhir devayánah \| 8 \| 5 \|

( १९ ) एकौन्नमार्यां महनः
(1–9) शार्ममण्यां मुक्ष्यते मैत्रेयस्यशिष्यस्य भक्ति। विषये देशे देस्ता। विद्युत् दयनः।

उर्द्ध्वो अगुन्ध वस्त्रनाम हवस्य अशत्रुप्रती जुर्जोहवन्तात्मितिः।
देखाते अश्वी यम्मेश्वरयां नोतां न इयस्तो चंजाति।।1।।
प्र वाञ्जे स्वर्या वर्णिण्यामां विस्तपति श्रीशिरे इयाते।
विश्वास्कोधस्तृः पूर्व्याः काणुः पूणा स्वस्त्यये विन्युवोदः।।2।।

39.
Ürdhvó agnih sumatíṃ vásvo aṣṭet pratīc jūrnīḥ deva-
tātim eti | bhejáte ádri rathyëva pánthām rétāṃ hótā na
ishitó yajáti \| 1 \| prá vāvrije suprayā barhír eshāṃ a vī-
pātiva bīṛita iyāte | viṣām aktór ushásah pūrvabhūtau vāyūḥ
pūshā svastāye niyūtvān \| 2 \|
May the protector of people, when entreated, consent to bestow upon us the effulgence of the sun-divine. The ardent adorer invokes repeatedly the gracious Lord for the lasting protection whilst the less ardent calls him to obtain attractive riches only. 6

May the men of wisdom and strength, when invoked, bless us with happiness. They move in measured steps to the assembly of divines to bring excellent food. May they crush the wicked, the robber, and the demoniac forces. May they completely banish all old afflictions. 7

O immortal, the seekers of eternal truth, the powerful and energetic, the men of wisdom, may you defend us in every conflict, and help us to obtain wealth of wisdom. May you accept our sweet expression of reverence and be exhilarated and satisfied, and proceed by the paths traversed by the enlightened men. 8

The flame of fire goes ahead of the fire sacrifice and accepts oblations for Nature’s bounties. The dawn, as ever, goes to the west (having risen in the east). The pair of the householder and his wife proceeds to follow the path of the (morning) ritual, like two persons going in a chariot. May the assigned priest direct and celebrate our worship. 1

Preparation for food-bestowing sacred ceremony is complete. Of the two Lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. 2
भया ञ्च वर्षो रन्त देवा उरगतिष्के मर्ज्यमन्त श्रुत्वा।
अविकृष्टं उरुक्रन: हृदये शोतां दूतस्य जम्मू नो अरुण॥३॥
ते हि युक्तो यहिष्यात् उमोऽ सुपर्ये विचे अभि सति देवा।
तौ अन्तः दुश्चितो वन्यस्ये श्रुतिः अभ्य नासत्या पुरुष्यम॥४॥

jmayā ātra vásavo ranta devā
urāv antārikṣe marjayanta śubhrāḥ | arvāk pathā urujra-
yāḥ kṛṣṇudhvaṃ śrōtā dūtāsyā jagṛṇūsho no asyā || 3 ||
tē hi yajñēsuḥ yajñīyāsā úmāḥ sadhāstham viśve abhi sānti
devāḥ | tān adhvarā uṣatō yakshy agne śrūṣṭi bhāgaṃ
nāsatyā pūraṃdhim || 4 ||

अमे गिरों दिव आ प्रथिथ्वया मित्रं वंद वर्णमिन्द्रमुर्मिम।
आर्यमण्डितिः विन्यामें सर्वसती मुखोऽ मादवताम॥५॥
सरस्या मुतिमिर्य्यियानां नथलां मर्ज्यामामिसिन्यन।
धाना निर्मितिवर्षे सतास्तं सम्पर्य्य् युद्धसिन्दुः पुष्चः॥६॥
नू रेतेदी अभिवृहत् वासितेन्त्रातिनां वर्णाण मित्रों अभिः।
वच्छणूदु चुन्द्रा उपमां नों अर्के चूये पात सस्तिभिः सदा न:॥७॥

āgne gīro divā ā prithivyā mitrām
vaha vārunām indram agnīm | āryaṃṇāṃ āditiṃ vīṣṇum
eshāṃ sārasvatī marūto mādayantām || 5 ||
raré havyām ma-
tībhir yajñīyānāṃ nākṣat kāmam māryānāṃ āsīvan |
dhātā rayīm avidasyāṃ sadāsāṃ sakṣāmāhi yūjye bhīr
nā devaśāḥ || 6 ||
nū rōdāsi abhishtute vāsīṣṭhair rītāvano vā-
ruṇo mitró agnīḥ | yāchantu candrā upamāṃ no arkāṃ yū-
yāṃ pāta — || 7 || 6 ||
May the divine life-giving forces now proceed on their respective paths upon the earth. May the brilliant vital principles in the wide firmament deck them. O swift-moving divines, direct your paths towards us; may you listen to our messenger (the fire-divine), who has gone to meet you. 3

These universal adorable guardian divine powers occupy the place of common congregation at cosmic sacrifices; O fire-divine, honour these divinities—one the giver of fortune; other, the upholder of ever-truth—and the wisdom personified, worthy of oblations, at our work and worship. 4

O adorable leader, bring, whether from heaven or from earth, the adorable divine bounties, such as the sun, the ocean, the lightning, the fire, and the law-abider, the forces of the firmament and the pervading wind, for the good of worshippers; and may the divine speech and the vital principles be delighted by our offerings. 5

The oblation is offered together with praises to the adorable divine powers; may the fire-divine, in response to the desire of mortals, be present. May it give never-failing, all-benefiting riches; and may we today be associated with the assembled divine forces. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth; they glorify also the lord of ocean, the fire-divine, and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food; and may you all ever cherish us with blessings. 7
40.

Ó śrushiṭir vidathyā sām etu prāti stōmaṃ dadhīmahi turāṇām | yād adyā devaḥ savitā suvāti syāmāsyā ratnīno vibhāgē || 1 || mitrās tán no vāruṇo rōdasi ca dyūbhaktam īndro aryamā dadātu | dīdeshtu devy āditi rékno vayuṣ ca yān niyuvāite bhāgaṣ ca || 2 ||

sēd ugrō astu marutaḥ sā śumī yām mártam prishadasvā āvātha utēm agnīḥ sā- rasvati junánti nā tāsyā rāyāh paryetāstī || 3 || ayām hi netā vāruna rītasya mitro rājano aryamāpo dhūḥḥ suhāvā devy ādīr anarvā té no ánho áti parshann ārishtān || 4 || asyā devāsya mīlhuṣho vayā visνor eshāsya prabhṛthē havir- bhiḥ | vidē hi rudrō rudriyam mahitvām yāsishţām vartīr āsvināv ērāvat || 5 ||
May the satisfaction derived from the sacrificial performance come to us as we contemplate the glorification of the swift-moving divine powers. Whatever the lord of creation produces, may we be today there where the wealth-bestowing divine distributes.  

May the sun, the ocean, heaven and earth, lightning and ordainer, give us that wealth which is merited by brilliant laudations. May the divine mother infinity be disposed to give us riches, which Lord of divine wind and Lord of riches may preserve ever in our keeping.  

O cloud-bearing winds, possessors of strength, like steeds and coloured like a spotted deer, may the man, whom you protect be resolute, and strong. May the fire-divine and divine speech also defend him, and may there be none to deprive him of his riches.  

May this Lord of cosmic plasma, the leader of the cosmic sacrifice, and the radiant lord of cosmic light and cosmic order uphold our deeds. And may the divine foeless mother infinity, earnestly invoked, convey us safe beyond evil.  

I propitiate with offerings the ramifications of that divine attainable, all-pervading Lord, who is the showerer of benefits. May the lord of cosmic vitality, bestow upon us the magnificence of his nature; the pair of twin-divines (the sun and moon) have come to our dwelling abounding with celestial food.
mütra pūshann āghṛina irasyo vārūtri
yād rātishācaś ca rāsan | mayobhūvo no ārvanto ni pāntu
vṛishtīṁ pārijmā váto dadātu || 6 || nú ródasí — || 7 || 7

Prātār agnīṁ prātār īndraṁ havāmahe prātār mitrāvā-
runā prātār aśvīna | prātār bhāgāṁ pūshānam brāhmaṇas
pātim prātāḥ sómam utá rudrāṁ huvema || 1 || prātārjītaṁ
bhāgam ugran huvema vayāṁ putrām áditer yó vidhartaṁ |
ādhras cid yām mányamānas turās cid rājā cid yām bhā-
gam bhakṣīty áha || 2 || bhāga práṇetar bhāga sātyarādho
bhāgemāṁ dhīyam ūd avā dádan naḥ | bhāga prá no ja-
naya gōbhir āśvair bhāga prá nṛbhir nṛivántah syāma || 3 ||
O resplendent nourisher, be not angry on this occasion. May the protectress divine speech and the liberal associates of divine powers, grant us wealth; may the ever-moving divine forces, the sources of happiness, protect us; may the circumambient wind send us rain.  

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth; they glorify also the lord of ocean, the fire-divine and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food, and may you all ever cherish us with blessings.  

We invoke at the morning the fire-divine; at dawn the Lord supreme; at dawn the Lord of light and plasma, at dawn the pair of twin-divines; at dawn the Lord of riches and nourishment, and universal priest; at the morning the Lord of bliss and vitality.  

We invoke at dawn the powerful gracious bounty, the son of mother infinity, who is the sustainer of the universe, to whom the common man, even the opulent praise and says, "give me (wealth) for my enjoyment."  

O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers.
utédáníṁ bhágavantah syámotá prapítvá utá mádhye áh-
nám | utóditá maghavan súryasya vayaṁ devánāṁ suma-
taú syáma || 4 || bhága evá bhágavaṁ astu devás téna va-
yám bhágavantah syáma | tám tvá bhaga sárvā iñ johaviti
sá no bhaga puraetá bhavehá || 5 || sáṁ adhvaráyosáho na-
manta dadhikráveva súcaye padáya | arvácínám vasuvídám
bhágam ro ratham ivásýa vajíná á vahantu || 6 || ásvávatir
gómatir na usháso vírávatiḥ sádam uchantu bhadráḥ | ghrí-
tám dúhánā visvátaḥ prápítā yúyám pátá — || 7 || 8 ||

(42) भिन्नातिः सुहृद
(१-४) भूमच्छेयाय सुभांड नैवास्वाक्षरितेऽस्मिन् कर्मिः। भिन्ने भेषे देशाय भिन्ने:। भिन्ने स्वामि भिन्ने:।

Prá bráhmáno ángiraso nakshanta prá krandañúr na-
bhanyásya vetu | prá dhenáva udaprúto navanta yuyjátám
ádri adhvarásya pésaḥ || 1 || sugás te agne sánavitto ádhvā
yukshvé súté harítō robítas ca | yé vā sadmán arushá
viraváho huvé devánāṁ jánimáni sattáḥ || 2 ||
May we, at this hour, be fortunate, also in the forenoon or at mid-day, or at sun-rise; may we, O bounteous Lord, be happy in the loving kindness of all divine powers. 4

O gracious Lord, possessor of graces as you are, through you, may we obtain the graces. Every one, verily, repeatedly invokes you; O gracious Lord, may you, be our champion at this solemnity. 5

May the dawns come to bless our worship with the speed of cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity. 6

May the auspicious mornings dawn on us for ever, with wealth of vitality, wisdom and valiant posterity. May she come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. 7

May the learned priests, and fire-technicians be everywhere present; let the roar of cloud in heaven be conscious of our adoration; may the streams of expressions glide along distributing the water of thoughts; and may the couple (the householder and his wife), like two stones conjointly grinding herbs, appreciate the beauty of the worship. 8

O splendid fire-divine, you have your long-familiar path to travel. May you yoke your red horses like flames to obtain the libation. These brilliant-shining flames are your conveyers to the chamber of worship, where, seated, I invoke the companies of Nature's bounties. 2
साहु होता मन्द्रो शिरिच उपाके।
यज्ञेल मु पूज्यक देवानना यज्ञायुपालि बडुकया: ॥३॥
यदा दीर्घे देवलो दुःशोण्यो शोनदीपितानितपितांत।
सुधीते अयम् सुधिते दम आस्व विवे दानि वार्यमिवले ॥४॥
इवम् नाम अमेः अहिं चुपल महतिकम् दुःशोण वृत्ती नः।
आ नको किर्दि सदीतात्मायाहांता नियोजतुः यज्ञेः ॥५॥
प्रवाहे शंहुः कसिदे गुप्तको मित्रवर्षया स्तीत्तः।
इव शृंगि पद्यश्रियायाम्मे युपे पात्य स्चित्तिभि सदाः नः ॥६॥

साम उऽ वो याज्ञाम महायान नामोभिः प्रा होतां मन्द्रो रिरिच उपाके।
याज्ञाया सु पुरवणिका देवाने याज्ञायायुपालि बडुकया: ॥३॥
यदा दीर्घे देवलो दुःशोण्यो शोनदीपितानितपितांत।
सुधीते अयम् सुधिते दम आस्व विवे दानि वार्यमिवले ॥४॥
इवम् नाम अमेः अहिं चुपल महतिकम् दुःशोण वृत्ती नः।
आ नको किर्दि सदीतात्मायाहांता नियोजतुः यज्ञेः ॥५॥
प्रवाहे शंहुः कसिदे गुप्तको मित्रवर्षया स्तीत्तः।
इव शृंगि पद्यश्रियायाम्मे युपे पात्य स्चित्तिभि सदाः नः ॥६॥

(४१) विष्णुचारिण सुताम।
(१-३) एक्रेष्यायाम भूताय मैत्रेयायुपिनितः क्रिकः। विश्वे देवा देवता:। विकुलु हसन:।

प्रावो यहोऽ देवयान्तो अर्हणयाया नामोभिः: पृथ्वी दुष्यवेऽ।
येरां भजंपसमासि विष्णु विजयस्मिनित ससिन्यानि न शालोः ॥४॥
प्रावो यहोऽ एतु हेतोऽ न सरस्वत्यूष्यवर्णनीप्रमनसि घृतार्थः।
स्नुणीत बुधर्षुवर्याय सान्तर्ह श्रीचन्द्रिव देवपुर्वेऽति:।॥२॥

48.
प्रावो याज्ञेशु देवयान्तो अर्हत्यावा नामोभिः प्रीथिव्य दुष्यव:।
यें भजंपसभासमि विष्णु विजयस्मिनित ससिन्यानि न शालोः ॥४॥
प्रावो यहोऽ एतु हेतोऽ न सरस्वत्यूष्यवर्णनीप्रमनसि घृतार्थः।
स्नुणीत बुधर्षुवर्याय सान्तर्ह श्रीचन्द्रिव देवपुर्वेऽति:।॥२॥
They glorify your worship, O fire-divine, with reverence. The ministrant priest, who is near us repeating pious praise, excels everybody else. (O devotees), may you have the appreciations for resplendent Nature's bounties and may you turn the unfaithful mind towards active worship.

When you (O fire-divine), as a guest, repose at ease in the dwelling of the liberal worshipper, you are welcomed. He (the divine fire) is appropriately placed in the hall of sacrifice and he well-pleased, grants desirable wealth to the people who approach Him.

Be gratified, O fire-divine, by our worship, convey our appreciations to the sun and the vital principles. May you enhance our glory day and night on your seat, and partake in the worship. May you bring appreciations at this place to the eager light-divine and bliss-divine.

The most celebrated priest has been glorifying the vigorous fire-divine, yearning for wealth, that gives all subsistence. May he bestow upon us food, riches, strength. May you, O Lord with other divine forces ever cherish us with blessings.

The devout worshippers, seek to attain divinity, by singing praises at worship. They adore the heaven and earth also with reverences. The adorations, verily, spread like the branches of trees in all directions.

Let the sacrifice proceed like a swift courser. May you, O priests, with one accord, elevate your ladles, charged with butter. May you spread sacred grass to prepare for the solemn service. Let the flames, that love to meet Nature's bounties, ascend on high.
पुत्रासों न भासाः विस्त्रृत कां सानैं देवासों बहिष्यः सदांतु ।
आ विशारधः विद्योण्माणकः मा नो देवताः सर्वरसः। ॥२॥
तेन सीस्यति जोपम यज्ञा ज्ञातुः धाराः सुन्दरः दुहानः।
यज्ञो वो अतः महं आ वर्णामा गन्तन समस्ता पलत छ। ॥४॥
पुजा नीः अः विष्या देशस्य लेघ्रे कृपे सहसास्वास्तरः।
गुप्ते युजा समुपाते अतेरधा युजे पौम स्वस्तिकः। सदा नः। ॥५॥

पुनः नाम मतारामः विभ्रितराः सनातो देवासो बर्हिषाः सदांतु। अः विश्वाचिः विदध्याम अनाक्तं अग्ने मा नो देवताता म्रिदंस काः। ॥३॥ तेन सीस्यति जोशाः आ याज्ञ रितिस्या द्वाराः सुन्दराः सुदुहानाः। ज्येश्थाम् वो अध्या महाः आ वासुनाम गांतनसाम यति सठः। ॥४॥ वि अग्ने विश्वाय द्वारास्य त्वाय्याय तायाय सहसास्वास्तरः। रावाय युजाय सदामादो अरिष्टाय सुहायाय पाता। ॥५॥

(४०) प्रथममध्यमः पुनः (१०५) प्रथममध्यमः प्रथममध्यमः (२५५) प्रथममध्यमः (४०५) प्रथममध्यमः प्रथममध्यमः

ढिकाने वे: प्रथमप्रवेशः प्रवेशः समेतई भागितेयु हुवे।
इन्द्रेण पुरुषे वाहिनिस्तिमार्गश्चित्यस्याचित्यस्य अपः। सः। ॥१॥
ढिकाने नभसी मोक्षकेत दूरीरोण युहार्यप्रवत्तेः।
इन्द्रेण पुरुषे बहिष्य सात्येकोडिना विम्बा सुहवाय हुवेः। ॥२॥

44.

Dadhikrama vah prathamam aysinoshasam agnim samid-
dham bhagam utaye huve | indra Vishnum pushanam
brha manas patim adityan dyavapithiv apah svah || 1 ||
da-dhikrama u nimas bodhayanta udiran yaunam upaprayantah
| ilam devim barhishi sadayanto svina vipra suhava
huve | 2 ||
Let enlightened devotees sit down on the summit of the sacred grass, like babies in arms reposing on their mother. Let the all-consuming flames be fed with oblations. O fire-divine, may you not hand us over to the cruel in the battle of life.  

May the adorable Nature's bounties gladly milking the copious streams of water come here with one accord and be fully honoured. May the most precious and commendable of your treasures be ours today.  

Be glorified, O fire-divine, and send us wealth among the people; may we ever be closely knit to you; may we always keep rejoicing and unmolested, and possess riches. May you along with other divine forces ever cherish us with blessings.  

For your preservation, O worshippers, I invoke, first the cyclonic forces, then the pair of twin-divines, the dawn, the kindled fire-divine, the graces, the lightning, the, wind, the sustenance, Lord, supremacy of universe, the months, heaven and earth, the waters and the sun.  

Arousing and animating with adoration, the cosmic cyclones proceed diligently with the assigned duties; the divine lady of wisdom sits on the sacred grass. Let us invoke the intelligent and swift-moving pair of twin-divines.
dadhikravāṇam bubudhāṇo agnīm āpa brūva ushāsāṁ sûryaṁ gām | bradhnām māṅśeṭor váruṇasya bābhrūṁ tē vīṣvāsmād duritā yāvayantu || 3 || dadhikrāvā prathamō vājy árvāgre ráthānām bhavati praṇān | saṃvī- 
dānā ushāsā sûryenādityēbhir vāsubhir áṅgirobhiḥ || 4 || ā no dadhikrāḥ pathyām anaktvā ṛitāsyā pánthām ánvetavā u | śrīnōtu no dáivyam śārdho agnih śrīnvāntu vīṣve ma-
hishā āmūrāḥ || 5 || 11 ||

45.
Ā devō yātu savitā surātano 'ntarikshaprā válamāno áśvaiḥ | háste dádhāno náryā puruṇī nivesāyaṇa ca prasuvān ca bhūma || 1 || Úd asya bāhū śithirā bṛihāntā hi amā tā vāyāyā dividvāntān nāshtām | nānām só asya mahimā paniśtaḥ sūrās ca cid anumāṇa dād apasyām || 2 || sā ghā no devāḥ savitā sahāvā sāvishad vásupatir vāsūni | viśrāya-
māno amātīm urucīm martabhōjanam ādha rāsate nāḥ || 3 ||
Propitiating the cosmic cyclonic forces, I glorify the fire-divine, the dawns, the sun, the earth, the great sustainer of the venerable, all these who are mindful of their adorers; may they ward off from us all grief and troubles. 3

The cosmic cyclone, the first amongst all speedy forces, it knows its function and remains in front of the chariots. It is consentient with dawns, with the sun, with the months, with the planets, and with the vital winds. 4

May the cosmic cyclone, carve out the track we travel, so that we may pass along the path of eternal order. May the fire-divine, the prime strength of natural forces hear our invocation; may all the great Nature’s bounties, which are never perturbed, hear us. 5

45

Borne by his beams, may the divine sun, possessed of precious treasure, filling the firmament with radiance, come hither. (While he goes away), he lulls men to slumber (in the evenings) and again arouses living beings (in the mornings). In his hands, he holds many things that make men happy. 1

May the outspread, vast and golden arms of the sun, extend unto the bounds of sky; verily, his greatness is glorified by us. May the sun impart vigour to us. 2

May the divine sun, who is endowed with energy, and is the lord of wealth, bestow treasures upon us. May he, advancing his far-spreading lustre, bestow upon us food that feeds men. 3
imá gíraḥ savitáram sujihvám pūrṇágabhasťaṃ īlate supān̄m | citrāṃ váyo brîhád asmé dadhātu yùyám pāta —
|| 4 || 12 ||

46.

Imá rudráya sthirádhanvane gíraḥ kshípréshave deváya svadhávne | áśhāháya sáhamánāya vedháse tigmáyudháya bharata sřiṇótu naḥ || 1 || sá hi ksháyéna kshámyasya jánmanaḥ sāmrājyena divyasya cétati | ávann ávantir úpa no dúraś carānamivó rudra jásu no bhava || 2 || yá te didyúd ávasrîśhťa divás pári kshmayá cáráti pári sá vřínaktu naḥ | sahásraṃ te svapivāta bheshajá má nas tokéshu tásayeshu rîrisháḥ || 3 || má no vadhi rudra má pára dā má te bhúma prásitau hîlítasya | á no bhaja bârhiśhi jîvaśaṅse yùyám páta — || 4 || 13 ||
These praises glorify the sun, whose tongues, the rays are pleasant, whose arms are full of wealth, and whose hands are lovely, may he bestow upon us wonderful and abundant food; and may you, divine forces, ever cherish us with blessings. 4

Offer these praises to the vital-divine armed, as if, with firm bow and swift-flying shafts. He is the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp-pointed weapons. May he hear our call. 1

He is known through his control over the beings of the earth, and through his sovereignty over those of heaven. May you, O vital divine, willingly come to our doors, that gladly welcome you, protect our progeny and heal all sickness in our family. 2

May your cosmic electric radiations, which discharged from heaven traverse the earth, pass us uninjured by. O appeaser of the wind, though you have a thousand medicaments, inflict no evil upon our babies and youths. 3

Harm us not, O Lord of cosmic vitality, abandon us not; let us not be tormented under your bondage, when you are displeased; make us partakers of the life-promoting worship and may you, O Nature's bounties, ever cherish us with blessings. 4
अपो यां वह प्रथमां देवयांत्र इद्रपां अृमि अक्रिया तेन च वायां सुचिर अरिप्रां मह्या ग्रिताव्रुष्म मादुरमां वानें ॥ ।

to वेन तथा उपस्मृतिमुद्ध भूतमुं मधुमां बनें ॥ ॥

तमूर्ममां धूष्टमां जोश्च नानावत्यावहमां

पारस्ताः कृत्मिमां नम्बराय तम्मग्न मदुरमां तथां अलं ॥ ॥

उपस्मृतिम् शर्माक्कारात्तम याह्यु प्रथा ।

ta इद्रक्षा न मिनस्ति वनाति सिद्ध्युक्तो नवे मधुवानुषोति ॥ ॥

या: सुर्येण उपमिमारतुत्तम यात् युपो उपमां अन्यात्तुसूर्ममिः

ते सिद्ध्यों विशिष्यो यात्त मो यूवे पाल श्रवित्तम: सदा न ॥ ॥

47.

Rībhukṣaṇo vājā mādāyadhvam asmē naro maghava-


48.

Vībhukṣaṇo vājā mādāyadhvam asmē naro maghava-


| तात्त्विक श्रवित्तम: सदा न ॥ ॥ | तेषां अक्षराः अंकु वाजसदानाविनिवेष्ण सुजाते तेषां वृहम ॥ ॥

| तात्त्विक श्रवित्तम: सदा न ॥ ॥ | तेषां अक्षराः अंकु वाजसदानाविनिवेष्ण सुजाते तेषां वृहम ॥ ॥

| तात्त्विक श्रवित्तम: सदा न ॥ ॥ | तेषां अक्षराः अंकु वाजसदानाविनिवेष्ण सुजाते तेषां वृहम ॥ ॥
We solicit from you, O divine waters, today, that pure, faultless, rain-shedding, sweet essence of the earth, which the pious worshippers have first consecrated as the beverage of resplendent Lord. 1

O divine waters, the swift-moving fire (the grandson of water) protect that wave, which is most rich in sweets and wherewith may the sun and life-giving elements be pleased. May we, devotees of Nature's bounties, share with you today your joy. 2

The divine waters, the purifiers of hundreds, rejoicing in their innate nature, pursue the paths of Nature's forces; they never violate the sacred laws of resplendent Lord. May you offer to rivers your tributes, rich in affection and love. 3

Those divine waters, whom the sun extends with his rays and, for whom the lightning has carved a path for travel—may these streams serve us and preserve our life. May you, O Nature's bounties ever cherish us with blessings. 4

May the leaders of intellectual, moral and physical realms, possessors of opulence, be exhilarated by our offerings; may your active and powerful energies bring your transports, beneficial to mankind, towards us. 1

May we as the intellectuals strengthened with your intellectual forces and we as the moral persons with your moral stature overcome the strength of foes by our strength. May our physical forces aid us in our struggles, and helped by supreme Lord, may we overcome our adversary. 2
ते चिन्त पूर्वेनि सत्तति श्रास्या विवेक अर्थ उपरतातिक कन्वन।
इन्द्र विनयी कुमुदाला वाणो अर्थ सक्रियमिथुवाय कृष्णतिव नृणम्।
नू देवाः वसिवः कर्ता नो भूतं नो विशेषतं सुवायाः।
समस्ये इत्य वस्वाय दृश्यने पाल सर्वतिमि समां न।

ते cid dhī pūr-vīr abhī sānti sāsā vīṣvān aryā uparātati vanvan।
Indro vibhīvān ribhukshā vājo aryāh sātror mithatyā kriñavan vī
nirnīmām।
nū devāsa vārīvā kartanā no bhūtā no vīṣvē
t'aśē sajōshāh।

समुद्रायेत्या: साक्षाय प्रांक्षुषु साताः
इन्द्रो या वृजी तुषों गराय। तात आणेते दुर्विरिहं मार्गबन्धु।
या आणेते मध्या उत्त वा सर्वषित खुनित्रितमा उत्त वा या: स्त्रावणः।
समुद्रायेत्या: अशुर्याः पांडवास्ता आणेते दुर्विरिहं मार्गबन्धु।
यासुः राजा वर्षेन्या याति मथे सत्यानूः अंजग्यायनानाम।
मुझुःतुत: अशुर्याः या: पांडवास्ता आणेते दुर्विरिहं मार्गबन्धु।
वेदान्तो साध्यसित: अविप्रित्तस्य आणेते दुर्विरिहं मार्गबन्धु।

49.
Samudrájyeshtāḥ salilāsya mādhyāt punānā yanty anivāsamanāḥ।
इन्द्रो यावरण vrishabhō rarāda tā āpo devīr
ihā mām avantu।

या āpo divyā uta: वा स्रावंती khaṇitrimā uta vā yāh svayamjāḥ।

समुज्जारथा yāh śucayah

pāvakās tā āpo।

yāsaṁ rājā vārūṇo yāti mādhya
satyānirītī avapāsya: jānānām।

madhuścūtaḥ śucayo yāh

pāvakās tā āpo।

yāsu rājā vārūṇo yāsu sómo vīṣve
deva yāsūrjam mādantī।

vaiṣvānaro yāsv āgniḥ prāvishṭas
tā āpo।
They, verily, overcome multitudes by their prowess, and
overcome all evils in the close encounter. May the resplend- 
ent Lord, and the forces of moral, intellectual, and
physical realms, the subduers of evils, annihilate by their
wrath the strength of the wicked. 3

O divine powers, grant us opulence this day; may you
all with one accord give us protection; may the exalted
intellectual forces impart the food of knowledge; and
may you, O Nature’s bounties, ever cherish us with
blessings. 4

The water-streams, with ocean as their chief, proceed from
the midst of the firmament, purify, and flow unceasingly.
The resplendent, the possessor of the adamantine power,
the showerer, digs channels of these rivers. May these
water-streams protect me here. 1

May the water-vapours, that are in the sky, or those that
condence and shower on earth, and those, whose channels
have been dug, or those that have sprung up spontane-
ously, and those that are speeding to the ocean,—all
are pure and purifying. May those water-streams protect
me here. 2

Those, amid whom the venerable sovereign of cosmic
waters passes in the middle sphere, again, the one who is
discriminator of man’s truth and falsehood, and those who
are shedding sweet showers—all are pure and purifying.
May those water-streams protect me here. 3

May they (the waters), over which their king, the vener-
able Lord of cosmic waters, rules, and in which the sap
of bliss abides, from whom Nature’s bounties receive
strength and vigour, and into whom the cosmic
universal fire enters—may those water-streams protect me
here. 4
अ माम mitrāvarunēhā rakshatam kulāyāyad visvāya
ma na á gan | ajakāvām durdrishikaṁ tīrō dadhe ma mām
pādyena rāpasā vidat tsāruḥ ||1|| yād vijānanān pūrushi vandā-
nam bhūvad ashtāvāntau pāri kulphau ca déhat | agnish
ţac chōcann āpa bādhastāṁ itō ma mām pādyena — ||2||

yāc chalmalaũ bhāvati yān nadiṣhu yād óshadhībhyāḥ pārī
dāyate vishām | viṣve devā nīr itās tāt suvantu ma mām
pādyena — ||3|| yāḥ pravāto nīvatā udvāta udanvāṭir anu-
dakāṣ ca yāḥ | tā āsambhyam pāyasā pīvamānāḥ śivā de-
vīr asipadā bhavantu sārvā nadyo aşimidā bhavantu
||4|| 17||
May the sun light and water protect me here in this world; let not the insidious and spreading poison reach me; may the equally malignant and undiscernible (venoms) disappear; let not the crooked worm recognize me by the sound of my footsteps.  

May the refulgent fire vanish far away that poison which is generated in the manifold knots of trees, and the like, and which overspreads upon the kness or ankles; let not the crooked worm recognize me by the sound of my footsteps.  

The poison that is in the silk-cotton tree, in rivers, or that which is generated from plants, may the naturally healing powers vanish and drive away; let not the crooked winding worm recognize me by the sound of my footsteps.  

May the divine rivers, whether flowing down the steep declivities, the valleys, or the heights, whether in the channels full of water or dry, or all those who swell with water, be auspicious to us and never afflict us with disease; may all the rivers keep us free from harm.
51.

Ādityānām āvasā nūtanaṇa sakshimāhi sārmaṇa sāmta inena | anāgastvē aditītvē turāsa imām vajñām dadhatu śrōshamāṇāḥ || 1 || ādityāso āditir mādavantāṁ mitrō aroyamā vārūṇo rājishtthaḥ | asmākaṁ santu bhūvanasya gopāḥ pibantu sōmam āvasa no adyā || 2 || ādityā visve marūtas ca visve devās ca visva ribhāvas ca visve | indro agnir aśvīnā tushṭuvāna yūyām pāta — || 3 || 18 ||

52.

Ādityāso āditayah syāma pūr devatrā vasavo martyātrā | sānema mitrāvarunā sānantō bhāvemā dyāvāprithivi bhāvantah || 1 || mitrās tán no vārūṇo māmahanta sārma tokāya tānayāya gopāḥ | má vo bhujemānyājātam éno má tāt karma vasavo yāc cāyadhve || 2 || turāṇyāvā 'ṅgiraso nakshanta rátnaṃ devāsya savitūr iyānāḥ | pitā ca tán no mahān yājatro visve devāḥ sāmanaso jushanta || 3 || 19 ||
51

May we, through the most auspicious shelter of solar systems, enjoy a new and comfortable home life; may these swift moving systems, in response to our invocations, lead us to the state of sinlessness and invincibility. 1

May the solar systems, the mother infinity, the most loving sun, the ordainer and waters exhilaratingly rejoice. May the guardians of the world become ours and drink the elixir of devotional expressions today for our preservation. 2

All the solar systems, all the vital principles, all Nature’s bounties, all the men of intellect, the sun, the fire-divine, the pair of twin-divines have been glorified by us; may you all ever cherish us with blessings. 3

52

O solar systems, may we be free from every bond. O Lord of cosmic life, residing among Nature’s bounties, may your protection extend to mortals. O Lord of cosmic light and bliss, may we partake (of your bounty). O heaven and earth, may we live (through your blessings). 1

May the cosmic light and bliss, our guardians, grant blessings and shelter to our sons and grandsons; let us not suffer for offences committed by others; let us not, O Lord of cosmic life, perform any act by which you may be offended. 2

The ever-prompt vital priests, soliciting Him, obtain precious wealth from the creator of universe; may the mighty adorable protector, and all universal divine bounties be favourably disposed to us, and approve our offering. 3
53.

Prá dyáva yajñadh prithiví námobhiḥ sabádha iše briḥati yájatre | té cid dhí púrve kaváyo gríñántah puró mahi dadhiré deváputre || 1 || prá púrvajé pítára návyasibhir gír-bhiḥ kriñuhvam sádane ritásya | á no dyávapritihí daf-vyena jáñena yátam mahi vám várútham || 2 || utó hí vām ratnadhényáni sánti purúni dyávapritihí sudáse | asmé dhatum yád àsad áskridhóyo yúyám páta — || 3 || 20 ||

54.

Vástosh pate práti jánhib asmán sváveśo anamivó bhava nah | yát tvémaha práti tán no jushasva śām no bhava dvipáde śām cáṭushpade || 1 || vástosh pate pratáraṇo na edhi gayaspháno góbhir ásvebhír indo | ajárásas te sakhyé syáma pitéva putrán práti no jushasva || 2 || vástosh pate śagmáya śamsáda te sakshímahi ranvayá gátumátyá | páhi kshéma utá yóge vàraṁ no yúyám páta — || 3 || 21 ||
Attended by a group (of priests), I worship the adorable and mighty heaven and earth with solemn ceremonies and praises. These two great ones are dear like the sons of Nature's bounties, whom ancient sages, glorifying, have enshrined in their hearts.

With newest hymns, may you pay reverence in the sacred hall of worship to the ancient parents (of all living beings). O heaven and earth, come to us with the celestial powers, since both of you occupy a big status.

O heaven and earth, you hold in your possession many treasures worth being given to the pious donor. May you give us that wealth, which comes in free abundance; and may you all ever cherish us with blessings.

O guardians of our homes, may you recognize us, and provide an excellent abode to us; whatever we ask of you, be pleased to grant it, and be the bestower of happiness on our bipeds and quadrupeds.

O protector of our homes, be our preserver and augmenter of our wealth, of cattle and horses. O bestower of bliss, may we, through your friendship, be exempt from decay; be favourable to us, like a father to his sons.

O protector of our homes, may we, through your dear fellowship, obtain comfortable, delightful and opulent home. May you help us in preserving and earning our acquisitions, and may you along with your divine forces ever cherish us with blessings.
अमिवाहा वास्तश पते पिघः रुपायं अविशं | साखस सु- 
षव एदी नाहः  || 1 || याद अरुणा शार्मेया दताह पिसांगा 
याचस | विवा भ्राजंत रिख्ायाया उपा स्राक्षेसु हापसतो 
निशु शवपा  || 2 || शेनाम राया शार्मेया ताकराम वा पु- 

नासारा | स्तोत्रिन इंद्रसया रायसि क्षिनभाणुधुनयासे निः । 
रिव सुकस्यं दृढः तवं दर्देसु सुकरः । 

स्तोत्रिन ईंद्रसया रायसि क्षिनभाणुधुनयासे निः । 

सुकस्यं दृढः तवं दर्देसु सुकरः । 

विन्य त्वा: | पुष्पंषवातस: वस्वी: | त्वाविन्यासिः ॥ ॥

सासु मातासासु पितासासु भा सासु विन्यास: ।
सासु सवी: हतास: सासुपायाभिरो जनां: ॥ ॥
या आस्ते पदभ सरति पदभ परस्याः न जन: ।
तेन्य सं हास्य अपाशाय येते स्वयं तेन: ॥ ॥
सासुपायाभिरो बस्वी क्षिनभाणुधुनयासे ।
तेन्य सासुपायाभिरो जनाविन्यासवासिः ॥ ॥

सासु मातासासु पितासासु भा सासु विन्यास: ।
सासु सवी: हतास: सासुपायाभिरो जनां: ॥ ॥
या आस्ते पदभ सरति पदभ परस्याः न जन: ।
तेन्य सं हास्य अपाशाय येते स्वयं तेन: ॥ ॥
सासुपायाभिरो बस्वी क्षिनभाणुधुनयासे ।
तेन्य सासुपायाभिरो जनाविन्यासवासिः ॥ ॥

सासु मातासासु पितासासु भा सासु विन्यास: ।
सासु सवी: हतास: सासुपायाभिरो जनां: ॥ ॥
या आस्ते पदभ सरति पदभ परस्याः न जन: ।
तेन्य सं हास्य अपाशाय येते स्वयं तेन: ॥ ॥
सासुपायाभिरो बस्वी क्षिनभाणुधुनयासे ।
तेन्य सासुपायाभिरो जनाविन्यासवासिः ॥ ॥
O protector of the home, remover of disease, may you, assuming all kinds of forms, be a friend to us, the granter of happiness. 1

O tawny-hued watch-dog, the child of inner truth-seeking consciousness, why do you display your teeth, bristling like lances in your mouth while barking against me. Any way, go quietly to sleep. 2

O watch-dog, retrace your way, attack the pilferer or the thief; why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 3

May you help in enhancing the prosperity of one who performs good actions; and the one who performs good actions would then wish you prosperity. Why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 4

Let the mother sleep, let the father sleep, let the watch-dog sleep, and let the master of the house sleep, let all the kindred sleep, let all the people who are around us sleep. 5

The man who sits, the man who walks, or whosoever looks on us, of these we shut up the eyes, just as we close the doors of our house. 6

We put men to sleep through the irresistible might of the bull, the sun, with a thousand horns of rays, who rises out of the firmament. 7

The women who are lying in the courtyard, lying without a bed or stretched on portable coaches, the women decorated with auspicious perfumes, these ones and all we lull to sleep. 8
Kā im vyākta nārah sānīlā rudrāsya mahāyā ādha svā vāh || 1 || nākīr hy ēśhām janunishi vēda tē aṅgā vidre m thō jantram || 2 || abhi svapūbhīr mitho vapanta vātasvana-saḥ syenā asparidhran || 3 || etāni dhīrō ninyā ciketa prīśnir yād ādho mahā jabhāra || 4 || sā vīṭ suvīrā marūdbhir āstu sanāt sāhantī pūshyantī nṛmṇām || 5 || yāmaṃ yēṣṭhāḥ subhā sōbhishthāḥ sriyā sāmśīslā ōjobhīr ugrāḥ || 6 || ugrām va ṛja sthīrā sāvāṇyā ādha marūdbhir gaṇās tūvishmān || 7 || subhrā vah śūṣmah krūdhmi mānānī dhūnir mūnir iva sārdhasya dhṛishnōḥ || 8 ||

Sānemīṃsāyugoyat śivūṃ mā vo dūrmatīrḥ Prāṇāḥ || 9 ||

Pṛīya kē nāmē ṛvē vṛunāmā yutpāṃśātō vāvaśāṇāh || 10 ||

Sānemīḥ asmād yunyōta di-

Dyūm mā vo dūrmattīr ihā prānaḥ naḥ || Ṛ. pṛīyā vo nāma

Huve surāṇam & yat āṭipān maruto vāvasāṇāh || 10 ||

56.
Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.

No one indeed knows whence they come, they and they only know each other's birth.

Like hawks they go together by their own sacred paths; they mutually rival each other, roaring like the wind.

The wise is he who knows those white-complexioned beings (cloud-bearing winds), whom the vast midspace bears at her udders.

May the people, through the favours of these (cloud-bearing winds) be ever victorious, and be possessors of posterity and manly strength.

These cloud-bearing winds, bright in their splendour, invested with beauty, terrible by their varied power. rapidly go their way.

Terrible be your power, steadfast your energies, and prosperous be the company of these cloud-bearing winds.

Bright is your spirit, unrelenting are your minds. The sound of your irresistible forces (given by the leaves of trees) is like the songs of the minstrel prayers.

Ever withhold from us your blazing shaft; let not your displeasure overwhelm us on any occasion.

We, the aspiring, invoke your dear names, O speedy cloudy winds, for our complete satisfaction.
svāyudhāsa ishmīṇaḥ sunishkā utā svayāṃ tanvāḥ sūn. bhamānāḥ || 11 || śucī vo havyā marutaḥ śucinām śucim hi-nomy adhvarām śucibhyāḥ | riteṇa satyām riñāsa-pāya ayaṁ chucijanānāḥ śucayāḥ pāvakāḥ || 12 || āṁśeshv ā marutaḥ khāḍāyo vo vākshassu rukmā upāsiṣriyānāḥ | vī vidyūto nā vrishtibhi rucāṇā ānu svadhām āyuḍhair yācha-mānāḥ || 13 || prā budhnyā va īrate māhānśi prā nāmāni prayajyas vas tiradhvam | sahasriyām dāmyam bhāgām etāṃ grīha-medhīyam maruto jushadhvam || 14 || yādi stutāsyā maruto adhitthetthā viprasya vājīno háviman | makshū rāyāḥ suvīr-yasya data nū cid yām anyā ādabhad ārāvā || 15 || 24 ||

ātyāso nā yē marutaḥ svāṇco yakshadinṣo nā śubhā-yantā māryāḥ | té harmyesththāḥ śīsavo nā śubhrā vatsāso nā prakrīṇaḥ payodhār || 16 || daṣasyānto no maruto mṛi-lantu varivasyaānto rōdasī sumēke | āre gohā nṛihā vadhō vo astu sumnébhir asmē vasavo namadhvam || 17 ||
They are bearers of bright weapons and impetuous in their haste. They deck themselves with golden ornaments, and their bodies have splendour of their own. 11

O cloud-bearing winds, pure are yourselves, pure are the oblations at the dedicated sacrifice. O observers of law and order, by the eternal truth you come to truth. You are bright by birth, and pure and sanctifying. 12

Your bright ornaments, O vital cloud-bearing winds, rest upon your shoulders, and shining necklaces are pendant on your breasts. Glittering with drops of rain, like lightning flashes, you whirl about your weapons, scattering waters. 13

O vital cloud-bearing winds, your celestial splendours spread wide; you are most adorable; you glorify your names. May you accept this thousand-fold allotment of domestic worship and household treasure. 14

If, O cloud-bearing winds, you justly appreciate the praise of the devout offerer of sacrificial food, conjoined with oblations, then promptly bestow upon us riches, comprehending excellent children,—the riches, such that no ungenerous or adversary can take away. 15

The swift-moving cloudy winds, the dispensers of waters, are fleet as coursers; they deck themselves like youths enjoying a festival; they are innocently charming as children in the precincts of their own house and are frolicsome like calves. 16

May the munificent winds, filling the beautiful heaven and earth with their glory, help us and be gracious to us; may your fatal weapon, that destroys cattle and men, remain far from us. May you turn yourselves to us, O granters of riches, with blessings. 17
आ वो होतां जोहवीति सत्ता समार्थी सत्ता मन्त्रो गृहाण्।
य गृहाणो व्रिशाणो असिः गोपाः सो अद्यायी हवते व उक्ताः॥१८॥
इमे तु मन्त्रो रामपन्नीमे सहः सहसु आ नेमति।
इमे अश्वव वन्यरो न जपति गुरु हृदे अर्थे दर्धति॥१९॥
इमे धारा विन्युलो जुगति भृम चित्ता वस्ते जुगति।
अर्थ भाषां व्रिशाणसमस्या भूत विषु तनः लोकस्ये॥२०॥

होता जोहवीति सत्तां सत्ताम रतिम मरुतो गृहाणाः। यां दत्ता व्रिशाणो असिः जस्तो वाद्यायी हवाते वा उक्तशः॥१८॥
इमे तु रामतिः रामपन्निमे सहः सहसु आ नेमति।
इमे अश्वव वन्यरो न जपति गुरु हृदे अर्थे दर्धति॥१९॥
इमे धारा विन्युलो जुगति भृम चित्ता वस्ते जुगति।
अर्थ भाषां व्रिशाणसमस्या भूत विषु तनः लोकस्ये॥२०॥

मा वो त्रृणामस्यो निरस्या ना पुष्पाद्वयम् रघ्वो विभुयोः।
आ नैः स्माः भंजतना वस्ते यथे यहा नामदी व्रिशाणो वी असिः॥२१॥
सं यत्तत् मन्त्रविभिन्नासः सुराः यद्वः विवेवाधिकृति विशृः।
अर्थ भुमा नो मस्तो भ्रातास्यसता भृत गुरुत्सि।॥२२॥
यूती चक्र मस्तो विन्युपक्षानि यो वेः श्रुण्ये पुरा चित।
सुस्वरभुवम् पुरुस्तु सावधा मान्त्रिकित्वा वाजुमवः॥२३॥

मा वो दत्रान्म मन्त्रो नरामा मा पश्चाद दग्धं रथ्यो विभागेः। अः ना सप्ताहे भझातना वसावं वद इतै।
सुजाताम व्रिशाणो वो असिः॥२१॥
सं यत्तत् मन्त्रविभिन्नासः सुराः यद्वः विवेवाधिकृति विशृः।
अर्थ भुमा नो मस्तो भ्रातास्यसता भृत गुरुत्सि।॥२२॥
यूती चक्र मस्तो विन्युपक्षानि या वेः श्रुण्ये पुरा चित।
सुस्वरभुवम् पुरुस्तु सावधा मान्त्रिकित्वा वाजुमवः॥२३॥

rathyo vibhāgē | ā na spārhē bhajatanā vasavye yād īṁ
sujatām vṛishāno vo āsti || 21 || sāṁ yād dhānanta manyū-
bhir jānāsaḥ sūrā yahvīshv ēshadhiṣu vikshū | ādha smā
to maruto rudriyāsas trātāro bhūta prītanāsv aryaḥ || 22 ||
bhūri cakra marutaḥ pītyāny uktāhi yā vaḥ sasyānte
purā eit | marúbhir ugrah prītanāsu sālha marūdbhīr īt
sānitā vajam ārvā || 23 ||
Praising your universal liberality, O vital winds, the ministrant priest, occupying his proper seat, calls you. He the guardian of the zealous worshipper, and the person free from duplicity, invokes you with hymns. 18

These swift moving vital winds give pleasure to the zealous worshipper, and humble the strength of the strong men; they protect their adorers from the angry malignant; and they lay their severe displeasure on the wicked. 19

These cloudy winds encourage the prosperous man, and even the wandering toiler. As owners of wealth, they are pleased with you. O showerers of benefits, dissipate the darkness; grant us children and family continuity. 20

Never, O warriors, may we be excluded from your bounty. O lords of war-chariots, never may we be left behind when you distribute it. Please give us a share in that delightful opulence, the genuine wealth, that, O bestowers of benefits, is in your possession. 21

When heroic men, filled with wrath, assemble for winning plentiful forest wealth and people of the land, then, O cloudy winds, sons of vital forces, may you be our defenders in the strife against our opponents. 22

O cloudy winds, you have bestowed on our fore-fathers many benefits ever since worthy of praise and appreciation. Only through the favour of the cloudy winds the fierce strong warrior wins in battles; through their favour the devotees obtain food. 23
अस्मे वी्रो मरतः: शुच्योऽसुतः जनानं यो असुरोऽविन्योः।
अपो येनुिः सवित्याः तेर्मात् स्वमकोः अभि वे: स्वाम् ॥२५॥
तद्र इन्द्रज परंयो विश्वो अभिरापं ओष्ठीविकन्तनं जुष्टत्।
यमेन्त्स्या महात्मामुनस्ये युध्यो योत नस्वतिभि: सदाः न: ॥२५॥

'asmé viró marutaḥ śushmy āstu jānānāṃ yो ásuro vṛdhartā | apó yéna sukṣhitāye táremā-
dha svām ōko abhī vah śyāma || 24 || tán na índro vārūṇo
mitrō agnir — || 25 || 26 ||

(२५) सत्यवाचा भुक्तमः
(२५-३) सत्यवाचाय भुक्तम् केवलविनसितं करिः। मध्ये देवता:। विज्ञवं ब्रम्हः।

मन्त्रोऽद् नामो माणेत्यो यज्ञा: प्र: यशोऽसुतैस महतिः।
वेन्द्रायिनिः रोदसी विश्वायिः पिन्नुक्तुलते ययामुखम्: ॥२५॥
निवेदताय हि मन्त्रोऽगः गृहाँस्य प्रेक्षेताः ज्ञातमस्य मन्त्रः।
अवात्मकः विद्वेष्युः वृहिः वीटये सदत्त पिप्रियाणाः: ॥२५॥
नैताकुःये मन्त्रोऽद् यथेश्वरेमेवा प्राज्जेते वृक्षेश्वस्तू।
आ रोदसी विन्यश्चनोः: विद्यान्तोः समानसह्म्याःहते शुभे कः ॥३२॥
तेवा वृक्षस्य वेन मन्त्रो विद्वेष्युः यह आः पुरुषस्त्वा करोः।
मा स्तन्त्यामिपि स्रुवा यज्ञा अस्मे वेन अस्तु सुमतिकर्मिन्हि: ॥३२॥

57.
Mádhvo vo náma márutaṃ yajatrāḥ prá yajñēshu ša-
vassā madanti | yé rejāyarthe nírodasī cid urvī pīnvanṭy útsam
yād áyāsur ugrāḥ || 1 || nicetāro hí marútō griṇāntam pra-
netāro yājamaṇasya mánm | ásmákkam adyā vidátheshu
barbhīr á vitāye sadata pipriyānāḥ || 2 || naítivad anyé ma-
rútho yathemē bhrājante rukmair áyudhais tanūbbhiḥ | á ní-
dasī visvapīṣah piśānāḥ samānām añjy añjate subhé kām
|| 3 || ōdhaḥ sá vo maruto didyúd astu yād va ághaḥ puru-
shátā kārāma | má vas. tásyāṃ ápi bhūmā yajatrā asmē vo
asti sumatiś cānishtā || 4 ||
O vital winds, may our brave youth be vigorous, full of vital energy, and the giver of sustenance to people; and through them, may we overcome all difficulties in acquiring prosperous lands. May we dwell in our own homes with you as our perpetual companion.  

May the presiding Lord over lightning, ocean, the sun, and fire, rivers, plants, and trees, be pleased with us; may we find shelter in the bosom of vital powers; and may you ever cherish us with blessings.

O pious sages, through the strength of your sweet expression of devotion, the vital principles are exhilarated at cosmic sacrificial acts. Thereby through their strength, they cause even spacious heaven and earth to tremble and make the spring waters flow.

The vital principles inspire the man who sings their praises and, verily promote the thoughts of the institutor who pay homage. May you today enshrine the tender heart of the pious sages assembled at the congregation with friendly minds to share the joy.

None else gleams more brightly than these vital principles with their own forms, golden gauds, weapons and with all adornments, decked earth and heaven. Widely radiating, they augment and exhibit their common splendor for our good.

O vital principles, when we, through human frailty sin against you, may you not punish us with your blazing dart. O holy divine, let us not be exposed to that. May your most loving favour, the source of abundance, still be extended towards us.
क्रिते चिद्भुतः मपी रणन्तरावाम्। शुचयः पावकः।
प्र णोपतं सुमोह्मान्यजयः। प्र वाजेन्द्रिसिद्धं गुप्तः से न ॥ ७ ॥
उत सुचनासे मपथेऽ स्यन्तु। विग्येयं चतुर्दशांशनः सहायिः।
दद्वतं नो अवृष्ट्वं ब्रजायं जिज्ञसु गुप्तं। सुवृत्तां महानि ॥ ८ ॥
आ सुचनासे मपलो विषयं क्षुद्रो अपि अच्छौ सुसुस्कृतात्ता जिज्ञात।
ये नस्ता दशानेऽवत्सिते थलं जान्ति। सप्तं न स ॥ ९ ॥

kṛité cid átra marúto rañantā-
navadyāsaḥ súcayaḥ pāvakāḥ | prá no 'vata sumatibhir ya-
jatrāḥ prá vájebhis tirata pushyāse naḥ || 5 || utá stutáso
marúto vyantu viśvebhär námabhír náro havínshi | dádāta
no amritasya prajáyai jigrítā rāyāḥ sünřita magháni || 6 ||
á stutáso marúto viśva útf áchā súrin sarvátatā jigráta |
ye nas tmānā śatino vardhāyanti yūyām páta — || 7 || २७ ||

(९८) महाराजामुखः

(२८) पञ्चपुष्पायु सुजायु मैत्रेयायुण्टितिः प्रकः। मनोदेववत। चिन्तु क्रमः।

pra śākṣmāsaḥ abhāsa gusyā yō dārvāya bābhasunālymānā।
उत सोद्विन्ति वेदसी मथवा नकले नाके नक्तस्मेचियात || ११||
जुनूनिको महतस्तेव्याय। भीमसुस्तेत्विमान्यसिस्पातः।
प्र ये महोत्सरक्षमिति सार्ति विको यो यामन्त्यात स्वेभीकः। || १२||
बूह्येऽ मूरवयव्ये दृषात जुनूनिक्षमुपरः। सुहुर्ति नः।
गुत्तो नाभा वि तिराति जुनूनः प्र णो: स्यास्तहृदंहृदिभिः। || १३||

58.

Prá sākamūkshe arcatā gaṇāya yō daivasya dhāmnas
túvishmān | utá kshodanti ródasi mahitvā nákhante nákam
nirṛitṛer ayaṅsāt || । । jaṇūṣ cid vô marutas tveshyēṇa bhī-
māsas túvimanyavó 'yāsāḥ | prá yē márabhīr ójásotā sānti
viśvo vo yāman bhayate svardṛk || २ || bṛihād váyō maghā-
vadbhyo dadhāta jujoshann in marūtaḥ sushtutim naḥ |
gató nādhvā vi tīrāti jantūm prá na spārhābhīr útibhis
tīrēṣa || ३ ||
May these sacred deeds of ours delight the vital divines, who are blameless, bright and purifying. O powerful and holy one, may you favour us with your kindness; and sustain us with food. 5

And may the vital divine heroes, praised by all, be pleased to cherish the spirit of our offerings. May they bless us with the celestial elixir for the benefit of our children and provide us with righteously earned opulence for our prosperity. 6

O vital divines, being praised, may you come to us with all your boons to be showered on our learned, who, on their own, would increase them hundredfold. May you ever cherish us with your blessings. 7

Offer worship to the mighty group of bounties belonging to the celestial region, which pours down rain in common. By their greatness, they overwhelm both heaven and earth, starting from the earth, spreading into the midspace, and rising up to the distant heaven. 1

O formidable, high-spirited, quick-moving vital principles, your birth is from the illustrious cosmic vitality. Each looker on the sky is alarmed at the coming of you who are all-surpassing in lustre and strength. 2

O vital principles, being glorified may you grant abundant food to our noble citizen. May you accept complacently our earnest praise. The path you follow is in no way hurtful to living beings. May our prosperity enhance by your delightful protections. 3
yushmôto vîpro marutah satasvā yushmoto árvā sāhuriḥ sahasrī | yushmótaḥ samrāl utā hanti vritráṃ priá tād vo astu dbūtayo deshnām || 4 || tān ā rudrāsya mi-lhūsho vivāse kuvín nānsante marutāḥ pūnar naḥ | yát sa-svārā jihīlīre yād ávīr áva tād éna imāhe turānām || 5 || prá sā vāci sushtutir maghónām idām süktām marúto ju-shanta | ārāc cid dvēsho vṛishaṇo yuyota yūyām pāta — || 6 || 28 ||
O vital principles, the pious man protected by you, becomes the possessor of hundreds, protected by you he overcomes his foes and becomes the possessor of thousands: Protected by you, the sovereign destroys his enemy. O agitators, may the favours of wealth from you ever continue to be abundant. 4

I adore those offsprings of the cosmic vitality, the showerer. May the vital winds, repeatedly invoked, again come to us. May we expiate by praise whatever we have committed secretly or openly against the swift-moving vital winds, by which they could be displeased. 5

This pious praise of the bounteous vital principles has been recited. May they be gratified by this hymn, may they, the showerers of benefits, remove far from us those who hate us; and may you and divine powers ever cherish us with blessings. 6

O divine power, the fire-divine, the cosmic ocean, the sun and the Lord of cosmic justice, may you grant happiness to them whom you preserve from the perils of this world, whom you guide here to the paths of virtue. 1

O Nature's bounties, through your protection, the man who worships on a happy day overcomes his adversaries. He who offers abundant oblation to you for his betterment, becomes prosperous at his home. 2

The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of the libation, may you all drink here together today the effused elixir of devotional love. 3
नंहि वे धनि: धूमनामु मर्द्दति यस्मा अरोङ्कं नरः।
वणि व आर्कसस्मिनीक्षी नूष्य यत्न पिन्निवा: ॥२॥
ओ दुः स्वित्ताधिमु यत्नानापूर्वः पीतिः ।
हुमा वें हुम्या मर्द्दैं रे हि कं भो प्रेड्यवन्त गन्तन ॥३॥
आ वे नो हुहि: सकदानिताः नात्तुः स्पष्ट्याणिः तात्ततः कुमुः ।
अल्पे चन्द्र: मर्द्दः सम्पैः मद्यः स्वाङ्क नादाय्: ॥४॥

nahi va utth pritanasu maradhiti yasmā ārādhvam
naraḥ | abhū va āvart sumatīr nāvīyasi tūyaṃ yata pipisha-
vaḥ || 4 || ó shū ghṛishvirādhaso yatānāṇḍhānsi pitāye | imā
vo havyā maruto rārē hi kam mō shv ānyātra gantana
|| 5 || ā ca no barhiḥ sādatāvitā ca na spārhaṇi dātave
vāsu | āsredhanto marutaḥ somyē mádhau svāhehā māda-
yādhwai || 6 || 29 ||

sasvāṣ cid dhī tanvāḥ śūmbhamānāḥ ā haṁśaṛo nīlapri-
shtāḥ apaptan | visvaṃ sārdho abhūto mā ni śeṣda nāro
nā ranvāḥ sāvane mādantaḥ || 7 || yō no maruto abhū
dur- 
brināyus tirāṣ cītāni vasavo jīghānsati | druhaḥ pāśan prātī
sā mucishta tāpishthena hānmanā hantana tām || 8 || sāmta-
panā idāṃ havir mārutas tāj jujusṭaṇa | yushmankti riśa-
dasaḥ || 9 || grhamedhāsa ā gata maruto māpa bhūtana |
yushmankti sudānavah || 10 ||
O desirous of drinking elixir of devotion, O leaders, your protection injures not the one whom you defend in the struggles of life. May your latest favour be granted to us. May you come quickly, eager to drink the elixir of devotion. 4

O vital principles, whose riches are co-ordinated together, may you come to partake of the sacred viands, for, I offer to you these oblations; go not away to any other place;—please stay on here. 5

O vital principles, rich in wealth and uninjuring, may you abide in our hearts. May you be graciously inclined to grant us riches. May you cherish the sweet elixir of devotion offered with the auspicious word “svaha” at the occasion. 6

May the vital principles yet unrevealed, decorating their forms, descend like the blue-backed swans: let the entire company gather round me like happy men rejoicing together at a solemn ceremony. 7

O vital principles, the prosperous ones, may you destroy with a consuming fatal weapon that person who wounds our feelings, and though rebuked by all, yet seeks to kill us. May he be tangled in the nooses of his own mischief. 8

O vital principles, destroyers of evils, this oblation is designed for you: may you, the devourers of enemies, with your protections, graciously accept it. 9

O bounteous vital principles, advisers of domestic worship, benefactors, come with your protections: go not away. 10
ihêcha vaḥ svatavasaḥ kāvayaḥ
sūryatvacaḥ | yajñām maruta ṛ vṛiṇe || 11 ||
tryāmbakaṁ yajāmaḥ sugandhim pushtivārdhanam | urvārukāṁ iva bānd-
dhanāṁ mrityor mukṣhiya māmṛtāt || 12 || 30 ||

(16) bhājanaṁ mukṣyat
(1-13) iṣṭasūkṣmaṁ vivaśya बृहसप्तसिद्धम् क्रिया:। (1) svarnāmgyaḥ. (2-16) bhājitaḥ: ग्रंधासामाय बिभक्तानि देवम्। विशुद्दुत्तकः।

Yād adyā sūrya brāvō 'nāgā udyān mitrāya vāraṇāya
satyām | vayāṁ devatādite syāma táva priyāsa aryaman
griññātāḥ || 1 ||
eshā syā mitrāvaruṇā nṛcākṣaḥ ubhē úd
eti sūryo abhi jmān | víśvasya sthātūr jāgataś ca gopā
eru mārtreshu vriyinā ca páṣyan || 2 ||

ayukta saptā haritaḥ sadhāsthād yā iṁ váhanti sūryam grītācīṁh | dhāmāni mi-
trāvaruṇā yuvākuḥ sāṁ yó yūthēva jānimāni cáṣṭe || 3 ||
O vital principles, self-strong, far-seeing, glorious as the sun, come hither, come hither; I invoke you for blessings at our work and worship.  

We worship the mother of three regions, with her fragrant fame, and the augmenter of prosperity; may I be liberated from death, like the cucumber from its stalk, but not bereft of immortality.  

O the sun-divine, when rising today, you declare the truth to the friendly spiritual bounties, light and bliss, that we are void of sin. May we, O mother infinite remain dear to divine powers, and attain divinity. O Lord of cosmic justice, may we, glorifying you, be dear to you.  

O lord of light and warmth, this sun-divine, the beholder of human beings, rises to illuminate both heaven and earth. He is the guardian of all that is stationary or moveable. He moves witnessing, as if, upright acts or crooked sins of mortals.  

O lord of light and happiness, he (the sun) from the common dwelling, harnesses his seven steeds of speedy vital energies. Dragged out of the night, the sun surveys all regions, and living creatures like a herdsman.  

उद्धी पृक्षश्व मधुमलो अस्थुरा सुधुः। अर्धचुक्रमणः।
यस्माः आदित्याः अर्ध्यो रत्निः निम्नोः अर्घ्या वरणः। सुधुः।तत्॥
इमे देवताः अनुदीप्त कुललिङ्गो अर्घ्या वरणः हि सतिः।
इम महत्वं वासुरुक्षुराणेः श्रुमास्तः: पुशा अर्द्धस्तुवः:॥५॥
इमे निम्नो वरणो दुष्टामासा:नेतृस्य विषितवल्तिः दसैः।
अपि क्रृतु सुचेनस्य वरणः भवतिस्तिरभियः: सुपथः नयनिः॥६॥

उद्वः पृक्षश्वो मधुमलो अस्थुरा सुधुः। अर्धचुक्रमणः।
यस्माः आदित्याः अर्ध्यो रत्निः निम्नोः अर्घ्या वरणः। सुधुः।तत्॥
इमे देवताः अनुदीप्त कुललिङ्गो अर्घ्या वरणः हि सतिः।
इम महत्वं वासुरुक्षुराणेः श्रुमास्तः: पुशा अर्द्धस्तुवः:॥५॥
इमे निम्नो वरणो दुष्टामासा:नेतृस्य विषितवल्तिः दसैः।
अपि क्रृतु सुचेनस्य वरणः भवतिस्तिरभियः: सुपथः नयनिः॥६॥

इमे देवो अनिमिया पृतिव्याधिक्ष्ट्वांस्यं अनेन्तरं नयनिः।
प्राणं विनायां गाथमेण्य: पां नेन्त्र अस्थुः विनिमयेन्य: पर्यन्त॥७॥
यद्योपातसहस्तिः: इमे महेषे मिश्रा यथाच्छिन्ति वरणे: सुदृढः।
तम्मुखा नोके नन्त्रं दधोन्य: मा क्रृते देवेहतते तुरस्तः॥८॥

इमे देवो अनिमिया पृतिव्याधिक्ष्ट्वांस्यं अनेन्तरं नयनिः।
प्राणं विनायां गाथमेण्य: पां नेन्त्र अस्थुः विनिमयेन्य: पर्यन्त॥७॥
यद्योपातसहस्तिः: इमे महेषे मिश्रा यथाच्छिन्ति वरणे: सुदृढः।
तम्मुक्ता नोके नन्त्रं दधोन्य: मा क्रृते देवेहतते तुरस्तः॥८॥

इमे देवो अनिमिया पृतिव्याधिक्ष्ट्वांस्यं अनेन्तरं नयनिः।
प्राणं विनायां गाथमेण्य: पां नेन्त्र अस्थुः विनिमयेन्य: पर्यन्त॥७॥
यद्योपातसहस्तिः: इमे महेषे मिश्रा यथाच्छिन्ति वरणे: सुदृढः।
तम्मुक्ता नोके नन्त्रं दधोन्य: मा क्रृते देवेहतते तुरस्तः॥८॥

imé divó ánimiśhā prithivyās ciktvāūso acetāsaṁ nayanti | pravrājé cin nadyō gādhām asti pārām no aṣyā vi-
shpitāya parshan | 7 | yād gopāvad ādītiḥ sārma bhadrām
mitró yāchānti vāruṇaḥ sudāse | tāsmīṁ ā tokāṁ tánayaṁ
dādhānaṁ mā karma devahēlaṁ turāsāḥ | 8 |
For you, O lord of light and bliss, the sweet-flavoured viands have been prepared. The sun has ascended the shining firmament, for whom Nature’s bounties like the self-luminous stars, the cosmic light, the cosmic purposefulness, and the cosmic order make pathways ready with one accord. 4

These cosmic powers of light, justice and warmth are the detectors of even the hidden untruth: these unconquered sons of Infinity, the dispensers of happiness, are magnified in the temple of truth. 5

These unconquerable divine powers of light, warmth and cosmic order, with their great power, awaken even fools to wisdom. Moreover, they lead them by easy paths (to their goal), removing all iniquity. 6

They, ever vigilant with eyes, unclosed and cognizant of the things of heaven and earth, conduct the ignorant man to duty. Even in the fastmoving or flooded river, there is a limited depth. May they lead us across the shore of the vast expanse. 7

When like guardians, the mother infinity and the cosmic light and happiness confer shelter upon the liberal donor and grant sons and lineal succession, may we never precipitate such conditions as to incur the displeasure of Nature’s bounties. 8
होत्राभिर जयेता रिपाह काष्ठ चिद वरुणः द्रुताः सा हः पारः द्वेश्वोबिर अर्यमाः व्रिन्याकृतिः सुदासे व्रिशनाः उ लोकम्। ॥ ९॥
स्वामिन्द्रः सम्प्रतिरतेष्वेष्वामिश्रितं सहस्य सहैते।
युम्भिर्या वृंगाणौ रेजमाणाः दृढं चिन्महिणाः मुखताः न। ॥ १०॥
यो अहः सुभासमायति वाजस्य सातो भंस्य रायः।
सीलान्त मुखे न न्याणानो अर्ये द्रु प्राश्य चिन्कि सुधातु। ॥ ११॥
इए देव पुरऽस्विन्युर्वन्यै युक्ते निमर्वन्याववः।
विशाचनि युगं चिन्ततं निरो नें युंये पात स्वतिमि। सदै न। ॥ १२॥

वेर्ने ७,१९

आवो वेदर्श होत्राभिर जयेता रिपाह काष्ठ चिद वरुणः द्रुताः सा हः पारः

dhṛtra bhīr jayeta rīpah kāṣṭha cid varuṇadhrutath śaḥ pāri
dvēshobhir aryamā vrīnaktiḥ sudāsa vrīshanā u lokām

dvēshobhir aryamā vrīnaktiḥ sudāsa vrīshanā u lokām

|| 9 || sasvāṣ cid dhī sāmṛiti tveshy ēśhām apicyēna sāhasa

sāhante yushmād bhīyā vrīshano rējamāna dākṣhasya cin

mahinā mṛtātītā nāh  10  yō brāhmaṇe sumatīm āyājate

vājasya sātān paramāsya rāyāḥ sikṣhanta manuṁ magha-
vāno aryā urū kṣhāyāya cakrire sudhātu  11  iyāṁ deva

purōhitir yuvābhyaṁ yajñēshu mitrāvaruṇāv akāri viśvāni
durgā piprītaṁ tirō no yūyām pāta —  12 || 3 ||

(19) 1.23

(1-3) vāsanābhāvaḥ suḥkam sāyānā avasthitāt kriṣṇe।
vishvātīrñī dētanō।

1.23

udhē cāryāntag sūrāntigē ḍēyārītī mūrāntāvād ।

āmē yō víshēś śuṣyāntiḥ chēṣō sā nūṛyē māṁśēvā (ākhet) ॥ 11

pr vāṁ s māṁśāvaprmavāva víṣē śmānti dīśēśūrdhitrītī ।

padē bhūmānti mahūnt iḍahjē tē kāntē n  3rdrd: पृष्ठथे ॥ 2॥

61.

Ud vāṁ cākṣhura varuna suprātikam devāyor eti sūryas
tatanvān abhi yō viśvā bhūvanāni cāṣhte sā manyūm

māryeshvā ciketa  1  prá vāṁ sā mitrāvaruṇāv rītavā

vīpro mámnāni dirghaśrūd iyarti yāsya brāhmaṇi sukraṭū

āvātha a yāt kratvā na śarādaḥ prīnaithe  2 ||

2522
When my adversary desecrate the altar by ill-expressed praises, may he be turned out by virtuous lord, and undergo various sufferings. May the lord of cosmic order defend us from those who hate us. O both of you, the showerers of benefits, confer vast room and freedom upon the liberal donor. 

The association of these three divine powers is of mysterious lustre. By their strength, they overcome all enmities. O showerers of benefit, through your fear, our opponents tremble. May you have mercy upon us, mighty as you are.

These munificent divine powers conjointly accept the pride of the worshipper. They bestow a spacious place for dwelling upon him, who, for the sake of food and excellent riches, devotes his mind to your glorification.

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed. May you take us across all difficulties, and ever cherish us with blessings.

O light-divine and the warmth-divine, spreading around the splendorous lustre of you two divinities, the sun rises. He beholds all existing beings and very well observes the acts of mortals.

O light-divine and the warmth-divine, the holy sage, the solemnizer of sacrifice, widely renowned earnestly repeats your praises. O performer of noble deeds, it is he whose devotion and actions you favour.
प्रोप्रोज्झावल्लण यूढ़र्यां: \( \frac{4}{5} \) दिन श्रद्धार्थ: सुंदरानु।

स्वयो दण्ये ओरेश्वर विन्दुवर्यूल्ल अनन्तमण्य स्वामण्य ॥ ॥

अत्यांत्तर ओरेश्वर वर्णणमुल्ला: \( \frac{4}{5} \) युध्ममण्य बुज्यानि तिरते ॥ ॥

अत्रां विष्ठा दुर्शार्युक्तमा यां न यातु बिर्वृं दर्क्षेन न युक्षप ॥

हुहे: सच्चेऽरुत्ता जनानूं न वी निन्ज्ञापिन्यो अभावम् ॥ ॥

स्वयो यां यहां महंहुं नंवमंधुं या भित्राचलमा सुर्ये: ।

प्र को महान्यचुसे नववनि कुण्डानि आँक्ष जुजुम्बिन्मानां ॥ ॥

इत्ये देव पौरोहिन्युल्ला यहां भित्राचलमाकारि ॥

विन्यौनि कान्य पिन्त्यूंति तिरो नो युव्रे पाल स्वसिन्य: सदां न: ॥ ॥

próóró mi-

trávarunā prithivyāḥ prá divā rishvād brihatāḥ sudān̄u |

s páṣo dadhāthe oshadhisu vikshv rīdhāg yatō ánīmisham |

rākshamānā ॥ ॥ sāṁsā mitrāsya vārunasya dhāma sūśmo |

rōdasī badbadhe mahītvā āyan māsā ājyavānām āvīrāḥ |

prā yajñāmannā vṛjānāṁ tirāt ॥ ॥ ámüra visvā vṛshha-

nāv imā vām nā yāsū cirām ċāḍrīse nā yakshām drūhāḥ |

sacante ānītā jānānāṁ nā vāṃ nīṇyāṅ acīte abhūvan ॥ ॥

sāṁ u vāṃ yajñām mahāyām nāmōbhīr huvē vām mitrā-

varunā sabādhaḥ ॥ prá vām mānmanī rīcāse nāvāni kritāni |

brāhma jujushann imāni ॥ ॥ iyāṁ deva purūnītār — ॥ ॥ ॥

(12) vijñātāyaś ca 

उस्येऽं सूढवशैष्ठेनुभु विष्ठा जातिः मातृगाभाया ।

सुमो विवा देशो रोरमां: कल्य बुतं: सुशान्तं: कृत्यभिभु: ॥ ॥

स संध्ये प्रेते पुरो न उद्रो प्रभ: सोप्येष्वत्तुमेभरे ।

प्र नें विष्ठाय वर्णाय द्वीपोनामहे अरुणेऽ अनुस्ये ॥ ॥

62.

Út sūryo brīhād arcūnsy āṣret purū visvā jānīma mā-

nushānām | samó divā dāḍrīse rōcāmanāḥ krātvā kritāḥ |

sūkṛitaḥ kartābhīr bhūt ॥ ॥ sā sūrya prāti purō na úd |

gā ebhī stōmebhīr etasēbhīr évaiḥ | prá no mitrāya vāru-

ṇāya voco 'nāgaso aryamān āgnay ca ॥ ॥
O lords of light and warmth, the bounteous giver, you are vaster than the ample earth, vaster than the glorious and expansive heaven; you maintain beauty in plants and protect people, following the path of truth every moment. 3

I praise the splendour of the lords of cosmic light and warmth whose strength, by its mightiness, keeps heaven and earth asunder. May the days of those who do not offer worship pass without descendants. May he, who delights in selfless noble works, increase in prosperity. 4

O unperplexed, all-pervading showerers of benefits, these praises are offered to you; of course, nothing surprising, neither any adoration worthy of you is beheld. The insincere commendations of men make them unfaithful. No secrets may be hidden from your knowledge. 5

I offer veneration to you two with praises. Whilst in trouble, I invoke you, O lords of light and warmth. May my present hymns be gratifying to you. May these prayers be acceptable to you both. 6

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed: may you take us across all difficulties, and ever cherish us with blessings. 7

The sun spreads his beams of splendour over all mankind in countless spaces. Shining bright by day, he is beheld the same by all,—the creator, the created—: he is glorified by his worshippers. 1

Rise up before us, O sun with your glorious white beams as horses; declare us free from sin to Nature's bounties, such as a self-luminous star, ocean, cosmic order and fire-divine. 2
वि नें: सुहवः सूर्णिः रद्द्वृतावानी वर्णणो मित्रो अतः।
वचनतु चन्द्रा उपमें नै अर्थमान-८२। काम्य युपुर्वसु स्वानात:।
धार्मिकै अद्विते ब्राह्मणां नै यवे वो ज्ज्ञ: सुज्ञिकान्तः अर्थे।
मा हेते स्मृत वर्णण ब्राह्मणां मित्रस्य प्रयत्नात्म सुनामः।
प्र ब्रह्मवी सिद्धः जीवेः न आ नै गद्ध्विस्मुतास्तु धृतः।
आ नै जने ष्ट्रिपते युवात सुते में सम्मारणः हृदयाः।
नू मित्रो वर्णणो अर्थमान नस्त्तमें तोकाय वलियो दृश्यः।
सुगा नै निः ज्ञान युपाथि सन्तु यूपे पात स्वस्तिम:। सदैव नै:।

वि नाह साह्स्रम शुरुधो रद्दत्व रितावः वारुणो मित्रो अग्निः।
यांचनुं सम्वर्तिय नाम अकाम्य नाह कामम पुपुरावमानः।
स्वानात:। ध्वास तिस्तः जीवेः न आ नै गद्ध्विस्मुतात्मूः।
आ नै जने ष्ट्रिपते युवात सुते में सम्मारणः हृदयाः।
नू मित्रो वर्णणो अर्थमान नस्त्तमें तोकाय वलियो दृश्यः।
सुगा नै निः पात स्वस्तिम:। सदैव नै:।

आद्रेण सम्मां विश्रवः सांतरः:। सुर्णिः युपुर्वसु वस्वानाः।
मैत्रेयस्य वस्वानाः उपमेः। प्रयत्नात्मुः। सम्मारणः वस्वानाः।
सुगा नै निः पात स्वस्तिम:। सदैव नै:।

63.

ृड्द्वविरो विश्वाक्षाः साध्वरनः चुर्यो मानस्तानाः।
काश्लुष्मितीस्य वस्वाक्ष:। वृक्षः। यो चुर्यो मानस्तानाः।
मैत्रेयस्य प्रस्तृिताः सम्मां। सुर्णिः युपुर्वसु वस्वानाः।
सुगा नै निः पात स्वस्तिम:। सदैव नै:।
May the cosmic ocean, the sun and fire-divine, the alleviators of pain, the rigid observers of law, bestow upon us thousands of riches. May they, the givers of delight, grant us excellent food: glorified by us, may they fulfil our desires.

O you two, the undivided mighty heaven and earth, may you protect us who are the nobly born descendants of yours: let us not incur the displeasure of the cosmic forces, such as the ocean, the wind, nor of him, the dearest friend of mortals, the sun.

May you stretch forth your arms for the prolongation of our existence. May you bedew with water the pastures of our cattle. May we be worthy of honours amongst men. O ever-youthful cosmic lord of light and warmth, hear these my invocations.

May the sun, the ocean and the lord of cosmic order grant affluence to us and to our posterity: may all paths be easy of access unto us: and may you all ever cherish us with blessings.

The auspicious sun, observer of all, common to all mankind, the eye of divine powers, such as self-luminous stars and ocean, rises up and rolls up darkness like a piece of leather.

The inspirer of men advances in the midst of the cosmic plasma. The chariot of the sun with the unfurled banner rolls on that cosmic wheel of time which the harnessed white steeds have been driving.
विभ्राजमान उपसांपुक्तः द्वितीयभाषा वर्तनियमानः।
पुष में देवः संविता चौधर्यः यो संगमाने न प्रमिनाति धार्मिकः।

द्विव ऋक्तम उद्वचरः उद्विदति द्वरेकर्षणश्रीर्रजेमानः।
नृत्ते जनः सुर्येण प्रतिपति अयुर्वधीयदिति कृष्णवचनगतः।

यथा चुकु रुक्मा गानुमस्माः श्रेयसः न दीर्घकृत्वात विषेषः।

प्रति वा पुरुष उद्विदति द्विवम नोर्यंत्रयावरुणो द्विवमः।

नु मिः वर्णो वर्णो अर्योमा नस्ले तोपकाय वर्गों दचनः।

गुणा नौ विष्णु सूक्ष्मानि सनु दूत बृहस्पतिः सदान न।

vibhrājamana

उष्णाम् उपस्थादि rebhaakṛ ud cety anumāyāmānaḥ | eshā me devāḥ savita cachanda yāḥ samānām nā pramināti
dhāma || 3 || divō rukmā urucakṣaḥ ud ēti dūreartahas tarā
nitybhuraṃnānaḥ | nūnām jānāḥ sūryena práśūṭā āyann ār-
thāni krīṇāvaṃ akānsi || 4 || yātra cakrām arītā gātum
asmay syenō nā dīyann ān̄ ēti pāthah | práti vām sūra
ūdite vidhemi nāmobhīr mitra-vyavunjatā havyah || 5 || nā
mitrō vāruṇo aryamā || 6 ||

(24) जन्मांस्यात् सुनामः

(२५) यवव्वनाथ मैण्डिलिकृत्कोश कृति | निरुक्तमालो देवने | विलो यथा: ||

द्विव श्रीपत्ता रज्जः: पुर्विधमां प्र वो चूः उत्तरसं तिरिणो दद्विवीरः।

हुल्पे नौ मिः अर्यमा भ्रजमां श्रजा शुद्धव वर्णो जुगत || 111

आ रोजनामा मह हस्तस्य गोपा सिद्धप्रर्थी क्रियवयात्मानवर्तकः।

द्वारा नौ मिः विभ्राजवरुणो वृष्टिगत्रवरुणो द्वि इवन्ते जीवनमान || 211

भ्राजस्मां वर्णो देवो अवः: प्र सानयभिं | वृष्टिर्भिर्मन्वतं।

ब्रह्मचर्यां न आदुसि: सुदासं द्या मदेम सूह देववरुणो: || 1311

64.

Divi ksháyántā rájasáḥ prāthivyáṁ prá vām ghṛt ásya
nirñjó dadiran | havyâm no mitrō aryamā sújáto rājā su-
ksahtró vāruṇo jushanta || 1 || á rājānā maha ritasya gopā
śindhupati kshatriyā yātām arvāk | śām no mitrāvaruṇotā
vrishtīṁ āva dhvā invatam jiradānā || 2 || mitrás tán no vā-
ruṇo devó aryāḥ prá sādhishṭhebhīḥ pathībhīr nayantu |
brāvad yāthā na ād arīḥ sudāsa ishâ madema sahā devā-
gopāḥ || 3 ||
Delighted by the praises, the radiant sun ascends from the lap of the dawns. The divine sun is the source of my joy who breaks not the universal statute.  

He, the bright and glorious, profound with lustre, rises from the firmament, traversing long distances with shining radiance. Verily, all beings inspired by the sun wake up and execute their assigned duties.  

He travels along the path which the immortals have carved. He flies through the region like a hawk. We worship you with praises and oblations, O the cosmic light and bliss, when the sun has risen.  

May the sun, the ocean, and the lord of cosmic order grant affluence to us and to our posterity: may all paths be easy of access unto us and may you all ever cherish us with blessings.  

Ruling over the waters that are in heaven and earth, and impelled by you, the clouds assume the form of rain. May the auspiciously-manifested lord of light, the royal lord of cosmic order, the powerful lord of ocean accept our homage.  

O sovereigns, mighty preservers of cosmic vapours, powerful lords of rivers, come to our presence. O munificent lords of light and warmth, may you send down to us from the firmament, sustenance and rain.  

May the lord of cosmic light, warmth and the divine cosmic order, conduct us by the most practicable paths. As determined by the lord of cosmic order in relation to the liberal donor of oblations, may we, enjoying the protection of Nature’s bounties, rejoice in abundance, together with posterity.
yó vāṁ gārtam mānasā tákshad etám ūrdhvāṁ
dhītīṁ kṛṇāvad dhārāyac ca | ukshéthāṁ mitrāvarunā ghrī-
tēna tá rājānā sukṣhitīs tarpayethām || 4 ||
eshá stómo va-
runa mitra tābhyaṁ sónaḥ śīkró ná váyāve 'yāmi | av-
śhṭāṁ dhīyo jigrītām pūramdhīr yūyāṁ pāta || 5 ||

( ६५ )

Práti vāṁ sūra údite sūktaśr pridrām huve vārunam pū-
tádaksham | yáyor asuryāṁ ākshitaṁ jyēśthāṁ viśvasya
yāmann acitā jigatnū || 1 || tá hí devānām āsurā táv aryā
tá naḥ kshitiṁ karatam ūrjāyantiḥ | aṣyāma mitrāvarunā
vayāṁ vāṁ dyāvā ca yātra pipāyann āhā ca || 2 || tá bhū-
ripāśvā anrītasya sétu duratyētū ripāve mátyāya | rītasya
mitrāvarunā pathā vāṁ apō ná nāvā duritā tarema || 3 ||

65.
O lords of cosmic light and bliss, bedew him with water who glorifies your form in his mind, offering loud praise and confirming it by action. O sovereign powers, under you, may the people be fully satisfied. 4

O cosmic lord of bliss and light, this praise, pure as the devotional love, has been offered to you, and also to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all round faculties. May you all ever cherish us with blessings. 5

When the sun rises, with sacred hymns I invoke you, the lords of cosmic light and plasma, endowed with pure vigour. Your everlasting and superior might is triumphant in the crowded conflict over adversities. 1

They, verily, are mighty among Nature’s bounties: they are rulers. They make our lands exceedingly fertile. May we, day and night, obtain your favour, O the lord of light and plasma, whether on earth or in heaven. 2

You are holders of many fetters and barriers against the irreligious and the wicked mortal would find difficult to escape them. O the lord of light and plasma, may your path of eternal truth, bear us over troubles as a boat over waters. 3
no mitra varunaḥ havya jushṭīṃ. ghrītaśrī gavyūtim ukshatam flabhīḥ | práti vāṃ átra váram á jánāya priṇitām udno divyāsya cároḥ || 4 || eśhā stómo varuṇa mitra — || 5 || 7 ||

Prá mitrayor varuṇayo stómo na etu śūṣhyaḥ | námasvān tuvijātyoḥ || 1 || yā dhārāyaṃtanta devāḥ sudākṣhā dākshapitarā | asuryāya prāmahasa || 2 || tá na stípa tá- nūpā varuṇa jariṃtīṃ | mitra sādhāyataṃ dhīyaḥ || 3 || yād adyā sūra úditē 'nāgā mitrō aryāmā | suvāti savitā bhāgaḥ || 4 || suprāvīr astu sā kṣhāyaḥ prā r yāman sudānaṇavaḥ | yé no áuho tipíprati || 5 || 8 ||
O the lord of light and plasma, come to our offered oblation and sprinkle our pastures with water and with viands. May you both here pour down your choicest celestial water upon our noble citizens. 4

O lords of cosmic plasma and light, this praise, pure as the devotional love, has been offered to you, and also, to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all-round faculties. May you all ever cherish us with blessings. 5

May this our propitiatory praise, accompanied by profused salutations, proceed to you, O lords of light and bliss, manifested in pairs again and again. 1

You whom the divine powers uphold for their invigoration, who are wise and excellently great and source of strength. 2

O lords of light and bliss, protectors of our dwellings, protectors of our persons, may you fulfil our intellectual aspirations. 3

May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for. 4

May our homes be well protected. May you, O liberal ones, on your way, bear us safe over distress and sins. 5
उत्त स्वराजो अतिरिक्त्यस्मात् ब्रजस्य ये। महो राजान ैशते ॥६॥
प्रति वो मूर उदिते स्वरुपः युज्यः करणम्। अर्यभाषी रिहादेसम् ॥७॥
राया हरियुया मुनिरिमायुक्याद्वनसे। इहे विव्रा मनवसाते ॥८॥
ते स्याम देव वरण ते मन्त्र मूरिभः सह। इहे स्वर्ग स्वंनिर ॥९॥
बहवः सूरुऽचारसाधिण्यं क्रमार्थः。
श्रीणि ये येनमुर्दितथानि धीर्मितिविश्वायनि परिमूर्तिभिः ॥१०॥

उता स्वराजो ादित्र ादहश्या व्रतायस्य ये | नहो राजे
ःस्ये ॥ ६ ॥ प्रति वम सुरा उदिते भृत्रभ्यृत्रम ग्रीणिष्ये वानुः
ः मृणामः रिशादासम् ॥ ७ ॥ रया हिरणयायः मत्त्र
ि यम यविष्या सवसे | यम विप्र के द्विसतश्ये ॥ ८ ॥ ते
ःया मा देव ते मित्र मृणिभः सह | इश्वर स्वः चा
धिमहिः ॥ ९ ॥ बहावः भृवर्छक्ष्यासे ग्निज्यवा रितायृविद्याः
ःति ये येन मुर्दित्वानि द्विश्वानि धितिभिः
वरिमा परिवहेति ॥ १० ॥

भ्ये दुःखः वस्तू भास्य भवभास्यांकुशः साहतः।
अनुष्य स्वतः स्वयः भृत्र राजस्य आत आस्य आस्य॥ ११॥
तयाः अय मनामां सुके षुर सुर उदिते।
यदंहिते स्वतः स्वरुपः भृत्रभ्यं युक्तुऽम वरणम् रवणम् ॥ १२॥
श्रीस्वराजो राजस्य भृत्रभ्यो श्रीशे सततिए।
केति व भुरुऽसु दुःखार्थियमि नर । रणच ये च भुरुऽसु ये॥ १३॥
उदु ल्याहिते वरेन्द्रिव एम्य प्रतिक करिते।
वरम्भधारीदिते देव पुरोगी विभासस्य चक्षसे अरसुः ॥ १४॥

व ये दद्हुः शरादान्माय माय दद ाहर यायुः अक्तम
cड़ रिम | आनायां वारुः सूरो मित्र भृत्र भामा क्षत्रभ्यं राजाना
शातः ॥ ११ ॥ ताद वो दया मनामाग्नि सुक्ताल्ग सूरा उदिते |
याद ोहाने वारुः सूरो मित्र भृत्रभ्यं युयाम रितायसा रथयाः
वरणाः रितायाः रितायाः रितायाः ग्निज्यवा रितायाः
श्वाम वाह सुम्नें सुचारधिश्याम नराः स्याम ये याद याद याद
वरम्भधारीदिते देव पुरोगी विभासस्य चक्षसे अरसुः ॥ १४॥
'And further, those who are self-sovereign and along with
mother infinity rule over the vast domain, and whose
statute is inviolate. 6

I glorify you, O lords of light, warmth and cosmic order,
the destroyers of dark forces, at the time when the sun
has risen. 7

May this praise be effective for unimpaired strength and
for granting wealth or golden treasure. May it be good
for the sages and for the fulfilment of the purpose of
worship. 8

May we be dear to you, O divine virtuous lord; may we,
along with pious worshippers, be dear to you, O lord of
light; may we obtain nourishment and happiness. 9

Many are such divine powers who are radiant as the sun,
who have fire-like flames and are augmenters of worship
and those who direct the three universal sacrificial
ceremonies with overwhelming strength. 10

They establish the year, and then the month and the day,
the sacred worship, the night, and the holy verse. They,
the lords of bliss, light and cosmic order, enjoy unrivalled
might. 11

Therefore, today at sunrise, we solicit you with hymns for
wealth which you carry, O the lords of bliss, light and
cosmic eternal laws. 12

May we, as well as those men who are the learned seekers,
be in the enjoyment of the highest felicity, confirmed by
you. You, true to eternal order, have been manifested
through eternal order, and are the augmenter of eternal
order and extremely averse to untruth. 13

That beautiful orb of the sun rises on the near skirts of
the sky, as the swift, celestial, white-coloured steed bears
it along, to be seen by all and sundry. 14
शीर्षाह-शिर्षो जागतास तासरस सामया विष्वम राजः। विष्वम राजस्य निःशरणः। ।

(१६) सामप्रभातं सुहासनं
(१-१०) इसप्रकारस्तं सुकुमारं हृदयमीलितं आक्षे। आधिपूर्वने इति।

तांतुरत्रविहितं सुकुमारशरणं। पश्येम् शारदं श्रुतते निःशरणं। श्रीमानं।
कर्मविअषकम् योंतं वरणं गुमतं। ग्रंथश्रेणी कार्यसमपीतं यादं।
एवं धर्मविभिन्नं मित्रविश्वासं यातमहं। पितामहं कार्यसम्पाती।
अं योंतं तत्ततः शुमारविश्वासं नराः। गांवं नित्यसम्पातश्च।

शीर्षाह-शिर्षो जागतास तासरस सामया विष्वम राजः। विष्वम राजस्य निःशरणः। ।

(१६) सामप्रभातं सुहासनं
(१-१०) इसप्रकारस्तं सुकुमारं हृदयमीलितं आक्षे। आधिपूर्वने इति।

प्रति वां रथे नृपरथे जमधे जमधे मनंसं यज्ञं। यों वां दुर्नाम निःशरणः।
ष्टों जमधे जमधे मनंसं यज्ञं। यों वां दुर्नाम निःशरणः।
अतः कार्यादि सविकारविधों गुमतं। ग्रंथश्रेणी कार्यसमपीतं यादं।
अं योंतं तत्ततः पुरस्तांच्छिरये दिवं जुग्नुर्जर्जयमानं।

67.

प्रति वाम राधम नृदिष्टं जमधे जमधे मनंसं यज्ञं। यों वाम दुःखो न धन्याये जमधे जमधे मनंसं यज्ञं।
ष्टों दुर्नाम निःशरणः। विश्वम राजस्य निःशरणः।
अतः कार्यादि सविकारविधों गुमतं। ग्रंथश्रेणी कार्यसमपीतं यादं।
अं योंतं तत्ततः पुरस्तांच्छिरये दिवं जुग्नुर्जर्जयमानं।

२॥
For the good of all, the seven sister-bays convey the sun, the lord of everyone, moving or stationary, traversing the whole world in his chariot. 15

That God-ordained bright eye of the universe rises: may we behold it for a full hundred autumns and may we live a hundred autumns. 16

May the unconquerable, resplendent lord of light and bliss, cherished by our praises, come to enjoy our loving devotion. 17

Gentle lords of light and bliss, destroyers of foes, come from celestial dwelling, and drink the elixir of loving devotion. 18

O lords of light and bliss, leader of ceremonies, the augmenter of eternal order, may you come propitiated by our homage and drink the elixir of sweet devotion. 19

O lord of men, I approach to adore your cosmic chariot with dedicated mind and oblations of good intentions. I address this praise to be an envoy, to arouse your favour just as a son addresses his parents. 1

Kindled by us, the fire-divine blazes; the extremities of the darkness are seen nigh at hand; in the east is perceived the glory of the rising sun, and the banner of the dawn, the daughter of heaven. 2
अभि वा नन्मंक्षिना सुहोत्त तोनौः: सिरक्ष्टे नासता विवकान।  
Pूर्विगुर्दाषों पुर्विगुर्दाषोंत्रिवलीतु कवुसन्मता रथेन।  
अवेंवों नन्मंक्षिना नवाकुंडव स्वा सुलता कवसुः।  
आ वा कवसु स्वरसासो अभि: पिवास्यो अवें सुहुत्ता मदुः।  
पार्थसु देवानिना चित्रे मेस्वेवः सात्यों कवसुः।  
विश्वा अविग्रहु वाज आ पुरान्यीताना न: शरसु शर्पेनै: शरीप्नि।  
अविग्रहु कीण्डिनागा न आसु प्रजावेतो अहायो नो अस्तु।  
आ वा तोके तन्यों तुतुजानाः: सुवासंसो देवानिनि गभम्म।  

abhi vām nūnām āṣvinā  
sūhotā stōmaiḥ sishakti nāsasyā vivakvān | pūrvibhir yā- 
tam pathyābhīr avāk svarvīdāv vāsumatā rāthena || 3 ||  
avör vām nūnām āṣvinā yuvākura huvē yād vām sute mādhvī  
vāsūyāḥ | ā vām vahantu sthāvirāso āṣvāḥ pibātho asme  
sūshutā mādhunī || 4 || prācim u devāṣvinā dhīyam mé 'mṛi-  
dhrāṃ sātaye kritām vāsuyām | viṣvā avīṣṭaṃ vāja ā pū-  
ramāḥ his tā nah saktam śacipati śacībhiḥ || 5 || 12 ||  
avīṣṭaṃ dhīshv āṣvinā na āsū praṭayvad réto āhrayaṃ  
no astu | ā vām tokē tānaye tūtujānāḥ surātnāso devāvitiṃ  
gameva || 6 ||  

puṣṭ sā vāṅ puṅgaṃlaṅgu sāvē vā ṣaṭivaṇṇihe vā ṣaṭika vātī vahī asthe  
āhēnāra mānasā yaṃyāmārṣaṇaḥ mānasā hāvē mānausīghu viṣtu || 7 ||  
prāvahāpyoṃsā sūkṣeṣeṃ sāmānē pārī vā sās swāvē śveṣe sārā  
n vāṅvanī samāsānāḥ vāṅ vāṅ pūrvaṇāḥ vāṅ vāṅ vāṅ vāṅ vāṅ vāṅ vāṅ.  

eshā syā vām pūrvagātvēva sākhye nidhir  
hitō mādhvī rātō asme | āhelata śānasā yātam arvāg aṣ-  
nāntā havyām māṇuṣhīṣhū vikshū || 7 || ekasmin yoṣe bhu  
raṇā samānē pāri vām saptā sraṇvāto rātho gāt | nā vāyantī  
subhāvī devāyuktā yē vām dhūrshū tarānayo vāhanti || 8 ||
O ever-true pair divines, the sincere invoker is singing your praises and the chanter glorifying you with hymns. May you come by the paths that you are wont to travel; come on the chariot which shines with the celestial light and is laden with rich treasure.  

O pair divines, lovers of sweetness, desirous of wealth, I with full reliance invoke you when the devotional prayers have been expressed forth. May your stout horses bring you hither, and drink the sweet juice of love poured out by us.  

O divine pair, render my sincere and undisturbed adoration, offered for the acquisition of riches, efficacious; may you preserve my all-round faculties in the time of life struggles. O protectors of pious acts, bestow upon us wealth for our sincerity.  

Protect us, O divine powers, in our intellectual pursuits; may our procreative power fail not. Possessing sons and grandsons through your favours, and distributing desired riches as well as enjoying ample wealth, may we be blessed with a life, dedicated to the service of God.  

This treasure given by us has been placed, O lovers of sweetness, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship: come to our presence with benevolent thoughts, accepting devotional expressions of regard in the society of men.  

Nourishers of all, the chariot of you two, devoted to a common purpose, traverses the seven flowing (streams): the excellent horses harnessed by Nature's bounties, who carry you with speed in the car, are never exhausted.
असुभाषी मुघाव्यो धि भूते ये गुया मंदंदेय जुनानि।
प्रे ये क्रूः सुगृहातिरित्रम गच्छ रूपान्तो अथवा मुघानि।
नू मे ह्युमा श्रेष्ठून्ते युवाना यतिदेहु वृतां शनिवास्वादव।
प्रदै रावणि जर्तं च सूरीयुयु पाय स्वसिदिति: सदै न।

\[10\]

asaścātā maghávadbhyo hi bhūtāṁ yे rāyā maghadēyaṁ
junānti। prā yे bāndhum sūrītanbhīs tirānte gāvyā prīn-
canto āṣvya maghāni। 9। nū me hávam ā śrīnutam yu-
vāna yasīśātāṁ vartīr āṣvināv īrāvat। dhāttāṁ rátnāni já-
ratām ca sūrīn yūyām pāta।—। 10। 13।

\[14\]

आ झुमा यातम्बिना स्वायं गिरीं दस्का जुजुवाणा युबाकौः।
हृयविनाच अतिवित्रा बीते नू।। 11।
प्र वास्तवाणि सवान्यस्थवरं गन्तं ह्यविनाच बीते नू।। 12।
निरौ अयीं हवानानि झुण्डे नू।। 13।
प्र वाः रघु मनोजया हस्तानि निरौ रजस्वधिना हर्षोत्ति:।
अस्तथी सुपुरसुः। हृयान:।। 14।
अयी हु यहाँ देववार उ अहिन्नां विवेचि सोमसुपुरविनम्।
आ वुल्गू विनां वदुर्वता हृये;।। 15।
निरौ हु यहाँ भोजनै वनित्त वनांगे महिमांत्ययो युयोमान।
यो वामेमालं देहते विद्य: सतः।। 16।

68.

Ā śubhrā yātam āṣvinā svāsvā gīro dasrā jujushānā
yuvākoh। havyāni ca prātibhīrtā vitām naḥ।। 1। prā vām
āndhānsi mádyāni asthur āram gautam haviśho vītye me।
tirō aryō hávanāni śrutām naḥ।। 2। prā vām rátho máno-
javā iyarti tirō rājānsy āṣvinā satōtiḥ। asmābhyaṁ sūryā-
vasū iyānāḥ।। 3। ayām ha yād vām devayā u ādirīr ūrdhvō
vivakti somasūd yuvābhīyan। ā valgū vīpro vārvitita havy-
yaḥ।। 4। citram ha yād vām bhōjanaṁ ny āsti ny ātraye
māhishvatam yuyotam। yō vām omānaṁ dādhate priyāḥ
sān।। 5। 14।
Be propitious to those who are affluent in spiritual thoughts, who invest wealth for the sake of wealth: they who encourage a kinsman with kind commendations, generously distributing wealth of horses (to fellow beings). 9
Ever-youthful twin-divines, hear today my invocation: come O twins, to the dwelling where spirituality is invoked: grant wealth (to the devotee): elevate the learned seeker: and may you all ever cherish us with blessings. 10

68

O radiant pair of twin-divine powers, full of vital energies, destroyers of distress, come hither, propitiated by the praises of your adorer, and accept the devotee’s sincere offerings. 1

The exhilarating sacred offerings have been prepared for you; come quickly to accept them. Please pay no heed to the invocations of our opponents; please do listen to us however. 2

Your chariot, O twin-divines, laden with a hundred blessings, in which you ride with the maiden dawn, is speeding to us across the regions, swift as thought. 3

When the chanter, seeking to propitiate you two divines, raises his voice and sings loudly expressing his devotion for you, like a herbal juice crushed between the stones. O charming ones, the pious worshipper brings you back towards himself, by his oblations. 4

Verily, the spiritual nourishment you provide is wonderful. You liberate the triply-bonded sage; who has been dear to you, and who craves for your protection, whenever entrapped in the dark caves of ignorance. 5
उत्त वहाँ जुरते अभिनामा मृत्युवानाय मृतीत्वे हसिरे
अभि यद्रे रुक्तमृति धृत्यः ।
उत्त त्ये मृत्युभावनाय सत्तास्ते जहुस्वारसः समुद्रे
निर्गी प्रेमदाहा यो युज्याकः ।
कुक्तय विजजसमानाय शक्तमृत श्रुतं श्रुते हृदमाना
युमुनायकिष्णतमण्ये न स्पर्शं चित्तकासंबिन्य श्रीप्रभामः ।
पुष स्य जारोजरते मुक्तेयं वुष्ट्र्यं उपसः सुमन्यः
हुण्म ते क्षेत्रत्व्या पवेयिमयं पान्त स्वस्तिमः सदा नः

उत्ता त्यात वा एव जुरते अश्विन भुवे च्यावानाय प्रत्यत्याम
हविर्दे यद्य वार्ष इताति धत्तथाः \| 6 \| \| उत्ता त्याम
भूय्यां अश्विन सार्कायो माध्ये जहुर दुर्वासाः साम
उद्रे निर्मं परसद आरवा यो युवावः \| 7 \| \| व्रिकाया
सिज तासमानाय श्रक्तस्ते उत्ता श्रुताम सह्यामपनाय याव
अण्याम आपनाऊ तम नास्तियम तिष्क्त्ये भाब्धाम उसाः
सम समानाय इशा ताम वार्षद पाध्याम युः पान्तर

(१९) मकोनसातिसमम सुभाष
(१०६) भवध्वरायम मृत्युभाष भौपायदानिंशिं भमकिः अभिनी देवेन विक्षुप कमः ॥

आ वा रसो रोंटीसी बहुणाः हिर्नयश्येषु भूमियाहः ।
पुनकवांमि पुर्वमी म्युाम वेषा नृपतिंशिंशिंश्वाभ ।
स पमायाः अभि पुष मृत्यु विष्टिः मृत्यु व्यायातमः ।
विशो येन गच्छिः देवततीः कुञ्ज्य विभयामसंबिन्य दर्शाना ॥२॥

69.

अ वा राधो रोदसी बहुडधानो हिरण्यायो व्रिष्ठिक्षर यात्र भ्यायीः \| ग्रुहायार्थानी रुविभी रुचाना इशाम वोऽ
नृपातिव वाजिमियायः \| 1 \| \| सा पाप्राधानो अभि पाण्य भुवाः त्रिवादियुरो त्यानाय यातु युक्ताः \| विये येता गाधाभो देवताः
वयानितिः कुत्राय चित याम भानाम दाधाना \| 2 \|
Such has ever been your benevolence, O twin-divines, that any old famished person, who along with sincere prayers, lives to your dictates gets in requital, by your blessings, a young body hardly subject to decay. 6

When faithless friends desert the leader or saviour, who is devoted to both of you and rely upon you, in the midst of the ocean of distress, you bring him back to shore. 7

You have been granting help even to the wicked, when he is exhausted, and have been listening to the lazy, when invoked. Both of you make the barren cow pour forth milk like water, and you endow her with strength, O twin-divines, by your cares and efforts. 8

Your devoted poet, waking at dawn with sweet thoughts, chants poems of praises. Let the cow nourish him with food of her milk. May you along with other divine powers ever cherish us with blessings. 9

May your golden cosmic chariot of creation, drawn by vigorous powers, overwhelming the heaven and earth with illumination, and following the track of the cosmic waters, come to us with glowing fellies, and laden with nourishing food. Surely it is the protector of men and the conveyer of food. 1

This cosmic chariot (of the sun) extends along five regions. It is furnished with three benches, and harnessed with automation. May it come hither. O twin-divines, directing your course, proceed, wherever you go and whithersoever you go, to bless devout mortals. 2
svāṣva

yasāsā yātām arvāg dāsṛā nidhīṁ mādhumantam pibathāḥ
vi vāṁ rātho vadhvā yādamānō 'ntān divō bādhate vartanībhyaṁ || 3 || yuvoh śrīyam pāri yōshāvṛiṇīta sūro duhitā páritakmyāyām || yād devayāntam āvathabh śacibhiḥ pāri ghraṇāsām omānā vāṁ vāyo gāt || 4 || yō ha syā vāṁ ra-thirā vásta usrā rātho yujānāḥ pariyaṭi vartīḥ || tēna nāḥ sāṃ yōr ushāso vyūṣṭau ny āsvinā vahatam yajñē asmīn || 5 ||

nārā gaurēva vidyūtam trishānasmākam adyā sāvanāpā yātām || purutrā hō vāṁ matībhir hávante mā vāṁ anyē nī yaman devayāntaḥ || 6 || yuvām buhjyūm āvaviddhaṁ samudrā ud uḥathur ārṇaso āsridhānaiḥ || patatībhir āsrarnāīr avyathībhir daṁśanābhir āsvīnā pārāyantā || 7 || nū me hávam ā śrīnutam yuvānā — || 8 || 10 ||
O twin-divines, destroyers of distress, may you come here full of vital energies and with your celebrated chariot, and cherish our prayers, full of sweet melodies. May your chariot, conveying you, and your associates, travel to the farthest end of the sky with its two whirlings (wheels).

The daughter of the sun, the dawn, makes choice of your splendour at the approach of night. You defend the devout worshipper by your cures and efforts, when the sacred warm offerings proceed to you to secure your protection.

O chariot-borne, clothed in radiance, may you come to our dwellings in the yoked chariot. O twin-divines, while the dawn is breaking, please come to participate in our sacrifice for our well-being and purification.

O leaders of rites, may you hasten today to our sacrifice, like thirsty cattle, as if longing for the radiant elixir. The pious men propitiate you with devotional intellect in all places. Let not other devout worshippers detain you.

You always rescue the saviour sage, abandoned in the midst of ocean and bear him to shore by your undaunted, undecaying, unwearied and unharnessed vital energies.

O ever-youthful twin-divines, may you hear today my invocation; may you, O twin-divines, come to the dwelling where the oblation is prepared. May you grant wealth to the offerer, and elevate the learned seeker (to a high stature) and may you all ever cherish us with blessings.
70.

A viśvavārāśvinā gataṁ naḥ prá tát sthānam avāci vāṃ prīthivyām | āśvo nā vājī śunāprijśtho asthād ā yat sedāthūr dhruvāse nā yónim || 1 || sīshakti sā vāṃ sumatīś ċānishṭhātāpi gharṇo mānushto durōṇe | yō vāṃ samudrān saritaḥ pīparty étavā cin nā suyūjā yujānāḥ || 2 ||
O all-adored twin-divines, come to our place of worship on this earth where a seat has been reserved for you, as if exclusively a possession of yours. A swift, broad-backed horse awaits you (for your journey), on which you could be seated as firmly as in a dwelling. 1

This most delightful eulogy awaits you; the sacred offering has been heated in the cauldron which, after having reached you, would in its turn pour down its contents in the form of rain and fill up the oceans and rivers. May both of you participate in this rite as it were two well-matched shining horses yoked to a chariot. 2

O twin-divines, to whatever places you may descend from heaven, whether amidst the tall tress, or amongst men, or sitting on the summit of the mountain, may you be the bearers of food to the pious donor of oblation. 3

O divine twin-powers, please delight yourself in plants and waters, whenever the seers offer you and you find they suit you. May you enrich us with treasures in abundance, and favour us, as you have been favouring all couples from eternity. 4

O twin-divines, listen to the prayers of the sages, and look favourably thereon. Please come to the worship of this devotee and let him enjoy your most delightful favour. 5
yó vām yajñō nāsatyā havishmān kṛtābrahmā samaryo bhāvāti | upa prá yātām vāram ā vāsishtham imā brāhmāny ṛicyante yuvābhyām || 6 || iyām maniśhā iyām āśvinā īgīm suvṛktīṁ vṛiṣhaṇā jushethām | imā brāhmāṇi yuva-yūny agman yuṣyām pāta — || 7 || 17 ||

71.

Apa svāsur ushāso nāg jihite riṇākti krishńir arushāya pānthām | āsvāmaghā gomaghā vāṃ huvema dīvā naktam śārum asmad yuyotam || 1 || upāyataṃ dāsūshe mártyāya rāthena vāmāṃ āśvinā vāhanta | yuyutām asmad ānirām āmīvāṃ dīvā naktam mādhvī trāsithāṃ nah || 2 || ā vāṃ rātham avamāsyāṃ vyuṣhitau sūmāyavo vṛiṣhaṇo varta-yantu | syūmagabhistim ṛitayūghbir āsvair āśvinā vāsamantam vahethām || 3
Come, O ever-true divines, to the sincere, worthiest devotee, the worshipper, who is present here along with his priests and is offering oblations, and repeating praises to bring you hither.  

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerers of blessings, by this laudation. We pray that these addressed eulogies reach you. May you all ever cherish us with blessings.

The night retires before the dawn, the sister of twin-divines. The dark night leaves the path clear for the radiant sun. Let us call upon one, who is affluent in spiritual power (horses), and affluent in divine wisdom (cows). May you keep day and night far from us the arrow-like malevolence.

May you, bearing rich treasure in your chariot, come to the mortal, the generous-giver. May you keep afar from us famine and sickness. O lovers of sweetness, may you preserve us day and night.

May your vigorous (horses, i.e. beams), in search of bliss bring hither your chariot at the earliest flash of morning. O twin-divines, conduct towards us your radiating, wealth-laden cosmic chariot, with rays rich in moisture.
यो वृं राधा, न्रिपति अस्ति वोल्हात् त्रिवांधुरो वासुमाल उसरयामाः।
अन्न न सुना नासत्योपात्य संकस्मिनि वहत्स दिशपश्चे निमानिन्॥
युर्वे चच्चनामं जरोंस्यमुपरे न ये तात्र उत्तरादेवमात्रम्।
निम्नं मंगलस्थ: सन्मंडि नि जाहुष्ठा इद्यिवरे चिन्मुलः॥
इन्द्रे मानसेण द्रूप्तिनिवा गीतिमां सुनुण्ड क्रृपणा जुमेयाम्।
इमा वहोणि युवपृव्यम्मन्येण पायं स्वरतिषि: सदा न:॥

|| यो वाम राधो, न्रिपति अस्ति वोल्हात् त्रिवांधुरो वासुमाल उसरयामाः।
त्रिवांधुरो वासुमाल उसरयामाः।

(६८) दीर्घाशिरसंस्कृतम्

१२-१३ पदार्थशास्त्रम् सम्बन्धम् वेदार्थविचारांश्च अध्वर्यः। अध्वर्यः द्वेषुः। विशुद्ध प्रन्त:॥

आ गोमतानाम नसत्याः रथेनाण्यावतः पुरुणामृणः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा तन्वाः शुमुनाः॥

आ नो देवभीमवेत्रां यात्रवोङ्क्षणज्जुमास नासत्याः रथेन।
विन्दूर्विन्नं नि: स्रुत्या वित्वाणि समुनीव बन्धुकुलः तद्यव विश्चरम्॥

उदु स्मातिस्व अभिशीत्वक्षणाम् बाध्रादः प्रसंच: तृतीयः।
अविवादस्वर्णार्द्धी स्तिष्यमें अस्त्या विश्चरम् नासत्याः विश्चरकं॥

72.

अः गोमतानाम नसत्याः राधेनास्वावताः पुरुषंचन्द्रेनाः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा श्रुतिः॥

|| आ गोमतानाम नसत्याः राधेनास्वावताः पुरुषंचन्द्रेनाः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा श्रुतिः॥

|| आ गोमतानाम नसत्याः राधेनास्वावताः पुरुषंचन्द्रेनाः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा श्रुतिः॥

|| आ गोमतानाम नसत्याः राधेनास्वावताः पुरुषंचन्द्रेनाः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा श्रुतिः॥

|| आ गोमतानाम नसत्याः राधेनास्वावताः पुरुषंचन्द्रेनाः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा श्रुतिः॥

|| आ गोमतानाम नसत्याः राधेनास्वावताः पुरुषंचन्द्रेनाः यात्राः।
अभिवाव विश्वास निवेदयं: सचनः स्माहायं द्विवा श्रुतिः॥
May you come to us with that cosmic chariot, which conveys you, O ever-true lords of men. It is three-seater, laden with wealth, and is the precursor of day. It traverses the sky, encompassing the entire space.

You exempt the old and famished from decay; you provide a courser to a lame. You extricate a detached sage from torture and darkness; you encrown the exiled prince, back to the throne.

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerer of blessings, by these laudations. May these eulogies, addressed to you, reach you; and may you all ever cherish us with blessings.

Come, O ever-true divines, on your brilliant chariot, rich in abundant wealth of kine and horses. All praises gather round you. Your resplendence is enviable, and your form graceful.

O ever-true divines, along with Nature's other bounties as your associates, come here to us in your chariot. Ours is an ancestral friendship and hence a common relation between you and us. May you acknowledge this affinity.

Verily, the praises awaken the twin-divines, and so the kindred prayers the celestial dawns. The sages, addressing these laudations to the adorable heaven and earth, invoke, the ever-true divines hither.
vi cēd uchānty

āśvīna USHĀSAḥ PRĀ vām BrāhmāṇI kārāvo bharantE | urdh-
vām bhānun savitā devō āgred brihād agnayah samīdha
jarante || 4 || ā pāścātān nāsayaḥ purastād āśvīna yātam
adharād uḍaktāt | ā viśvātāḥ pāncajanyena rāyā yūyām
pāta — || 5 || 19 ||

(31) sīkatākathān śūkṣma

(1-2) pārthārthāyān sūkṣma iva kavakyānteśvīto prātik | abhiruḥ desate | bhūrya kanyā |

ātārītīṁ tatttastattaravum prati stōmE devakunātE dārāṇāE | pūrtaṁ pūrtaṁ purājāmarthaṁ hāvate abhiruḥ gī | 1111

nyuśiś valor manun: saṅku honta nāsaya yo jātē karati ca | abhiruḥ mānyo abhiruḥ upākā ā viśvāḥ kriyāduḥ prākṣayate | 2111

āhitaṁ yuṁ pāhāmaṇa hūmaṁ śūnyakak śrīmāṇa jūṣipāma | श्रुतिवेष प्रेयितो वामवेषि प्रतित स्वामिरामणो वसिद्: || 3111

78.

ātārīshma támasas pārām asyā práti stōmāṁ devayānto
dādhānāḥ | purudāṁśa purutāmā paṛājāmatryāḥ havate āśvīna
gī | 1 | ny u priyō mānusah śādi hōtā nāsaya yō yā-
jate vāndate ca | āṣnītām mādhvo āśvīna upākā ā vām voce
vidātheshu prāyasvān || 2 || āhema yajāṁ pathām urāṇā
imāṁ suvṛktiṁ vṛiṣhāṇa jushethām | śrūṣṭivēva prēshito
vām abodhi práti stōmāṁ járamāṇo vāśiṣṭhāḥ || 3 ||
When the dawns break forth in light, O twin-divines, the poets offer praises to you. The sun-divine casts his splendours on firmament, and ritual fires, with their kindled fuel, sing your praises. 4

Come, O ever-true divines, from the back, from the front, O twin-divines, from below, from above, come from every quarter with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

While paying tributes to Nature’s bounties, we have gone across to the opposite shore of this state of darkness. The worshipper invokes twin-divines, the multifunctional and multifarious, the first-born and immortal. 1

O ever-true divines, the invoker, the dear priest of devotees, he, who offers worship and repeats praise, has taken seat. O twin-divines, may you come near, and partake of the libation. I, with food in hand, invoke you to our place of worship. 2

With invocations to Nature’s bounties, we get ready for their welcome. O showerers of blessings, be propitiated by this pious laudation. Despatched like a speedy messenger, the pious most worshipper arouses you, glorifying you with hymns. 3
उप त्या वाहिनि गमते विशाम नो रक्षोहणा संवर्तता विन्यापैनि।
सम्भवद्वसमत मत्वरणि मा नै मथिलुटाना गंते विनेेने ॥ ॥
आ प्रभातत्रात्मात्सवा पुरस्तादिष्ठिना यातमजङ्गादुईंकाल।
आ विशंन: पार्जंपेन सुगा सुषुगे पात सुसिङ्ग: सविा न: ॥ ॥

úpa tyá
váhni gamato viśaṃ no rakshohāna śambhītā viśūpani |
sám āndhāṇya agmata matsarāṇi mā no mardhisṭam ā ga-
tam śivēna || 4 || ā paścātān nāsatya purāstäd — || 5 || 20 ||

74.
Imá u væm dīviiśhaaya usra havante aśvinā | ayāṃ væm
ahvé 'vase śacivasū viśaṃ-viśaṃ hi gāchathaḥ || 1 || yuvaṃ
citrām dadathur bhōjanam narā cōdēthām sunrītāvate | ar-
vāg ráthāṃ sāmanasā ni yachatam pibataṃ somyām mādhū
|| 2 || ā yātam úpa bhūshatam mādlvaḥ pibataṃ aśvinā |
dugdhām pāyo vrīshāṇa jenyāvasū mā no mardhisṭam ā
gatam || 3 ||
May those two, the bearers of oblations, destroyers of demons, well-nourished, strong-handed, be pleased to come to our people and accept our exhilarating offerings. Not for an injury, may they come to us with good blessings. 4

Come, O ever-true divines, from the back, from the front, O twin-divines from below, from above, come from every quarter, with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

These pious praises glorify you. O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house you visit every individual. 1

O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage. 2

Come, O twin-divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us but not for an injury. 3
अष्वासो ये वासुधार श्रुज्ञो गृहे युवां दीयपिता विषयतः।
मायुष्मिन्नाः हरिभिष्मनाः देवा यातमास्याः॥
अर्हे ह स्रोतो अष्वानो प्रदे सचन्त सुचरे।
ता वैको मध्यत्रो श्रुतः यथाकस्थितस्तथे नासला॥
प्रश्ये शुद्धसाकसे स्थाय याग्नातासे जननास।
उत्त सेन श्रवसाः श्रुव्युन्नाँ उत्त लियपिता सुनित्वाम्॥

अष्वासो ये वासुधार ग्रीहां युवाम दीयाङ्की बिम्नरताः | 
मायुष्मिनाः हरिभिष्मनाः देवा यातमास्याः॥
अर्हे ह स्रोतो अष्वानो प्रदे सचन्त सुचरे।
ता वैको मध्यत्रो श्रुतः यथाकस्थितस्तथे नासला॥
प्रश्ये शुद्धसाकसे स्थाय याग्नातासे जननास।
उत्त सेन श्रवसाः श्रुव्युन्नाँ उत्त लियपिता सुनित्वाम्॥

75.
Vy uṣṭhā āvai divijā ṛṣitēnāvishkriyānā mahimānam āgāt
āpa drūhas tāma āvar ājūshṭham āppirastamā pathyā ajī- 
ghaḥ ॥ १ ॥ mahē no adyā suvitāya bodhy úsho mahē saū- 
bhagāya prá yandhi | citrāṁ rayīṁ yasāsāṁ dhehy asmē 

dēvi mártṣhū mānushi śravasyām ॥ २ ॥ etē tyē bhānāvo 
darṣatāyās citrā uṣhāso amṛītasā āguḥ | janāyanto dāvyāni 

vratānī āpṛiṇānta antārikṣhā vy āsthuh ॥ ३ ॥
Yours are the speedy horses, the rays, that convey you to the dwelling of the donor of the oblation. O divine leader of rites, favourably inclined towards us, come with your rapid steeds, the beams.

The learned seekers approach you in pursuit of food. May you two ever-true divines grant to our benevolent nobility lasting glory, and roof to us.

Such worshippers, as are non-exploiters, and benefactors of men approach you, like carts to the farm. They prosper by their own strength, and inhabit an excellent abode.

The dawn, the daughter of heaven, has flashed; she comes, showering her majesty in accordance to the eternal law. She scatters evils and odious darkness. And thus she illumines the paths to be trodden by the most enlightened sages.

Awaken us today to high and happy fortune, to great prosperity. O dawn, divine benefactress, promote us and give us manifold and splendid riches and reputation among mortals, fostering prosperous progeny.

Enjoy these lovely ever-lasting splendours of dawns bright with their varied colours. Gracefully they come, and in their honour, the divine rites have been instituted, filling the firmament, they spread around.
ेशः स्या युज्ञा रंगसाकल्यां छल्ली: परिस्थो चिन्माति।
अभिप्रयोज्यती व्रुणा जनानां प्रको कुञ्जगता शुद्धदेवो वसी।
वायुमतीनां यथेष: योऽऽ नियमायु राय इत्यः वर्तनाम॥
अविनाशता जरंयं भूमक्षया उद्धतं विश्वमित्त्वाभाना॥
प्रते शुद्धां उमस्कवलसो अधातिक्रमा अर्धरक्षयं वहहत:।
याति सुभ्रा विपीपिण्यः रथेन द्वादशित: रशी विधिते जनाय॥

सत्यः सत्येभिर महात्मा महाद्विक्षिण: नवेबन्धुतेऽऽ।
शुद्धर्यहातं रद्वरुर्विभयाणं प्रति गावं उपसः वाधशन॥
उ नौ गोमुखीवर्जिणिः रविवृत्तो अभ्यस्वकुलोऽतो असे।
मा नौ वृहः पुरुषाति लिदे क्रमं पापो-स्तिमिः: सदां न।

सत्यः सत्येभिर महात्मा महाद्विक्षिण: नवेबन्धुतेऽऽ।
देवेभिर यज्ञाः याज्ञवल्लोर्इ: रुजाद द्रिल्हानि दादाद उसियानाम
प्राति गावा उघसां वा-वासान। ७।।
नू नौ गोमुखीवर्जिणिः रविवृत्तो अभ्यस्वकुलोऽतो असे।
मा नौ वृहः पुरुषाति लिदे क्रमं पापो-स्तिमिः: सदां न।

देवेभिर यज्ञाः याज्ञवल्लोर्इ: रुजाद द्रिल्हानि दादाद उसियानाम
प्राति गावा उघसां वा-वासान। ७।।
नू नौ गोमुखीवर्जिणिः रविवृत्तो अभ्यस्वकुलोऽतो असे।
मा नौ वृहः पुरुषाति लिदे क्रमं पापो-स्तिमिः: सदां न।
She yokes her chariot far away and visits swiftly the lands to give light to all the five classes of men, witnessing works and ways of men. This daughter of heaven is the beloved partner of all living beings. 4

She is the companion of the sun, the distributress of good, the possessor of wonderful wealth. She rules over treasures of every kind, and is praised through hymns by the sages. She is a reckoner of our life-span (that diminishes day by day), the mistress of opulence, and as she rises, she is glorified by the fire-institutors. 5

The bright and wondrous steeds of varied colours, yoked to the car of dawn, are visible. She advances, radiant in her multi-mobile chariot, and brings, shining treasure for her people. 6

True with the truthful, great with the great, divine with the divine power, holy with the holy, she pierces through the rigidity of gloom and displays the vast treasures of wisdom. The true seekers cherishingly long for the dawn to appear. 7

Bestow upon us, O dawn, riches comprising wealth, vigour, abundant food, and progeny. Protect our sacred benevolent works from evil men's reproaches, and may you ever cherish us with blessings. 8
उदु ज्योतिष्मत्व विश्ववन्ये विश्वान: सबिता ज्योति अभिन्न ।
कवाणे देवस्यांननिहार चरुना विनिकुटुक्तवें विश्वमुक्तान:।
प्रे मे पर्या देवस्याना अप्राणामत्वस्ये बस्तिभिषिक्तान:।
अर्पदु तुष्यांने पुरस्तावसर्वे चापान्ति खुर्ये।
तारीदारिहि बहुतान्यत्वात्मा भाषीनमहिन्निता सुत्रिय ।
यत: परि जारे इवातर्यत्वें दृष्टेन न पुनर्नीतीव व।

76.

उद्योति अम्रितां विश्वजयमी विश्वानारं सवितादेवो अश्रे ।
क्रत्वादेवणं अजानिष्टा काक्षुरु शिरक अकर
भुवानमविश्वम उशाह। 1। प्रां मेव पांथादेवणां
अद्रिष्रुणं आम्रक्षं वासूभिरविश्वक्षिताः। अभुदु 
उशासं पुरास्ताप्रति क्रद अधि हर्मेयश्या। 2। तानि
हनी बाहुलं असां च र्यि तूलितां दुर्याया।
यत: परि जारे इवातर्यत्वें दृष्टेन न पुनर्नीतीव व।

76.

ते इजरान साक्षाद आत्माणास्वः कृषी: पूर्वान्ते।
गुर्गा वेष्टित: पितस्यानविवत्सवम्नं अवज्जपुरानं।
सुमान खीः अधि सांगमाः सं जानिते न यंतेस्य मिष्येते।
ते इजराने न मितिति श्वात्मानं ध्वं विशेष्यांद्वातानाः।
प्रति व्य स्तान्तैः विसिद्धां उपेक्षाः सुभी तुष्यांसः।
गवी नेनी वार्जेवी न उत्तराः सुकुले प्रभु जातव व।
पुष्म नेनी राजशेसः शुनुतामापूर्वाः उपभासितं विसिद्धे।
कृषीप्रति रूपमस्मे दर्शान युथं पात स्वतितिम। सदा न।

76.

तात्तिक देवणां सदामामा अस्वम र्यावनाह कवायाह
पुर्व्यसाहं गुः प्रति अस्वा अविम आत्माणामा
ाजनयां उसासं ॥ 4 ॥ सामानं दृष्टे अधि शामिकासां शाम
जानान्य नयात्ती पितां स ते देवणां मनान्ति व्राताने
अम्रक्षं वासूभिर अधि लामामानां ॥ 5 ॥ प्रति व्या स्तो
मार इते वालिष्ट्वा उसारभुद्वां दुधुङ दुधुङानात्
गावं नेत्री वायुपाती ने उच्चारणे सुभासितं विसिद्धे।
श्रीशंकरी नारिस्म सत्यमम युथम स्वर्तिति: सदा न।

76.
The sun-divine, the leader of all (in the solar system) sends in forward directions his immortal, all-benefiting light. In the form of the eye of all Nature’s bounties, he becomes the source of creativity. The dawn has made all the regions visible. 1

I see the paths, innocuous and glorious, leading to divine powers. The banner of dawns is unfurled in the east, and she moves westward, rising to high altitudes. 2

Many are the days that have dawned before the rising of the sun, on which you, O dawns, have been beheld like a wise approaching a husband, never to be deserted. 3

Those ancient sages, our ancestors, observant of truth, rejoicing together with Nature’s bounties, discover the light, that is hidden in darkness; and with impulses of truth, are able to generate the dawn. 4

Meeting together on a common calamity, they concur, without contending among themselves; they break not eternal statutes of Nature, and without offence to anyone, they proceed with the light (of dawn or inner conscience, thus recovered). 5

O auspicious dawns, the most celebrated devotees, waking at morn, praise you and glorify with hymns. Dawns are leaders of kine and queen of all viands. May you come first to us, O well-born dawns. 6

The dawns, the object of the sincere invocations of the worshipper, when appear, are glorified by the most pious devotees. Please bestow upon us riches, for which you are so well-known. May you all ever cherish us with blessings. 7
उष्णः सुचेव युवातिनः योणः विवेष्य जीवं प्रसुत्वात चारति ।
अमृत्युष्म: समिद्रेष्य भाषुराणामक्षययन्तिवैर्मान्या तस्मी करस्सक ॥ ११॥
विवेष्य प्रतीकी शुभम उद्विधादिहासे विब्रस्त शुण्यमेंष ।
हिरण्याणि गुरुद्वीरायं समिद्रे नेत्रयोगवाचि ॥ २२॥
देवान्यचुडू: सुभाष वहन्ति श्वेतं नयौनी सुदासीकर्मयेत ।
उष्णा अलंको हृदयमिन्यका विज्ञामायुक्तवेशमुनि प्रस्थुता ॥ ३२॥

77.

Úpo ruruce yuvatir ná yóshá víśvaṁ jīvāṁ prasuvánti
caráyai | ábhūḍ agniḥ samídhe máṇushaṅäm ákár jyótir bá-
dhamañá támānsi || 1 || víśvaṁ pratícśi sapráthā úd asthād
róṣad vásvo bíhhrati śukrám aśvait | híranyavarna śuḍrás-
kasamdrig gávām mātā netyá áhña arocī || 2 || devánām
cákshuḥ subhāgā váhanti śvetām náyanti śuḍrásíkam áśvam
usáh adarśi raśmiḥbhīr vyākta citrámaṅghá víśvaṁ ánú prá-
bhūtā || 3 ||

अतिवामा दूरे अभिवर्घुच्छोवीः गव्यौरितमय कहवी नः।
युवयः देय आ मर्य वषुमि चोदयाराचे गुळेन मंगोनि ॥ २२॥
अतसे अतित्वम्युमिनिवान भाॊसे देवि प्रतिमत् न आयुः।
इष्टादेव सेर्वकी विभिकायो गुप्तखावदवधवद् राचे ॥ २५॥
श्वाते देवे दुहितर्वेश्युपुः सुजाते महतिमिन्तिसः।
सास्कारं भा रघुमुवं बहन्त्र कूण्डे पात स्वतिः: सदा नः ॥ २६॥

ántivāmā dūre amitraṁ uchorvim gāvyātiṁ
ábhayam kṛddhi naḥ | yāvāya dvēsha ā bharā vāsūni co-
dāya rádho grinaté maghoni || 4 || asme śrēšthebhir bhā-
nubhir ví bhāhy úsho devi pratiránti na áyuh | iśhaṁ ca no
dādhati visvāvare gómad āśvāvad ráthavac ca rádhaḥ || 5 ||
yāṃ tvā divo duhitār vardhāyahantly úshāh sujáte matibhir
vāsishṭhāḥ | sāsmāsu dhā rayām rīshvām bṛihántaṁ yūyām
pāta — || 6 || २४ ||
Dawns shine radiant in the proximity of the sun, like a youthful lady, who animates all beings to activity. The fire-divine is to be kindled for the good of men. She gives light that dispels all obstructing dark forces. 1

Advancing towards all, and spreading widely, the dawn rises; and clothed in pure and brilliant vesture, she beams forth with golden colours and lovely radiance, she shines as mother of speech, and as the guide of days, she illumines. 2

The auspicious dawn, the eye of Nature's bounties, mounts on her white and beautiful courser. The dawn, characterised by her beams, is beheld by everyone and mighty over all, she comes forth with wondrous treasure. 3

O dawn, you are the possessor of wealth worth having and you keep our adversaries far from us. May this dawn render the cow-pastures free from peril and drive away those who bear ill-feelings towards us. May you, O opulent, bring treasures to us and bestow wealth on him who praises you. 4

O divine dawn, illumine us with your most excellent beams, prolong our life and bestow food upon us. You are adored by all, for you possess affluence consisting of cattle, horses and chariots. 5

O nobly-born daughter of heaven, may you, whom the most pious worshippers magnify with well-thought-of considerations, bestow upon us brilliant and infinite wealth, and may you ever cherish us with blessings. 6
78.

Práti ketávah prathamá adriśrann úrdhrá asyā aṁjáyo ví śrayante | úsho arváca bhratá ráthena jyótishmatá vá-máám asmábhyaṁ vakshi || 1 || práti shim ágnir jarate sámi-iddhaḥ práti vípraśo matibhir grīṇántaḥ | ushá yáti jyó-tishá bādhamánaṁ víśvá támánsi duritápa deví || 2 || etá u tyáḥ práty adriśram purástáj jyótir yáchantír usháso vibhá-tíḥ | ájijanan súryaṁ yajñám ágnim apácínam támo agád ájushtam || 3 ||

অচেতি দ্বিঃ ইড়িতা মূণ্ডঃ তথে পত্রিকুমারি বিমাতীম।
আলাখাদে স্থচ্ছঃ স্বুমান্তি যুমাণ্ডনাম সমাধাস: সুহুদ্রঃ বহির্দ্বতি || 3 ||
প্রতি লয়া মূর্তনাসি সুশ্রুতামঃ তুবর্তানো ব্যয়ে বে।
তিল্কাম্বুকঃ প্রচ্ছঃ বিমাতীমুদ্যঃ পীত স্রস্তিমত: সদা ন: || 4 ||

ace ti divó duhitā maghoni víśve paśyanty ushásam vibhātīm | ásthad rátham svadháyā yujujāmānam á yám ásvāsah suyújo vahanti || 4 || práti tvádyā sumánaso budhantāsmākāso maghāvāno vayám ca | tilvīlāyādhiham ushāso vibhātīr yūyām pāta — || 5 || 35 ||
The earliest emblems of dawn are visible now; her rays are spreading on high firmament. O dawns, in your descending chariot, vast and resplendent, you bring such wealth to us, as makes us happy. 1

The well-kindled fire flames up everywhere, and the priests are chanting hymns to welcome her. The divine dawn rises up, driving away all the evil glooms by her lustre. 2

These luminous beams of dawn are seen in the east, sending out lustre as they radiate around. She heralds the coming of the sun, and impels you for performing fire-ritual and dedications. With her appearance the odious glooms are driven far away. 3

The affluent daughter of heaven is perceived by all creatures. All men can see the luminous dawn as she ascends her chariot, full of wealth and viand, drawn onward by her easily yoked horses. 4

O affluent dawn, actuated by good intentions, we and our nobles greet you today. O luminous dawn, soften the earth with sumptuous oil and may you ever cherish us with blessings. 5
Vy úshá áváh pathyá jánanám páńca kshitir mánushir bodháyanti | susamádrigbhir ukshábhir bhánum ásred ví súryo ródasi cákshásávah || 1 || vy ánjjate divó ánteshv aktún víso ná yuktá usháso yatante | sám te gávas táma á vartayanti jyótir yachanti savíteva báhú || 2 || ábhúd ushá hídratamá maghóny ájíjanat suvitáya śráváñsi | ví divó deví duhitá dadháty ángirastamá sukíte vásúni || 3 ||

távad usho rádho asmábhyaḿ rásva yávat stotríbhyo árado grínána | yám tvá jajñúr vrishabhásyá rávena ví drí lhásya dúro ádrrer aurñóh || 4 || devám-devám rádhasé codáyanty asmadryák sunríta íráyanti | vyuchánti náh sanáye dhiyó dhá yúyáḿ páta — || 5 || 26 ||
Dawns have disclosed the pathways of men, awaking the five classes of human beings. She has shed light with her lustrous impregnation; the sun makes heaven and earth manifest with radiance. ¹

The dawns send their bright rays to the ends of the sky; they advance like people arrayed for battle. Your rays, O dawns, dispel darkness; they diffuse light as soon as the sun spreads out his arms. ²

Supra-resplendent, the opulent dawn, has risen; she brings forth food that promotes our welfare; the divine daughter of heaven, most vigilant, bestows treasures upon fire-experts. ³

Grant to us, O dawn, as much wealth as you bestow upon your adorers, when praised by them; you, whom your worshippers welcome with clamour, as loud as the bellowing of a bull at the time, when you set open the doors of the mountains. ⁴

Inspiring every individual devout with a desire for wealth, addressing to us the words of truth, diffusing the light of morning, bestow upon us understanding fit for the acquirement of riches; and may you all ever cherish us with blessings. ⁵
80.

Práti stómebhir ushásaṁ vásishṭhā girbhā víprāsaḥ prathamá abudhran | vivartáyantíṃ rájásí sámante avishkṛnva-tíṃ bhúvanáni víṣvá || 1 || eṣhá syá návyam áyur dádhānā gúdhví támo jyótiśhoshá abodhi | ágra eti yuvatú áhrayáñá práçikitát súryám yajñám agním || 2 || áśvavatú gómatur na ushásō — || 3 || 27 ||

81.

Práty u adarsy áyaty úchánti duhitá diváḥ | ápo máhi vyayati cákhsbá se támo jyótiśh kriṇoti súni || 1 || úd usrī-
yáḥ srijate súryáḥ sácañū udyán nákshatram arcivát | távéd usho vyúshi súryasya ca sám bhakténa gamemahi || 2 ||
The pious-most worshippers are the first to awaken the dawn with their songs. The dawn makes the two regions (of heaven and earth) part asunder and clearly shows the world.  

Giving fresh life, when she casts away the darkness, this dawn rises with new-born lustre. Youthful and unrestrained, she comes forward and manifests the light of the sun and the sacred fire.  

May the auspicious dawns shine on us for ever with wealth of kine, of horses, and of brave children. May you, shedding moisture, and yielding everywhere abundance, ever cherish us with blessings.  

The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light.  

At the same time, the sun sends forth his rays, and while ascending, renders the planets luminous. So, O dawns, upon your manifestation, as well as, that of the sun, may we attain the share of divine sustenance allotted to us.
प्राति ल्या दुहितंद्वु उपें जीवा अंगुरस्वहि।
या कर्तित पुरुष्यां सम्बन्धित रजं न धीरुष्यं मद्यः।॥२१॥
उच्चवती या कृपोधि संहनां महि अङ्गे तेवित स्वंहो।
तथासं रञ्जनाते संहेमेव स्व्रं स्वाम्या मातुनस्य सूनवेः।॥२२॥
तत्त्वं रञ्जु आ मुरोणि संहदीश्वरस्मृतम्।
यतेषु दयेण दुहितमें सोरुवेः नह भृजामहे।॥२३॥
भवेः सृष्टेयां अष्टेऽवसुवेन वाजी अस्मथाय गोमेतः।
चोतुपिर्यी मुहोः सृष्टेयां सुवातुपुपां उष्णदुष्पु सिधे।॥२४॥

प्राति त्वा दुहितार दिवा उशो जिराष्ट्रुस्वहि। यावाहसि
पुरुस्पर्शम् सञ्चाितार स्याम्यः नादासुम्हेत मायाः। इससिति।
उत्तिता क्रियोशी माहि नाहि प्रक्ष्याद् देवी स्वर द्रिश्ये।
तस्यासि तस्यासि माहेत माहि स्याम्यः माहि नाहि।
सञ्चाितार स्याम्यः मायाः। इससिति।

इंद्रावरुः युवमेश्चलर्य नी विदेशि जनाय धाशि श्रमें वच्चन्तम।
तीर्थाक्षुप्तम् धाशि कः सञ्चाितार स्याम्यः कामिनम् धुर्वः।॥२१॥
सुधापत्यः स्वायत्यां सम्बन्धिते वां महानसविश्वेद्रवणे।
विषेठु वेदान्ताः। परमेव व्योमनि सं सामवेणि वुप्ता वां।
संसारश्रुवेणि यासिति। अनुपान्त। गायुतम् नामाज्ञातमर्ग, सुधापत्याः। विषेठु वेदान्ताः।
इंद्रावरुः मद्भुद्यात्म अस्य मायीपरिवर्तमधुराः।
प्राति त्वा। इससिति।

82.
इंद्रावरुः युवमेश्चलर्य नी विदेशि जनाय माहि
शार्मा याचातार दिर्घाप्रयाजयुम् अति यो वासुधयाति वा
यां जये मायामृतार सुध्याहः। इससिति। समर्कान्ति यायान्
यायायुस्तारे वाम महानस महावसु। इससिति।
प्राति त्वा। इससिति।
May we, the prompt adorers, greet you, O dawns, daughter of heaven. You are bountiful, you bring all we long to have, and grant health, wealth and happiness to your devotee, the liberal giver. 3

O majestic divine dawn, scatterer of darkness, you are endowed with power to arouse the world, and make it visible. We pray to you, O bounteous dawn, that we be dear to you as sons to a mother. 4

O dawns, bring such wondrous wealth that may make us widely renowned. O daughter of heaven, bestow upon us sustenance that is fit for mortals, and such as we may enjoy it. 5

Grant to our learned seekers opulence and immortal fame; give us food and cattle. May dawn, the encourager of the wealthy, truthful in words and thoughts, drive our foes far away. 6

O Lord of resplendence and venerability, bestow upon our people and family ample comforts for the celebration of sacred work and worship. May we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged in your service. 1

O Lord of resplendence and venerability, one of you is titled supreme sovereign, and one self-sovereign. You are mighty and most opulent. All Nature's bounties in the highest heaven, showerers of blessings, have combined supreme vigour and supreme strength in you. 2

O Lord of resplendence and venerability, you break open by your strength the barriers of waters. You establish the divine sun as the Lord in heaven. In the exhilaration of the intelligence-promoting elixir, you replenish the dry beds of the rivers with water. May you render our intellects purposeful. 3
yuvām ād yutsú pṛiti

tanāsu váhnayo yuvām kshēmasya prasavé mitájñavaḥ |

iśānā vāsya ubhāyasya kārāva índrāvarunā suhāvā havā-

mahe || 4 || índrāvarunā yād imāni cakrāthur visvā jātāni
bhūvanasya majmānā | kshēmena mitrō varuṇaṁ duvasyāti
marūdbhir ugrāḥ sūbham anyā iyate || 5 || 2 ||

mahé śulkāya váruṇasya nú tvishá ójo mimāte dhru-
vām asya yat svām | ājāmim anyāḥ śnathāyantam átirad
dabhrēbhir anyāḥ prá vṛñoti bhūyasaḥ || 6 || ná tám ánho
ná duritāni mátryam índrāvarunā ná tápaḥ kūtas canā | yā-
sya devā gācatho vithó adhvarāṁ ná tám mártasya na-
ṣate pārihvrītiḥ || 7 || arvāṁ narā dáyyenāvasá gataṁ śrīnu-
tāṁ hávam yādi me jújoshathaḥ | yuvōr hí sakhyām utá
vā yād ápyam mārdikām índrāvarunā ní yachatam || 8 ||
O Lord of resplendence and venerability, the bearers (of offerings) invoke you at the time of inner conflicts and struggles. With all humility, the ministering priest invokes you for the begetting of peace and rest; and we, your worshippers, invoke you, who are entitled to our respectful homage, lords of both celestial and terrestrial treasures. 4

O lord of energy and lord of plasma, inasmuch as you have created by your might all these beings of the world, the sun divine honours the Lord of plasma for prosperity, whilst the other, the fierce lord of energy, associated with the vital elements acquires glory. 5

May the high worth of the venerable Lord shine preeminent. These two (householder and his wife) have very much realized His power and might. The one (Lord of resplendence) subdues the destructive adversary, whilst the same lord, as Lord of venerability with His even few blessings furthers the comforts of many a man. 6

O Lord of resplendence and venerability, sins do not contaminate, difficulties do not assail, and distress does not afflict that mortal any time, whose worship you, divines, approve and whom you bless. No adversity inflicts any injury on such a mortal. 7

O Lord of resplendence and venerability, leader of sacred ceremonies, may you come to bless us with your divine protections. If you are pleased with us, hear our invocations and grant (our wishes). Verily, your friendship, your affinity, is the source of happiness. 8
asmākam indrāvaruṇā bhāre-bhare puroyodhā bhavatam krishtyojasā | yād vāṃ hávanta ubhāye ádha spriddhi náras tokásya tánayasya sátíshu || 9 || asmé índro várūṇo mitró aryamā dyumnām yachantu máhi sárma sparāthah | avadh-rām jyótir áditer riśāvādho devásya ślokam savítur manā-|mahe || 10 ||

(82) युवाम् नारा पायमनासा अप्यम प्रत्यम् गवयांतः प्रभुपदीवे यथः ।
दिनो व युक्ता हतमायिणि व सुदार्मिन्द्रवांकवांसावमा || 11 ||
वा नारी: समयने कुत्तंजे यस्मिनाता भवनि क च चुन चिरि ।
वा भर्जने सुवीता स्वर्देशद्वः न सुहृतामावार्थां होविता || 12 ||
से महुमा अतो वेसिता अर्धस्तेन्द्रवारुण दिवि चोणु आखत ।
अस्युजनामासुषु मामरत्येःजयगत्सा हवनश्रुता गंतम || 13 ||

83.

Yuvāṃ nāra pāsyamanāsa āpyam prācā gavyāntāḥ ārthupārśavo yauyuh | dāsā ca vṛitra hatām āryaṃ ca sudā-saṃ indrāvaruṇāvasāvatam || 1 || yātra nāraḥ samāyante kri-tādhañā yāsming ājā bhāvati kīṁ cañā priyām | yātra bhāyante bhūvanā svardrśas tātra na indrāvarurādhi vocatam || 2 || sām bhūmyā ānīdā dhvasirā adrikshatendrāvaruṇā divi ghōsa ārhohat | āsthur jānānām úpa máṃ árā-tayo 'rvāg ávasā havanaśrutā gatam || 3 ||
O Lord of resplendence and venerability, may you, possessors of irresistible strength, be our champions in every encounter. When both (big and small) invoke you, they do so either to defend themselves in an encounter or to obtain children and grandchildren. 9

May all Nature’s bounties, such as lightning, ocean, the sun and the forces of comic justice, grant us wealth, and a large comfortable habitation. May the lustre of mother infinity be beneficial and pleasing to our sacred worship. May we recite the praise of the divine creator. 10

83

O Lord of resplendence and venerability, both leaders (in life struggles) with a reliance on you, the worshippers, desirous of wealth and wisdom, equipped with effective means, as if, sickles in the hands of a farmer going to pasture for grass, proceed onward. May you destroy, O Lord of resplendence and of bliss, your enemies, whether they are among nobles or among infidels, and help faithful worshippers with your protection. 1

O Lord of resplendence and of venerability, where men assemble, in whatever conflict, with their banners raised, always there is something unfavourable; and where all living beings looking to providential help are terrified, there surely you come and comfort them. 2

When the boundaries of earth are seen dark with dust and the clamour goes up to heaven for help and adversaries of my people surround me, then, O Lord of resplendence and of bliss, please do hear my invocations and come to help. 3
इन्द्रावरुणाः वचनाभिस्पतिः भेदे कुण्यत्ता च युवाः सुदासमावतम्।
ब्राह्मणेऽपि श्रुत्यते हृद्विमिति सुधा तृत्त्वनामवकसुपरिैकिति॥१३॥
इन्द्रावरुणाः महाधने लेखपिति मानवनः बुनुपारसपत्थः।
युवः हि कवः उपवरशते राज्योऽथे सम नोजते पार्थे दिवि॥१५॥

इन्द्रावरुणाः वधानाभिः अप्रति भेदां वन्यांत त्वृदासम वावतम्।
ब्राह्मणं श्रेष्ठं श्रुतंत महाविनाश विद्यायां सत्यां त्रित्तीनां अभवतः
पुरोहितिः || 4 || इन्द्रावरुणाय श्रुतवे यात्री माघायं युग्यांत वानुष्मान अरतायाः।
युवाः हि वास्या उभयासया राज्यतः मोन्यासी धी उपयोगम्।
युवा भवत् उपर्यायाः आविन्द्यं च वधो वर्णं च साते।
युवा राज्यार्जुनं श्रुतिविचारं च युवाससावते तुदत्तमं: सह ॥१६॥
दहा राजज्ञानं समिता अर्यंकरं: सुदासमिद्वन्द्वरुणा न सुधाः।
सुधा नृणामसुवस्तुपूर्वस्तुलकिद्वा एकाष्टामवन्दुक्तहितादु॥१७॥
दशकास धर्मितवणित हिच्छाताः सुदासं इन्द्रावरुणावशिक्षतम्।
धिकवशो युवा नर्मसा कपड़ों मिति ठीबज्जों असंख्यं तूलवं। ॥८॥

युवाः हवांत उभयासा आजिधित्वं च वधे वर्णे च साते।
युवा राजार्जुनं श्रुतिविचारं च युवाससावते तुदत्तमं: सह ॥१६॥
दहा राजज्ञानं समिता अर्यंकरं: सुदासमिद्वन्द्वरुणा न सुधाः।
सुधा नृणामसुवस्तुपूर्वस्तुलकिद्वा एकाष्टामवन्दुक्तहितादु॥१७॥
दशकास परियताः हिच्छाताः सुदासं इन्द्रावरुणावशिक्षतम्।
धिकवशो युवा नर्मसा कपड़ों मिति ठीबज्जों असंख्यं तूलवं। ॥८॥

युवाः हवांत उभयासा आजिधित्वं च वधे वर्णे च साते।
युवा राजार्जुनं श्रुतिविचारं च युवाससावते तुदत्तमं: सह ॥१६॥
दहा राजज्ञानं समिता अर्यंकरं: सुदासमिद्वन्द्वरुणा न सुधाः।
सुधा नृणामसुवस्तुपूर्वस्तुलकिद्वा एकाष्टामवन्दुक्तहितादु॥१७॥
दशकास परियताः हिच्छाताः सुदासं इन्द्रावरुणावशिक्षतम्।
धिकवशो युवा नर्मसा कपड़ों मिति ठीबज्जों असंख्यं तूलवं। ॥८॥
With your fatal weapons, O Lord of resplendence and venerability you conquer the criminal assailant and give your help to the generous donor. May you hear the prayers of those war-frightened priests, so that our ministration becomes effectual.

O Lord of resplendence and venerability, the wickedness of my adversaries and the feeling of hatred in the hearts of my assailants very much trouble me. You, in both your phases, are the lords over celestial and terrestrial wealth; therefore, may you grant your protection to us at the time of trial.

Both, the generous donor and the war-frightened priest call upon you, O Lord of resplendence and venerability, in the struggles for the acquirement of wealth and wisdom, and you are pleased to help them ever, when assailed by ten-fold evil impulses from all directions.

The ten concerted evil impulses do not prevail upon you, O Lord of resplendence and venerability, against the liberal donor. The prayers of the leaders in life struggles, and the offerers of devotion prove fruitful; Nature’s bounties also bless at the time of work and worship.

O Lord of resplendence and venerability, you assist the liberal donor when he is surrounded on all sides by the ten powerful impulses. At that time the pious war-frightened priest, walking with white robe and hairs braided, worships you with devotion and reverence.
व्रित्राणन्य: संमिश्रेयु जिन्तिः मृतान्ययो अभि रेखते सदा।
हवामहे वां ब्युषण सुवितिभिःसे इत्यावशाणम् सामे यन्न्यम् \(19\)।।
अथ इत्यादि वहनो सिद्धो अत्यमाणु यन्न्यम् महं त्त्तम् सस्फळः।
अवध्रो व्योतिरिलितंत्रेऽत्रेऽत्रेऽत्रे वृक्ष्य सक्तं सहितुमनान्यम् \(10\)।।

वृत्राणन्य anyāḥ samithēshu
jīghnate vratāṇy anyó abhi rakshate sādā | hávāmahe vāṃ
vṛishanā suvṛīktibhir asmé indrāvaruṇā śārma yachatam
|| 9 || asmé índro vāruṇo mitrō — || 10 || 6 ||

(84) \(84\) प्रवृत्तिः सर्वथा
(19) \(19\) प्रवृत्तिः सर्वथा भैरवनिर्मितं क्रितिः। हवामही वेदसे वेदुपुर क्रितिः।

आ वृ राजानापूरे वेद्ययं हुज्जेयभिमिरित्रावलोक्य नमोऽभि:।
प्र वृ चृततयी शाखोऽदहद्ध्यं पत्री ल्यां विदुखः सिद्धान्तिः।
यो राजः ब्रह्मदिन्तियां शौचों सदुभिमिरित्रावलोक्य:।
परिः नो देशः वहनां ब्रह्मय उँच न। हलः। हृणाद्वृ लेखः।
कृतं नौ युवः विद्येषु चाहैं कृतं वहनाणि सूरियः प्रद्यस्तं।
उपेऽ स्वकितांत्रितेतो न एतु्यः प्र वृ धारणेऽकरकितिमिरित्रावलोक्य:।

84.

Â vāṃ rājānāv adhvarā vāṇrityāṃ havyēbhir indrāva-
runā nāmobhīḥ | prā vāṃ ghṛitācā bāhvār dádhānā pári
tmānā víshurūpā jīgāti || 1 || yuvō rāshtrāṁ bṛihād invati
dyauīr yaḥ setṛībhīr arajjūbhīḥ sinitāḥ | pári no hélo vá-
rūnasaya vṛijyā urūṁ na índraḥ kriṇavad u lokām || 2 || kri-
tām no yañām vidūtheshu cárum kriṇām brāhmāṇi sūrisu
praśastā | úpo rayīr devājuto na etu.prā na spārhābhīr
ūtībhis tiretam || 3 ||
In one of your phases, you destroy evil and conflicts, whilst in the other, you maintain the holy laws. We call on you, O showerer of blessings, with praises. May you bestow upon us, O Lord of resplendence and venerability, protection and felicity.  

O Lord of resplendence and of venerability, Lord of solar rays, and ordainer of eternal laws, may you grant us glory and spacious shelter. May the beneficial lustre of mother infinity and the praises of the divine creator, the promoter of law be innocuous to us. 

O sovereign Lord of resplendence and of venerability, I invite you with reverence and homage to bless our sacred works. We offer continuously, with the butter-ladle in our hands, oblations of varied forms to you.

Your vast kingdom of heaven gratifies the earth with rain. You bind the sinner with invisible bonds, not made of any rope. May the wrath of our lord of venerability pass away from us. May the Lord of resplendence create for us a wide field of work.

May you render the worship, offered amid the assemblies, fruitful; may the prayers, uttered by the worshippers, be successful. May God-sent riches come to us and may you also favour us with ever increasing enviable protection.
asmé indrāvaruṇā viṣyávāram rayīṁ
dhattam vāsumantam purukshhūm || prá yā ādityó ānṛitā
mināty āmitā śātro dayate vāsūnī || iyám índram vāru-
ṇam ashta me gīḥ prāvat toké tánaye tūtujānā || surátnāso
dévāvitiṁ gamema yūyāṁ pāta — || ||

( 85 )

Punishé vām arakshhásam maniśhám sómam índrāya vá-
runāya jūḥvat | gṛhitāpratikāṁ ushásam ná devím tá no
yāmann urushyatām abhīke || spārdhante vá u devahīye
átra yēshu dhvajēshu didyāvaḥ pātanti | yuvāṁ táḥ índrā-
varunāv amitrān hatām pāṟcaḥ śārva vīshūcaḥ || ápāś
cid dhī svāyasasaḥ sādassu devīr índram vārunām devātā
dhūḥ | kṛishṭir anyó dhārāyati práviktā vṛitrāṇy anyó apra-
tīni banti || ||
O Lord of resplendence and venerability, may you grant us riches of every kind—the store of treasure, plenty of food, and every blessing. The Lord of effulgent light, the brave, punishes men devoid of truth, and gives boundless treasures to the faithful devotees. 4

May this, my song, earnestly offered by me, reach the Lord of resplendence and venerability and win for me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature’s bounties; may you all ever cherish us with blessings. 5

85

I offer you, O Lord (resplendent and venerable, both) my adorations, uninterrupted by the evil-minded persons; and present the libation to you. I offer my devotional love that shines like a dawn, and is an embodiment of affection. May He, in both the capacities, be near us and guard us at the struggle against distress. 1

In the event of a conflict between evil forces and us and in those contests in which bright (weapons) of worldly temptations fall upon our banners (of justice), may you, O Lord of resplendence and venerability both, destroy the evils with your shaft, route them out and scatter in all directions. 2

The divine celestial elixir is self-lucid and endowed with the blessings of Lord of resplendence and venerability at sacred places of worship,—our Lord of venerability sustains the mankind, distinct and sundered (according to vice and virtue) and the other one slays formidable evil forces. 3
sā sukrātur ṝitaścīd astu hōta yā ādityā śa-
vasā vāṇī nāmasvān | avavārtad āvase vāṃ havishmān āsadh
īt sā suvitāya prāyasvān ॥ ॥ iyām īndram vārunaṃ ashṭa
me gīḥ — ॥ ॥ ॥

(86)। पश्चात्तितमेव गुणमः
(१०-१२) खवर्मायाम गुणात्म भैरवायामविश्वः अभिः । कोष्ठे रसिते । शिष्युपः ॥

धीराः लक्ष्यं महिना जन्तुः वि यष्टस्तपः रोदसी सुधिरी ।
प्र नारकानुष्यं तुपुरे बुल्लूं हिता नासवे पृथ्वीं सुर्यं ॥ ॥
उत्त स्वर्यां तन्वाः सं बृशुं तक्रदा न्याहवक्षेष्या सुर्यानि ।
किम में हन्यमागणानो जुपेत कदा कर्त्तीकं सुमनो अभि वृह्म ॥ ॥
पृच्छे तेनेनो वरण विरुक्कों पगि चित्तिकुः विचुर्चिघ ।
सुमाननिपं कृत्येष्विदाहुरं दुष्पुर्भं वर्णं ह्यो महिने ॥ ॥

86.

Dhīrā tv āsyā mahinā januśnihi vī yās tastāmbha rō-
dasi cīd urvī | prā naṅkam riśhvāṃ nunude bṛhiṁtaṃ dvitā
nākṣhatram paprāthac ca bhāma ॥ ॥ utā śvāyā tanvā sāṁ
vade tāt kadā na āntār vārune bhuvaṇi | kīm me havyām
āṛīṇāno jusheta kadā mṛīḍkāṃ sumāṇā abhī khyam ॥ ॥
prichē tād ēno varunā didṛkṣūpo emi cikitsaḥo viprī-
cham | samānām īn me kavāyaś cīd āhur ayām ha tūbhyaṃ
vāruno hriṇīte ॥ ॥
May the devout worshipper derive benefit from devotion, when offering adoration to our Lord of resplendence and venerability, the Infinite, both, endowed with strength and worthy of reverence. The priest, liberal of oblations, invites you (O Lord), for your satisfaction; may he, with all abundance enjoy happiness. 4

May this, my song, earnestly offered, reach the Lord of resplendence and venerability and win me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

By the greatness (of our venerable Lord) are the births of the stellar bodies. He puts the vast heaven and earth in their position. It is He, who puts the glorious sun and beautiful constellations to their two-fold task and spreads out the earth. 1

And I, with my own heart, ask: "When shall I be one in Him, in my Lord?" Would He ever accept my dedicated offerings? Also: "When shall I, through the ecstasy of joy experience His gracious presence before me?" 2

Desirous of beholding you, O venerable Lord, I inquire what my sin is. I go to the wise in quest and seek their advice; all the sages, verily, say to me the same—"this Lord, verily, is displeased with you." 3
किम ागा ासा वरुण यज्ञशिश्म यत स्तराम जिगािलससि साखयाम।
प्रत्य तन्मेव वोंधो दुहम स्वायायत् त्यानेना नरमसा तुर ईथाम।।
अर्घु धुसाम मितियो जस्मा नोम्र या अर्घ चौकसा तुनुवायम।।
अर्घ राजन्यशर्तौ न ताः सुजा वस्ते न दामो वसिद्धम।।
न स वो दशो वरुण चुरितः सा सुरार्य मुन्यविमीन्देवेक्षं आप्यतितः।।
असितं उपायणात्मकः उपारे स्वप्रभुमदेहतस्य प्रयोगताः।।

आश्रि ज्ञानो न मीखळेश्वरायाघे देवाम भूपििद्यन्तमः।
असंतयुपितो देवो अयो देवस्य गर्भे कविरंगे जन्मतिः।।
अर्घ सु तुम्य वरुण स्वद्धाये ह्रदि स्तोत्र उपध्यातिक्षितस्य।
श्रे नृ: श्रेणे श्रामु योगेम ना अस्तु वृयो पाति स्वस्तिमिः। सदृ नृ:।।

ाराम्दस्यो ना मिक्ष्बुस्वे कराँण्य नह देवाया भुर्णये नागः। अतियाद अवतो देवो अर्घु ग्रितस्य राये कवितारो जन्मति।।
अयाम स्वू तुभ्याम वरुणा स्वायाय ह्रिदि स्तोत्र उपास्रिता चं च।
सं ना: क्षेमे श्यमु योगेम ना अस्तु वृयो पाति स्वस्तिमिः। सदृ ना:।।
O virtuous Lord, what has been my great sin that you should seek to penalise your loyal and friendly worshipper? Tell me soon, O resplendent Lord so that repentent and freed from sin, I quickly approach you with deep veneration.  

May you free us from bonds, inherited from our forefathers, and from those, for which we are ourselves responsible. O sovereign Lord, liberate me, the most celebrated and penancing self, from my animal passions, like a calf set free from its tether.  

O virtuous Lord it is not our own choice, but our hard environments that betray us. It is the vice of intoxication, wrath, gambling and carelessness. And again, it is the handicap of the ill-company of the elder with the young. Even a dream is provocative to falsehood.  

Liberated from sin, may I perform diligent service like a dedicated servant to the divine showerer of blessings, the sustainer of the world. May He, the sagacious Lord, give intelligence to the unwise. May the sagacious Lord guide the worshipper on the path of prosperity.  

May this adoration, O self-sustained Lord, be heartily appreciated. May we succeed in retaining what we have earned and be able to acquire more through your grace, and may you (with all your divine powers) cherish us with blessings.
87.

Rādat pathō vārunāḥ sūryāya prārṇāṃsi samudrīyā na-
dīnām | sārgo nā sṛṣhtō ārvatir yitāyān cakāra mahīr avā-
nir āhabhyāh || 1 || ātmā te vāto rāja ā navinot paṣīr nā
bhūṁir yāvase sasavān | antār mahī bṛihati rōdasmē vīṣvā
te dhāma varuṇa priyāṇi || 2 ||

पार्क्षपः वर्णक्षेत्र सर्वदा उभे पवित्रत्व रोपदीसी सुमेके।
अतांवः कवयं युक्तं प्रवेशते य युक्तन सत्यम्।
उचाच में वर्णो मेधिसराव वि: सत सामाज्या विभार।
विभानुपदस्य सुमाय न वोचूनाय विवर उपाये दितन।
तिसो यासो निमित्ता अन्तर्स्ऒतिस्तिसो सूचीरंगः।
शह्याणानाः।
यथासो राजा सर्वाधक पुते तिर्ये प्रेणः हिरण्याः सुभे कम्।

pāri spāsō vārunāsya smād-

...
The most venerable Lord cuts a pathway out for the radiant sun and sets free the waters of the rivers, generated in the firmament. He does it in no time in most natural way as the mare rushes in race in order. He makes great channels for the days to follow. 1

The wind is like your breath, which gives out sounds through the region like an animal that seeks his fodder in pastures. O most venerable Lord, manifested between the vast and spacious heaven and earth, are all the glorious forms that delight you. 2

The efficient, spies of the most venerable Lord, who are sent forth upon their errand, survey the well-formed and well-fashioned two world-halves and they also behold the persons who are truthful, who are poets, well-versed in worship, and are genius and who offer prayers to the Lord. 3

The wise and intelligent venerable Lord, while unfolding the mysteries of knowledge to me, His intelligent and diligent disciple, told me by way of instruction thus: The imperishable divine speech has thrice-seven appellations. 4

In Him invisibly rest three regions, and in Him are confided the three earths, with six seasons. The most adorable sovereign Lord has made this golden sun undulating like a pendulum in the sky and diffusing the glorious light. 5
अव सिन्धु वर्णणा योगिन्या खाद्यपो न भेदो मुगलसुरिक्ष्माय।
गुरु-भासकी सज्जनो विराह: सुभाषित्व मुझो अभेद राजा।
यो मुद्योति चुकु ग्रंथिनो विन ख्याम वर्णणे अन्नान्य।
अन्तु ब्रजनाथदेवभक्तो युयं पाल्लि पूजनीयो: सदा 'न।

ावा सिन्धुम् वारुणो
dyaūr iva sthād drapsō nā śvetō mṛgās tuṣīvīshmān |
gambhirāśaṁso rājaso vimānaḥ supārākshātraḥ satō asyā rājā|| 6||
yo mṛilāyāti cakrūshe cid āgo vayāṁ syāma vāruṇe
anāgāḥ | ānu vratāny āditer rīdhānto yūyāṁ pāta —

( ८८ ) भवयानिष्टाश्च सुकृतः
(१०५) सर्वप्रचारे भवायम् वैमालहिनिनिमतिः ब्रजः। ब्रजो वस्त्रा: बिष्मुरु कनः॥

प्र शुरुम्वुर्व वर्णाणां भेदं मृति बिंमिष्टां मीलक्षेर भर्ति।
ये ईम्वांशं करते यज्ञे तस्यानमुः शुरुम्वुर्व ब्रह्मस्तम्।
अन्य नव्या सर्वदा जगन्नानस्त्रिये वर्णास्य मंसि।
स्वप्यद्विष्टिर्म्मितिः तु अन्योऽस्मि भग चक्षुर्वां निन्दयात।
आ यदुहस्तव वर्णाणां नायं प्र पल्ल्म्रम्मविन्नद्र्यां मद्धेयम्।
अष्टि यदुपां खृपीवार्तस्त न प्रेक्ष ईङ्गावथे शुभे कमः।

88.

Prá śundhyávam várūṇāya prés̄thām matīm vasishṭha
mihūshe bharasva | yā im arvāncāṁ kārate yājatram sa-
hāsrāmagnam vriśaṇam bṛihántam || 1 || ādhai naśya sam-
drīṣam jaganvān agnér ánikaṁ vāruṇasya maṇsi | svār yād
āsman adhipā u ándo bhī mā vāpur drīśaye niniyāt
|| 2 || á yād ruhāva vāruṇaṣa ca nāvam prá yāt samudrām
frāyāva mádhyaṁ | ádhi yād ápāṁ snūbhiś cārāva prá
preṇkhaṁ īṅkhaṁvāhāi śubhē kām || 3 ||
Self-radiant as the sun, the venerable Lord keeps the ocean within its limits. He is transparent as a drop, vigorous as a lion, worthy of profound praise, setter of bird-like stars in space, the great saviour, and the ruler of this existing creation.

May we be free from sin against the venerable Lord, who shows compassion even to the sinners. May we duly observe the laws of mother infinity. May you all ever cherish us with blessings.

Offer pure and delightful praise, O pious-most devotee, to the bounteous showerer, the venerable Lord. He brings on to us the vast and holy sun, laden with a thousand vast treasures.

Hastening to come to His presence, may I worthily glorify the aggregated radiance of our venerable Lord. He is the imbibener of the seed, i.e., the exhilarating beverage of devotion, expressed by the stones of chanting. May He render my body beautiful and pure.

When I, the pious-most self and venerable Lord, get into the boat together, and sail into the midst of the ocean, and ride over the ridges of waters, then we both swing like a pendulum happily.
वसिष्ठं ह वर्णो नाव्याशुद्धिः चक्षर स्वयं महोभिः।
स्नेतां विभ्रं सूदिनवेत् अहां यासु यावस्तन्तन्यायुः॥४॥
कं त्वानि नौ सुधा बेलृषुः सचंवहं यद्यदुक पुरा चिथः।
षुहलं मानं वर्णं स्वचालं सूसबंहारं जगमा गुहं तेन ॥५॥
य आपिनिलो वर्णं निमं सत्यामागासि कृष्णवसलो ने ।
मा तु एतश्चन्तो पयिन्युमेज युनाच्च व्या विचम् स्नुवेत् वर्त्तमां ॥६॥
भुवासु लाभु भिषतिः भिषयतो व्यासम्वाहि वर्णो सुमोचत।
अवं वन्यानं आदिनास्यस्वाधृतयं पात सुसितिभ: सदा न: ॥७॥

vásishtham ha váruṇo nāvy ádhād rishiṁ cakāra svāpā máhobhiḥ | stotāram vípraḥ sudinatvē áhāṁ yān nū dyāvas tatānan yād ushāsah || 4 || kvā tyāni nau sakhyā babhuvuḥ sācāvaha yād avrikām purā cit | bṛihāntam mānam varuṇa svadhāvah sahāsradvāram jagamā grihām.,te || 5 || yā āpīr nītyo varuṇa priyāḥ sān tvām ágānsi krīnāvati sākhā te | mā ta énasvanto yakshin bhujema yandhi shmā vípra stuvaté vārūtham || 6 || dhruvāsū tvāsū kṣhitiṣhu kṣhiyantō vy āsmāt pāṣaṃ váruṇo mumocat | āvo vanvānā āditer upāsthād yūyām pāta || 7 || 10 ||

(८९) मश्लतिनां सुखम्
(८०) सप्तविनाय गुरुभु केतशाक्नवितित्विहारिः काविः । वर्णो वेंद्रम् । (८१) सप्तविनायः
(८२) भूषु वेंद्र गुरुभु गृहं रोजश्च गृहम् । मृद्या सुदर्शन मृद्ये ॥१॥
(८३) चन्द्रित प्रभुरुक्तिं तन्नै भ्रान्तो अंतिरि। मृद्या सुदर्शन मृद्ये ॥२॥
(८४) कः ते गुरुभु गृहं रोजश्च गृहम् । मृद्या सुदर्शन मृद्ये ॥३॥

89.
Mó shú varuṇa mśrinmáyaṁ grihāṁ rājann ahāṁ gamam | mṛilā sukshatra mṛilāya || 1 || yād émi prasphurān iva dritir nā dhmātō adriyāḥ | mṛilā s. m. || 2 || kṛtáḥ sa-maha dinátā pratipāṁ jagamā śuce | mṛilā s. m. || 3 ||
So the venerable Lord places the pious-most self in the boat, and taking him in His protection raises him to the status of a singer. Soon after the days shine bright; whilst the nights broaden in and the dawns are lengthened. 4

What has become of our those remote friendships? When without enmity, shall we again walk together? Let us preserve our relations, unimpaired as before. O self-sustained venerable Lord, may I enter your lofty house, which has a thousand portals. 5

If your true ally commits any offence against you, still O adorable Lord, he has ever been your dear. Offending you, none shall enjoy. May you, O wise, bestow on your worshipper a secure abode. 6

While dwelling in these durable habitations, may you, venerable Lord, untie our bonds that bind us. May we enjoy His protection, and win favour from the lap of mother infinity. May you all ever cherish us with blessings. 7

May I never enter, O sovereign Lord, into the house of clay; bless me, O saviour; mercy, my Lord. 1

When, O Lord of justice, I move along tremulous, like an inflated skin, bless me, O saviour; mercy, my Lord. 2

O opulent and bright, if through weakness, I have erred and gone astray, bless me, O saviour; mercy my Lord. 3
apām
mādhye tāsthivāṃsaṃ trīṣhṇāvidaj jaritāram | mṛilā s. m. || 4 || yāt kip cedāṃ varuṇa dāivyē jāne 'bhidrohmā manu-
shyās cārāmasi | ácittī yāt táva dhārmā yuyopimā mā nas
tāsmād ēnasō deva ririshaḥ || 5 || 11 ||

90.
Prā virayā śucayo dadrire vām adhvaryaúbhir mādhu-
mantaḥ sutāsah | vāha vāyo niyūtō yāhy āchā pibā sutā-
nyāndhaso mādāya || 1 || iṣānāya prāhutiṃ yās ta ānaṭ chucīṃ
sōmaṃ śucipās tūbhyaṃ vāyo | kriṇōshī tām mārtyeshu
prāsastām jātō-jāto jāyate vāȳ āsya || 2 || rāyē nū yām
ajānātū rōdasūmē rāyē devī dhishānā dhāti devām | ādha
vāyūṃ niyūtaḥ sascata svā uta śvetāṃ vāsudhitim nirekē
|| 3 ||
Thirst distresses your worshipper, though he stands in the midst of waters; bless O saviour; mercy, my Lord.

Whatever offence we men commit against divine beings, and whichever your laws we violate through ignorance, may you not, O Lord, be harsh to us on account of that iniquity.

The sweet loving devotional songs are offered to you, O Lord of motivation, by the priests; therefore, harness your steed-like forces, come hither and cherish our expressed devotional love, till it makes you joyful.

O cherisher of loving devotion, Lord of vitality, you elevate him who among mortals offers you an excellent homage of sweet melodies. Whilst he is born, again and again, he is born for wealth and prosperity.

Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i.e. flawlessly honest) and the dispenser of wealth: whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth.
uchánn ushásah sudíná ariprá urú jyóti rividur di-

dhyánáh | gávyam cid úrvám usújo ví vayrus téshám ánú
pradívah sasurí ápah || 4 || té satyéna mánasá dídhyánáh
svéna yuktásah krátuná vaihanti | índráváyu víraváhám rá-
thám vám ísanáyör abhi práksháh sacante || 5 || ísánásó yé
dádhate svá ró góbir áśvebhir vásubhir hírányaíh | ín-
dráváyu súráyo víśvam áyur árvadhbir vírañíh prástanáu sah-
yúh || 6 || árvanto ná śráváso bhikshamáñá índráváyu su-
shtútibhir váśishtáh | vágayántáh sv ávase huvéma yúyám
páta — || 7 || 12 ||
The spotless dawns with fair bright days have broken, and shining radiantly, obtain the vast light from the sun; desirous to recover it they obtain their wealth of cattle, and the eternal streams of water subsequently issue for their good. 4

O Lord of resplendence and of motivation, those divine powers, with truth in their minds, assiduous in the discharge of their own duties, bring to you a chariot of heroes, and present to you the lords, the viands. 5

May those munificent lords, who give us heavenly light, and confer upon us the gifts of cattle, horses, treasures and gold, overcome the enemies in battles with their cavalry and infantry. 6

We, the pious-most seekers, exerting all our power-like horses, and soliciting food and strength, invoke with laudations Lord of resplendence and of motivation, for our aid; may you all ever cherish us with blessings. 7

The venerable worshippers, by promptly and frequently adoring Lord of motivation with reverence, have been free from reproach. They now invoke dawns and the sun also to gain the favour of Lord of motivation and for the preservation of the embarrassed mankind. 1
उसांतः दृष्टा न द्रभाय सोपा माशे यथः । श्रेरदेष पूर्वीः ।
इत्रव्रायु सुद्धे सन्तावना मार्दीण्मद्धि सुपंिह जन्मवेचन ||
पीवोदभ्रो राधिके सुपोचः स्थलः । सिवीतिकः सम्तुतामिनि ।
तेन वायये सर्वसवने वि तेव्रविध्वळते । स्वपुर्वायनि चकः ।
यात्तर्तर्नभ्यः । यायसजो यायसवस्वसना दीयायः ।
शुचिः सोपा शुचिः पाश्चेति इत्रव्रायु सदेते बृहदेद्ध ||

usantä dütā ná díaḥāya gopā mäśaṣ ca pāthāh
śaradäś ca purvīḥ । īndraśvam susuhṣṭaṁ vām iyāṅa maṛdic-
kām itte suvitāṁ ca nāvyam || 2 || pīvoannāḥ rayavīśdhaḥ su-
medhāḥ śvetāḥ sishakti niyūtāṁ abhiśriḥ । té vāyave sā-
manaso vī tathur vīṣvēn nāraḥ svapatyañi cakrūḥ || 3 ||
yāvat tāras tāvō yāvad ojo yāvan nāraś cākhasaś didhyā-
nāḥ । śucīṁ sōmaṁ śucīpa pātaṁ asme īndraśvam sādatam
barir ēdām || 4 ||

नियुवाना नियुते । स्पाहङ्गविंश । इत्रव्रायु सर्वे यात्मवर्धः ।
इवद्हे वो प्रवेदुं मच्यो अममच्यो प्रीणाया वि सृष्ठूकस्ये।
या वो द्रुतं नियुता । सत्त्रमद्व्रायु स्विर्वाहः सर्वचं ।
आतिभरते सुधविद्विष्मस्वयंपति नेमो प्रतिष्ठरत मच्यः।
अवेनो न अवपो । बिलसामणा इत्रव्रायु सुद्धे सन्तावनीः।
वाज्यन्तु । स्ववसे हुवेम पृढः पायं । स्वतितमि । सदाः न ।

niyuvānā niyūta spārHAVIś śhigherā īndraśvam sarāthatm yātam arvak । idām hi vām prābhritam maṅhvo
āgram ādha prīṇāṁ vī mumuktam asme । 5 । yā vāma śatāṁ niyūtasya yāḥ sahaśram īndraśvam viśvārvārha śacante ।
abhir yātaṁ suvidātrabhīr arvak pātaṁ nara prātiḥrīta-
sya maṅhvam । 6 । ārvanto nā śravasam — । 7 । 13 ||
O Lord of resplendence and of motivation, preservers of mankind, eager as envoys, may you not be ill-disposed towards us and do us harm. Please carry us safe through many months and years. Our sincere praise, addressed to you, solicits happiness and excellent wealth.  

The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men who are well-fed and abound in riches. They are of one mind, ever ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny.  

O Lord of resplendence and of motivation, acceptors of the sweet elixir of loving devotion, as far as your individual power and strength permit you, and so far as men whose eyes have vision behold. May you sit here in the assembly, and O the enjoyer of bristling elixir, drink with us.  

May Lord of resplendence and of motivation come together hitherward in a car, harnessed with yoked steeds. This prime of the sweet beverage has been offered to you. Please be delighted, and liberate us from sin.  

O Lord of resplendence and motivation, gracious minded, come to our presence and drink the sweet beverage offered to you. Please come with the speed of a hundred and a thousand yoked horses.  

We, the pious-most seekers, exerting all our power like horses and soliciting food and calling on you with strength, invoke with laudations the Lord of resplendence and of motivation for our aid. May you all ever cherish us with blessings.
आ वायो भूष शुशिणा उपे न शहस्ते सत्व नवसूता विशाल।
उपे ने अन्यो मद्यन्याति सरि देव दशी युद्धपञ्चमम्।
प्र सोता जीरो अन्योद्घन्यथा सोममिन्द्राय वचये पिवक्षये।
प्र यद्य सरस जिन्दि भर्त्स्यन्यायं देशकल्यां श्चिम्मः।
प्र ययम्यायिन सुभाषसमुद्द दिन्युद्दिह्वायपितः द्वीणोऽसि।
नि भै एवं सुधोंसंस्फुट सुवसं नि च चित्रं नावायस्वं च रावः।
ये ययायं इत्वाद्वाद्वां आद्वाणिः नितहारनयो अयः।
श्रव्यसु भ्राणिः सुदिशिं श्याम सामुहांसि भुक्ता नूतनिन्यां।
एस। वर्षयुज्यम्, दशितप्रमिन्यं संसूचिनिःतिथिमयो दक्षाम।
वायो अभवक्षति नात्तव सुवं पौर स्थिनिः। सदृशः न:।

92.

अ वायो भुष्या सुदिया उपा नाह सहस्तम् ते नियुतो
विशवारा | उपो ते अंद्हो मायदम यायं यास्या देवा
द्विशेषे पुर्वपेयम् || 1 || प्र तोता जिरै ध्वारेश्वव अस्थत
सोमम् त्रंकुल वयावे पिध्यायोऽप्रायद्वां वायवाययावोऽप्रीयोऽप्रीय।
प्र याद्य सरस जिन्दि भर्त्स्यन्यायं देशकल्यां श्चिम्मः।
प्र ययम्यायिन सुभाषसमुद्द दिन्युद्दिह्वायपितः द्वीणोऽसि।
नि भै एवं सुधोंसंस्फुट सुवसं नि च चित्रं नावायस्वं च रावः।
ये ययायं इत्वाद्वाद्वां आद्वाणिः नितहारनयो अयः।
श्रव्यसु भ्राणिः सुदिशिं श्याम सामुहांसि भुक्ता नूतनिन्यां।
एस। वर्षयुज्यम्, दशितप्रमिन्यं संसूचिनिःतिथिमयो दक्षाम।
वायो अभवक्षति नात्तव सुवं पौर स्थिनिः। सदृशः न:।

93.

शुचम् नु स्तोमम् नवजातम सहस्तम् अत्यंद्राग्नी विश्रवाना
जुष्ठेथाम् | उपहा हि वाम सुहवास जोधविमि ता वायम सद्याः
उष्टे धेश्वः || 1 ||
O wind-divine, drinker of the heavenly elixir and bounteous giver, come to us specially as your thousands of cosmic yoked steeds drive you. I offer you the exhilarating viands. You have the prior claim in this drink amongst all Nature's powers. 1-2

O wind-divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. 3

May we overcome our evils in the life's struggle through the aid of our brave senses, and may we be the destroyers of adversaries by the aid of such pious fellowmen, who are the exhilarators of the Lord of resplendence and of motivation, the reciters of the divine hymns and conquerors of formidable foes. 4

May you come, wind-divine, to our solemn worship with the yoked forces which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. 5

O Lord of resplendence and fire-divine, may you be pleased today by this pious and newly composed praise. Repeatedly we invoke you both as you are worthy of invocation. You are the best bestower to give food promptly upon him who solicits you. 1
ता सानसी श्रवसाना हि भूते संकेकुञ्ज शर्यसा श्रुसुवानां।
शर्यसी गृहो यकरस्तु सूरे: पृथ्व वार्जस्तु स्यविरस्तु पृथ्वेयः। ॥२॥
उपेश हू यहिस्तथ वार्जनो सुमिलि प्रभुः: प्रतितिच्छादमां।
अवेयनो न काह्य नसबाणा इन्द्रारी तोहेवने नरसे। ॥३॥
गीर्भिविष्ल: प्रतितिच्छादमां इसे रूपय यहाते पृथवार्जस।
इन्द्रारी ब्रह्मण सुवज्ञ र ने नवयमिस्ति देवेणी। ॥४॥

tā sānasī śivasānā hi bhūtām sākaṃ-
vṛidhā śivasā śūsvānsā | kshāyantaun rāyo yāvasasya bhū-
reḥ priṅktām vājasya sthāvirasya ghṛśheh | 2 | upo ha-
yād vidāthāṃ vājīno gūr dhibhir vipraṅ prāmatim ica-
āmaṁ | ārvanto nā kāśthāmā nākshamaṅā īndrāṅī jōhuvato
nāras tē || 3 || ghirbhir vipraṅ prāmatim ica-
māṇā itte rayōn
yasāsam pūrvabhājam | īndrāṅī vṛitrahanā suvajrā pra no
nāvyebhis tirataṁ deshaṁ | 4 |

sāṃ yān mahī mithati
spārthamāṇe tanurucā śūrasātā yātaite | ādevayoṃ vidāthe
defayubhiḥ satrā hatam somasūtā jānena || 5 || 10 ||
imām u shū somasutim ūpa na ēndrāṅī saumanasāya
yātām | nū cid dhī parimamnaṁ the asman ā vāṃ sāsavdbhih
vavṛitiya vājaiḥ || 6 || só agna enā nāmasā sāmddhī 'chā
mitrāṃ vārunām īndraṃ voceh | yāt sīm āgas cakramā tāt
sū mṛla tād aryanāditiḥ śīstranthu || 7 ||
You two, O the demolishers of hostility, are desired by all. You grow together, increasing in vigour, O Lords of strength-giving food, may you grant us substantial invigorating nourishment. 

Those leaders, offerers of homage, who, desiring your favour, celebrate the sacrifice with holy ceremonies, hasten to worship you, like horses to a battle-field, and repeatedly invoke the Lord of resplendence and the fire-divine.

The pious sage, seeking your favour, glorifies you with praises for the sake of enjoying formerly acquired riches, accompanied by celebrity. O Lord of resplendence and fire-divine, destroyers of evils, possessors of punitive justice, exalt us with new bounties.

When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god-fearing and in favour of the person who pours out devotional sentiments.

May you come to show your loving kindness, O Lord of resplendence, and fire-divine, to our place of loving devotion. You never despise us any time and therefore I propitiate you with constant sacred offerings.

O fire-divine, kindled with reverence, may you invite the natural forces of light, water and lighting to bless us. May you forgive whatever sin we have committed and may the ordainer and mother infinity drive away the evils from us.
etā agna āṣushā-ṅasa ishtir yuvōḥ sācābhy āṣyāma vājān | mēndro no vish-ñur marūṭah pāri khvan yūyām pāta — || 8 || 16 ||

94.

Iyām vām asyā mínmana īndrāgni pūravyāstutih | abhrād vṛishiṭir ivājani || 1 || śrīṅutāṁ jaritūr hávam āndrāgni vána-taṁ giraḥ | iśānā pīpyatam dhīyaḥ || 2 || má pápatvāya no narēndrāgni mābhīṣastaye | má no riradhatam nidē || 3 ||

indre aṃ naṃ bhūlūḍūṭikāmēraṇayeḥ | pīya keṣaṁ aṣṭaṁ || 21 ||

ta hī śaśanta śānta śruṇa vīyām dhūnte | sūkṣyate vārajasātaye || 5 ||

indre aṃ naṃ bhūlūḍūṭikāmēraṇayeḥ | pīya keṣaṁ aṣṭaṁ || 21 ||

ta hī śaśanta śānta śruṇa vīyām dhūnte | sūkṣyate vārajasātaye || 5 ||
Diligently celebrating these ceremonies, may we, O fire-divine (and Lord of resplendence) acquire strength from both of you. Never may the vital principles, let not the sun, the cosmic space, and cloud-bearing winds abandon us, and may you all ever cherish us with blessings. 8

This special praise, O Lord of resplendence and fire-divine, proceeds copiously from one, your worshipper, as rain from clouds. 1

Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lords, may you give him success in his intellectual pursuits. 2

O Lord of resplendence and fire-divine, the leader of people, subject us not to sinfulness, not to torture, nor to the reviler. 3

Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words. 4

Innumerable are the intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with coordination for the acquisition of spiritual nourishment. 5
ता वा गर्भिषर्पन्यथः प्रयास्यन्ति हवामहे । मेंशसातात सनिधय्यः ॥ ६॥

इत्यादि अवशः गतमसमावे चर्पणीसहा । मा नेम धु: शासें ईशत ॥ ७॥

मा कस्य ने जरेण युथसि: प्राणालेश्य । इत्यादि तर्मे यष्ठतमण ॥ ८॥

tā vām gīrbhir vipanyāvah pra-
yavanto havāmahe | medhāsātā sanishyāvah || 6 || 17 ||

इंद्राग्री अवसागतम अमाघ्यां सर्वा पथानुपाठाः । मानो दुःसांसा इष्टाः || 7 || मान कास्य अवरुशो द्वृत्तिः प्रग-\nनां मार्ययास्या । इंद्राग्री शर्मा याचताम || 8 ||

गोमुविदिर्घयत्वसु । यस्मिः भावदिनमहि । इत्यादि तत्तनेमाहि ॥ ९॥

तस्या न आ गुणे नरो इत्यादि अणुःहु: । तस्यावना सपुष्ठव: ॥ १०॥

उक्षेष्महुःजयतमया या मेंशुना सिद्धा गिरा । आहुपेयाविवायसत: ॥ ११॥

तावुरः तौंमस तयै द्विजसांगर रसस्यतमयः ।

आनुगं हम्ममा हस्मुदु:धि हम्ममा हतम ॥ १२॥

gómad dhí-

रायवद्वा याव स्यायावद्वा इमाहे | इंद्राग्री तास वा-

नेमाहि || 9 || यत सोमा ा नाते नाऱा इंद्राग्री आजोहावुः ।

सप्तिवंतापाशायावाह || 10 || उक्षेधिः ह्रिंताहानाम यामानाद पी ा गीरा ।

अंगुस्फ्र आविसाताः ॥ ११ || ताव ाः दुःसांसम मार्यम दुःविद्वासां रक्षास्विनां | अभोगाम

हान्मानान घममा उदद्धिः हान्मानान घमम || 12 || १८ ||
Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services. 6

Subduers of hostile forces, O Lord of resplendence and fire-divine, come with food to be bestowed upon us; let not the malevolent rule over us. 7

Let not the malice of any hostile mortal reach us; grant us felicity, O Lord of resplendence and of adoration. 8

We solicit you both for wealth, comprising cattle, sheep and horses; may we obtain these gifts from you, O Lord of resplendence and of adoration. 9

When adoring, the leading priest invokes you two, O Lord of resplendence and of adoration, the possessors of space-horses, the driving energies, while the loving devotional prayers are being offered. 10

Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. 11

Destroy with your fatal weapons the mortal, who is malignant, the intellectual devil, the tormenter, rapacious; destroy him, like an earthen pitcher of water. 12
Prá kshódasā dháyasā sasra eshá sárasvatí dharúnam áyasi púḥ | prábábdhána rathyéva yáti víśvá apó mahiná sindhur anyáh || 1 || ékácetat sárasvatí nadínám śúcir yatí giribhya á samudrát | ráyáś cétanti bhúvanasya bhúrer gbrítám páyo duduhe náhusháya || 2 ||

ś vónkhē nāyē śopányaú brjá śhodáyánu shástiśayaú ।
ś vónkhē mrákñéduḥśo dvaradhí bhé śá tásyē ták vát maúshájíté ।
úd vā yā nā pásrúrnti jhukýáp ókvaláguna húko jhú strikes ।
śhástukámanyamúṣháyána ráyá brjá śhádyáhu saúktáyá ।
śhá jhukýána jhukýadvá naśbeeśt: jhútrét stánm sárstúrat jhukýa ।
tak śhástukámanyamú dárāña úpē śháyám dáryá ná kúshá ।
údáhá tē sásrūnti váchásya bhárauktá yúkáṃ śháyám: ।
vák śháyám stúváte sámk sárjánuyá patā śhástukámanyam: sáráh nā: ।

śá vánridhe náryo yó-
shañáasu vřśká śisur vṛṣhshabhá yajñíyāśu | śá vajñám ma-
gávadbhyyo dadhati ví sátye tanyám māmrítá | 3 | utá
śyá nah sárasvati jushánópa śravat subhágā yajñe asmín |
imájáubhir namasyair ijáná rāyá yujá cid úttará sákh-
bhyáh || 4 || imá júháná yuṣhmad á námodhí práti stó-
man sárasvati jushásya | táva sárman priyátame dámhána
úpa stheyáma sáranám ná vṛṣksháṃ || 5 || ayám u te sáras-
vati vásishtho dváráv rításya subhage vy áváḥ | várdha
subhre stuvaté rásí vaján yúyám páta — || 6 || 19 ||
Stream of river, the current of inner conscience, with fostering flow comes forth for our sure defence, as a fort of iron; the river sweeps away in her majesty and might all other waters as a charioteer (collecting the passengers). 1

The stream of inner conscience is pure in her course, flowing from the mountains to the ocean; she understands the requisites of a dam-builder and distributes riches among many existing creatures, milking out for them butter and milk. 2

He, (the brotherly source of the stream), friendly to men, continuously swells up in the midst of ladles (i.e. the region of thoughts), even in his childhood; he is a showerer of benefits to the performers of sacrifices. He bestows upon the affluent worshippers vigorous progeny and purifies their persons for the reception of their bounties. 3

May the auspicious and gracious stream of consciousness hear our praises at this worship. When approached with reverence and with all humility, she is most liberal to them whom she loves in providing the riches she possesses. 4

O the stream of consciousness, these offerings are presented to you with adoration. May you acknowledge this and accept our praises, and place under your kind care. May we ever recline on you as a traveller under shelter-tree. 5

O blessed stream of consciousness, the pious-most seeker has set open the two doors (front and back) of the place of worship. O bright stream, be magnified and give strength to him who glorifies you; may you all ever cherish us with blessings. 6
bhadrám íd bhadrá kriṇavat sárasvaty ákavāri cetati vājīnivati | griṇānā jamadagnivat stuvānā ca vasishṭhavat || 3 ||
janīyanto ny ágravaḥ putriyántah sudānavaḥ | sárasvantaḥ
havāmahe || 4 || yé te sarasva úrmāyo mádhumanto ghrītaśeútaḥ | tēbhīr no 'vitā bhava || 5 ||
pipivāṁsāṁ sárasvata stānaṁ yó visvādārsataḥ | bhakṣhīmāḥi pra jám īśham
|| 6 || 20 ||
O the pious-most seeker, may you chant a powerful hymn in the glory of her who is the most powerful spiritual stream of consciousness, amongst so many other streams. Worship, O seeker of truth, with mighty effective poems, the spiritual stream of divine light which flows through both the realms, terrestrial and celestial (i.e. physical and supramental).

O beautiful spiritual stream of divine light, by your blessing people get both kinds of nourishment, physical and supramental. May you be pleased, O protectress, to be considerate to us. May you, the friend of the vital breaths, bestow riches on them, who are affluent in devotion.

May the auspicious stream of divine light bestow spiritual fortune upon us. May the faultless and active stream, the giver of spiritual sustenance, think of us. You have been already glorified by people of divine vision. Now please be glorified by a seeker of truth.

We, the unmarried ones, liberal in generosity, invoke the brotherly source of divine enlightenment, with a desire to have wives, and with longings for children.

With your those waves, O brotherly source of divine enlightenment, which are like honey and butter, please be our protector.

May we recline upon the protuberant breast of the spiritual stream of divine knowledge for the enjoyment of food and company of children.
97.

Yajñē divé nṛishádane prithivyá náro yátra devayávo mádanti | índráya ýatra sávanání sunvé gáman mádáya prathamáṃ váyas ca || 1 || á daivyá vriññimahé 'vánsi bṛh- 
haspátir no maha á sakhāyaḥ | yáthá bhávema mīlhushe ánágá yó no dátá paravátaḥ pitéva || 2 ||

tám u jyésthama
námasā havírbhiḥ susévam bráhmaṇas pátìṃ gṛñíshe | índraṃ śloko máhi daivyah sishaktu yó bráhmaṇo devákrä-
tasya rájá || 3 || sá á no yóníṃ sadatu préshtho bṛhhaspátir viśváváro yó āsti | kámo rñāḥ suvíryasya táṃ dát párshan no áti saścátá árishtán || 4 || táṃ á no arkáṃ amrítáya júsh-
țam imé dhásur amrításah purájáḥ | súcikrandah yaja-
tám pastyánāṃ bṛhaspátim anarvánaṃ huvema || 5 || 21 ||
At the great public activity of sacred work on earth, where the dedicated leaders of men are engaged with joy and where the invocations to Lord of resplendence are uttered, may the Lord descend prior to any one else from the heaven for exhilaration with all swiftness, as if, on a speedy horse. 1

Since Lord supreme has kindly accepted our homage, O friend, let us solicit His divine protection. May we commit no offence to Him, He being the showerer of benefits, ever our benefactor, even from long distances, as a father to son. 2

I have the privilege of glorifying with reverence and homage the most excellent and benevolent Lord of supreme knowledge. May my praise, worthy of His reputation, reach Lord of resplendence, who is, verily, the lord of godly actions performed by His devotees. 3

May that Lord supreme who brings profues blessings and is most dearly loved, be seated in our hearts with His grace. We all crave for heroes and spiritual wealth. May He bear us safe beyond all evil forces, that vex us. 4

May we receive from the first-born immortals the appropriate sustenance, necessary for our existence. Let us invoke the Lord supreme, who is enemy to none, is clear-voiced and the Holy One of the households. 5
तां शामसो अकालो अश्व ब्रह्मस्तिनि सहवाहो वहन्ति।
सहित्यस्य नीरवस्यवले नमो न सुपूर्णस्य वर्णानां: \(\|6\|\)
स हि दृष्टि: शतपतं: स सृष्टिमहिरण्यववादेशिदि: खण्डः:।
ब्रह्मस्तिनि: स सत्वरसः कृतेः पुरु सक्षिप्त्य आत्मिति करिद्: \(\|7\|\)

devi devasya rodasī jānitri brhaspātim vāvṛidhatur mahitvā
| dakshāyaśaya dakshatah sakāyah kārad brahmaṇe
| sutāra sugādhā: \(\|8\|\)
iyām vām brahmaṇas pate suvṛiktī
brāhmendraya vajrīne akāri | avishtām dhīyo jīg! tām pūraṁdhir jajastām aryō vanūshām ārātiḥ \(\|9\|\)
| bṛhaspate yu-vām īndraś ca vāsvo divyaśyesāthe uta pārthivasaya | dhatt-
tām rayīṁ stuvatē kirāye cid yūyāṁ pāta — \(\|10\|\)
\(\|22\|\)
May His powerful brilliant horses, sunlike lustrous in forms, moving in concurrence, bring here the Lord supreme, robed in red colour of the rising sun. They carry the Lord supreme, in whom the strength abides like that of a substantial mansion.

Verily, He is pure, with hundred wings, refulgent, possessing a sword of gold, impetuous and enjoyer of heaven. He, the Lord supreme, is sublime and of an easy access; to His friends, He grants bountiful refreshment.

The divine heaven and earth, bounteous generatrices, by their might have been the cause of revealing the glory of Lord supreme. O friends, magnify the magnifiable. May He render (flooded waters) easy to be crossed and make our prayers fruitful for procuring food.

O Lord of knowledge, this laudation is for you. Poems are composed in glory of the thunder-wielding Lord of resplendence. May you sharpen our intellects and wake up our thoughts and spirit; destroy the godless and the malice of our enemy.

O Lord supreme, and you, O Lord of resplendence, you are our lords of wealth of earth and heaven both. Howsoever low one may be, in case he lauds you, he is blessed with wealth. May you all cherish us with blessings.
(98) 

अध्वर्यavo 'रुप्यमं duggdham añśum juhótana vṛṣha-
hāya kṣhitinnam | gaurād vēdiyāṁ avapānam índro viśvā-
hēd yāti suitāsomam ichān || 1 || yād dadhishē pradīvī caiv
ānman dīve-dive pitīm īd asya vakṣhī | utā hṛdiṭā mānasā
jushānā uśān indra prāśhitān pāhi sōman || 2 || jajnānāṁ
sōmaṁ sāhase papāthā prā te mātā mahimānam uvāca |
ēndra paprāthory āntārikshaṁ yudhā devēbhyo vārivaś ca-
kartha || 3 ||

yād yodhāyā mahato mányamānāṁ sākshāma
tān bāhūbih sāsadānan | yād vā nṛbbhir vṛśta indrābbhi-
yūdhyās tāṁ tvāyājīṁ sauravasaṁ jayema || 4 || prēndra-
sya vocam prathamā kṛtāni pra nụ̄tana maghāvā yā ca-
khāra | yadēd ādevir āsahishta māyā āthābhavat kevalāḥ
sōmō asya || 5 ||
O performers of the sacrifice, may you give oblation of the sparkling pink milk for the king of the land. He knows much better the resources of getting his dues than the deer in search of drinking water. The resplendent king goes there daily to procure his share and revenue from his people of the state. 1

The pleasant enjoyments, you, the resplendent prince, have been receiving from early days. You even now desire to have them every day. O prince, for the gratification of your heart and for the satisfaction of your mind, these tokens of homage have been provided to you, with a request that you be pleased to accept them and enjoy. 2

As soon born, O resplendent prince, you have been receiving all the homages for your invigoration. Your Queen mother, from the earliest days, has been proclaiming your great future prospects. As you advance in age, your reputation goes to fill the vast firmament, since you have gained in battle treasures for the good of enlightened persons. 3

When you encourage us to fight against mighty and arrogant miscreants, we shall surely overcome them, howsoever, they be proud of the strength of their arms. O resplendent prince, when you, along with your men (soldiers), fight against them, we shall, verily, triumph aided by you in that glorious war. 4

I proclaim the exploits of the by-gone days of the resplendent prince and also the recent achievements of him, the bounteous. Against the illusive strategies of the enemy, he has succeeded and thereon, he becomes the sole enjoyer of divine grace. 5
तवेद्विष्णुभिद्विन्नितः पहुँचे यतगद्यथि सस्तरा सुरेष्मित।
गवानिश्च गोपिनिकां इति नरीस्थिति हे प्रयत्नश्च कस्मः: ॥६॥
ब्रह्मसतेव युवामिद्धश्रवेदः कस्मो दिनवस्येशातेः उन पाठ्वक्षः।
इति गृहीते कथयं चिन्तयेदं पात स्वस्तिमः सदा न: ॥७॥

távedám víśvam abhítah paśavyāṃ yát pāyasi cákhasā súryasya | gávām asi gópatir éka indra bhakshímáhi te práyatasya vásvaḥ || 6 || bṛihaspate yuvám indraś ca vásvo — || 7 || २३ ||

( ९९ )

(१-३) सत्वकाचायां सुरक्षणे मेखलानन्यरूपेक्षाद्रिष्टी रक्षि। (१-२, ३) प्रणामक्षुन्नस्य साधनम् सङ्ख्या श्रवन्निः विषय विशूच्। (२५-१) चक्चियाहिनिन्नस्य केतुनिजिन्नवेदः। विशूच्च ह्रेदः ॥

पुरो मात्रयः तत्त्वं तुषानं न ते महिष्टवन्वंबुविन्ति।
उपसं ते विश्व रजस्ती प्रृथिव्यया विवन्ति देव मे परमस्य विषये॥८॥
न ते विवन्ति जार्यमालानं न जातो देव महिष्टर: परमन्त्वमाय।
उः रसमनः नाकमुढे तुष्णं शृङ्गवे आचरः कुक्षे प्रृथिव्यः: ॥९॥
इति अवति अन्तवस्ती स्त्रिया भूते श्रव्यस्यस्य मनुष्ये दृष्टा।
व्रजस्तमनः नात्स्तसं मित्रवेदे दुःखवः पृथिवीविमित्तेः मुयुःः: ॥१०॥

99.

Paró mátrayā tanvā vṛïdhāna ná te mahītvām ánv aṣnu-vanti | ubhé te vidma rájasì prīthivyā víśhno deva tvām paramásya vitse || १ || ná te víśhno jáyamáno ná játó déva mahimnáh páram ántam āpā | úd astabhāná nákam rishvám bṛihántaṃ dādhártha práciṃ kakúbham prīthivyāḥ || २ || írā-vati dhenumáti hi bhūttām súyavasini mánushe daśasyā | vy astabhāná ródasì víñāvat eté dādhártha prīthivyām abhíto mayúkhaiḥ || ३ ||
The entire animal world around you is yours which you behold with the eye of the sun. O resplendent prince, you alone are the lord of cattle and therefore, we enjoy whatsoever wealth of cattle you bestow upon us.  

You two, O prince and your preceptor, are lords of both the celestial and terrestrial treasures. Please grant riches to your admirers who praise you. May you all with divine powers, ever cherish us with your blessings.  

O all-pervading Lord, expanding with a body beyond measures, no man can comprehend your magnitude. We have the cognition of your these two worlds extending from the earth to heaven, but, you O divine, are cognisant of much beyond the highest. 

No being that exists today or has been born ever, O divine all-pervading Lord, has been able to compute the utmost limit of your magnitude. You are, verily, upholding the vast and beautiful heaven and are sustaining the eastern horizon of the earth.  

Heaven and earth abound with food, abound with cattle for whom they yield abundant fodder; for a man, who is your devotee, you are very liberal. O all-pervading Lord, you are upholding the two regions heaven and earth and have stabilised the earth around the mountains.
उरुम याज्ञाया दक्षरथुर उ लोकाम जनायाना

सूर्यम उशासम अग्निम दासस्या च विरशार्पः स्या

जाग्नाथुर नराप्रत्तानायेशु ॥ ४ ॥ इंद्राविश्वु द्रीणहितः

शंभरस्या नावा पुरो नावतिम एव भावनिः

सताम वर्गिनागः सहास्रम च तां काम हथो अप्रत्य असुरस्याः

विराय इयम मनिशाः ब्रह्माति ब्रीहन्तरुक्रमाः तवसा

वर्धन्यांति च वामवैसम निर्माते न हस्तिनयति

सदो न ॥ २४ ॥

(१४०) उत्तमायं सुपरमायं

(१-९) सम्बर्तसायाम वनाहते भैरवासधीर्यं च कर्ति । सिद्धशेषसम । सिद्ध समयं ॥

(१७६) नू मनाय दश्तेसं सतिज्ञाय विज्ञाव उद्वगाययु दाशुः

प्रयो वत्रामाय मन्तस्य वजात पुनावेष्ठि नर्माहिनिवासं ॥ ९१ ॥

100.

नु मार्तो दयाते सानिस्यान्यो विश्वः उरुगायाया दासस्याः

प्रयो याह दस्राचाम मानसः याज्ञाते एतावंतातम 

नायकाविवासात् ॥ १ ॥
O Lord, your two phases, one of resplendence and the other of omnipresence, have made the spacious world worthy of cosmic sacrifice generating the sun, the dawn and the cosmic fire. You, as the leaders of the sacrificial rites, have baffled the strategies of the steller giants. 4

O Lord of resplendence and pervasion, you have demolished nine and ninety strong cities, the abodes of terrible dark clouds. You slay at once without resistance the hundred thousand brave soldiers of the army of the shrouding clouds. 5

This ample laudation is meant to exalt the Lord of resplendence and the Lord omnipresent, the mighty, the wide-striding and the one endowed with strength. To you I offer praise at the solemn synod. O all-pervading Lord, may you pour food on us in our army camps, O Lord of resplendence. 6

I offer, O the all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAŚAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings. 7

The mortal who covets wealth has no disappointments, in case he presents his homage to the widely renowned all-pervading Lord and in case he worships Him with solely devoted and dedicated mind. Our reverence to such a great benefactor of mankind. 1
tvām vishṇo sumatiḥ viṣvājanyām āprayutām
evayaṇo matim dāh | pāreo yathā nāḥ suvitāsya bhūrera
āśvāvataḥ puruṣcandrāsya rāyāḥ || 2 || trīr devaḥ prithivim
eshā etāṃ vī cakrame satārcaś samahitvāḥ | prā vīṣṇuṃ
astu tavāsas távīyān tveshāṃ hy āṣya sthāvirasya nāma
|| 3 || vī cakrame prithivim eshā etāṃ kshetrayā vīṣṇura
mānuṣhār daśāsyaṇ | dhruvāśo asya kīrāyo jānāsa urukṣhitim
sujānīmā ca kārā || 4 || prā tāt te adya śipivishṭa nāmārjyāḥ
saṁsāmi vayūṇānī vidvān | tāṃ tvā grīnąmī tavāsam
ātavyāṃ kṣhāyaṃtāṃ asyā rājasaḥ parākē || 5 ||

kim it
te vishṇo paricākṣhyam bhūtā praḥ yad vavakṣhe śipivishṭo
asmi | mā vārpa asmad āpa guha etād yad anyārupaḥ sam-
ithē babhūtha || 6 || vāshaṭ te-viṣṇau — || 7 || 25 ||
O all-pervading Lord, the fullfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine).  

In all His grandeaur, the Lord strides in three paces (like the celestial sun) over this earth, bright with hundred splendours. May the all-pervading Lord, most powerful among powerfuls, rule over us. For, illustrious is the name of this everlasting one.  

With an object of giving a home to every man, the all-pervading Lord traverses the earth in one mighty step. In His benevolence, the humble people repose their confidence for safety. He, who is the noble progenitor, has made spacious dwellings (for His people).  

O all-pervading Lord, with a shining halo of light, I the head of the family fully knowing my functions that are to be known, glorify you today by your name. I, feeble as I am, praise you who are powerful and who live even beyond the remotest region of this creation.  

What is left to be proclaimed of you, O all-pervading Lord, when you say, "I am the one with a shining halo of light." Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions.  

I offer all-pervading Lord, the oblation which is placed before with the pronouncement of the syllable VASAT. O the one with a shining halo of light, be pleased with my offerings. May this poem of praise exalt you. May you all cherish us with blessings.
Tisró vácaḥ prá vada jyótíragrā yá etád dubré madhu-doghám údhaḥḥ | sá vatsáṁ kríñván gárbham óshadhínāṁ
sadyó játá vrishabhó roráviti || I || yó várdhana óshadhī-
nāṁ yó apáṁ yó víśvasya jágato devá íśe | sá tridhátu
śraṇāṁ śaráma yañsat trivártu jyótiḥ svabhíshti āsme || 2||

starír u tvad bhávati súta u tvad yathāvaśāṁ
tanvāṁ ca-
kra esháḥ | pitúḥ páyah práti gribhñáti máta téna pitá
vardhate téna putráḥ || 3 || yásmin víśváni bhúvanáni ta-
sthúḥ tisró dyávas tredhá sasrúr ápaḥ | tráyáḥ kósása upa-
sécanáso mádhva ścótanty abhíto virapśam || 4 ||
With the divine light preceding (i.e. uttering the syllable A-U-M), speak out three speeches (i.e. the verses of the Rk. Yajuh, and Saman), which milk out sweet honey from the udder. Cloud, the showerer, having quickly manifested, roars loudly (like a bull) engendering the infant, the embryo of the plants.  

May He who augments the plants, augments the waters and who rules with His divine magnanimity over the whole earth, give us shelter of three elementary types (i.e. of weather, food and clothes) and all sorts of felicity. May He grant us the desired light at three seasons.  

One form (of the cloud-divine) is like a barren cow, and the other is potent; and he takes whatever form he desires. The mother (earth) receives milk from the father (sky), thence the father is nourished and thence the son (the living creature).  

In whom all the steller bodies exist; in whom the three worlds abide; from whom waters flow in three dimensions: three water-shedding masses of clouds pour the waters, all derived from the same mighty one (the cloud-divine).
idām
vācaḥ parjñāya svarāje hṛidal astv āntaraṁ tāj jujoshat |
mayobhūvo vṛishtāyah santv asme supippala ṭosadhīr devā-
gopāḥ || 5 ||/śā retodhā vṛishabhāḥ sāsvatināṁ tāsminn ātmā |
jāgatas tasthūshaḥ ca | tán ma ṛitāṁ pātu satāsāradāya |
yūyāṁ pāta — || 6 || 1 ||

102.
Parjñāya pra gāyata divās putrāya mīlhumśe | sā no |
yāvasam ichatu || 1 || yō gārbham ṭosadhīnāṁ gāvāṁ kri-
nōty ārvatām | parjñāyāḥ purushīnām || 2 || tāsmā ṣd āsyē |
hāvīr juhōtā màdhumattamam | śām naḥ samyātām karat |
|| 3 || 2 ||
This speech of invocation is addressed to the sovereign cloud-divine. May it be acceptable to his heart; may he be fully gratified by it; may the joy-shedding rains be ours and may the plants, cherished by the divine bounty be fruitful. 5

May He, the showerer, be the impregnator of the perennial plants, for in Him rests the vitality of both the organic and inorganic world; may the waters sustain me for full one hundred years. May you all cherish us with blessing. 6

Sing aloud to the son of the celestial region, the cloud-divine, for he is the sender of rain; may he be pleased to grant us all types of sustenance. 1

He, the cloud-divine is the primary cause of impregnation of the entire flora, in cows, men and women. 2

May you, verily, offer to him by the mouth (i.e. through the fire), the sweetest oblation so that he unfailingly continues to furnish food to us. 3
108.

Saṃvatsarāṃ śaṣayānā brāhmaṇā vratacaṛīṇāḥ | vācam parjñayajinītām prā maṇḍūkā avādisubh || 1 || divyā āpo abhi yād enam āyan dṛṣṭim nā śūshkam sarasi śāyānam |

gāvām āha nā māyā vatśānumāṃ maṇḍūkānāṃ vagnūr ātrā sām eti || 2 || yād im enān usātō abhy āvarshit trishyāvataḥ

prāvṛtiḥyā āgatāyām | akkhalikṛtyā pitāram nā putro anyō anyām úpa vādantam eti || 3 ||

anyō anyām ānu gribhṇāty

enor apām prasargē yād āmandishātām | maṇḍūkō yād

abhīvrishtāh kānishkan prīśiḥ sampṛṣṭkē hāritena vācama

|| 4 || yād eshām anyō anyāsyā vācama sāktāsyeva vādati

śikṣhamāṇāḥ | sārvam tād eshām samṛiddheva pārva yāt su-

vāco vādathanādhiḥ apṣū || 5 ||
The frogs, like scholars of the divine knowledge, observants of their vows, as if hibernating for the entire year, chant praises aloud impelled by the cloud-divine.

When the waters from the upper region fall upon these frogs, hibernating in a pond, completely dry like a leather bag, suddenly is heard the concerted croaking of the frogs, like the bellowing of cows on approach of their calves.

When the rainy season has arrived, and rains have set up, then one frog meets another, thirsty and longing, and croaking like a child expressing its joy of welcome to his father with inarticulate ejaculations.

Each one fondingly congratulates the other, as if, whilst they are all revelling in the forth-coming of rain; moistened by the rain, when the frog springs forward, the speckled frog joins greetings with the green one.

When one of you repeats the croaking language of another, like the pupils mutually repeating the lesson given by their teacher, and when you eloquently converse, while leaping upon the waters, your every limb throbs and swells.
गोमयुरको अजमयुरकः प्रशिष्ठे हसिन् पर्के प्रामाः।
समानं नाम विभंगो विस्मयः पुनः वार्ष पिपिशुर्वकर्तयन || 15।।
ब्रह्मणासो अतिरेते न सोऽऽ सोऽऽ न पूर्णमभिनो वर्तन || 15।।
संक्रस्तृय तदः परि दु फलम्भकः प्रावृत्तिः ब्रम्भू || 15।।
ब्रह्मणासं: सोऽऽ वार्षमकत्र ब्रह्मा कृपतन: परिब्रह्मैराम || 15।।
अन्यऽऽ भूसं प्रसिद्धिः सिद्धे ज्ञानाः आविमेर्वनि गुणः न के चिंत || 15।।

गोमयुरे एको अजमयुरे । काह्र प्रसिद्ध एको हरिताः एका
ेशाम | समानाः नाम बिभ्रतो विरुपाः पुरुत्राः वासम
पिपिशुर्वकर्तयाः पवां || 6 || ब्रह्मणासाः अतिरेरे नां सुमी सारो
नां पुरां अभितो वादांताः | सांवतसरासाः ताद अहाः पारी
शिवा यां मान्दुकाः प्रावृत्तिः ब्रह्मा || 7 || ब्रह्मणाः
सहो सोऽऽ वासमकत्र अक्रामक ब्रह्मः कृपां वादांताः परिवर्तिनि
नां || अद्व्यर्य ग्रहणाः सिद्धिदानं अवि भवांति
गुणः नां केचिंत || 8 ||

त्रेविविनिः जयपुर्वादुनायस्य श्रुतुं नां न सिद्धिविनिः।
संक्रस्तृयेः प्राश्चर्यायांसभाः नां पुराः अंशके विस्मयः || 9।।
गोमयुरको अजमयुरको फलम्भके नां वर्तन || 10।।
गावः फलम्भकः वर्तन: शानस्थापि सहस्यावो सिद्धिविन अविः || 10।।

devāhitim jugupur dvādaśasya ritum
nāro nā prā minanty ete | saṃvatsarē prāvṛity āgatayāṃ
taptā ghanā aśaṅvate visargām || 9 || gomāyur adād ajā-
maiyur adāt prāsir adād dhārito no vāsūni | gāvāṁ maṇḍ-ıkā dádataḥ śatāni sahasrasāvē pra tiranta āyuḥ || 10 || 4 ||
Whilst one is bellowing like a cow, the other bleats like a goat; whilst one is speckled, the other is green. They bear one common name and yet they are of different colours. And whilst talking they modulate their voices differently. 6

Like the scholars of divine knowledge, chanting in the moonlit dead of night, you are now croaking around the replenished pond on this day of the year. You are found everywhere, at every spot, particularly, on the day of profuse rains. 7

These frogs like the scholars of divine knowledge, in the ecstasy of the devotional bliss lift up their voices, reciting the perennial prayers. Like the ministrant priests, officiating in hot weathers, they hide in summer; and when perspire in their holes, several of them come out. 8

These frogs, like the leading priests, observe the divine institutes and rites and do not neglect the code of twelve months cycle. As the year revolves and the rains set, then scorched and heated, they come out and enjoy their freedom. 9

May the frogs bellowing like cows and the frogs bleating like goats, the frogs of speckled colour and the frogs green grant us riches. May the frogs, who give us hundreds of cows, bless us with long lives in this fertilizing season of rains, which impregnates thousands of plants. 10
104.

Indrāsomā tápataṁ rāksha ubjātaṁ ny ārpayataṁ vṛi-
shanā tamovrīdhah | pára śriṇītam acīto ny ośhataṁ hatāṁ
nudēthāṁ ni śiśītam atrīnah || 1 || indrāsomā sāṁ aghāṣha-
sam abhy āghaṁ tápur yayastu carūr agnivāṁ iva | brah
madavishe kravyāde ghorācakshase dvēśho dhattam anavā-
yāṁ kimidīne || 2 ||

Indrāsomā dūṣṭānāṁ bhaṁ āntarānārāmuṇāṁ tattvāṁ Pravijnatām .
Yashā Nāma- | puṣṭekeśeśeṇeṇeṇa tādāmaṁ saṁस | 111
Indrāsomā vartaṁeṇeṇeṇa vṛṣheṇeṇeṇa purībhaya aḥṣaṁsaṁsthāteṇaṁ .
Uttaraṁ kṣaṁ Pariṇāmāṇaṁ kṣeṇa rāṁvaṇāṁ niṣṭvaṇīthā .|| 111

Indrāsomā dushkṛīto vavṛé antār anā-
rambhaṃe tāmaṣi pra vidhyatam | yathā nātaḥ pūnar ēkaś
canōdayat tād vām astu sāhase manyumāc chāvaḥ || 3 || in-
drāsomā vartaṭataṁ divó vadhaṁ sām prīthivyā aghaṣaṁ-
saya tārhaṇām | ut takshataṁ svariyaṁ pārvatebhya yēna
rāksha vāvṛīdhānaṁ nijūrvathāḥ || 4 ||
O Lord of resplendence and love-divine, may you cause affliction to and destroy the wicked. It is worthy of showerers (of benefits) to cast down those who delight in darkness. Please drive away of all of them who are stupids; and also consume, slay, turn out and exterminate them once for all who are cannibals.  

---

O Lord of resplendence and love-divine, treat him mercilessly who is destructive and indulges in undesirable activities. Consume him with your wrath: let him perish thereby like a libation in fire. Never hesitate to show hatred towards one who hates people of divine learning, who is a cannibal, the hideous, the villain.  

---

O Lord of resplendence and love-divine, please treat the malevolents with severity, and plunge them in a dingy dark dungeon and see that none of them again comes out of it. May your wrathful courage gain triumphs over their wickedness.  

---

O Lord of resplendence and love-divine, please hurl your crushing thunderbolt towards the wicked forces from heaven, as well as from earth. Forge out of the mountains the consuming thunderbolt and order to burn to death the ever-increasing demonic race.
इन्द्रासोमा वर्णयेन निमस्याधिनतसविनयुक्तममहत्मयोऽि।

नामवेशाङ्गेनिर्भ्रकोणनां नि पदान्ते विच्यते कथये निर्मम || 5 ||

इन्द्रासोमा पाँच वा भूत विचयते इति मृत्ते: कुश्याकुर्ये वानिते।

या वा हृदि परिभ्रुक्तो मुखयं विभ्रुक्तं तृणं संविद्यते ज्ञनंतम || 6 ||

प्रति भ्रंगेऽ तुज्ञवियुक्ताः द्रुही रसाः भुवावात्रि।

इन्द्रासोमा द्रुपाणु मा मुग्म भूयो ने: कथा विद्यते तदात्मानं द्रुहा || 7 ||

इंद्रासोमा वर्तायतं दिवस पाय एग्रतेत्वं युवाम अधानयमगेऽ।

तपवद्धें निर्जेत्वं अजारेब्धि एत्र एत्र पीसें एव यांतं मन्यते निस्वराम || 5 || 5 ||

इंद्रासोमा पाँच वम भूत विस्वाता इत्यम् मतिः काकश्यामेवावा वाजिनाः।

यां वम हृद्रम परिहितोऽ इऽनि महायेय भ्रामणी नृपात्मा जिवतं || 6 || प्राति स्मारेिताम् तुजायी यवेत्वं हतां द्रव्हो रक्ष्यासो भारुगवावति इति

इंद्रासोमा दुष्क्रिती मासु महुः ने: कथा विद्यते तदात्मानं द्रुहा || 7 ||

यो मा पाक्यं मनसमा चर्यं निमसविनयोऽ अवनिमसविनयोऽि।

आपेत्र इय काविग्ना संग्रंधमीति अस्तस्यास्यं इद्ध वक्ता || 8 ||

यो पाक्यें संहिर्गेन्तु इत्येऽ जव वज्रेऽ दुध्यक्तं विभ्रक्तं इति।

आपेत्र वा सत्तज्ञप्रतिक्तं सोम आ वा दाति निन्देशलब्धं || 9 ||

यो ने सरू दिवपनि पिथो अवम सो अधोनां गयं वनस्तुन्तमौ।

सिपुः सपते: स्तेयक्षरमेत्रु नि पाक्येन तन्यां तनां च || 10 ||

यो मा पाक्यं मनसामा चारंतं अभिकाशे निर्जेन्ती वाकोभिः।

आपेत्र इय काविग्ना संग्रंधमीति अस्तस्यास्यं इद्ध वक्ता || 8 ||

यो पाक्यें संहिर्गेन्तु इत्येऽ जव वज्रेऽ दुध्यक्तं विभ्रक्तं इति।

आपेत्र वा सत्तज्ञप्रतिक्तं सोम आ वा दाति निन्देशलब्धं || 9 ||

यो ने सरू दिवपनि पिथो अवम सो अधोनां गयं वनस्तुन्तमौ।

सिपुः सपते: स्तेयक्षरमेत्रु नि पाक्येन तन्यां तनां च || 10 ||

यो मा पाक्यं मनसामा चारंतं अभिकाशे निर्जेन्ती वाकोभिः।

आपेत्र इय काविग्ना संग्रंधमीति अस्तस्यास्यं इद्ध वक्ता || 8 ||

यो पाक्यें संहिर्गेन्तु इत्येऽ जव वज्रेऽ दुध्यक्तं विभ्रक्तं इति।

आपेत्र वा सत्तज्ञप्रतिक्तं सोम आ वा दाति निन्देशलब्धं || 9 ||

यो ने सरू दिवपनि पिथो अवम सो अधोनां गयं वनस्तुन्तमौ।

सिपुः सपते: स्तेयक्षरमेत्रु नि पाक्येन तन्यां तनां च || 10 ||

yो मा पाखेन मनसामा चारंतं अभिकाशे अनृतेन्ती वाकोभिः।

आपेत्र इय काविग्ना संग्रंधमीति अस्तस्यास्यं इद्ध वक्ता || 8 ||

यो पाक्यें संहिर्गेन्तु इत्येऽ जव वज्रेऽ दुध्यक्तं विभ्रक्तं इति।

आपेत्र वा सत्तज्ञप्रतिक्तं सोम आ वा दाति निन्देशलब्धं || 9 ||

यो ने सरू दिवपनि पिथो अवम सो अधोनां गयं वनस्तुन्तमौ।

सिपुः सपते: स्तेयक्षरमेत्रु नि पाक्येन तन्यां तनां च || 10 ||

yो मा पाखेन मनसामा चारंतं अभिकाशे अनृतेन्ती वाकोभिः।

आपेत्र इय काविग्ना संग्रंधमीति अस्तस्यास्यं इद्ध वक्ता || 8 ||

यो पाक्यें संहिर्गेन्तु इत्येऽ जव वज्रेऽ दुध्यक्तं विभ्रक्तं इति।

आपेत्र वा सत्तज्ञप्रतिक्तं सोम आ वा दाति निन्देशलब्धं || 9 ||

यो ने सरू दिवपनि पिथो अवम सो अधोनां गयं वनस्तुन्तमौ।

सिपुः सपते: स्तेयक्षरमेत्रु नि पाक्येन तन्यां तनां च || 10 ||
O Lord of resplendence and love-divine, please scatter your deadly weapons from heaven from all-sides, pierce the sides of the enemies with fiery scorching thunderbolts, so that, they die out without uttering a syllable. 5

O Lord of resplendence and love-divine, may this hymn invest you, who are mighty on every side as the girth encompassing two steeds. I am offering this hymn to both of you with sincerity and integrity. May this homage of mine be accepted and animated by both of you, as if, you are two kings. 6

O Lord of resplendence and love-divine, may both of you come without delay, as if, riding on rapid horses, and slay these evil beings and destroy the treacherous forces. Let there be no comfort or rest to the malignant who harasses us with his wickedness. 7

How dares he to malign me with false charges when I am of pure heart? O Lord of resplendence, may such a person, who indulges in falsehood, cease to exist, like water, which slips down from the hollow of the palm. 8

May Lord of love-divine surrender him to a serpent or throw him into the lap of death, who falsely accuses me or persecutes me, whilst I always adhere to truth. May this be also the fate of them, who, with jealousy, vilify everything that is good in me. 9

O adorable Lord, he, who tries to pollute the essence of food or injure our horses, our cattle and our bodies even, may such an adversary, the thief, the robber, sink to destruction,—not only he himself, but also his progeny. 10
पराण सो अन्तु तन्वाश् नन्तर च निस्स्कः पुष्चिवीरयो अंतु विस्थः ।
प्राध्य द्राक्षं कहस्य अयस्य देवा यो नेत्र दिया दित्सङ्गाति पद्धतां यशो नास्ति।।
सुविष्णाने चिन्तकुप्रेये जनायक सधा संख्यं वर्षसी परस्पराते ।
तपोस्थस्त्यं यंतरजीयतं पद्मसमोङ्गवति हन्त्यास्नाति।।
न वा उ सोमे दुर्जिने हिंदायति न शक्तियं मितुयु धार्यक्षं ।
हृदि रक्षे हन्त्यास्हादेशामुनावििर्णस्य प्रसिद्धो शयाति।।

यदि वाहमस्ततेव आस्ति मूर्ति वा देवो अंतुष्को अभि ।
फः सम्यो जतेति द्वैपश्चेदो मृदी शंकुस्ततेव निशायु संघ्नताय।।
अभासा मूर्तिः यदि यातुस्यानो हस्ति वादुस्ततप पूर्वस्य।
अभास स शैवसुशास्त्रभीष्मु यथा यो मा मूर्ति यातुस्यानेवाय।।

यो मायापुरुषः यातुस्यानेवाय या यातुस्यानेवाय ।
विष्णुसमातीते ज्ञातुसमातीति।।

यादि वहांम अर्नितादेवा आस मूर्ति वा देवान अपयुहे अग्ने | किम अस्माब्धयाम जातेवो ह्रिष्निस्के द्रोहवाचस ते निर्षितांम साचंताः || 14 ||
adya muriya yadi yatudhâno āsmi yâdi váyus tatâpa pûrshasya | ádhä sá viraîr dasse-bhir vî yûyâ yó mā mûrgha yatudhânêty áha || 15 ||

yó mâyâtam yatudhânêty áha yó vâ rakshâh gúcîc asmity áha | Índras tám hantu mahatá vadhëna víṣvasya jantór adhamas padishṭa || 16 ||
May he be deprived of his bodily existence, as well as his posterity. May he be thrown out from all the three worlds and may his fair glory be blighted, who thinks of our destruction during the day or at night. 11

A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood. 12

Love-divine encourages not the wicked, nor he instigates such a man of strength even, who deals in falsehood. He, verily, destroys the fiend and wicked and also the one who speaks untruth. All such persons lie entangled in the chain of Lord of resplendence. 13

O adorable Lord, when did I worship the deities of falsehood or when did I think adversely about Nature's bounties? O Lord, the knower of all that is born, why are you angry with us? May destruction fall upon them who lie against you. 14

In case I have harrassed any one in this life, or if I have behaved like a demon, may death come to me this day. May he, verily, lose all his ten children and may he die also who with his false tongue has called me a fiend coming in disguise. 15

May the Lord of resplendence annihilate him with His dreadful weapon, who addresses me as a fiend appearing in disguise which I am not and may He slay such a demon who says to himself 'I am pure'. May he, the most wretched amongst all beings perish. 16
प्र्या जिगाति खर्चितन नक्षमप् श्रुता तन्भेण गुहिमाना।
वुष्मो अनुत्थानो अव सा पदिश्च ग्राव्यमणो ग्नातु रक्षसे उपवदे। ॥१७॥
वि तिष्ठ्ये महतो विद्वद्वप्चन्ते ग्रामायते रक्षसे से विन्ध्यन।
व्यो ये मूल्य पत्यन्तिन नक्षिमे या रिपेण दिज्ये कुले अंके। ॥१८॥
प्र वैत्तिक हिब्बो अझोमनिन्न सोमशिते महान्तदसं दियाधि।
प्राणत्त्कारात्रुद्धकादुरुक्षः जेहि रक्षसे पथेतः। ॥१९॥

prá yá jígáti khargáleva
náktam ápa druhá tvanánta gúhamána | vavrán anantáu áva
sá padíshta grávaño ghnantu rakshása upabadhá || 17 || ví
tishthádhyavam maruto vikshv ícháta gribháyáta rakshásaḥ
sám pináshtana | váyo yé bhútvi patáyanti naktábhir yé vá
ripo dadhiré deve adhvaré || 18 || prá, vartaya divó áśmá-
nam indra sómashitam maghavan sám sásádhi | práktád
ápaktád adharád údaktád abhí jahi rakshásaḥ párvatena
|| 19 ||

पुत्रु चे पैत्याति भ्रमात्म हन्त्रिदिर्गन्ति हिवमान्यायम्।
सिरतति शुक: पिश्चिण्यो वधे नुने बंजुरवानियातुम्ब्राय:। ॥२०॥

इन्हो यातुनम्बत्वदायरुः हिब्रम्मेयान्यायः विकायासाम्।
ञैषिन्दु शुकः पंद्रवाया कन पाथेब भिन्नान्तत पाति रक्षसः। ॥२१॥

etá u tyé patayanti śváyātava índraṁ dipsanti dipp-
sávō ’dābhyaṁ | śiṣite sakráh píśunebhyo vadhaṁ núñáṁ
ṣrijad asániṁ yatamádbhyaḥ || 20 || 8 ||

indro yatúnám abhavit parāsaró havirmáthinám abhy
āvívásatām | abhíd u šakráh paraśúr yáthā vánam pátreva
bhindán satá eti rakshásaḥ || 21 ||
May she too, who wanders like owl during the darkness of night, hiding her body in concealment of person, fall head-long down into endless caverns. May the strong implements with their loud shrill destroy such female demons. 17

O vital winds, may you carefully conduct out a search amongst people; take them into custody and grind the demons to powder, who having transformed themselves to birds fly all over during the darkness and then proceed to sully and pollute the sacred worship. 18

O Lord of resplendence, hurl down from the celestial place your adamantine bolts. O Lord of bounties, may you sharpen the weapon and make its edge further tempered in the herbal chemicals (poisons), and smite the demons down with your rocky implements from forward, from behind, from above and from below. 19

These demons march ahead accompanied by dogs; they try to assail indomitable Lord of resplendence with a desire to annul His influence. For such miscreants, the omnipotent Lord whets His thunderbolt. Now let Him cast His bolt upon the fiends, appearing in disguise. 20

Whenssoever the evil fiends proceed to obstruct the sacred rites of the invoker, the Lord of resplendence always comes to destroy them. The omnipotent Lord advances and crushes down the assailing demons, as an axe cuts down the forest timber, and smashes them like an earthen vessel. 21
उद्धयातुः शुद्धकर्मायातुः जाहि भयानुमुत कोकयातुः।
सुपुण्यादयातुः श्रवयातुः दशदेवः प्र स्मिः रसः हन्दः ॥२२॥
मा नो रसोः अभिनं नक्यातत्तमार्चनामपरिच्छन्तु मत्युष्णा या किमिदिधि।
पृथिवी न्: पाठिवातावल्लोचनं नागरिकं द्वियाताल्लक्षाम् ॥२३॥

ुलुकयातुः षुसुलुकयातुः जाहि श्रवयातुः उतार कोकयातुः।
सुपार्णयातुः ग्रिद्धयातुः द्रिश्यादेवा प्रांत्रिना राक्षशा इंद्रः ॥२२॥
मा नो राक्षोह नाहि यातुः वज्रावतां अपोधु मिथनुः या कि-
मिदिनः। प्रिथिवी नाहि पार्थिवात् पात् अंहसों न्तारिक्षशम् दिभ-
यात् पात् अस्मां ॥ २३ ॥

इन्द्रे जाहि पुर्णांस पातुः चारणात्मुर्त त्रिवेण्याः मायः शारीराचाराम।
विध्रवासो मेषीवा कर्तनः मा ते हंसक्षाम्यमुरार्यं ॥२५॥
प्रात् चक्रव वि जुलवे चेन्न चोम्ज जाहतम।
रक्षोमयो क्रियात्मतुमानिन्य यातुः ॥ २५॥

इंद्रे जाहि पुमांसं यातुः चारणाम
उतास्त्रयाम मायायः शासदानाम।
विग्रिवासो मुरादेवां रिदान्तु मा ते हंसक्षाम्यमुरार्यं ॥ २५ ॥
प्रत्य सकाभु चक्रवन्नेत्रं सम्प्रजाशतम।
रक्षोभो क्रियात्मतुमानिर्यातुः ॥ २५ ॥

इंद्रे जाहि पुमांसं यातुः चारणाम
उतास्त्रयाम मायायः शासदानाम।
विग्रिवासो मुरादेवां रिदान्तु मा ते हंसक्षाम्यमुरार्यं ॥ २५ ॥
प्रत्य सकाभु चक्रवन्नेत्रं सम्प्रजाशतम।
रक्षोभो क्रियात्मतुमानिर्यातुः ॥ २५ ॥

इंद्रे जाहि पुमांसं यातुः चारणाम
उतास्त्रयाम मायायः शासदानाम।
विग्रिवासो मुरादेवां रिदान्तु मा ते हंसक्षाम्यमुरार्यं ॥ २५ ॥
प्रत्य सकाभु चक्रवन्नेत्रं सम्प्रजाशतम।
रक्षोभो क्रियात्मतुमानिर्यातुः ॥ २५ ॥
Destroy the evil being, whether he comes in the fiendish garb of an owl, or of an owlet, or of a dog, or of a duck, or of a falon, or of a vulture. O Lord of resplendence, slay such a demonic person by the stroke of your stones. 22

May not the wicked fiends harm us. Let the dawn drive off the couples of timid ones. May the earth protect us from the terrestrial wickedness and may the firmament protect from the celestial one. 23

O Lord of resplendence, may you slay the fiend appearing in disguise whether he belongs to the class of man or woman, playing mischief by her deceptions. May those fools who murder by chopping necks perish and see no more of the sun when he arises. 24

O love-divine, may you and the Lord of resplendence severally watch, keep a vigil all around and cast forth your weapons at the malignant demonic person and smite all of them with bolt who attack in disguise. 25
NOTES OF BOOK NO. 7

Hymn-1

For verse I, See Nir. V. 10.

Vasishtha is the Rsi or seer of all the hymns of Book VII of the Rgveda. The word vasistha (वसिष्ठ) for the first time occurs in Book I (वसिष्ठ—I.112.9); then again in Book II (वसिष्ठ—II.9.1). Most of the references of this word are from Book VII and a few ones from Book X. The word is used in singular and plural forms both. As vocative, the singular form, वसिष्ठ, is used at VII.23.1; 33.10; 11; 88.1; 96.1 and, the plural form, वसिष्ठा, at VII.33.3; 4; 8. The word further occurs as follows:

वसिष्ठ (non-vocative), vasistha, VII.1.8

वसिष्ठ:, vasisthah, II.9.1; VII.9.6; 18.4; 21; 22.3; 26.5; 33.6; 12; 14; 42.6; 59.3; 73.3; 95.6; X.65.15; 66.15; 95.17; 150.5; 181.1.

वसिष्ठम्, vasistham, I.112.9; VII.13.13; 70.6; 86.5

वसिष्ठहरु, vasisthavat, VII.88.4; 96.3

वसिष्ठय, vasisthasya, VII.33.5

वसिष्ठ:, vasisthah, VII.7.7; 8.7; 12.3; 33.1; 7; 9; 37.4; 76.6; 77.6; 80.1; 90.7; 91.7; X.15.8; 122.8

वसिष्ठान्, vasisthan, VII.33.2

वसिष्ठस, vasisthasah, VII.23.6; X.66.14

वसिष्ठैः, vasisthai, VII.39.7; 40.7; 76.9.

The etymology of the word vasistha has not been given by Yaska in his Nirukta; Dayananda derives this word as follows: (i) वसुस्यां वसो— the superlative of vasu, the dweller or abode—VII.1.8; (ii) वसुस्यां वसो—exceedingly rich or opulent—VII.9.6; (iii) वसुस्यां वसु—excessive
wealth, VII.18.4; (iv) विवचने वशस्य कुत्रवास:—exceedingly abiding in learning, VII.26.5; (v) प्रतिवचने वसुसेन, exceedingly possessing wealth, VII. 33.12.

1. Didhitibhī, by the attrition process(स्वरीतिमयिः प्रौढ़ीकर्मस्थिरयः: विचारः—Daya.); with the fingers (वीरंभोऽसुलेघ्रमयिः मन्त्रितः धीयते कर्मसृ: नि०.V.10).

From two sticks, men with fingers, have produced fire by attrition by the motion of their hands; a fire glorious, seen at a distance, lord of the house and active.

Aranyoh; from two sticks (परर्गी प्रस्थूत एन ग्रन्धः: यम्म! यम्मः आरामणास्वात इति वा—नि०.V.10)

Hastacyuti : by the motion of their hands; by the circular movement of their hands (हस्तच्छुटी हस्तच्छुटूका—नि०.V.10; हस्तच्छुटूका आरामण-निम्यः—Daya.).

Atharyum, always active, constantly and continuously accessible (प्रस्थूत प्रतिवतनत्वे नि०.V.10; प्रस्थूत प्राग्यम्यतनत्वे वा—Sayana; the one who desires to perform यज्ञा, an act of non-violence(प्रहियां कामयमानम्—Daya.).

3. Surmya—Surmi is a hole, a statue, an art(प्रस्थूं सुमिस्या मूर्त्यां कसवः वा—Daya.); by the flame (व्याक्ता—Sayana); by the fuel-stick, the kindled wood (हुमिं समिकाप्तं),

Mahidhara; an iron stake or red-hot post; figuratively, flame. Yv. XVII. 76.

6. Yuvatih, young damsel; perhaps referring to ladle in the fire-ritual (प्रुवतिः ग्रु्भिः निपियुक्ता, associated always with fire—Sayana; आत्तावृंशान कमः—Daya.).

Ghrītacī=night (प्रुवतार्तिभिन्निनाम—Nigh. 1.7); melted butter (पुराव्य भण्णमयिः पुरावी जुः—Sayana). Also see I.167.3; III.6.1; 30 7; IV.6.3; V.28.1; 43.11; VI.63.4.

7. Jarutham, the harsh-voiced, threatening (वस्त्र्य प्रवश्वतार्तिः रास्याः, बुद्धहन्दुन्य प्रत्र्वने संत जस्य संत निज्यानीति—Sayana); also a hymn; it is derived
from √ग्र, √गु, to invoke. (अक्षम गदयं गुणाते—अक्षम हर्माङ्ग राये यूरंगी, (VII, 9.6) addressing the hymn, sacrifice to the wise one for wealth. Nir. VI. 17; गुणाति प्रथिति कर्मा गणा Nigh. III. 14).

*Jarutham* also means old or aged dry wood; old famished things; worn-out things; (अक्षम जरायस्य प्रारं श्रीम दाययम्—Daya.).

*Catayasva*, drive away, destroy completely (सावाय सावाय प्राय—Daya.; प्रायचन्ताय साय—Sayana); बांधति: denotes an action, बांधतिनिर्माणम्, Nigh. II.4; See निर्मित्यस्य सत्त्वविस्तृत्वा वातायमर्गि X.155.1; the verb बांधति means to destroy; frighten; बांधतिनिर्मितः Nir. VI.30: We frighten thee away with those heroes (1it. beings) of the cloud.

8. *Anikam*, to the army (प्रानिक अनिक—Daya.); glory or lustre (वेद—Sayana).

*Vasistha*, O the best one, O the eminent; see also verse 9. (वसिष्ठश्च शेष—Sayana; बांधतिनिर्मितः—Daya.); used as an attribute of *Agni*;—not a proper name.

10. *Vṛtra-hatyesa*, in the battles (वृत्रहत्येशु समायेशु—Sayana; Daya.) (See also *Vṛtra-hanam*, I.59.6; *Vṛtra-turye*, Nigh. II. 17 as a synonym of battle; (संप्रदयम्=वृत्रहत्या). For *Vṛtra-hatyesa*, वृत्रहत्येशु, see I.53.6; VII. 1.10; 19.3; 32.15; X.65.2); see also वृत्रहत्याय—V.29.7; VI.18.9; वृत्रहत्याय—I.52.4; 109.5; IV.19.1; 24.2; VII.23.9; 25.1; 8; 36.2; 47.2; VII.19. 10; वृत्रहत्याय VIII. 24.2.

11. *Sune*, in the rapid-moving army (शुः: सच: करणं विवक्ते यहिम्मतिरितम् शैवे, शु: इतिलिंगमं—Nigh. II.15; शु=प्रायं=instantaneous, quick, speedy=शिम्मन्त्र: तस्मायायामादित्यमथायथे य: प्रतय:—Daya.; in the empty house, deserted by sons and relations (शुः शुः पृथ्विविद्योऽति गते—Sayana).

*Asesasah*, one without children (प्राप्तम: प्राप्तम: तपस्=तपस्यायन:—Nigh. II. 2; Sayana); complete or whole in itself (प्राप्तम: तपस्या:—Daya.).

*Durya*, O the resider in the house (दुर्य गुरुः, गर्भाय—Daya.); an epithet for *Agni*; since established in homes for the benefit of homes (दुर्य गुरुः सरस्यायिनः हेतुमस्य—Sayana); see also दुर्य—I.154.14; II.38.5; दुर्य—VIII.74.1; दुर्याः I.91.19; X.40.12, and दुर्याः IV.1.9; 18; 2.12; VII. 1.11.
14. Vilupanih, the one having hands as their strength (विलुपनि: विलु- पलं पाणि वरस्य स: —Daya.; the one with strong hands (विलुपनि: दुःखल्लः:— Sayana); see Nigh. II.9; विलुत् = च्योलम् = पलग्राहम्.

Aksara, waters (पलग्राहम् उदकानि)। भवाकारदेवेः भवाकारायुष्णनाम—Nigh.I.12—Daya.); by the imperishable praise (पलग्राहम् प्रवाहरेण क्षयरहितेन स्तोत्रे—Sayana).

17. Ubhay vahatu, the two employing means. i.e. prayer and praise (उभो वहुः वहुनहेतु लोकां वशल्य च—Sayana.); the two means, the householder and priest (उभो यज्ञानुंशोहितो वहुः प्राप्ततो—Daya.).

20. Ubhayasah, the two chanters of praises and sastra or priests and employer (उभायाः स्तोत्रिण: महत्त्रश्च, अभ्या स्तुतवती यज्ञानाश्च—Sayana); the educated and non-educated (निरस्तोऽस्वद्विःस्वच्छ—Daya.).

* katau, munificence (रातो बाले—Daya.).

22. भूमालू भ्रान्ते, even in error (भूत वर्णव्याप्तेन रस्य स्वाने खड़कारे बा- ज्ञज्ञज्ञिति सम्भालारेण बा—Daya.; भूमालिनः भ्रान्तिः, भूत सम्भालारं भ्रान्तसम्। प्रभावाद- वस्त्रवर्ष:—Sayana).

Nasanta, may not come to us; fall upon us (नवद्विति व्यातिक्रमः, Nigh., II.18; Daya.; Sayana).

23. Yam surih arthi přechamanah eti, to whom the divine solicitant inquiring applies (Wilson); the inquirer is supposed to ask, either where is the liberal giver of the wealth for which he prays, or who is that Agni to whom the petition is to be addressed.

24. वहुः वहुः (भव इद्व्योतस्त्विः हति दीर्घः—Panini, VI.3.134).

25. Ubhayasah, the two, donor and acceptor (उभायाः दातादोहिताः—Daya.; priest and employer: see VII.1.20.

Hymn-2

For verse 2; see Nir. VIII. 7.

This Apri hymn may be compared with the similar other Apri hymns : II.3; X.70 and X.110; also the Apri hymn of the Atharvaveda, V. 12.
1. Samidham, the wood or wood-sticks for the fire-ritual (समिद्धम् काळ्चिविशेषं—Daya.); Kindled=samidham : here as usual, it implies one of the Aprts or forms of fire, although used as an epithet (प्रार्थनायोग्याविवर्तमनः तनुस्फानद् सहितम्। समिद्धाय प्रतिविभिहितः प्राम्वेदां देवता जुकतः—Sayana).

2. Ubbhayani havya, both kinds of oblations of ghṛta (clarified butter) and libations of medicinal herbs like Soma etc. (उप्यायिनि सोमिकरिणि च हुनि संसास्तिपि च हुन्ति हुण्यानि—Sayana); the feeds useful for the health of body and mind both (प्रीतिरत्नपुष्टिकराणि हुण्यानि—Daya.).

For the verse, see Nir. VIII. 7. Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable Narasamsa with sacrifices. Both kinds of oblations are Soma and others, or the mystical and supplementary ones (ये सुकृतं सुत्वायं धारितात्; स्वद्यं देवा उप्यायिनि हुण्यि। सोमं चेतारणि चेति वा चापाविकरिणि चेति वा—Nir. VIII. 7).

Narasamsah, “it (नरासंसः:) is sacrifice”, says Kathakya; “seated men (नारां:) praise (वहनं) gods in sacrifice”. “It is Agni”, says Sakapuni, he is to be praised by me.” (नरासंसहः यस इति कालसहः; नरास्मित्वाहिनीं संसास्ति। प्रातिकरिणि साहुङ्गिः। नारां: प्रशस्तो भवति। तस्मिन भवति—Nir. VIII. 6).

For narasamsah, naraśāṃsah; see I.142.3; II.3.2; 38.10; III.29.11; V.5.2; X. 70.2; 92.11; 182.2. Also narasamsam, naraśāṃsah, I.13.3; 18.9; 106.4; IX.86.42; X.64.3, and narasamsasya, naraśāṃsasya, VII.2.2.

3. The Apri hymn (शापी सूत्त) refers to the following group of elevens (usually, the names of fire or agni):

(i) samiddhah, समिद्धधः; (ii) tanunapat, तनुपपत्तृ or narasamsah, नरासमसः; (iii) idah, इदः; (iv) barhīh, बर्हीः; (v) devirdvarah, देविर्द्वारः; (vi) usasana-kūta, उसासनकृतः; (vii) devyau-hotarau-pracetasau, देव्यौ होतारौ प्रचेतासौ; (viii) tisro devyah, Sarvasati, Ila and Bharati, तिस्रो देव्या; सरस्वती, इला, भरती (ix) tvasta, त्वस्तः, (x) vanaspati, वनस्पतिः (xi) Svahakrtis, स्वाहाकर्तिः: See the Apri Sukta II.3: VII.2; X.70 and X.110. In the present hymn tanunapat is eliminated (प्रार्थनायोग्याविवर्तमनः तनुपपट्तिरहितम्—Sayana).

The Nirukta has the following description of the Apri deities: From what root is Apri (शापी) derived? From the root वहन्, to obtain (शापोते); or from वहन्, to please (प्रीतिपालन्). There is also a Brahmana
passage: (भाषाधिकरणातिस), one pleases them with Apri hymns (Ait. Br. II. 4; Kaus Br. X.3.2; also Tait Br., II.2.8.6 for भाषाधिकरानन्तन्).

(i) Of these idhma or fuel comes foremost. Idhma is so called from being kindled (सम्/इध्)—इध्: श्रवणदानस्. For this, see शमितो धर्म, X.110.1; Nir. VIII.4.

(ii) (a) Then comes tanunapat, तनुपात, which means one's own son. (It is clarified butter, according to Kathakaya, (तनुपातानि—ग्रामिनस्य कार्यसंत्वना:). The word napat (नपत) is a synonym of offspring, which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called tanu, because delicious things are prepared (तताह) from her. Milk is produced from the cow, and the clarified butter is produced from milk (and hence butter is the grandson of the cow); नपतितवनक्तराय सरबाय नामदेवयुस्। नरधर्मा भवति। गोर्जनमूरूच्यते। तता प्रस्यं भयो:। तत्तत्: पयो जायते। पयस भाष्ये जायते—Nir. VIII.5.

Tanunapat is Agni according to Sakapuni; waters are here called tanu, because they are spread in the atmosphere. Herbs and trees are produced from waters and this fire is produced from herbs and trees: भ्रमित्वा गापूर्णिः। प्राणोवः तनु उप्यते। तता भ्रान्तिः। तत्तथा प्रभोधवक्ष्यते जायते। प्रोक्तिः वनस्तिथ्य मृृयात् जायते। तत्स्यम्भवं भवति। See तनुपातस्य—X.110.2; Nir. VIII.5.

(b) Narasamsa is sacrifice, according to Katthakaya; seated men (नर:) praise (संस्कृतम्) gods in sacrifice; नरासाम्स स इधि कार्यम्। नरा सिसिन्द्रीनां: संस्किर्ति। नरासाम्सा is fire according to Sakapuni; “he is to be praised by men; भ्रमितो शुरूपण:। तदेषा: प्रश्यते। See नरासास्य महिष्यान्—X.110.3;—Nir. VII.6. (iii) Ilah or Idah (ईला:) is derived from √इ, meaning to praise or from अइ, to kindle: ईलाहे: स्तुति कर्मण:। इदहे:। See भ्राह्मणाः ईदाहे—X.110.3; Nir. VIII.7. (iv) Barhī (grass) is so called from growing rapidly; बाही: पर्वतस्याः। see भ्राह्मणाः बाही—X.110.4. (The grass in the eastern direction is strewn at the day break),—Nir. VIII.8.

(v) Devir-dvarah, देविद्वारः—Here द्वारा: (dvarah), door, is derived from √व, to press forward, or from छ, to move, or from the causal of छ, to exclude: छारो ज्ञते, ज्ञते, नारायणे:। see भ्राह्मणी—X.110.5 for the word द्वारिकेः;—Nir. VIII.9 (vi) Usasa-nakta, उसासानक्ता=days and nights=प्रकाश:—VII.39.2 Nir. V.28; Usa or dawn, is so called because it shines (वस्त्र,वस्त्रुः); it is the time subsequent to night (उपव: क्रमाः। उप्यति हलय:। राजेरसः: काल: see राज्युक्तस्वास्यादिकः (I.113.1)—Nir. II.18).
The word naktā is a synonym of night: it anoints beings with dew; or else it is called night, because its colour is indistinct: (वनकोटि रात्रिनाम। अनकति प्रताग्नि) तथा वा नक्ताध्वस्तायण। सी। गा शुचियन्ति यज्ञे उपाके प्रब्दासान्धकाता—X.II.0.6, Nir. VIII. 10).

(vii) Dāivyā-hotara, द्वेशण्य तोताराद =dāivyau-hotarau; it means the two divine sacrificers, this, the terrestrial, and that, the atmospheric Agni (द्वेशण्य तोतारा द्वेशण्य तोताराद गयं चाभिरभियू च मध्यम।। see द्वेशण्य तोतारा प्रकाश—X.110.7; Nir. VIII.11).

(viii) Tisro- devih, तिस्रोदीविय; means the three goddesses, Bharati, IIa and Sarasvati; तिस्रोदीवियाः—X.110.8; Nir. VIII.12. The Sun is called Bharata, भरत, and hence its light is called bharati, भरती।

(ix) Tvastṛ, त्वा; it is so called because it pervades quickly (according to etymologists); it may be derived from तिवा, meaning to shine, or from त्वा, meaning to do (त्वद्वा तृणंमक्षत्ति इति मे। त्वावेयति क्याः। त्वावेयतिः त्वाः। करोऽति कर्तम्।। See त्वागारामि यति तवारामि—X.110.9; Nir. VIII.13).

(x) Vanaspatī, वनसपति; he is so called “the lord of forests”, because he is the protector or benefactor of forests.

Vānam, वन्य=forest, is derived from वन्, to win (द्वेशण्य द्वेश्यन्ति। यूप युप, says Kattthakya; but “it is Agni” says Sakapuni(तलको बनस्तति। यूप इति कालेष्य।। परम्परितति फार्कूर्च।—Nir. VIII. 17; see शाक्तिः शाक्तिः द्वेशण्य तोतारा नामस्ते—III.8.1

(xi) Svaḥakṛtī, स्वाहाकर्त्ति or consecrations by saying “hail” they are so called because the word “Svaha, स्वाहा, is uttered in them; or speech herself said, “Well, ho!” or one addresses himself, or one offers oblation consecrated with Svaha (“hail!”) (स्वाहाकर्त्ति। स्वाहूकर्त्ति। स्वाहुकर्तत्तः स्वाहित्ति च। स्वाहोऽति च। स्वाहतुः ह्विबुतः ह्वित्ति वा।। See स्वाहाकर्त्त स्वाहित्ति देवाः—X. 110.11.

For Apri hymn, see also Av. V.12, and Yv. XXIX. 25—36.

4. Abhijau, bending on knees; upon their knees (शभिन्नभिषयां सन्निधयो कृते प्रभुमुनि जाननी वैते—Daya.; प्रभित्त जानुकी—Sayana).
7. Vipra yajnesu manusesu karu manye—I am minded to adore you two sages, the ministrants at sacrifices of men (Wilson); I am minded to adore you two, men and women of intelligence, the specialists of arts and crafts at the good acts of public activity of men (विप्र विज्ञ सेवकानि स्त्रीपुरुषो यथ्रेष्ट सरस्य अर्थांलयो युनः समविधिपुरुषो माहर्षिनि पुरवान्ति मये—Daya.).

8. Devalih Manusyebbih, with gods and men; gods are those excellent persons who abide, and men are those who abide by untruth; (सर्वप्रेस्विदेवा धर्मां नमुः मनुष्योः—S. Br. I.1.1.4; देवोः सर्ववास्तिविद्वेदी; मनुष्योः: वर्तवावास्तिविद्वेदी—Daya.).

10. Vanaspate, the protector or Lord of vana, herbs, forests, or rays, i.e. the sun, or an enlightened person (वनस्पते वनाविन किरणां मालक सूर्य इव विद्यान्—Daya.).

11. Adityah suputra svaha, hail the Aditi, the mother of excellent sons with respects (देविदेव: माता सुरुचा कोभना पुञ्जस्यस्य: सा स्वाखा सत्यस्यस्य—Daya.)

Hymn-3

1. R̄tava, the observer of truth (रतवः यथवथ सत्यवथ या—Sayana); the discriminator of truth or water (रतवः सत्यस्य असत्यस्य या विपन्नकः—Daya.).

2. Yavasē, upon the forage; on the food or grass(यवसेः पाले—Daya; Sayana) See also I.38.5; V.9.4; 53.16, VI.2.9; VII.3.2; 87.2; X.25.1; 99.8; 100.10; 115.2.

3. ब्रजस्वल (ब्रजस्वलेभामि श्रीमये: —Pantnī VI.1.70).

4. Pajah, strength (पाज: भर्त:; Nigh, II.9); lustre (पाज: तेजः—Sayana).

7. Satam purbhīh ayasībhīh, hundred cities or fortifications of iron (सत: नगरामि: भार्यांमि: भ्रम: निमित्तामि:—Daya.).

11. Vatema, may possess or be favoured with (वतेम सम्भवेम। भ्रम वर्गंमत्येन तत्स्वर्गानस: तः; वरेम—वतेम—Daya.; स्त्रममहि—Sayana).

Stotṛbhyo grnate, for the praiser; for the householder (स्तोत्रभ: स्तोत्रभ: पुणेः स्त्रात्काय—Daya.; स्तोत्रभ: उपयोगभय: पुणेः स्बंधे—Sayana).
Hymn-4

For verses 7 and 8, see Nir. III.2 and III.3 respectively.

2. Sam yah vana yuvate, one who attacks the forests (Wilson; व: प्राणिः सुभिष्ठा दीप्तितपः बना वनानि संपुक्ते प्रात्मना संप्रोब्यानि—Sayana; बना वनानि किरणानि सूयं इव मुखे सुनकित—Daya.).

Suc-dan, the bright-toothed (सुच्छितन् कीर्णितन्—Sayana; प्रियाकल्पः—Daya.).

4. Sahasvah, full of strength; mighty (सहस्वः प्रवस्तवसुपुलः—Daya., vocative). See also sahasvan, श्हब्बवन् in verse 6 of this hymn.

7. The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so far the fool only. O Agni, do not corrupt our paths.

Rekna, रेकना, is a synonym of wealth; it is left by the deceased (ञ्विः). May we be masters of eternal wealth of the parental property.

The word Sesas, शेषस्, is a synonym of offspring; this is what remains of the deceased. That is a child for the fool; i.e., insane only (पशुहृदयः हि नोपसर्वस्यम्). जलणस्य रेकना: जलणोज्जानी भवति। रेकन हि धन नाम। रेकने प्रत्ये भवति: निलवस रावः पत्रया: स्वामः। निलवसवः धनसः। रेकने प्रत्ये भवति: निलवसवः धनसः। शेषस्य इत्यस्य नाम। शेषस्य प्रत्ये भवति: प्रभृत्ययमानस्य तत्यमयस्य भवति। शेष इत्यस्य नाम।

8. "The stranger, however delightful, should not be adopted, begotten in another’s womb; he should not be regarded (as one’s own) even in thought. To his own abode, he certainly goes back. Let the new (hero) impetuous and irresistible, come to us." On this the Nirukta comments: The stranger should never be adopted, although he may be the most delightful man. The child begotten in another’s womb should not be regarded as “this is my son”, even in thought. Now he goes back to the same abode from whence he came. Ohah (ओकह:) is used as a synonym of abode or dwelling-place. Let the newly-born (hero),
impetuous, i.e. swift and overpowering his rivals, come to us; he alone is the real son (न हि गतित्वमः धर्मः; सुनुवल्लमोऽपि। धम्मवेदवोऽमासापि न सत्वः। समायः [उः] तित। धंप स धोऽकः पुनर्वे तत् वत धानातो भवति। धोऽकः तित नित्वास सामाः प्रतिचित्तै। एवं न हि भाकौ वेदनाणात्। धवित्वहामः: सप्तसात्। नवजातः: स एव पुजः हति—Nir. III.3).

Aranah, not one pleasing or delighting (धर्मः: प्रसमापः: —Sayana; Daya.).

The verses 7 and 8 prohibit the practice of adoption, and confine inheritance either to direct descent through a son, or to collateral descent through the son of a daughter:—Nir. III. 3; the verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.—Wilson.

9. Vanusyatath, of those who beg (वनुप्रेत: यापमानात्—Daya.); against the malignant (वनुप्रेत: हिस्कात्—Sayana).

10. This is the repetition of the verse VII.3.10, the last verse of the previous hymn.

Hymn-5

1. Amṛtanam, of immortals like the souls or the Prakṛti, the primordial matter (in the causal form) (वष्टार्तानां नाबार्हतानां जीवानां प्रकृताद्वीपान वा—Daya.; of gods, देवानां—Sayana).

Vaisvanararaha, fire of the universal usage (वैस्वनाराहें: विश्वनार्नीस्नीस्ति:—Sayana; विवेशवेन नरेन्द्र राज्यान:—Daya.); the cosmic power.

2. Stiyaman, of waters (स्तित्यानां ब्राह्मणान्ति: जलानां। स्तित्या ध्रापो भवति स्वाय-नादित्ति, Stiyah means waters, so called from being collected together Nir. VI.17; Daya.; Sayana).

3. Purave, for man (पूरवेत्त्वाय—Daya.; for the king, राजेन—Sayana). According to Wilson, the word occurs as an epithet of Sudas, one who fills or satisfies with offerings. See also पुरवेत्त्वाय पुक्लाय हते: बहुतं पत् सुदाति।—I.63.7).

4. Vaisvanara, fire; the leader of people (वैस्वनाराहें: कस्मात्। विश्वनाराय-
5. Krstinam, of the cultured persons; of persons in general
(Krstayah, ह्रतय: —सन्तुष्ट नाम; Nigh. II.3—Daya.); of people(स्वाजान—Sayana).

Haritah, cardinal directions (हरित: विश्: —Daya.; हरित्—विश् नाम—Nigh. I.6); horses (हरिक: भर्त्ता: —Sayana).

Ghrtacih, nights (पुत्राची: राशि: —Daya.; पुत्राची—राशिकाम—Nigh. I.7); accompanied by butter and other oblations (पुत्राची: पुत्राची—विश्वसूत्रम्; हरित्वा भीत्रा इत्यादी—Sayana).

Dhunayah, dispensers of iniquity (धुन्य: पार्ष्ठ भुनाना:—Sayana); airs or winds; breaths (धुन्य: ब्याय: —Daya.). (Dhunth, shaker is derived from √व to shake; and hence wind also. Nir. V.12; X.89.5).

Vaisvanaram, pertaining to Visvanara, विस्वनार (विस्वनार विस्वनार हितं—Sayana); the one enlightened like fire (विस्विनिभं—Daya.).

7. Vyoman (विभोमन), all-pervading like sky -(व्योम, व्योमवत् व्यापके—Daya.); in the midspace, in the heaven (पन्नातिल—Sayana) [cf. श्रेब्ध भवने पर्ये श्रेब्ध—I.164.39; parame, the highest].

8. Jatavedah, all-knowing, knower of all that is born; epithets for Agni, which is also known as Vaisvanara.

Hymn-6

1. Darum Vande, I salute the demolisher (of cities) (पार्ष्ठ पूरा मेरारं वने—Sayana); the demolisher of pains (धुन्य विश्वास:—Daya.).

Samrajah, the universal sovereign (सम्राज: सम्राज भुनानेवशस्य—Sayana).

Vandamanah asurasya prasastim pumsah, glorifying the excellence of the powerful male.

Asurasya, of the strong one (सन्तुष्ट बलवत: —Sayana); of the one
strong as clouds (मुरुस्य मेयस्य वर्तमानसः—Daya.).

2. Purandarasya, the demolisher of the cities of enemies (पुरंसरस्य कबूलं पुरं विदारकस्य—Daya.; पुरं वारस्विता—Sayana).

For Purandara, see पुरस्वर—I.102.7, VIII.1.7; पुरस्वर—II.20.7; III.54.15; V.30.11; VIII.1.8; 61.10; पुरस्वर्य—VI.16.14; VIII.61.18; पुरस्वर्य—VII.6.2; पुरस्वर—I.109.8.

4. Sacibhih, by speech; by words (सचीभः उत्तमाभिवाभः—Daya; सचीभीः वच्च्यो वक्ताभिः प्रशाभिः—Sayana; by the benefits (Wilson).

5. Nahusah, Lord bound by discipline, eternal law or truth (नहुः: सत्येवः—Daya; Nahusa, the name of a king—Sayana).

Other references for Nahusa are: नहुः—I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7; नहुःप्रस्य—I.31.11; V.12.6; नहुः—VI.26.7; नहुः—VIII.46.27; नहुस्य—X.63.1; नहुःप्रशृणि—IX.88.2; नहुःचर्चाः—IX 91.2.

According to Nigh. II.3, Nahusah, नहुः, is a synonym of man. Dayananda in his commentary on I.31.11 writes: नहुःस्येवतः सायणाचार्य नहुः नामक राज्यविवेदीय गृहीततत्त्वात्। कस्याचिन्तनहुस्येदीर्य तम वादो वेदाद्य ननात्तत्त्वात्त्व माध्यम न विन्स्यन्ति। निष्कृतिः नहुस्येवति महुःप्रासारः प्रश्चिर्देशः; i.e., Sayana's contention that Nahusa is the name of a king is not admissible, since the Veda deals with eternal topics, and not the historical facts; Dayananda agrees with Yaska.

Yahvah, the great one (यहव: महात्—Daya).

Dehyo anamayat, has bowed or humbled; baffled the devices of the asuras, learning the sciences of the asuras (देहः: देहीप्रचिता: प्रापुरुषिधा:—Sayana; देह: उपवेद वर्चिस्योऽयोग्य: प्रमाणस्य दुःहानः स्मार्यायत्वे—Daya).

7. Samudrav avarat, समुद्राभूमिर्, from the lower firmament; may mean “from earth.”

(Samudrat) a parasmat, समुद्राभूमिर्, from the upper firmament;
may also mean “from heaven.”

Hymn-7

1. Bhava = bhava (वत्ततः इति दीर्घतः—Panini VI. 3.134)

3. Yavistah, O the most youthful (वर्षस्वरूप सृजनवेत्यो योवं प्रयत्नः—Daya; हे युवतमा ग्रामे—Sayana); an epithet for fire.

4. Rtava, the follower or observer of natural truth, (श्रुतवां से श्रुततमेव वर्षति सन्तस्वरूपः—Daya; the celebrator of sacrifice; the performer of rites (श्रुतवां यज्ञार्थ—Sayana)

5. Brahma, the seer who knows all the four Vedas (ब्रह्म चतुर्यज्ञानी—Daya.); the directing priest (ब्रह्म परिवृक्त—Sayana).

Hota, the ministrant priests.

6. Aram = alam. अरम् = अलम्, परालम्, befitting.

Mantram, thought; the prayer, the commendation (मंत्रं व्यक्तं स्निं वा—Sayana; मंत्रं विचारं—Daya.).

7. Vasisthah, the most celebrated devotees, or dwellers (वसिस्थ्य दानस्यनेव बलतः—Daya.).

Sahasah Sunah, the son of strength (सून: सत्तुक्त:, सहस: बलिष्ठम्—Daya.);

Hymn-8

1. Ghrtena, by the butter; by the water; by the lighter (पूष्पः प्रदीपजनकातःयः वा—Daya.).

2. Mandrah, the giver of delight (मन्द्र: भानवदितः—Daya.; मदविता—Sayana).

Krnapavih, the one equipped with sharp-cutting implements (क्रिया
4. Purum, an *asura* of the name Puru (पूरु पुनःपुनःमकरसुरम्—Sayana); the one who affords protection; the chief of an army (पूरु पालकेनापावित्रम्—Daya.).

6. Dvibaharhah, the one possessing two eminences—(i) learning and (ii) humility (dvibahah; द्विबहार्य विद्या विनयाक्षमाय बहुः: सवर्ण सरस स:—Daya.; dvibahah द्विभि: स्याययो: परिणुद्वः: मध्ये च स्त्राण उल्लम्बे च; dvibahah: द्विबहार्य मार्गमयाय बृहुः: वसिष्ठाहि: व्रजः: स्याययो: द्विभेत्राद्वेष्ठमान्: वा —Sayana). According to Nir. VI.17 the word means the one who is great in two, i.e. the atmospheric and the celestial regions.

7. The repetition of the verse VII.7.7.

Hymn-9

For verse 6, see Nir. VI.17

1. Jarah, the waster, the illegal lover; fondler; here it means the sun, who caresses the night (जार: रत्नेरचिताः सूर्यः—Daya.; जार: शायां प्राणिन गरिन्—Sayana).

2. Paninam, of the traders (पणिनां स्त्रुतदभवहारक्रमाणां—Daya.; also the asuras called Panis, पणिनां स्त्रुतदभवहाराणां—Sayana).

Ramyanam, of nights (राम्येति राजैत्यां—Nigh. I.7)

3. Amurah—amudhah (अमृतः—यमुदः; वर्षयःययेन दश्य स्याने र:—Daya.); unperplexed.

Adlith, one like the father (प्रतिविद: पितव वर्तमान:—Daya.); elevated (Wilson); प्रतिविद: ब्रह्मणा: —Sayana.

Vivasvam, resplendent (विवस्वाय विश्रवमान—Sayana; resplendent like the sun, सूर्यं हि—Daya.).

Atithi, a guest; a guest of honour; the learned and respectable
Apamgarbhah, the embryo of waters; embryo in the firmament (पणं प्रतिरक्षस्य मद्ये गर्भः। गर्भं हि बतेतं—Daya.).

4. Gavah, the rays (गावः किरणा:—Daya.); praises (गाव: स्तुवः:—Sayana).

Bhanuna, with resplendence (भानुना तेजसः—Sayana); by the rays (भानुना किरणेन—Daya.).

5. प्रच्छा—प्रच्छ (संहितायामिति दोषः:—Panini VI.1.70)

Sarasvatim, divine speech full of knowledge or learning (सरस्वती विष्णु महादयाभुताः बाच्यं—Daya.).

Marutah, to men; to mortal beings (मरुत: मनुष्याः—Daya.).

Apah, actions (प्रप: कर्मणि—Daya. ; प्रपः: waters).

6. Jarutham, this means a hymn; it is derived from the root ज्ञ to invoke : addressing this hymn, sacrifice to the wise one for wealth (ज्ञः ज्ञः गृहादि:—Nir. VI.17): Addressing the hymn, sacrifice to the wise one for wealth.

Hymn-10

1. Harih, the absorber (हरिः हरप्रीक्षः:—Daya. ; receiver of oblations (हरिः हरिः प्रेक्षः:—Sayana).

3. प्रच्छा—प्रच्छ (Panini VI.1.70).

4. The terms used in the verse are Indram (इन्द्र विषुवम).

Agne (पाने वायुस्य विद्युतः), Vasubhith (वसुभिः वृक्ष्यायामिति:); rudram (रूद्र जीवलोकस्याः), rudrebbih (रूद्रेभिः प्राणेश्वरस्य), adityebbih (अदित्येभिः संवतसरस्याः).

Aditim (प्रदित्तं प्रविष्टं कालविष्णुम्), and bhaspatim (भस्मगतं बुद्धया भस्मविदि)
5. Ksapavan, the one presiding over nights, the ruler of nights
(क्षपावनं वर्षकं विवर्तिन् स: —Daya.; राज्यमानं —Sayana).

Hymn-11

2. Barhih, the knowledge or enlightenment (बाहिः वर्षकं विवर्तिन्
—Daya.).

3. Trih, the three, three days; in the three savanas, morn, midday
and evening (तिः विवर्तस् —Daya.; तिः वर्षोदयं —Sayana).

5. Indra-jyesthasah, the persons amongst whom the resplendent
king is the supermost (इन्द्रो ज्येष्ठोऽहूँ; इन्द्रो ज्येष्ठो येतात्त्वे—Daya.); the gods
among whom Indra is the chief (इन्द्रे मुखाधिवेशः —Sayana).

Hymn-12

1. Urvi, of the extensive (उर्विः विस्तीर्णेऽवयोः —Sayana; महृयो: —Daya.).

2. Duritani, evils, sins (दूरितानि दुरावरणानि—Daya.).

Avadyat, reproach (अवद्यत् निल्वीयत् —Daya.).

3. Vasisthah, most celebrated sages (वसिष्ठ: सकलविधात्वति यथेव
नामकर्तारः; those who always love to devote to studies—Daya.).

Hymn-13

1. Barhisi, inner consciousness; in the committees (बाहिष्ठि सचावायम्—
Daya.); on the sacred grass (Wilson).

Bhare, in the conflict or battle (भरे संघाते—Daya., Nigh. II.17); also
I fill, I present (भरे भरानि —Sayana).

Yataye, for the Sannyasin (यत्याय सत्तवाय संत्तवातिने—Daya.); for the
granter (मन्ये ग्राते —Sayana).
Matinam, in the midst of men (मतिनां मनुष्याणां मधे—Daya); of the desires (मतिनां अभिमताणां कामानाम—Sayana).

2. Abhisasteh, from malevolent foes (अभिसास्ते: अभिभाषायकानां शरीरे:—Sayana); from the self-conceit (अभिभास्ते: अभिभाषायक स्वप्राचार्य कुशले दम्भन:—Daya.).

Hymn-14

1. Namasvinah, we the possessors of food or adorations (नमसविन: नमोः सल्लाभो वा विधते पैनां ते—Daya.; laden with oblations, हृविधित:—Sayana).

3. Vesat-Kṛtim, a pious or sacred action (वपस्त कृति सर्वविनां—Daya.) sanctified oblations (वपस्त कृति हृवि:—Sayana).

For vasat, see the following:

वपस्त, vasat—VII.99.7; 100.7; X.115.9;

वपस्तकृतम्, vasat-kṛtam—I.162.15; II.36.1; X.17.12;

वपस्तकृतस्य, vasat-kṛtasya—I.120.4;

वपस्तकृतस्य, vasat-kṛtah—VIII.28.2;

वपस्तकृतिः, vasat-kṛti—I.14.8;

वपस्तकृतिः, vasat-kṛtih—I.31.5; VII.14.3; 15.6.

Vasat, वसत्, may be derived from वह, vah, cf. vat (वत्) and vausat, वैस्त्र. Vat is an interjection or exclamation used in sacrificial ceremonies along with Svaha, see Tait. Sam. III.2.8: To the flying eagle, Svaha, vat! To the support, the law, Svaha, Vat! etc.

Vausat, वौसत्, is probably a lengthened form of Vasat, वसत्, which is also an exclamation or formula used on offering an oblation to the deya and the piti with fire. These are the exclamations uttered by the hort priest at the end of the sacrificial verse; on hearing which the adhvary, प्रायवृत्ते, priest casts the oblation offered to the deity into the fire; it is
joined with a dative, e.g. पूजने वसत्रः. The exclamation occurs with क्र (कृ) in the Vedic literature (वसत्र करणम्), the utterance of Vasat; वसत्रकृत्, the priests who make the oblation with vasat; वसत्रकार, the exclamation vasat (also personified as a deity); also vasatkṛta, वसत्रकृत्, offered in fire with vasat; vasatkṛti, वसत्रकृति etc.

**Hymn-15**

1. **Upasadyaya milhuse;** of him who bears to us the nearest relationship (used for the fire) (उपासद्य उपसद्यीयाय मीलहुः कामानां परिकृतानवे वसानवे—Sayana; उपासद्य सतीपे स्वापितः मोहायाय मीलहुः वारिणेव स्तयोपदेशीस्वेच्छकाय —Daya.).

The words derived from milhuh are:

मीलहुः:लाभाय — I.43.1.

मीलहुः—I.155.4, VII.16.3 etc.

मीलहुःयां—VIII.20.3.

मीलहुःपी—V.56.9

मीलहुःपी—I.122.1; 136.6 etc.

मीलहुःप्याश्रय—V.56.3

मीलहुःमन्त्र—VI.50.12.

Midhustama (मीलहुः = मीलहुः) means most bountiful or liberal and midhusmat (मीलहुःसत्) means bountiful, liberal or kind. In mythology, midhusaha(मीलहुः) is the name of a son of Indra by Paulomi. Midhisi (मीलहुःपी) is the name of a Devi (the wife of Isana, ईशान) — Apastamba Gr.

2. **Panca-carsanih,** five classes of people (cf. panca-janya, deva, pīṭṛ, manusya, gandharva and asura (पञ्चवर्गानि : पञ्चवर्गानि मनुष्यानि—Sayana).

3. **Vedah, wealth** (वेदः धनम्—Daya. ; Sayana; Nigh, II.10).
8. यच्च = यच्छ (स्वर्गशिष्य इति दीर्घ:—Panini VI.3.134).

9. Havyadatim, the yajamana; donor of the oblations (स्वर्गशिष्य इति हवयानि बदातीति हवयातिवंबनानि:—Sayana; see also यज्ञानात् सै हवयाति:—S.Br.I.4.1.24).

Sudaya, encourage, inspire to work (सूदय कर्मसू न्यायः—Sayana); destroy (सूदय विनाशयः—Daya.).

10. Asvyya, appearing amongst prominent ones (स्वर्गमा महःसु भवानि—
Daya.) ; also means of transport (स्वर्गवत्स्मकानि—Sayana).

This is a term of frequent occurrence in the Rgveda:

Asvyah, प्रस्तु :—I.32.12; 74.7; VIII.46.21; 66.3

Asvyam, प्रस्तु :—I.112.10; 117.22; 119.9; IV.28.5; V.52.17; 61.5; VII.92.3 etc.

Asvyasya, प्रस्तु :—IV.41.10; VIII. 24.14; 46.22

Asvyam, प्रस्तु :—V.79.7 ; VII.16.10; 67.9 ; VIII.27.6; 34.14.

Asvyam, प्रस्तु :—VIII.25.23

Asvyani, प्रस्तु :—VI.44.12; VII.18.19

Asvye, प्रस्तु :—VIII.13.22

Asvyena, प्रस्तु :—X.87.16

Asvyaih, प्रस्तु :—VI.60.14; VIII.73.14; 15

The term means anything pertaining to horse or a quick transport. Dayananda explains the term according to the contexts:

Asvyam, प्रस्तु भास्ये मय (विर) I.117.22; तुर्कुषू केवायिन्य रा सांधु (विषयल) I.112.10; प्रस्तु भास्ये मायातिरिच्या सांधु (मन: = विभवानि) I.119.9; प्रस्तु भास्ये मायातिरिच्या सांधु (राध: = विभवानि) Yv. XXVII.27; Asvyah, प्रस्तु: प्रश्ये मायातिरिच्या सांधु सां�ुरूप्यय वेगाकारी (विभवानि)
Sravasah, reputation, fame; also food (ब्रह्म: भानस्य—Daya.; वज्ञ:—Sayana).

Hymn-18

For verses 5, 15 and 21, see Nir, VI.6; VII.2 and VI.30 respectively.

1. Gavah, instincts of wisdom (also cows, गाव: गेव:—Daya.).

Asvah, vital powers (also horses, अश्व: महान्तस्तुर्ज्ज्ञा:—Daya.).

Pitarah, parents; those who bring up like the seasons (पितारेः महात्व पालिततार:—Daya.).

2. Pisa, by money, silver coin or rupee, or gold (पिशा पोषै—Daya.; पोषेण हिरण्यादिना वा—Sayana; rupa may also mean beauty).

पिशा=हिरण्य=उद्ध=sheep or camel, along with terms like गोष्ठि: and गाल: , cows and horses.

The word hiranyam (हिरण्यम्) may mean camel or sheep cf. Three are the names, the camel bears; hiranya is one of them, he said; गोष्ठि: गृहिणा। गोष्ठि: इत्येकं गाल:वीत—Kuntapa Hymn of the AtharvaVeda XX.132. 13.14; it is more natural to interpret the word hiranyam in the Katha Upanisad as sheep or camel, and not gold in the lines; वाज्युष: पुवर्गोत्स्तृणीष्ठ बहुत्सृणास्तित हिरण्यमश्चाद्—Katha, I.1.23.

3. Sarman, in the house (सर्मन् मुदे—Daya.; Nigh. III.4); in comfort and happiness (सर्मन् सर्मण मुदे—Sayana).

4. Vasisthah, the celebrated sage (also प्रतिसायन वसु: , an immense wealth—Daya.).
Anhasah, out of iniquity (श्रुति: दुष्टाचरणावराधां—Daya.; पापात्—Sayana).

6. Vasat-kṛtīn, see VII.14.3; सतिक्रिया, an exclamation of respect.

7. Suviram, the righteously glorified (सूचीरं शोभना भोरा यस्मातस्य—Daya.); कर्मकारूप—Sayana).

9. Dhitibhibh, by fingers (धितिभिः पक्षसिद्धी—Daya.; Nigh. II.2); by praises; by noble actions (ध्विजिः कर्मचिः—Sayana).

Up aksara, perpetual, undecaying, everlasting (पद्धति ध्यर्माहि स्तुतिक्रिया प्रत्येकेव वाते स्वाभाविक—Sayana); alphabet, letter (पद्धति ध्यर्माहि—Daya.).

Sahasrini, thousandfold (सहस्विर्न सहस्त्राध्यायं विवर्धितव्यव विद्यते यस्यं सा—Daya.).

11. Isanah, the Lord of the entire world (ईशान: ईशवील; समघः—Daya.).

Hymn-16

For verse 1, see Nir. III.21.

1. Namasa, by respect or by food (नमसा धर्माने सहकाराधिता वा—Daya.); by prayer (नमसा स्तोत्रिण—Sayana).

Napatam, the son (नपातं पुत्रं—"सुनु: नपात्" हथ्यपत्यामस्य पात्रात्—Sayana; Nigh. II 2; unperishable in energy (ऊँ: पराक्रमस्य नपातं शस्विनां—Daya.).

Ena vo agnim, एना वो चर्मिन, with this (एना), to us, O Agni ! (Nir. III.21)—Aya (या) and ena (एन) are synonyms of reference (प्रायेनेवपदब्यस्य); ena for the neuter gender, as in the present case; and aye for the feminine; यायते प्रम्वे समिधा विचेत IV.4.15. With this (या) faggot, we worship thee, O Agni (IV.4.15).

2. Yojate visva-bhojasa, may he harness protecting (steeds) (विश्वभोजस्य विश्वस्य पालिकात्यवशः or विश्वस्य प्रतिक्रिया योजने मृण्यु—Sayana). The two
steeds or the motive powers are water and fire (भ्रवातिव जलामी; विव्रवभोजसा विवस्वय पालक्कै—Daya.).

Susami, doer or accomplisher of great deeds (सुमामी श्राभकम्र्म—Daya.).

Subbrahma, adorable; the knower of the wisdom of all the four Vedas; or the possessor of immense food or wealth (सुब्रह्मा शोभनानि श्राभागिणि धनाध्यानानि यस्य, यस्य सुखम् बहुषुष्वेष्वित्—Daya.) or the adorable (सुब्रह्मा सुखतिः: —Sayana).

Yajnāh, one worthy of honour (यज्ञ: यज्ञम्: Sayana; पुजनीय:—Daya).

The verses 1 and 2 of this hymn occur in the blended form in the Yajurveda (Yv. XV.32-34) : (भ्रव्या बल्लो रोपरन्नो साधू | विव्रवभोजसा विवस्य पूजते तौ विवस्वीजसी | सर्वशेषो भोजतारी। सुब्रह्मा प्रहृपत्यं सर्वविस्मृतत्वकानम्। शोभनो ब्रह्मा भृत्विस्मृत शुभास्तिविमुख्तः। सुभामी। शमीति कर्मवाम। शोभनाति कर्माभि स्वस्तित सुभामी शोभकम्र्मान्—Mahidhara).

Vasunam devam radho jananam—May the sacrificial wealth of worshippers (proceed to) that deity who is the giver of abundant food etc. (Sayana), and also may Agni, who harnesses etc. be regardful of the brilliant wealth of the worshippers amongst riches (Sayana).

Agni goes quickly where the worship of Vasus, Rudras and Adityas is celebrated and the sacrificial wealth of worshippers is offered (Mahidhara).

3. Arusasah, the flames, the fiery(प्रश्वात: ज्वाला: —Daya.; प्रारोजमाना: —Sayana).

5. Pota, the assistant priest; the one who sanctifies (पोता पवित्रकर्ता—Daya.).

Yaksi, conveying the oblations to Nature’s bounties (पक्षि यवजित सज्जनपि—Sayana).

Vesi, consume yourself; pervade (बेशि यवजिनि—Daya.).
5. Sudase, faithful devotee (सुधासे सुधु सादाध्यवहरे, one who is liberal as a donor—Daya.).

Sibhyum, for the voluntary worker (सिभु धयुम्: शिवचि कर्म कामगमानं—निमित् कर्मनाम—Nigh. II.1).

6. Purodah, progressive; one preceding; of or the first giver (at solemn rites) (पूरोदाः: पुरुसः—Daya.; पुरोधासि पुरोधाता वा—Sayana).

Turvasah, glorious; see also earlier notes (तुर्वस: सधोवसबुद्र:, one who is readily brought under control—Daya.; name of a king—Sayana).

Yaksuh, approachable (यक्षु: सहस्त्रता—Daya.); one experienced in yajnas or sacred rites (यांश्वसोब्धीत:—Sayana).

Bhrvgavah, men of mature wisdom (भ्रवगव: परिपस्यताना:—Daya.).

Druhyavah, subduer or despiser of wicked and law-breakers; (दुर्हव: दुत्तान्ति निन्दकः—Daya.; a warrior (दुर्हवश शीघ्राधा).)

7. Trtsubhyah, plunderers (तृत्सुभ्य: त्रिसङ्ककृष्ण:—Daya.).

Aryasya, of noble persons (आर्यस्य उत्सवनस्य—Daya.).

According to Sayana, the verse gives denominations of persons assisting at religious rites:

(i) Pakthasah, पक्षास:—the one who cooks of the butter offered in oblations (पक्षा हुतियां पर्यक्ष:—Sayana; पक्षविवादुवताः: परिपवशान्ति वा—Daya.).

(ii) Bhalanasah, भतानस:—speakers of that which is lucky (स्वतानस: भट्टाचारी; भलेति भट्टाचारी—Sayana; भला: परिभाषायीया नासिका बेचार:—Daya.).

(iii) Alinasah, अलिनस:—not eminent by austerities (अलिना: । अलोचितोप्रवृद्धया—Sayana; अलिना: सुभविता नासिका बेचार:—Daya.).
(iv) Visaninah, विसानिनाः, having black horns in their hands for the purpose of scratching (विसानिनाः: मण्ड्युमचतः कण्ठविपणाभस्तः; दीक्षिता इत्यः—Sayana; विसानिनिव दीक्षिता हृस्ते नवो येतान्ते—the one having sharp nails like horns—Daya.).

(v) Sivasah, शिवसाः, the makers happy of all people by sacrifice and the like (शिवसः: शिवाय भायित्य सोकस्य लिंकर; याचेन हि सिवाय भ्रमति शोकस्य—Sayana; मण्डलर्दप्र—Daya.).

8. Parusnim, the care-taker (परुणिम पालिकाम्—Daya.); the name of a river, Parusnt, परुण्ती—X.75.5 (Sayana); see Nir. IX.26 (परुण्ती पर्वतः—पवं पवित्र पवाणि तदुकती पविकती; that is, having joints; परुण्ती: सिस्त्यां परुण्ती द्वारसेच द्विपप्तिमायम्; Iravati is called Parusuni, i.e. having joints, (shining) winding (हराकती परुण्तीश्च; I पविकती-पारसवक-कुटिल गामिनी—Nir. IX.26).


Druhyawah, despiser; see verse 6; (दृव्यवः: वे धुर्तनसिमिकां दृक्कृति वियासनि—Daya.).

Sastih sata sat sahasra sastih sat—Sixty-six thousand six hundred and sixty (66660) (षष्ठि: सता: = sixty hundred षष्ठी: सहस्रा: six thousand; षष्ठयस्ति: = sixty; षष्ठियस्ति: with six more).

15. Indrana etc. Trtsavah vevisanah, these Trtsus being active with Indra (Nir.VII.2).

Trtsavah, the plunderers; the killer of enemies (त्रस्तवः: त्रस्तवः हितसः—Daya.).

For Trtsu, see the following (all the references are from Book VII):

Trtsavah, त्रस्त्वः—VII.18.15; 19; 83.8
Trtsave, त्रस्त्वेः—VII.18.13
16. Ksam, earth; ground (स्थानं = पृथिम् — Nigh. I.1.)

17. पेल्वेना = पेल्वेन (संहितायामिति दीर्घं: | Panini VI.1.70).

18. Bhedasya, of one who breaks or separates; an unbeliever; a nastika or an atheist; or the name of an asura, hostile to Sudas (षेवे नासितेव चेदानमक्तं वा सुरासः सतुम् — Sayana); (विष्णुर्मवे, चेदायाम कः — Daya.).

19. Yamuna; the regulator (यमुना निवलारः | Daya.); the name of a river (यमुना प्रायसम प्रायोपसतो। मरोपितानि वा: स्वौस्वयोपस्वदैवतहं; i.e. the dwellers on the Yamuna and the Trisus glorified Indra when he killed Bheda in battle—Sayana). The word Yamuna occurs at three places in the Rgveda V.52.17; VII.18.19; and X.75.5.

Ajasah, people belonging to a district Aja, (भाजस: अजसा: जनपदं: — Sayana); the throwers of arms and ammunition (सास्तास्तु प्रकणका: — Daya.); also see VI.55.6 (भाजस: पुष्किल्लु: प्रास्वा: — Daya.).

Yaksavah, people of the Yaksa district (पञ्चवा: जनपदं: — Sayana; those ones who accompany; सज्जनतारः — Daya.)

Sigravah, people of Sigru district (षिर्ब: जनपदं: — Sayana); the one who speaks inarticulate words (स्वभाव: अव्यक्तस्वदैवतारः — Daya.). The word occurs nowhere else in the Rgveda.

20. Sambaram, cloud; nescience (सम्बरम् | Daya.). See other references: शम्बरम् I.51.6; 54.4; 59.6; 101.2; 130.7; II.12.11; IV.30.14; VI.18.8; 26.5; 43.1; 47.21; VII.18.20; IX.61.2; शम्बरस्त्र — I.103.8; II.14.6; 19.6; IV.26.3; VI.31.4; 47.2; VII.99.5; शम्बरस्त्रैयं I.112.14; and शम्बराणि II.14.2.

21. Parasarah, the subduer of wicked (रापशार: दुष्टान्त हिसकः — Daya.);
see also VII.104.21. (These are the only two places where the word occurs.)

Parasarah means a seer, born from the old and exhausted Vasistha—Parasarah; पराशीर्ष्ट्र वासिष्ठाय स्वविश्वाय जाते;—the seer Vasistha surrounded by a hundred demons. (Nir. VI.30); Indra is called parasara also; he is the destroyer of other demons (इन्द्रोपति पराशर उज्ज्वते। पुराणालम्बिता वालूगम; for this see इत्यादि वालूगमाभवत्सरागर—VII.104.21).

Parasara is mentioned with Satayatu and Vasistha in the Rgvedic hymn celebrating Sudas victory over the ten kings. According to the Nirukta (VI.30), he was the son of Vasistha but the epic version makes him a son of Sakti and grandson of Vasistha. Geldner (Vedische Studien II.132) thinks that he is mentioned in the Rgveda along with Satayatu (वत्सरात्), perhaps his uncle and his grandfather Vasistha, as the three sages who approached Indra and won his favour for Sudas. He is erroneously credited with the authorship of the Rgveda by the Anukramani (A. A. Macdonell and A. B. Keith).

22. Dva vadhumanta, with two mares; with two wives (वधुमन्ता प्रत्येके वधुन्ते वधुमन्ता—Daya; । वधुमन्त: वधुमन्तुस्य श्रावी, र्गारावी—Sayana); the donor of two hundred cows, and of two chariots with two wives—Wilson.

Devavatah, one with divine or learned attributes (देवताः प्रभास्तमेधिँ विद्वानं गृहस्य—Daya.).

Devavanta is mentioned in a Dana-stuti ("Praise of Gifts") in the Rgveda, as the ancestor of Sudas, apparently his grandfather, or if Paijavana is accepted as Sudas' father, and Divodasa as his grandfather, then this great-great-grandfather and father of Vadhryasva (वद्यार्यस्व). The succession in the latter case would then be Devavanta→Vadhryasva→Divodasa→Pijavana→Sudas (A. A. Macdonell and A. B. Keith).

Paijavanasya, of the kind-hearted; of Paijavana (पैजवनस्य पैजवनस्य—Daya); the one devoted to knowledge. The references of this word are VII.18.22; 23; 25, all the three in this hymn. Paijavana, according to historians means the descendent of Pijavana. It is the patronymic of Sudas (I.94.6; II.52; IV.9.3; VII.16.5; IX.67 22. It seems most pro-
bable that Pijavanasya intervened in the line of succession between Divodasa and Sudas, because the two kings have, according to tradition, quite different Purohitas, the former being served by the Bhuravajas as his priests, the latter by Vasistha and Visvamitra; this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner, however, identifies Divodasa and Pijavanasya. (A. A. Macdonell and A. B. Keith: Vedic Index).

Paijavanasya, of the one moving with speed (वैज्ञानिक वेगयुक्तस्य—Daya.); also of the son of the one endowed with forgiveness or of the one who is considerate and kind-hearted (वैज्ञानिक शांतीस्वरुपस्य पूजः—Daya.).

23. Krsaninah, the one who possesses immense gold (कृष्णन: बहुः हिरण्यं विभिन्ने वेयापने—Daya. कृष्णन: = हिरण्यं = gold; Nigh. I.2.); one possessing gold ornaments (हिरण्यालंकारस्य:—Sayana).

24. Yudhyamadhim, the war-monger; the enemy who gets infected with disease in war (पुष्पमाधिः यो यूधि संयुग्म पार्थेन रोगं द्वारा तिति शरुन:—Daya.); hame of an enemy (पुष्पमाधिः पुष्पमाधिविनामास्त्रणे—Sayana).

The word occurs nowhere else in the Rgveda.

25. Divodasam, Lord divine; the giver of enlightenment (दिवोदास विद्यामः दातारमः—Daya.).

Sudasa, faithful servant, the gift of learning (सुदास: उत्तम विद्यादामः—Daya.).

Paijavanasya, see earlier notes on this hymn (verses 22, 23) प्रतिकार्यात् = प्रविद्यात् (संहितायाम्—Panini. VII.1.70).

Hymn-19

1. Tigma-Srngah, one with sharp horns (तिमाः श्रृः शृः सः—Sayana); one with bright rays, penetrating as the horns (तिमाः श्रृः: तिमाः वेजस्वी श्रृः गानि हिरण्यं वत्तं सुंदरस्य स:—Daya.). This refers to the Sun

Krstih, men, cultured men (कृष्टिः मन्यस्य:—Daya.); also enemies (कृष्टिः: बलवंदान्न स्वातान्त्—Sayana).
Gayasya, of the house (Nigh. III.4); of the wealth (Nigh. II.10; \textit{Ganabha gana} \textit{Vah—Sayana}); of the child or son (\textit{Ganabha gana} \textit{Vah—Daya}; Night. II.2).

Vrsabhah, showerer of rain (\textit{Vrsh: Vritthak}: \textit{Daya.}) ; a bull.

2. Kutsam, a man of discretion; vajra, thunder (\textit{Kutsam vihuta} \textit{Vah—Daya.})

Susnam, an exploiter; the strong one (\textit{Susnam \textit{Vah—Daya.}})

Kuyavam, one hoarding foodgrains (\textit{Kuyavam kuvisita} \textit{Vah—Daya.})

Arjuneyaya, for the son of Arjuni; for the son of a beautiful and cultured lady (\textit{Arjuneyay Bhavya; Shuklaya \textit{Vah—Daya.}})

3. Paurukutsim, a large number of descendents or sons of those, qualified in the means of defence and war-technique (\textit{Paurukutsim} \textit{Vah—Daya.})

The words related to \textit{Purukutsa} are:

Puru-kutsam, \textit{Puru-kutsan}—I.112.7

Puru-kutsani, \textit{Puru-kutsan}—IV.42.9

Puru-kutsa, \textit{Puru-kutsa}—I.63.7; 174.2; VI.20.10

Pauru-kutsim, \textit{Pauru-kutsim}—VII.19.3

Pauru-kutsyam, \textit{Pauru-kutsyam}—VIII.19.36

Pauru-kutsyasya, \textit{Pauru-kutsyasya}—V.33.8

Trasadasyum, the one who is a terror to enemies (\textit{Trasadasyum} \textit{Vah—Daya.}). For \textit{Trasadasyu}, see I.112.14; IV.
Purum, the one who protects and takes care of (पूरम् पालक धारकं वा—Daya.).

4. Haryasva, (हरिस्वर), O charming horse (हरिस्वर कपिनीयास्व—Daya.); O Lord of vigour, O Lord of horses; O Indra (an epithet of Indra) (हरिस्वर श्रवण—Sayana).

As a vocative, hari-aswa, हरिस्वर has been used earlier also: III. 32.5; 36.9; 44.2; IV.35.7; and at a number of places in the Books VII, VIII and X. For this word, also see particularly Book III—III.31.3; 36.4; 44.8; and 52.7.

Dasyum, an oppressor (दश्यो दुष्टोवर्त्त श्राहस्तिकः—Daya.).

Cumurim, a malignant; a thief (धुम्यिर चोरस्—Daya.). For cumurim, see II.15.9; VI.18.8; 26.6; VII.19.4; X.113.9.

Dhunim, a cruel; a teaser of noble persons (धुनिं नेंद्रानं कमपिवारं—Daya.).

Dhunim, धुनिम्, usually occurs along with cumurim, धुम्यिरि—II.15.5; 9; VI.18.8; VII.19.4; X.113.9; 149.1.

Also see धुनियि इति X.22.4; धुनियि धुमियि इति VI.20.13.

5. Namucim, to the one who does not leave, forsake or forego his real form; the cloud (नमुचि वः स्वस्वर्णम न मृण्याति तमः; शावरकं नेत्रम्—Daya.); also the person clinging to malpractices.

For namucet, see the following references:

Namucim, नमुचि—I.53.7; II.14.5; VII.19.5; X.73.7

Namuceh, नमुचे—V.30.7; 8; VI.20.6; VII.14.3

Namuka, नमुक—X.131.4.
Dayananda’s derivations of Namuci are: the one whose liberation is out of question (न विहीने नुक्षिप्तवाणं वस्त्र तस्—I.53.7); the one who does not forsake adharma i.e. his bad habits (नोधर्मे न नुक्षिप्ति तस्—II.14.5; तथोऽयो न नुक्षिप्ति तस्) of the one who does not leave, a servant. See S. Br. गीता वै नमुचि:, namuci is a sinner—XII.7.3.1-4.

Cyaunam, चौत्रस्—वस्त्र, strength (Nigh. II.9).

Nava-navatim, ninety-nine (नव नवति); destroyed the ninety-nine cities and occupied the hundredth one (सहजाता).

Vṛtra, the wide-spreading cloud (पूर्ण भाषरकं मेघस्—Daya.; also ignorance or nescience).

6. सूदसे from सुदस्—सूद:; for the liberal giver (सूदसे सुदानाय—Daya. similar to rata-havyaya (रात् हृद्याय) for the one who gives what is worth giving—Daya.; दलहृद्याय—Sayana.

Bhojanani, the enjoyable; the wealth (भोजनानि भोजनानि धनानि—Sayana; भोजनानि पालनानि वा—Daya.).

8. Turvasam, to the nearest one (सूर्वसं निकरत्वं जनस्—Daya.; =लुब्धव्यस्थ: =प्रतिक्ष: = the nearest, Nigh. II.16.

Yadvam, over-ambitious; they who approach him; one who himself approaches (वायद्व वानि छात् यो वानित्रस्—Daya.). The son of Yadu (वायद्व राजानम्—Sayana).

Yadvah, याद्व:—VIII.1.31

Yadvam, याद्वस्—VII.19.8; VIII.6.48

Yadvanam, याद्वात्—VIII.6.46

For Yadum, यदु: see 1.36.18; 54.6; 174.9; VI.20.12; 45.1 etc.

Atithigvaya, for a devotee dear as guest; one who approaches
an *atithi*, a guest, or a sage with respect and regards (वर्तिकियायः Sayana).

9. Ye te havebhih vi panin a dasan—they have made to give or have muleted, especially in their riches, those traders, who are not ionors of offerings (Wilson).


**Hymn-20**

1. **Svadhavan**, one possessing immense wealth and food (स्वाधवान् बहुधवाहाय सुभान्—Daya.; one possessing strength (स्वाधवान् बलवान्—Sayana); Svadha = food (Nigh. II.7).

2. **Jaritaram**, the appreciator of good qualities; the worshipper, the praiser (जरितरम् स्वरीताराः—Sayana; जरितराः प्रवर्तकराः—Daya.)

**Lokam**, people (सोऽं जनपदे—Sayana); worth looking across space or time (यत्सौं प्राप्तेऽथ यथाभायार्थे भोजङ्गार्थे वा—Daya.).

**Susuvanah**, dilating in bulk, expansible (शुष्यवान् पूर्ण वर्धयथः—Daya.; वर्धयथः सन्—Sayana).

3. **Anarva**, does not turn back; firm in battle; one who does not possess horses (पनवज्जर्भितं विचक्रियाद्वादनुपभल् वा—Sayana; भविष्यमाना प्रवला वस्य स:—Daya.).

**Khaja-kṛt**, one who fights in battle (खजकृतः यः खज संघाम करोदितसः—Daya.; खजः ब्रह्मचार्य सान्याय—Nigh. II.17; खजकृतू सुख्ष्मतिः—'खजे खजे' हृति युद्ध नामसु पाकादः—Sayana).

5. **Sena-nih**, conqueror, the commander of an army (सेनानी: य सेना नवकर्ता सः—Daya.; सेनानी नेता सन्—Sayana).

**Nṛbhyyah**, for the leaders of an army (नृभ्यः सेनानायकेः—Daya.).

**Inah**, lord (इन: ईन्वर इन—Daya.; इन: ईन्वर: स्वामी। The four synonyms
of lord (ईश्वर) are: राष्ट्री (rastrī), प्रये: (aryah), नियुत्तान्त (niyutvan) and इन: (inah). The word ina means either (i) one who is endowed with prosperity, or (ii) Who endows others with prosperity (तत्त्वेन इत्येवतु नियुत्तात्माः प्रये: इना। सतिस तत्त्वेन नियुत्तान्ताः—Nir. III.11). See इनो विश्वः भूतनस्य थोपः: —the lord, the guardian of the entire universe, I.164.21.

Gavesanah, गवेशणः—गोप्यशणः—the seeker of truth or true knowledge (गवेशणः उत्तम वार्तिष्णवेणी—Daya.; also the recoverer of the kine (गामामेत्रा—Sayana).

Dhursnuh, bold (प्रेषः: प्रेष:—Daya).

6. Rtapah, protector of Rta. (truth or sacred rites) (श्रवणः: य सर्वं पति स:—Daya.; र्तपः: मेत्राः—Sayana).

Rtejah—born of sacrifice; progeny of truth (र्तेजः: य: सर्वेः जातेः स:—Daya.; यहे जातः—Sayana).

8. Nrpitau, giving shelter to men or shelter provided by men (नृप्ती नृपमित्रोऽपि रथते रलते तत्वाः—Daya.; नृपा रक्षेः—Sayana).

10. Vasvi su te jaritre astu saktih—may there be power in your adorer (जरिते सत्यश्रवस्तकाय—Daya.; जरिते स्तोत्रे—Sayana).

Hymn—21

For verse 5, see Nir. IV.19

1. Go-rjikam, the sacrificial food sanctified, or mixed with cow-products, milk and curds, (गोर्ज्ञिकेः गोर्ज्ञिके: सस्तुं, गथेन मितरत्मस—Sayana); the procurement of land (घो: घुमे:) in the straight-forward or easy manner (घोर्ज्ञिके गामेन प्रायकम्—Daya.).

Hari-asva, see earlier notes : VII.19.4

2. Pra-yanti yajnam, they repair to the sacrifice (यस्य प्रयति यज्ञ:—Sayana).

Prayanti, to move (प्रयति प्रायस्यनति—Daya.).
Vipayanti barhīh, they strew the sacred grass (विपयान्ति पर्हिः:। विपयान्ति स्तुपाति। विविध: सत्यनामं—Sayana); vipayanti, move in hurry; move with speed (विपयान्ति विविधेषेन स्तुपाति—Daya.).

Vidathe, in the synod; in the sacrifice; on the battle (विदते यदहस्—Sayana; संघाते—Daya.).

Dure-upabdah, whose voices are heard far-off (हुरे उपबद्ध—हरे: उपबद्धवाकृयात्त्वे—Daya.); upabdi=speech, बाह्य—Nigh. I.11.

3. Dhenah, streams, rivers (धेनः: नन्तः—Sayana); the speeches, flow of words (समुक्तता बाह्य इव—Daya.) (धेनः=धेनुः=बाह्य—Nigh.I.11).

Also see धेनः: I.141.1; III.1.9; 34.3; IV.58.6; V.62 2; VII.21.3; 94.4; VIII.32.22; X.43.6 (धेनः I.2.3; X.104.10; धेनापि: X.104.3).

5. Sisnadevah, phallus-worshippers, lustful, unchaste, they who do not abide by the code of Brahmacarya (सिस्नदेवतः स्त्रियाः कामिनी ये बिठान्त शेषस्वतिः शोदीति—Daya.).

May he, the noble one, defy the manifold creatures, let the phallus-worshippers, i.e. the unchastes not penetrate our sanctuary, i.e. our truth or sacrifice (Nir. IV.19).

The word Sisnadevan, बिस्नदेवान् also occurs at one place, X.99.3. These are the only two references of this term in the Rgveda. The word sisna, (मिस्ना) also occurs at three places I.105.8; X.27.19; 33.3.

According to Nir. IV.19, the word sisna (Phallus) is derived from √स्न, to pierce (मा सिस्न देवः स्त्रियाः। मा सिस्न शनयेत्। मा खण्डेण प्रगुणिते न। सर्वः वा यस्य वा यह)।

Guh, approach, penetrate (गु: श्रमयः; मा गु: मा ब्रह्ममम्—Sayana).

6. Jman, on the earth (ज्ञम्य पृष्ठवर्त्य—Daya.), ज्ञेति पृष्ठवर्ति नाम—Nigh. I.1. ज्ञेना=ज्ञेन (संहितायम्—Panini VI.1.70)

7. Purve devah, the learned people who received their education earlier. (प्रवेद: प्रवेदः प्रवेदते प्रवेदं प्रवेदतं—Daya.); the older deities (Wilson; Devas cit purve, the asuras, who in the received mythology,
are considered as older than the gods. The construction is somewhat obscure. अनुरक्षण सत्याय अनु ममिरे शुद्धिति ; anu, Sayana says, implies inferiority or privation, according to the sutra of Panini: हृति—I.IV.86, they have confessed inferiority to thy strength; तव बलाय प्राण; आशययात, he renders balaya, to strength; and kstraya, he derives from अशिष्ट, to injure; हिसां कर्म—Wilson.


Satam-ute, शतं ुठे, protector of many(शतमुठे परसंघ्य रक्षा कर्ता; —Daya.; ब्रह्मसेन्द्र—Sayana; an epithet of Indra).

9. Aryah, lord, a vaisya, i.e. a businessman (वर्ष: स्वामी वैश्य:, —Daya.). स्मायर्थम्; (नियात्स्वेतित दोषः; —Panini. VI.3.135).

Vanusam, the beggars (वनुषां यात्रकानां—Daya.; malevolent (हिसकानां—Sayana).

Hymn-22

1. पिवाः=पिव (प्रयोगस्वत्तम इति दोषः; —Panini. VI.3.134).

Haryasva, O the charming horse (हर्यश्व कर्मनीयाः—Daya.)—see earlier notes; III.32.5; VII.19.4.

2. Haryasva, the one yoked with attractive horses (हर्यश्व हरयो हर्यशीला प्रभवा यस्य तत्सहिन्दौ—Daya.).

3. Brahma, wealth or food (ब्रह्म धनान्यानानि या—Daya.); prayer (ब्रह्म ब्रह्माणि—Sayana).

Sadhamade, at the sacrifice (सध्मादे यथे—Sayana; at a common place, समानस्वाने—Daya.).

4. Adreh, of the cloud (प्रश्वः वेषस्य—Daya.; of the stone (प्रावण: —Sayana).
Kṛṣva duvamśi antama saca ima—Take to thy near consideration these adorations (Wilson; इसा इति निबिद्याराणि नुसांििङ परितिथाणि धन्तमा भ्रतिक-तमानि बुढ़क्तिनि तथा सत् त्व सहायबूँििििििि। सत् वा ृङ्ख्वः कृत्व च—Sayana).

5. Asuryasya, of the one who has been popular amongst foolish persons (प्रसुःष्ठय प्रदुरूः सुखृः प्रभवम्—Daya.). According to Sayana, it is used in the objective sense. (प्रसुःष्ठय द्वितीयां च प्रीती। द्वितीयोत्पती जुःपर्यस्त, कोन्योत्स्तुष्टि, ।धर्माय धश् सुधृष्टि,—Sayana). कृष्णा=कृष्ण (कृष्ण—please do) (इव्य्वक्तस्ििि इति दीर्घ:—Panini VI.3.134).

7. Visvadha, by all means (विस्वदा सर्ववष्कारः—Sayana); one who sustains all (विस्वदा यो विस्वय ध्वारति स:। प्रवद्धऽस्तो वर्षतो ध्वारति स लोप:—Daya.).

8. नू=नू (संस्कृताम्रसति दीर्घः—Panini VI.3.132).

Hymn-23

1. मध्य=मध्य (संस्कृताम्रसति—Panini VI.1.70).

Vasistha, superlative of vasu (vocative); i.e. whose existence or position is of supreme importance (वसिष्ठ भविषीय वसी—Daya.).

2. Ghosa, speech(चोष=वाप, Nigh. I.11).

Surudhah, quick in check or obstruction (सुर्द्धः च सतः रहमनिति च—Daya.; the plants or herbs मुख्यः मुख्य सतः रहमनिति मुख्य प्राप्तः—Sayana).

Surudh, मुख्यः f. pl. (probably connected with शुरुख्य) invigorating draughts (strength—Griffith); healing herbs; any refreshment or comfort.

3. Gavesanam, मोघेवणं, cow-bestowing, of the one searching for cow (स्वेषणं रथं गावं प्राप्तिः रथं—Sayana); land-bestowing, the chariot which brings some one to land (गावं भूमि प्राप्तं रथं—Daya).

Haribhyam, with two horses (हरिध्यं प्रक्ष्याम्—Daya).

Indrah, the Sun (यद्रःः सुरः—Daya).
Vṛtrani, wealths (वृत्तविण धनानि—Daya.; वृत्त=dhan—Nigh. II.10); enemies, adversaries (वृत्ततिण बहुतृ प्रतिवक्षणि—Sayana).

Aprati, indirectly, invisibly (प्राप्ति प्राप्तयोद्धि—Daya.); unresisting (प्राप्ति प्राप्तिक्रामनि—Sayana).

4. Niyutah, the definite (नियुत: नियवितान्—Daya.); Niyuta-steeds (Sayana).

Dhibbih, by holy rites; by wisdom or intellect (धीमि: प्रशान्ति: कर्मचिल्वि—Sayana; प्रशान्ति:—Daya.). प्रत्या=प्रत्या (सहितायाम्—Panini VI.1.70).

5. Tuviradhasam, immense wealth and progeny (तुविराधसम बहुधनो पूवः—Sayana; बहुधनाधिवर्गम्—Daya.).

6. See Yv. XX.54. For वीरवलुङ्गात्रा read वीरवन्तः

Hymn-24

1. Puruhuta, O much invoked (पुरुहुत ! पुरुहि: स्तुत !—Daya., vocative); an epithet for Indra.

Nṛbhīh, by human graces; by men; by leaders (पुरु: नायकःस्तथात्यूः:—Daya.); by Maruts (नूः: मरुः:—Sayana).

2. Manisa, invocation (मनीषा स्तुति:—Sayana); the dear one, the lady (मनीषा मिया—Daya.).

Dvibahhah, mighty in two worlds (द्वीभहि: द्वीभयं प्रथम द्वीभः हीयो: र्यानयं:—Sayana); one who grows by learning and efforts (these two) (द्वीभहि: हामयं विभिन्नप्राप्तायां यो वर्धते स:—Daya.).

3. Barhīh, a sacred place; space (बर्हि: उल्म स्थानमवक्ताय वा—Daya.). प्रत्या=प्रत्या (सहितायाम्—Panini VI.1.70).

4. Utibhīh, defence devices, protections (उतिभि: रक्षणा प्रिया—Daya.).

5. Sromatam, sustenance, worth hearing, enlightenment;
wealth; progeny (भोमं भोलम् विग्र्हानानाविकं ता—Daya.; भव्यस्वमान्यं पुष्यं ता—Sayana).

Divi-ivs dyam adhi nah Sromatam dhah—Grant us sustenance notorious as the sky in heaven (Wilson).

Hymn-25

For verse 3, see Nir. V.5

1. Addressed to Ugra-Indra (vocative); Fierce Indra!

2. Durge, in the fortress; accessible to enemies with difficulty (हुँ मुँ रस नासिन्दुः खेन गन्त्ये प्रकटे—Daya.); in battle (हुँ मुँ—Sayana).

3. Satam te Utavah, hundreds of thy protections. The word अठी: (Utih) is derived from √पूर्ण, to protect (आधि: प्रवणाल्—Nir. V.3 as in गृह तथा रघुष्यये (VIII.68.1).

Dyumnam is derived from √पूर्ण, to shine, and means glory or food (हुँ मुँ धीते: यशोभानं ता—Nir. V.5; ध्रुवे दुर्मधि रगे च बैशि—bestow upon us glory and treasure. Dyumnam—दय, Nigh. II.10).

Siprin, O the one with good face, the handsome (vocative) (विसिस्त् जुमुखः—Daya.); handsome-chinned; an epithet for Indra (विसिस्त् उष्णोपिणिन्द्र one with nice head dress—Sayana).

See also III.36.10; VII.25.3; VIII.17.4; 61.4

Vanusah martyasya, on the mischievous mortal; on the one who begs with hypocrisy (तदुः गामधातथ्य महस्य मनुप्याः—Daya.; पीवितस्य महस्य—Sayana).

4. Tavisivah, O the strong one; O the mighty (हे तविस्िवः सत्यन्न—Sayana; तविस्िवः=army; one who possesses accomplished army; तविस्िवः प्रसादिता तविस्िवं सेना विषयेः तस्य तस्माद्भ्राहो—Daya.); (तविस्िवः=strength; बलनाम, Nigh. II.9).
Harivah, lord of baysteeds, or of men (हरिवः प्रमातो हरयो मनुष्या विचाले यथा तस्माबुद्रो—Daya.)

5. Hari-asvaya, the one possessing excellent horses and men (प्रभुसिन्यवरवाय—Daya.; lord of baysteeds (हरयस्वाय हरिनामकाश्वायन्त्रय; an epithet of Indra—Sayana).

Vṛtra, enemies (वृत्र वर्तृ—Sayana; also troubles (वृत्र वर्त्राणि—Daya.).

Hymn-26

1. Abrahmanah, one who is not a Brahmana, i.e. who is ignorant of the four Vedas (प्रार्थण: चवचेतदेव:—Daya.; unaccompanied by prayer (स्त्रोप्रहोऽन:—Sayana).

2. Utktha-uktha, with reiterated prayer (उषरे-उषरे शस्त्रे-शस्त्रे नियमाण:—Sayana; धम्ये उपदेष्टः भवहारे-भवहारे—Daya.).

3. Ekah, unaided.

Samanah, equally; equal to the task.

Mamrje, मामृजे भवते—पुनर्जीवितोयस्त्वम्—Panini VI.1.7); efficiently purifies or rules over, or possesses (from √मृज, to purify or sanctify: मामृजे मृति शोधयति—Daya.; √सम्ब, सोधयते—Sayana).

4. Mithasturah, mutually progressing with speed; many and emulous (मिव: परस्पर तुरं ब्रह्मानान: संस्वरूपं वा—Sayana; या मितस्तुरयति तः:—Daya.).

Hymn-27

1. Dhiyah, wisdom, intellects (विज्ञ: प्रजा:—Daya.; actions, कर्मणि—Sayana).

Nemadhita, in the battle (नेमधिता नेमधितो संग्रामे—Daya.; Sayana; नेमधिता संग्राम नाम, Nigh. II.17).
Nrsata, benefactor of men (गुणात नष्यां संवक्त—Sayana); नर: सीदिति यस्मिन्तिसीमन्—Daya.).

Yunajate=Yunjate,(युनजते—युनजते, बदुल्ले छन्दसीविष लोपो न—Panini). Other such exceptions are युनजते=युनकित VII.36.4; युनजते=युनजते VII.27.1; युनजत युनजते VI.67.11.

2. धर्म=प्रथ (निपातस्थयेत दैर्थः—Panini VI.3.135).

3. Ksami, on the earth (शरीर युपिथ्या—Daya.).

4. नृ=नृ, readily, (नहिनिनुष्येतित दैर्थः—Panini VI.3.132).

5. कृष्णः=कृष्णः (वयोरुतुन्तिषित हशित दैर्थः—Panini VI.3.134) नृ=नृ—(Panini VI. 3..132)

**Hymn-28**

1. Brahma, ब्रह्म=ब्रह्म=wealth or food (संहितायाम—Panini VI.1.70); (ब्रह्म धनमानं वा—Daya.); prayer or adoration (ब्रह्म स्तोत्रं—Sayana).

Harayah, men (हरण: मनुष्यः। ब्रह्म तापुरुप्तोतित रो: स्थान बहारादेश:—Daya.); horses (स्थानो:—Sayana.)

3. Atutujim, sluggish (धनुरुजित भूस्म हिस्य—Daya.); one who is not a donor; not a yajamana (धनुरुजित भ्रदतारं भ्रयजमानं—Sayana).

Tutujih, the donor, the yajamana तुदिजः दाता यजमान:—Sayana); the active person; the strong one (वज़नं—Daya.).

Ksatraya, for wealth; for kingdom (वजनय राज्याय धनाय वा—Daya. ; धनाय—Sayana; since रथः=लातः=धनाय—Nigh. II.10)

5. Brahma-krtim, action pertaining to wealth ब्रह्मकृत्विः भ्राहणो धनस्य कृति: विक्रिय यथा तम—Daya.); pious rites of the worshipper (ब्रह्मकृततिः विक्यामाण ब्रह्मस्तोत्रं—Sayana).

**Hymn-29**

1. Hari-vah, हरिव: lord of bay-steeds (हरिव: हरिविनिन्द—Sayana); one associated with eminent persons (प्रस्तार्: मनुष्यवृत्त—Daya. ; vocative). A very common epithet of Indra : 1.3.6; 33.5; 165.3; 167.1; 173.13;
174.6; 175.1. and numerous other references. Dayananda's interpretations are (i) प्रस्तात्ताहरुयोग्यवा विचारते यस्य तत्सम्बूढ़ि—Yv. XX.89; प्रस्तात्ताहरु "विचारते यस् तत्सम्बूढ़ि—Yv. XXXIV.19; विचारते संगमिति (इन्द्र-राजन्य) = I.V.21.11; प्रस्तात्ताहरु मन्यता विचारते यस्य, तत्सम्बूढ़ि (राजन्य); प्रस्तात्ताहरु किरणा इवास्य विचारते यस्य तत्सम्बूढ़ि—XXX.63 etc. विचार = पिथ (इन्द्राधिकारिक इति दीर्घे:—Panini VI.3.134)

2. Tuyam, readily; with speed (तूयम—विद्रागाम Nigh. II. 15; Daya.; Sayana).

3. श्राण्य—प्राण (मिश्रत्त्वाच्यति दीर्घे:—Panini VI.3. 135)

4. Pramatithi, providence; superior intellect (प्रमति: प्रकृतिप्रति:—Daya.); well-affected; related with good will; a close relation (प्रमति: बन्धु:—Sayana).

Hymn-30

1. भोज = भोज (इन्द्र्योजनकित इति दीर्घे:—Panini VI.3.135)

2. Vivaci, in such a strife, where the words of opposition are spoken (विचारची विद्राग्द वाचो वरिसमंस्थानमें सम्भवित सम्मुख—Daya.). In the variously clamorous strife (विचारची विद्राग्द वाचो वरिसम्मानं सम्भवित सम्मुखी—Sayana).

Surah, brave persons (शुरु: मथुौहिसका:—Daya.).

Suryasya satau, for the long enjoyment of the sun (सूर्यस्य साताद ौंभने। सत्ती ग्रहोग्यनयुत्त सूर्यो विविधता। तस्य चित्यकलस्य प्राग्यः—Surya here expresses life—Sayana; सूर्यस्य सिद्धिन्द्रस्य राजमन्य संध्व साताद सिद्धिबाले—Daya.).

4. वर्ण्य = वर्ण्य (इन्द्र्योजनकित इति दीर्घे:—Panini VI.3.135)

5. Same as VII.28.5; 29.5.

Hymn-31

1. Haryasvaya, master of vital powers; see also III.52.7; VII.25.5; 31.1; 31.12; hari-asa being an epithet of Indra (हरिवास्य हर्यो मन्यया हरणिता बा नवास वर्ण स:—Daya.).
Soma-pavne, of devotional love; for the one who drinks or enjoys Soma (शोभ पाने ये तोमे पिपी तरये —Daya.).

2. Satya radhase, truth-personified; truth alone is whose wealth (सत्य राधासे सत्यां राधा धनं धनं तरये —Daya.; दानकामः —Sayana).

चक्रस्वरूपे पंची (संहितायाम् —Panini VI.1.70).

3. Vajayuh, one who becomes a winner of, or one who longs for food and nourishment (वाजेप्रगातसम्भवं धनं वाजयु इच्छति —Daya.; दानकामः —Sayana).

Gavyuh, one who becomes a winner of, or one who longs for cattle (or land, or speech) (गायु गायुप्रियीमुत्मां चार्च ख सम्मयामां —Daya.; दानकामः —Sayana).

Hiranyayuh, one who becomes a winner of, or one who longs for gold (हिरण्युः हिरण्युः सुधार्कामां सम्मयामां —Daya.; हिरण्यकामः —Sayana).

Be willing to give us food, to give us cattle; be willing to give us gold (Wilson).

5. Nide, for the reviler (नित्यं नित्यकामः —Daya.; नित्यन्ते —Sayana).

Vaktave, for the abuser (वकतवे वक्तव्यामां —Daya.; पश्चवाक्यानां वकतवे —Sayana).

Aravne, one who does not liberally give; a withholder of offerings (पराक्षेप पराक्षे —Sayana).

Kratuh, worship; an excellent selfless action; also superior intellect (क्रात्यु: प्रशा —Daya.; मम वतुः मद्यियं स्तोत्रं सहवं कर्मं गत्त्यार्पितं बैंधं; । धर्मस्वात्यं स्तोत्रं समर्पितं प्रविशिष्टस्यभं —Sayana).

o. Purah-yodhah, front-line fighter, precender in battle (पुर्स्तवं प्रदेशं —Daya.).
Hymn-32

1. Brahmakṛtah, the hymn chanters; see also X.50.7; 54.6; 66.5; see earlier notes on Brahma-kṛtim, VII 28.5; 29.2; 5; 30.5; also the persons who work for wealth or food (ये धनमन्य वा कुर्वलित ते—Daya. ; स्तोत्रांकृत:—Sayana).

Jaritaraḥ, praisers (जरितारः सत्यस्तावकरः:—Daya. ; स्तोतारः:—Sayana)

Madhau na makṣa asate; swarm-like flies round honey.

4. Somasaḥ, elixirs of devotion; inducers (सोमसाः प्रेक्षकः:—Daya. ; सोमा:—Sayana).

Dadhyaśiras, mixtures of curd; curds of pious action (धध्याशिरसं प्रेक्षकत्वर्णस्य ये वध्याशिरसं ते—Daya. ; वध्याशिरसान्:—Sayana).

Haribhyam, with two powers, mental and vital, two horses (हरिभयं रूपाणि सदा भुस्यति धनाय—Daya. ; धनायां:—Sayana).

5. नु—नु

7. भवन्—भव

8. सुनीता—सुनीत

Soma-pavne, the vessel for drinking Soma; the drinker of Soma; for the one who enjoys Soma (सोमपवने महोपधि रस पावे—Daya. ; सोमस्य पावे—Sayana).

Paktih, baked cakes (पक्ती: पाकान्—Daya. ; पक्तवान् पुरोधाभास्यन्—Sayana).

9. Atuje, for the sacrifice (भातुजः तुजी हिसा कमां दानकमां वा। श्रवणामित्री-हिसाय धनान्म यदावे वेदग्राय—Sayana).

10. Gomati braje, in the pastures full of cattle (गोमतिः गायो बहुवे पेवन्य विच्चलितं रक्षनं निर्माणं ब्रजं निर्माणं यथा यथं स्थितं स्थापनं—Daya. ; गोमति गोमुखे ग्रजे गोमुखे—Sayana).
12. Somini, one who participates in a yajna; the yajamana or the institutor of sacrifice; the one with grace and splendour (सोमिनि ऐश्वर्यवति—Daya.; सोमिनि वज्मानि—Sayana).

13. Purvib cana, even the ancient ones or old ones (पूर्वी: प्राचीनः: चन प्रवि—Daya.; पूर्वी बहुः व्यः: वन इति समुपस्यो नेत्रयम पवलते—Sayana).

Akharvan, comprehensive; not small (प्रबांव श्रानत्य पूर्णम्—Daya.; Sayana)

14. Parye divi, the day of completion (पार्ये पालनं पूर्णं वा; दिवि प्रकाशे—Daya.) ; on the day of libation (पार्ये दिवि सौवेश्चतिः—Sayana; विद्विनं: सह—Daya.).

15. तूरिष्म: विमक्ता दृश्ता तरेय, may we pass over all difficulties (sins or obstacles) by your guidance (प्राणीती) along with all your worshippers (तूरिष्म: दृश्ता तरेय; सह—Sayana; दिवविनं: सह—Daya.).

16. Tvam visvasya dhanada asi, you are the giver of wealth to all and every one (to the entire state); (प्रवस्य समस्या रात्रिः धनवा: यों दत्तं द्वाति स; प्रवि —Daya.).

18. Rada-vaso, one who lives in the scratches; (रद्धस्वसो यो दिवस प्रेमाणयुगु वसति तस्माट्यो—Daya.; one who gives wealth (रद्धतं द्वाति बुमीति —Sayana).

The word occurs nowhere else in the Ṛgveda. (रद्धस्वसो—रद्धस्वसो vocative; an epithet of Indra).

20. Sisasati, सिसातिः सिसातिः, acquires food (सम्भावतुसम्भाति —Daya.; संभवति—Sayana).

Name, नमः, bend down.

Name Nemim tasta iva, नमी नैमि तत्पराः, as the carpenter bends the wooden circumference of the wheel.

21. Parye divi, on the day of completion; on the day of libation; see VII.32.14.
23. Asvayantah, those who like the company of learned scholars
(प्रस्वायन: महास्वातः कामयमाणा: —Daya.; (and of horses, प्रस्वायनः: —Sayana).

Gavyantah, persons fond of divine speech; or good land,
(गायनः गायनान्यास बालूमुंतामां भृषित वेष्यन: —Daya.; गायनान्या: —Sayana).

25. भवत् —भव

26. Kratum, wisdom, intellect, discriminating good from bad
(विषयः बध्यः प्रश्नां —Daya.).

Hymn-33

For verses 8, 10, and 11, see Nir. X.1.20; VI.7 and V.14 respectively.

The devatas or the divinities of the first nine verses of this hymn are the sons of Vasistha and Vasistha is the seer. In the last six, Vasistha is considered to be the divinity, and his sons as the seers. Here is a dialogue between Indra and Vasistha including his sons.

1. Svityancaḥ, those who attain promotion
(स्वित्यान्तः: वे विवर्त्त शृणुमयां भाष्यति थे—Daya); white-complexioned accomplishees of holy ceremonies
(स्वित्यान्त: श्वेतकर्मयुक्तवीर्यानि: श्वेतवर्णः: श्वेतवर्णार्थः —Sayana) white-coloured; an epithet for Vasistha.

Daksinatah-kapardah, the Brahmacarins wearing the lock of hair on the right side
(दक्षिणतस्मयः: दक्षिणत: कपर्वी जयांजुर्त: वेष्यां श्रुतापारिणां थे—Daya.;
दक्षिणे विंशसे भागे कपर्वी शृणुता बेष्यां थे दक्षिणतस्मयः —Sayana, Kaparda or Cuda बुध्ग is the single lock of hair left on the top of the head at tonsure, which, according to Sayana, has been the practice in the family of Vasisthas (दक्षिणे बृहोभ्राम्ये).

2. Durat indram anayan—Sayana quotes a legend to interpret it:
When the sons of Vasistha had undertaken a Soma sacrifice to Indra on behalf of Sudas, they found that he was present at a similar solemnity instituted by the king Pasadayumna (पशंसूर्य), the son of Vayata (वायत), on which they abused the king, broke off his sacrifice, and by
their *mantras*, compelled Indra to come to that of their patrons.

**Vaisantam**, related to the person entering (वैसन्ति वैसात्स्य विषोजान—*Daya.*); the ladle for holding the Soma juice (वैसन्ति वैसात्स्य पालयणां नेत्रसर्वन्तः सकरते—*Sayana*). The word does not occur anywhere else in the *Ṛgveda*.

**Pasa-dyumnasya**, the one who has acquired wealth and glory (पासेधुमनस्य पारात्मानं दुन्य योगवर्यं वेन तथ्य—*Daya*).

**Vayatasya**, of Vayata; the enlightened (वायतस्त्य विज्ञानवतः)

**Vasisthan**, those who are exceedingly fond of enlightenment, and accept it for their life (वसिष्ठानं विषयवेत्य विद्यायु कृतः लाजानान—*Daya*).

3. **Bhedam ebhih jaghana**, he easily slew his foe.

**Bhedam**, worth being broken to pieces; worth crushing to pieces (बेघ्रि भेदनीयं विद्यार्थियं, जघान हुनाल—*Daya*).

**Bhedā** may be a proper name too; (बेघ्रि भेदनीयं विद्यार्थियं—*Sayana*).

**Dasarajne**, in the war with ten kings (दासाराजे दशचमि: राजमि: शहु गुहु गुहु) प्रवृत्ये—*Sayana*; for the king who gives comforts (दासाराजे यो दासाति सुधिब्रह्मेशि राजा तथ्य—*Daya*). See also दासाराजे परियनाम् VII, 83.8, and वर्णसि विश्वभागान्, VII.18.5 for defence of Sudas.

4. **Pitṛnam**, पितृज्ञ, of parents etc. This word in genitive case (plural) may be used honorifically implying father, i.e., Vasistha (Wilson; पारोक्षेष्य वसिष्ठस्य कौशलम्—*Sayana*).

**Aksam avyayam**, pervading and endless (पश्च घयायं सम्यं नागार्हितं—*Daya*); I cause to move the axle of the car, ascribing the words to Vasistha, as announcing his intention to return to his hermitage (Wilson).

5. **Trīsubhyah**, for the Trīsus, defenders against the enemies (त्रीसुभ्यं श्रृङ्खल्य: हिस्क्रेयः—*Daya*).
Dasarajne, for the king of liberal givers (दातारजने दातासने दातुरूणे राजन् —Daya); in the war with ten kings (दातासने राजने संग्रामेन—Sayana).

Bharatah, those who take a good care of body and its maintenance (भरतः देहव्यापकोपकः —Daya).

Bharata has been a historic king also, who derived his name from the word occurring in the Ṛgvedic text, bharata, with the etymological meaning as given by Dayananda or in the Nirukta.

Macdonell and Keith have given a good summary of the history that goes under the name of Bharata and the family (Vol.II; 94-95): “Bharata is the name of a people of great importance in the Ṛgveda and other literature. In the Ṛgveda, they appear prominently in the Third and the Seventh Mandalas in connexion with Sudas and the Tritsus, whilst in the Sixth Mandala, they are associated with Divodasa. In one passage (VII.8.4), the Bharatas are like the Tritsus, the enemies of the Purus (पूरु): there can be little doubt that Ludwig’s views of the identity of the Bharata and Tritsus is practically correct. More precisely Oldenberg considers that the Tritsus are the Vasishthas, the family singers of the Bharatas; while Geldner recognizes, with perhaps more probability, in the Tritsus the royal family of the Bharatas. That the Tritsus and Bharatas were enemies, as Zimmer holds, is most improbable even on geographical grounds, for the Tritsus in Zimmer’s view occupied the country to the east of the Parusni river (Ravi) and the Bharatas must, therefore, be regarded as coming against the Tritsus from the west, whereas the Ṛgveda recognizes two Bharata chiefs on the Sarasvati (सरस्वती), Apaya (आपय) and Drsadvati (द्रशद्वती)—that is the holy land of India, the Madhyadesa (मध्यदेश)... The Satapati Brahmana mentions Bharate Dauh-Santi (भरते दौहसंति) as a king, sacrificer of the Asvamedha and Satanika Satrajita (सतानिक सतर्जित) as another Bharat who offered that sacrifice (SBr.XIII.5.4). The Aitareya Brahmana (VIII.23 and 21) mentions Bharata Dauhysanti (भरते दौहसंति) as receiving the kingly coronation from Dirghatamas Mamateya (दिर्घातमस मामतेय) and Satanika as being consecrated by Somasusman vajaratmayana, (सोमसुभमस सज्जरत्नयान्), a priest whose name is of quite late origin. “Bharata kings also won victories over the Kasis and made offerings on the Yamuna and the Ganga.”

6. Tritsunam visah, people of the disreputed (हृत्सून मिशवः प्रवातुतानां)
7. Trayah Krnvanti retah, three shed moisture. The three are fires, terrestrial, interspatial, and celestial; or the triad of earth, water and fire; (वष्णु: भीष्म पूरविक्यावानयो भूमतेज्ञांति था—Daya.). Sayana quotes Satayana (साद्यायण) for the explanation of this verse: the three who send rain on the three regions of earth, air and heaven, are Agni, Vayu and Aditya, and they also diffuse warmth; their offsprings are the Vusus, the Rudras, the Adityas, the latter of whom are the same with jyotis, light. (Wilson) : घातक: कुपितेवायुः रेत इत्यत्व: पूर्वीश्च रेत: कुपिति वायुर्वरितक्ष भादिलयो विचित्तिः प्रजा भागायं क्षोतिरथ इति बचसो देवा बादित्यावामतां ब्योऽन- वहस्याबदितववस्यो समस्त उपसं सबवत्यथाविन् कुस्ति सचले बापुकुस्ति सन्त्र भादिल्य उपसं सचले’’—साद्यायण.

Aryah, people of excellent qualities, actions and behaviour (भाया: उल्लमग्नकर्मस्वभावं—Daya.).

Gharmasah, sins (परस्सस: पापांति—Daya.); light and warmth, or shining ones (परस्सस: शीम्मांति —Sayana).

8. Their splendour is dazzling like the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O Vasithas, cannot be imitated by any other.” This is panegyric (Nir.XI.20).

9. Ninyan Hrdayasya praketaih sahasrvavalsam—in the innermost centre of ourselves, we have innumerable seedlings of various disciplines of knowledge (निन्यं निर्यततानिपधं हर्द्यत ब्याहानो मधे प्रके: प्रकृत्तिभि: प्रसातिभि: सहस्रवल्लो सहस्रवल्लसंध्यं कथा ब्रह्मुर्व हवा शास्त्रशोधरत्वी बामस्तते विज्ञानमय अवहारां—Daya.); the hidden thousand-branched world (निन्यं नितामङ्गः हर्द्यम्; निन्यं प्रसात्तिनमेव, hidden, Nigh. III.25; सहस्रवल्लो सहस्रवल्लो संसारम्—Sayana).

Sayana refers to world or Samsaram, the revolving world of
various living beings or the succession of many births. Perhaps an allusion is intended; i.e., a reference to the repeated births of Vasistha (a plural here being put for the singular).

Yamena tatam paridhim vayantah apsarasah upa seduh vasisthah—
(यो यमेन तत्तम परिधिम वयंतह अपसरसह उपा सेदुह वासिष्ठह: : prose order by Daya.).

Yamena, by the presiding Lord; by the regulator of all (यमेन नियंत्र बंधीस्वरूप—Daya.); कारणात्मना सर्वंित्वत—Sayana.

Apsarasah, they who move in water or interspace. (अपसरस: या प्रक्ष्वलित्री सरलत गच्छलित ता: —Daya.).

tatam, spread, pervaded, extensive (तत्तम यथार्थ—Daya; रस्लुत्त—Sayana).

vayantah, permeating, spreading over; weaving (वयंत: यथार्थवत्त: —Daya.).

paridhim, circumscribing line of the world; cover (परिधिम सर्वस्थितकोवर्गम्—Daya.; सर्वत—Sayana). Wilson translates the line as: The apsaras sit down (उपस्थित), wearing the vesture spread out by Yama. According to Wilson, the word Vasisthah has no business in this part of the construction, and must be connected with the first word in the verse, te (ते)—ते वसिष्ठ: i.e. these Vasisthas or that Vasistha.

Wilson sees in this line an allusion to Urvasi, उर्वसी, a nymph, who sat down or approached in the capacity of a mother (जन्नीयन), wearing that vesture, which she was destined by former acts to wear.

10. Agastyo yat tva visah ajabhara, in as much as Agastya bore thee from thy abode.

Agastye, the one who has got rid of his shortcomings; a faultless person (अगस्त्य: प्रसन्न: —Daya).

Vasistha, O eminently learned (वसिष्ठ प्रसन्न बिन्दु—Daya.).

Visah, people (विसाह: प्रजा: —Daya.). We two, Mitra and Varuna,
will beget (निवेशनान्ति भित्रावहतो ग्रावः अवियप्यायः: —Sayana).

Ajabhara, surrounding from all sides (ध्राज्ञार समताब्दी विभारति —Daya.; ध्राज्ञार—Sayana).

Apasyatam, the two divinities determined this Vasistha shall be begotten by us (सप्तस्वामः सप्तस्वाम्यं अविक्षिति समक्ष्यतामिवविधं:).

The alternative meanings proposed by Sayana are: (i) “When Agastya took thee from the former condition, we two, Mitra and Varuna, will beget or (ii) the two divinities determined this Vasistha shall be begotten by us.”

We have another plausible interpretation of this verse; where Agastya is the sun, Vasistha represents the widely present water (vapour or liquid): O widely present water, Mitra and Varuna gases, having left their original form under an electric spark, see you (वसिल्काद! विभुत: व्योति: परिसत्क्षिप्तवस्तः वत्स्या: स्वरास्वत्वः स्वरास्वती: ) that you are born of them, therefore one of your names is janma (तत् ते एक्कं जन्म); and the one whom the Sun has produced for the sake of people (उत्त यति व्या भगवत: विवा: ध्राज्ञार: ) is of the name janma (see Nigh. जन्म = जलानाम I.12; which is a synonym of water).

The same theme is taken up by the next verse.

O Vasistha; thou art a son of Mitra and Varuna. O Brahmana, thou wert born from the mind of Urvasi, (thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.

Drop; it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere. Puskaram means atmosphere; it nourishes (पौष्पतिः) created beings. Water is called puskaram, because it is a means of worship (पुजाकर्मम्), or to be worshipped (वज्ञतः). The other meaning of puskara is lotus also, derived from the same root. It is a means of decorating the body (वपुस-कर्मम्) ; प्रत्यति मैत्रायावहतो वसिष्ठ: । उववणा बहुन्तु मनोविनिष्टाः । इत्य संस्कर्मम् । ब्रह्मणा दैवतेन । इत्यं संस्मृतः । पार्श्वायो व्यवहित: । संव देवाः । पुष्करे त्वत्स्तारयत: । पुष्करस्थारिक्षम् । पौष्पतिः भूलाति । उदरं पुष्करम् । पुजाकर्मम् । पूजयत्वाम् इर्मणवत्तव्यक्षमेतरस्तादेव । पुष्करं वपुसमयं वा—Nir.V.14).

Maitra-varunah—the knower of prana and udana vital forces
(नैनार्थक: निन्दाश्च चुन्दे दान्योऽयं घेत-—Daya.).

Vasistha, O fully accomplished scholar (वसिष्ठ ! पूर्ण विद्वान्—Daya.).

Urvasyah, of special knowledge (उवर्षीलि पवनाम—Nigh.IV.2; —Daya).

Puskara, in the midspace (पुष्कर =पुष्करसिंहनाम Nigh.I.3).

Drapsam, charming, attractive (द्रपसं कमनीय—Daya.).

Brahman, O the knower of the Veda or divine knowledge (ब्रह्मन् सक्षिप्तविद्—Daya.).

12. Yamena, by the air or lightning (गमेन वायुमि विद्युतः वा—Daya.).

Apsarasah, out of air or wind flowing in the mid-space (अप्सरस: प्रमारिखरात् बायो: —Daya).

Vasisthah, prominently present (वसिष्ठ: प्रतिवेयेन वसुमान्—Daya.).

13. Satre—In a prolonged or big sacrifice (सत्रे श्रीरं यथे—Daya.; बहु कल्सं कर्म्येः—Sayana).

Kumbhe, in the pot (कुम्भे कल्सं—Daya.); in vasativara (vessel —Sayana); the ocean is the pot from which rises the sun.

Retah, moisture; vital fluid; enlightenment (रेत: वाजकमिय विषाणम् —Daya.).

Tatah, from that (pot, the vasativare, तत्त: वासतिवरात् तुषाराद् —Sayana).

Manah, measure (मान: यमेयम्: —Sayana); one which measures or who agrees (यो मय्यस्ते स:—Daya.).

Manah (मान:) is also said to be the name of Agastya (the Sun) with reference to his being of the measure of a span at his birth (उदित्य तत्समस्य: सम्यकामिते महालयः। मानेन श्रियो यद्यास्मात्समस्मात्म्य इत्यौच्छते। यद्य
Then Agastya, of great glory, arose being of the length of a peg (सम्पा). Because he was meted with a measure, he is here called manya (मन्या); or else because the seer was born from a jar. For measurement is made with jar also. By jar the designation of a measure of capacity (परिमाण) is indicated. Then as waters were being taken up (गुहामण), Vasistha was found standing on a lotus (पुष्कर). There on every side the all gods supported the lotus. (Bṛhaddevata, V.152-155).

14. Pratṛdah, the dispeller of ignorance and other evils (प्रत्रद: प्रकृयां निवारित्वीय हितकः—Daya.).

According to Sayana, Pratṛd is same as Trṣu (प्रत्रद इति त्रस्व एवाभि-झीयने सामान्यरैं—Sayana).

Gravanam, abhisavana, the pressing stone (प्रावण ग्राबिष्णां —Sayana); like the Sun or the cloud (सूर्यों एवं मनोमिन—Daya).

Uktha-bhṛtam, the adept in or the one who adopts the Ṛgveda (उक्त्वापं य सहनें विभित्त—Daya.; शास्त्राण संभक्तारसू—Sayana); the reciter of the prayer.

Sama-bhṛtam, the adept in the Samaveda (सामापूर्त्व्यो सामापूर्त्व विभित्त—Daya.; द्वन्द्वातारं विभित्त—Sayana); the chanter of the hymn.

Hymn-34

For verses 16, 17 and 22, see Nir. X.44; X.45 and VI.14 respectively.

1. Sutastah, constructed by a good mechanic or carpenter (सुष्टस्य उत्तमेन विलिता निनितः—Daya.); well-constructed; well-ordained (सूर्यस्य—Sayana).

Manisa, praise (मनीषा स्तुति—Sayana); supreme wisdom (प्रजा—Daya.).
2. Adhah ksarantih apah prthiyva divo janitram viduh—The flowing waters know the origin of earth and heaven. See Manu. (I.8), where it has been stated that water was the first thing created: श्रव एव सर्वजोति तासु बीजमवासुजल।

4. Dhursu, of the chariot (पुष्प रथस्य—Sayana; रथाधारेषु—Daya.).

Vajri, the wielder of the thunderbolt; one possessing arms and weapons (वज्रो शस्वास्य युक्त: —Daya.).

8. Ayatuh sadhan rtena, ayatuh=ayatuna; प्रथातु: =प्रथातु (Sayana); an epithet of rtena (चौसेन)—by an inoffensive rite (प्रथातु: प्रविष्टसिद्ध नियमयुक्तेन चौसेन यज्ञे सामस्य कामानु साध्यन—Sayana); also, by the rite of one not sacrificing victims.

11. राष्ट्रां राष्ट्राणां, of the kingdoms (स्त्रव च स्वदीविद्य जस्मानां: —Daya.).

13. Rapah, sins, blemishes (स्त्र: रापराघम—Daya.; पां देव:—Sayana).

15. Sajuh debebhih, along or associated with learned people; along with the gods or Nature's bounties (सदृ: साहित्यमान: देवेषि: विद्वुभि: पुष्पिद्विभिविविविवि:—Daya.).

Apam napatam, grandson of waters (i.e. fire); the one who does not cause the fall of waters, i.e. clouds (पणां जसां नवां यतो न पतिति न नयति तथेष्विव —Daya.).

Apam napat, is explained by the offspring of the self (tanu-napat). See X.30.4 also (परंनावमस्मात्सरा यामान्विरन्व वाक्य: बीष्म—For Tanunapat, see earlier references. Nir.VIII.5-6.

16. Budhne; बुधे—“With hymns, thou singest the praise of Ahi, born in the waters, sitting in the lowest parts of the rivers, in vapours.”
Here budhnam, (बुधनम्) means atmosphere: waters are held bound in it; the other word budhnam (body) is derived from the same root also i.e. breath is held bound in it. He, who is Ahi, is budhnya, i.e. a dweller in atmosphere, budhnam, meaning atmosphere. (बुधनमवरिष्टम्। बढ़ा प्रार्तिम्युवा प्राण [इति वर]। इद्यनेतरस्यूं बुधनमवरिष्टमाविव। बढ़ा प्रार्तिम्युवा: प्राणा इति। Nir. X.44).

17. Abhirbudhnam, (प्रविष्टबुधनम्)—“May Ahi, who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail.” (Nir. X.45).

Ahlh, cloud (चह: नेप: —Daya.).

Budhnyah, pertaining to, or a dweller in, atmosphere (वुधन्यावृज्जनः भव:—Daya.).


19. Svarna=Svah+na, like pleasure or happiness (स्वाय सुखभिव—Daya.); like the sun (सादित्य इव—Sayana).

Amebibh, with strength etc. (अमेबिभ: बलाविभ:—Daya; ग्रहे: शाल्तू बाध्ये—Sayana).

Bhum,a, भूमा=भूम (इष्टवद्वित्तिह इति श्रीरः—Panini, VI.3.134; भवेम=may become—Daya.); the worlds, the regions (भूमा भूमागिनी—Sayana).

20. Prahcha=Prahch (संहितापायम्—Panini, VI.1.70).

21. Araham, धर्माबि:—सर्वं मत्ति:; one with sufficient spiritual wisdom (परं प्रशास्ति: प्रशास्ति—Daya.; पर्षाष्ट्रुत्तः सर्वंविविवच्च बुध्दिः—Sayana).

22. Sudatrah, the liberal giver (सुदतः सुदुर्दातः—Daya; कल्याणदाते:—Sayana).
Sudatrah, means bountiful giver, may Tvasta, the bountiful giver, distribute wealth among us (सुदत्रा: कल्याणदानः Nir. VI .14; त्वास्ता सुदत्रा विद्यान्तु रागः:).

There is another term, suvidatrah (सुविदत्रा:) which means benevolent (सुविदत्रा: कल्याणविद्या: —Nir.VI.14, of. X.15.9).

For the fragment, त्वास्ता सुदत्रा विद्यान्तुरायः, see also Yv. II.24 and VIII.14.

23. Tat-ratisacah, the female liberal giver (ततृत्ताषी रात्रिज्ञान: या रात्रि दाने सकले तत:-Daya.; the wives of the gods, दानसहितया देवपत्यः—Sayana).

Pari pasatah; preserve (परिपासत: सर्वत्: रखेतां—Daya.; परिपासत: परिरक्षात्ताभः—Sayana).

25. Yuyam pata svastibhih sada nah—May you all ever cherish us with blessings. This is the burden of a large number of hymns or verses, particularly in the Book VII of the Rgveda, and also in several verses of the Sama, the Yajuh and the Atharva.

Hymn-35

1. Sam nah, for our happiness (स व सुखकाद्वो न: प्रसमध्यमः—Daya.; स वात्येऽय: प्रसामध्यमस्य वा—Sayana).

Suvitaya; for prosperity (सुवितयाः एव वर्षावतः—Daya.).

Sam yoh, happiness that gives peace (सम योह प्रसभवं सुखं).

Vajasatau, in battle for our triumph; in life-struggles, वाजसात्तो संघामे —Daya.).

2. Purandhih, the firmament or sky, holding innumerable objects (पुराणिः पुरस्य: बहुः पदार्थाँ गृहयते परिप्रम साहायः—Daya.; बहुधे:—Sayana).

Sansah, संस: appreciation, control, discipline (संस: शतुशासनं प्रशंसा वा
—Daya.; (i) नराश्चोम्भु, (ii) वचनमयै—Sayana).

3. Uruci, the earth (उरुचि या बहु महत्वति प्राणोति सा पृथिवी—Daya.; विष्णु समना पृथिवी—Sayana).

Svadhabhbih, with provisions (स्वदाभि: प्राणाविधि: —Daya.).

4. Isirah, the moveable, quick moving (इशिरः गमनशीलः —Sayana; सरोवन्ता—Daya.).

5. Rajasah, of the region (रजस्य: लोकस्य—Sayana, लोकजातस्य —Daya.).

6. Rudrah, Lord (रुद्र: परमात्मा—Daya.).

Rudrebbih, with life or vital breaths (रुद्रभि: जीवेः प्राणेऽवाः—Daya.).

Jalasah, grief—assuaging (जलाय: धुतिनिवारक: —Daya.).

Gnabhbih, by wives; also by speech (ग्नाभि: बाभि: ; स्माब्रुनाम —Nigh.I.11).

7. Svarunam—the sounds, or the sacrificial posts or yupas in the campus of the sacrifice or the yajnasala (स्वरुणां यज्ञवायस्तथम् बल्दाताम्—Daya.; युपानां—Sayana).

Prasvah, the well-grown herbs (प्रस्व: प्रोपंचय: —Sayana; या: प्रसुप्पत्रे ता प्रोपंचय: —Daya.).

Gravanah, clouds (ग्रावान: मेषा: —Daya.).

8. Urucaksa, extensive radiations (उरुचक्ष: उक्षण वहुदी चतुर्थि दर्शनानि यस्मात्: —Daya.; बिलाह्वर तेजा: —Sayana); wide-seeing (Wilson).

Pradisah, the cardinal directions or the corner directions (प्रदिष्टः:
9. Svarkah, glorified, those who are well-reputed for their ideas; those who are praised (स्वर्कः शोभस्तुतिः —Sayana; शोभना वर्क मंवा विचारा वेयाले —Daya.); qualifying word for Maruts (the mortals or the vital forces).

11. Abhisacah, अभिसाचः = अभिसाकः; persons assisting at sacred works (अभिसाचः व श्राम्यन्तर भारमैः सबन्ते समवन्धन्ति वे —Daya.; यज्ञाभिषिक्षित: सेवमानाश्च —Sayana).

Ratisacah, those who are liberal at gifts; persons liberally giving (रतिसाचः वे राति विद्यादिद दानं सचन्ते वे —Daya.; दानं सेवमाना भवः —Sayana).

Apyah, belonging to waters or atmosphere अपयाः: पपवस्त्रेऽत्र भवः —Sayana; belonging to waters, i.e. boats or pearls etc., अप्या भव नीपायतो मुक्तायः: पदार्यां वा —Daya.).


Havesu, at the rituals and sacred ceremonies (हवेषु हवनादिसाक्षयं —Daya.; at the seasons of worship स्तवसु वत्र —Sayana).

13. Aja, the unborn (Lord, प्रज वः कदाचिन जायते जगदीशचर: —Daya.).

Ekapat, the one in whose one foot rests the entire creation (एकपात च सव जगदेकसिन्मा पादे यथ स: —Daya).

Aja-ekapad: the one-footed driver, or he protects the one foot, or he drinks with one foot, or he has only one foot. He does not draw one foot out.

(Av.XI.4.21—एक पाद नोखिबद्धति; प्रज एकपादजन एकः पादः। एकेन पादेन पातीति वा। एकेन पादेन विकारति वा। एकोस्य पाद दत्ति वा—Nir.XII.29.

See also पाविकट्रीत्वमुरुपपदजन: (X.65.13).
For ग्रजेन्द्रपत्य, see II.31.6; VI.50.14; VII.35.13; X.64.4; 65.13; 66.11.

Devagopah, guardians of divine powers (देवगोपा: सर्वं रकः, the protector of all, *Daya.*; देवगोपारैवतारीय सर्वाणि श्रा) ; an epithet of प्रस्णि (पूर्भः), the sky or interspace (प्रस्तृत्रितस्विनितकः).

14. Adityah, those who lead a life of discipline and austerity up to the age of 48 (भाष्यः: चल्वरिगस्वर्यष्टिते ब्रह्मचर्यं पूर्णविधा:); *Rudrah* the same up to the age of 44 years (कः: चतुर्वरिगस्वर्यष्टिते प्रस्तृतेन ब्रह्मचर्याधीतविधा:);

Vasavah, the same up to the age of 40 years (सः: चल्वरिगस्वर्यणः परिमाणेन ब्रह्मचर्यण परिभाषेनास्ति: —*Daya*). (The respective ages of disciplined life may be 48, 36 and 24 also).

15. Uru-gayam, of wide reputation (उष्णायम् ब्रह्मचर्यमाणिः विद्याबोधम् —*Daya*); the widely renowned son (प्रस्तृतिः पूर्भः—*Sayana*).

**Hymn-36**

1. Pratikam, a portion or member of the earth (प्रतीकं पृविध्या ग्रावयणं देववजन स्त्रां स्वाभावम्—*Sayana*); the indicative emblem (प्रतीकर्तरं—*Daya*).

Gah, rain water (गः गायो गृहस्वर्वास्तिः—*Sayana*) rays (गः: रशिमनां; रश्मीं —*Daya*). Whilst the sun shines scorchingly, it causes rains to shower—याबिराधित्वत्स्वप्ति रशिमनःस्वभावः; प्रज-ये वप्ति *Taitt.Arb.X.63—*Sayana*).

Pṛthvi, the extensive earth (पूर्थिवो प्रविष्ठा पूर्भः—*Sayana*).

Urvi; far-extending (उर्वी विलीणस्तः—*Sayana*).

Pṛthu, extensive (पूर्व विलीणः—*Sayana*).

Suryah rasmibhīh gah sasṛje, The sun with his rays lets loose the waters.
Sanuna, with mountains having high summits (*Sanuna* विखरेण छहु —*Daya*; समुचितेन पर्वलािना—*Sayana*).

Brahma, praise or prayer (*Brahma* स्वयम् दुऽप्य—*Sayana*); wealth (*वनम—Daya*).

2. Mitra-varuna, O energy and plasma (the pair of in-breath and up-breath).

Inah, Lord (*सर्वोत्तो, ध्यानं, निर्मृयान, इन—these are synonyms for Lord, Nigh. I.I.22).

Padavih, the leader on the foot-path; honourable position or status (*पर्वत: नर्य: ध्यान: स:—Daya*);

The progenitor of path on which feet tread; also *Varuna*, the custodian of law (*पर्वत: पदस्य स्वानस्य प्रजनायिता। वरणी हि धर्माध्यक्षेऽग्रंथितिः पद्वतिः—*Sayana*).

Bruvanah, praised by us (*बुवान: ब्रह्माभि: स्वयमन—*Sayana*). Also see: मित्रोगति मायावति बुवान:—III.I.59.1.)

3. Maho divah, lofty heaven; or mighty sun.

VRṣabhah mahah divah sadane jayamanah acikradat, the showerer generated in the dwelling of the mighty sun has cried aloud. This refers to the cry of Parjanya.

Sadane, in the abode, the firmament or midspace (*सदने शीरक्ष्ये वस्मिन् तस्मिन्—Daya; सदने ज्ञानिति—*Sayana*).

Sasmin-udhan, in that antariks*sa* or midspace (*सस्मिन्नु मन्थन—*Sayana*; सस्मिन्नु धन्तिस्य उगर्नु उधिन्न उपस्य i.e. in the midspace at the dawn—*Daya*).
4. Hari, the two horses (हृदी प्रकृति—Daya; त्वदिवास्वस्त्री—Sayana).

6. Sarasvati, cosmic river; divine speech.

Saptathi, the seventh (सप्तादि—सप्ताही। शत्र बा छन्दसीति मस्य स्थाने यः—Daya.).

Payasa, by water (पय: उन्दनाम—Nigh.I.12).

8. Aramatim=the sufficient divine wisdom (परम्परि पद मोऽदाम्—Daya); also see:

परम्परि—aramatih, II.38.4; VII.1.6; 36.21; VIII.31.12; X.64.15; 92.4.

परम्परि—aramatim, V. 43.6; 54.6; VII.36.8; 42.3; X.92.5.

9. Slokah, song of praises; the cultured speech (स्लोक: शिलिकावाक; श्लोक; वाह्नाम—Nigh. I.11; प्रस्मादं इतिर्लोकम्—Sayana).

Hymn-37

1. Vajah, men of physical strength; men adept in spiritual knowledge (वाजः: विज्ञानवाचः—Daya.).

Rbhuksinah, men of enlightenment (रब्धिसिन: नेष्वाचिन:—Daya.).

Triprstheh, the three-based; triply combined, (शैविक पुष्पार्थो नीण्यांशः स्नास्ति हैः—Daya.); Sayana enumerates the three as शैवतस्वस्तिकात्: , a mixture of milk, curd and cereal-powder; or a mixture of milk (गृह); भोग (herbal plants) and ग्रन्ध (cereal meals).

2. Matibhah dayadhvam, with an attitude of favour and kindness (भतिभि: प्रमाइनि: दयस्य दयो कृति—Daya.).

3. Sunrta, goodness; good nature (सुनृत्ता सर्वसत्ववान:—Daya); good
or sweet speech (सूतृताबावः—Sayana).

Mahah, महः, of a large quantity; arbhasya, of a small quantity (अभूष्य पल्लवः—Daya.); of much or of little wealth.

Gabhastau, गभस्ताऽ, both of your hands (गभस्तो हृतो—Daya.).

4. Brahma, a prayer; an appreciation; wealth and food (ब्रह्म+स्तोत्र—Sayana; धनमनः वा—Daya.).

5. Hari-asva, O Lord of vital faculty.

See earlier reference: VII.19.4; 21.1; 22.1; 2; 24.4; and 32.15).

Vavanma, we beg (ववन्म स्वां संवजेम—Sayana; शाचामहें—Daya.).

6. Prksah, food (पूवः; सिंगर्बनीय मन्त्रम्—Daya.).

Arvah, swift horses or mental faculty.

7. Nirthih, mother earth (निर्थिति: =पूथियी नाम—Nigh, I. 1).

8. Parvatasya, of the cloud; a friend of Indra in mythology; a god (पर्वत इति कविचित् इत्र-सङ्ग—Sayana).

Hymn-38

For verse 7, see Nir. XII.44.

1. Bhagah, worthy of adoration, one full of splendour (भग: भजनीय: सकलैवयूँ युक्तः—Daya.).

Savita, the sun; the creator, the bestower of splendour (सविता सकलैवयूँप्रदः—Daya.).

2. Marta-bhojanam, human enjoyments (मत्त्वोजनं मल्लभ्य एवं भोजनम्)
3. Visve vasavah, all the Vasus, all gods (विस्वेवसाव: विस्त् सव देव द्रवित्—Sayana; for Vasu, see earlier notes).

4. For Devi-Adityah, (goddess mother), Deva-Savitri (God, the creator, the sun); Varuna (venerable); Mitra (friend, the sun) and Aryaman (the law-giver), see our earlier notes.

5. Ahih—budhnyah, lightning of clouds (i.e. born in clouds).

Varutri, venerable mother (बुद्धि वर्णियां नीतियुक्तास्मात—Daya.); protectress; the goddess of speech (वर्णियां—Sayana).

Vanusah; of the solicitors (वनुष्य: याज्ञवल्क्यां—Daya.); the enjoying ones.

Ratisacah, the liberal giver (रातिसचा: दानसेविन:—Sayana; दानस्य दातु:—Daya.).

Ekadhenubhih, with excellent cattle, particularly cow (एकधेनुभि: मुखाभिभि:—Sayana); with excellent speech (एकधेनुविभि सहाययुक्ता वेषाः हि: वह—Daya.).

6. Jah-patih, protectors of progeny or people; the sun, the creator (जातसिद्ध: प्रजानां पालकः—Sayana; प्रज्ञपालकः—Daya.).

Avase, for our lasting protection.

Ratnam, attractive riches (रत्नं राप्यों धनम्—Daya.;—Sayana).

7. Vajinah, men of wisdom; strong men of quick action; horses (वजिनः वेयवन्योऽव: सात्तं योदामो वा—Daya.; the gods of this name, एकविभावाकर देवा:—Sayana).

Mita-dravah, with measured steps or paces; of well-measured
speed (मित्रद्रवः ये निर्भरित गच्छन्ति तः—Daya; one moving on specified paths; or those with slackened speed—मित्रद्रवः मित्रमागः;—Sayana;—Nir.XII.44 (मित्रद्रवः सुमित्रद्रवः).

For vajinah, see Nir.II.28 (पशु यथा बेलनवान् i.e. the horse that trots on the road with speed, IV.40.4. May the impetuous ones (vajinah) of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us. (Nir. XII.44).

Svarkah, those possessing or bringing excellent food and other articles of enjoyment (स्वर्कः शोभनीर्जायितस्मात् ने पाले—Daya.;(शोभनान्तः—Sayana): shining brightly; moving brightly; or praising beautifully; or shining beautifully (स्वर्कः स्वरूपम् हिति वा। स्वरूपम् हिति वा। स्वरूपम् हिति वा—Nir. XII.44).

Vrkam, the robber; the thief (पुर्ण बसूनामाधारचारः—Sayana; स्वेतम्—Daya.).

Deva-tata, at an assembly of the devas or enlightened persons in a sacred work (देवताता विद्वानेन निरुद्धिकम् यथः—Daya.; at the worship of gods (देवानां यथः—Sayana).

Amivah, diseases (भोग्यां रोगः—Daya.; रोगानु—Sayana).

8. Vajinah, persons, powerful and energetic, and rich in wealth and food (वाजिनः बहुविशालानां विशेष्ययुक्तः—Daya.).

Vaje-vaje, in every struggle and life conflict (वाजेवाजे संघ्रामे संघ्रामे—Daya.; in all battles, स्वेतम् गुदेपृ—Sayana).

Devayanaṁ, by the paths of gods, i.e. of the enlightened persons (देवासात्त्वं विद्वानाः—Daya.).

Rtajnah, seekers and observers of truth (चत्वारे य च च्यर्म सर्वं ज्ञानित ते सर्वं ध्यदारं ज्ञानं वा ज्ञानित ते—Daya.; सर्वं ज्ञानं एवं भूमि; सर्वो यम्—Sayana).
Viprah, men of wisdom (विप्र: मेघाथिनः.—Daya.;—Sayana).

Hymn-39

For verses 2, 3, 4, see Nir. V.28; XII.43; and VI.13 respectively.

1. Adri, the devoted pious pair (of householder and his wife) (प्रदीद्ध गणनिंदिते परनियाजामाने—Daya.; प्रकिलितिंदे आदानान्ते परनियाजामाने—Sayana).

Rathyasva, like two riders in a chariot; like two good horses yoked to a chariot (रथो वाणार्येव साधु प्रस्थवि—Daya.).


For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men’s earliest call, may Vasu and Pusan come with their teams for our welfare.

Biritan, means atmosphere; it is full of fear or light. Or else, it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men, may Vayu and Pusan come with their teams for our welfare, i.e. protection (Nir.V.28). With his team, i.e. nityutvan, one whose steeds are yoked. “Yoked” is so called, from being restrained or yoked. (बीरिटमलरितिः।) नियो वा यसि वा तरिः। ब्रज्यो चोपथमुः स्वातः। सर्वत्रि इव राजानां। बीरिटे गणे मनुष्याणाम्। राज्या विवासे पूविस्यामविभूतिः। वायुभव निम्बुवान्। पूजा च स्वस्यवनाय। निम्बुलावन्युत्तोमायावा। निम्बुको नियमनादवा। निम्बुजानां वा।—Nir.V.28).

3. बीरितां—बीरितां (निदृतां)। (प्रियलोकसिद्ध इति शब्दः: Panini.VI.3.134). The verse has been quoted by Nir.XII.43.

The divine Vasus have here enjoyed themselves with earth (jma, ज्ञा, means earth, Nigh.I.1). The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward.

Listen to this our messenger, i.e. Agni, who has started on his
journey.

Urujrayah, swift moving (वेक्षयः बुधगताः—Daya. , Swift moving Vasus and Maruts, प्रभुतमयाना बुधवरी महतपच—Sayana).

4. Umah, guardians (उम: र्यार्द्ध कल्यांच—Daya. ; र्याका:—Sayana).

Nasatyas—tan adhvara usatah yaksī agne Srusti bhagam nasatyam purandhim—O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nasatyas, who are longing for it, in this sacrifice, i.e. Bhaga and Nasatyas, i.e. Asvins. “They are ever true and never false,” says Aurnavabha. “They are promoters of truth”, says Agryana, or else they are so called, because they are nose-born (nasatye from nasa, nose, nasika (नासिक) चालिनों सत्यावेश नासिकाविवेशानां: सत्यस्य प्रजेता राविन्याग्रामणां: नासिकार्यानि बुधवरी तृदियत या—Nir.VI.13).

xurandhīh—purandhi (पूर्णिः) means very wise. With reference to this, who is very wise? Some think it to be the epithet of Bhaga, who is placed prior to it (in this verse); according to others, it refers to Indra; he is of manifold activities, and the most dreadful shatterer of cities. Others take it to mean Varuna, i.e. who is praised with regard to his intelligence. (पूर्णिःपुरंतकः: तत्त्व: पूर्णिः: भग: पूर्णसोत्साहाय्यदेव हलेयम्: इत्यहवरस्य: स बुधकर्तम्: पुरां च बार्यमन्तम्: इति हलेयस्य: संप्रसाय स्वस्तिः—Nir.VI.13).

5. For Agni, Varuna, Indra, Mitra, Aryaman, Visnu, Sarasvati, and Maruts, see our earlier notes.

6. प्राताः प्रात (प्रात्वतिः) (इवववामस्तत्व इति दीर्घ:—Panini VI.3.134).

7. Candrah, the conferers of joy (चन्द्र: द्रक्षयकरः—Daya.).

Arkam, praise, honour, food, thought (प्रभस सर्वस्य मंथं विचारं वा—Daya. ; food, भगे—Sayana; Nigh.II.7).

**Hymn-40**

1. Srustih, satisfaction (सूर्थिः सुमसम्मान्—Sayana); speedy in
action (धानुकारी—Daya.).

O, vocative (ध्रो सम्बोधने—Daya.; ध्रो धा—Sayana).

Vidathesu, in the yajna, sacrifice, battle, or assembly (विदथेषु संयामारिषु व्यवहारणे भवा—Daya.).

Ratninah, of the wealth-bestowing persons or deities (रतनिन: बलम रतनानि धनानि विवाहिते येषु तत्—Daya.; रत्नीय धनवत:—Sayana).

Vibhage, in the apportionment (बिभागे शास्ते—Sayana) विप्रेष्येत भजनीये व्यवहारे—Daya.).

2. For Mitra, Varuna, Rodasi, Indra, Aryaman, Aditi, Vayu and Bhaga, see our earlier notes. (सिवत: सखा, वहल: अजसमयाव, रोदासी भावापृथ्वी, इत्य: परमेष्यों राजा, धर्ममा औपकारी, देवी विद्वषी, धर्मिति: स्वर्गयाग्निः, वायूं: पतना: , भग:पौर्यशानाः—Daya.).

3. Prsat-asvah—O, the ones whose steeds are spotted-deers (प्रसत असवः। पूर्णछोदने केविनमुंगविलेय उच्चने। त एवावा वाहा वेयाः ते—Sayana; this refers to Maruts); those who use a transport, or a fast-driven car driven by water, steam, fire, etc. (पूर्णछव: विवेकसशीलानागमिनो महाल:—Daya.).

4. Neta, the leader in a sacrificial act of public service. Varuna is the leader of the eternal law (धर्मय नेता).

Anarva, unopposed (अनर्वा केनाश्चाप्रतिवता—Sayana; धर्मचाहामानां गमनेष —Daya.).

5. Milhusah, see earlier notes, I.155.4; 169.6; 173.12; II.8.1; IV.15.5; VI.66.3; VII.16.3.

Vayah, branches or ramifications (वया: शाखा इव अवनिः—Sayana); the attainers (वय: आपक:-Daya.).

According to traditionalists, all the deities are as it were, branches
of Visnu (तम्ये देवा: शब्दा इव भवति; विष्णु सवर्दितवतः:—Alt.Br.I.1).

6. Parijma vatah, the circumambient Vata, the supreme wind, परित्रो गता वायु:—Sayana; परित्रया: परितस्कर्येऽगन्धित सः, वायु: वायु:—Daya.).

7. For Rodasi, Vasistha; Varuna, Mitra, Agni, Chandrah, and Arka, see earlier notes. (रोदसी वायुपुर्वनिवत्ता इव; वसिष्ठ: परितशयन धनाकूण्डः; चतुर्वान्तः सत्वस्य प्रकाशिका:; वरुण: वरुणिव; मित्र: सत्वं विराचार; अग्नि: पावक इव प्रकाशितम्बः; चन्द्र: मान्यत्वः; अर्कः सत्वत्वः प्रक्षुब्धायम्—Daya.).

**Hymn-41**

For the entire hymn, see Yajurveda, XXXIV.34—40.

For Agni, Indra, Mitra, Varuna, Asvins, Bhaga, Pusan, Brahmanaspati, Soma, and Rudra, see our previous notes.

The entire hymn is an invocation to Bhaga and Dawns.

7. Asavati, the possessor and bestower of horses;

Gomatih, the possessor and bestower of cows, cattle (or rays).

Viravatih, the possessor and bestower of males' progeny and brave descendants.
Hymn-42

1. **Brahmanah**—persons, well-versed in the four Vedas (ब्रह्माण: चतुःस्तवीविविद्: —Daya.).

**Angirasah**—perverse to all disciplines of knowledge like vital breaths (आंगिरसः प्राणायण सदृश्यासु स्वायता—Daya.); seers of this clan (अंतनास्ति अङ्गना तपस्या:—Sayana).

**Kraddanuh**, the invoker; the evoker (क्रांडनुः प्राणायणा—Daya.); synonym of **parjanya** or cloud (क्रांठनु पर्जन्या:—Sayana); (क्रृदि, to cry or roar, क्रृदि प्राणायणे रोदिने च).

**Dhenavah**, cows, words or speech, rivers (धेनवः प्रेणविल्‍यो नाध: —Sayana; दुधी दारले गाव इव बाच: —Daya.).

**Nabhanyasya**, born of midspace, earth or pleasure (नभायणर्थ्य नभायणर्थ्य शुभे वा भवन्ति—Daya.; नम हि सागारान्न मान्य Nigh.I.4); our addoration (नभायणर्थ्य स्तोत्रयास्त्यदीय स्कृतं—Sayana).

2. **Rohitah**, like rivers (रोहिता नाध इव—Daya.; रोहित—नाध:—Nigh.I.13). Also red like blood (रोहित: सोहितवाच्य:—Sayana); ruddy horses.

**Haritah**, like a cardinal direction (हरित: =हरित:—Nigh.I.6) (दिश हव हरित: —Daya.); also green (हरित: वासां वर्ण: —Sayana). Also the hay.

3. **Namobhshih**, by foods (नमोभः; नमोभः:—Daya.). The yajamans, or the reciters offering salutations (नमोभः: नमस्कारं व्या इवे तोतारो वा महमान वा —Sayana).


**Atithih**, fire, the guest of all (अतिथिः: सर्ववातिथिं च चरुतरिः—Sayana); the preceptor of truth (अतिथिः: अतिभेदः—Daya.) Also the visitor without an appointment of date or time (अतिथिः: अतिभेदः—Daya.); a preceptor
public servant, or mendicant always mobile (महाराजाक्रृत्रिम प्रतिबंधक धर्मेऽद्रता परोपकारी मनुष्य:—Daya.; on I.73. 1.; always in transit, that is fire or agni (सत्ताभगता प्रतिभ:—Daya. on III.2.2) (derived also from विभव गुरुद्वर—Nigh.II. 14; धर्म सत्ताभगते धर्मदृढ़ हिन्ने प्रस्तुत:).

5. Nakta, night (नक्ता रात्रिक्—Daya.).

Usasa, along with day (उपसा विवस्त्रः—Sayana; विलेन—Daya.).

कुष्ठी=कुष्ठि (धर्म धर्मन्वी: नीये: Panini, VI.3.134).

6. Vasisthah, superb among Vasus (वसिष्ठः वसिष्ठवें बुधः—Daya.); i.e. the richest one; a seer of this name (Sayana).

Vajam, food or learning (वायम विज्ञानमम वा—Daya.).

Hymn-43

1. Visvak, everywhere (विश्वक विशु सत्तां प्रज्ञातीत:—Daya. ; from all sides (विश्वक विस्तरः:—Sayana).

Viprah, the learned or intellectual men (विद्वानः:—Sayana).

2. Ghṛtacih, the night (पूर्वाची: या पूर्वमुद्रकमःपति ता रात्रि:—Daya.); ladle, पूर्वाची: पुष्प:—Sayana); a synonym of night (Nigh.I.VII). (see III.30.7) —पूर्वाची सुखधा रात्रीः—Daya. ; the flame which receives, या पूर्वमुद्रकमः प्राणीकवायुस्तावमिष्ठवा सा—Yv. II. 6 ;—Daya.

For reference, see

पूर्वाची — I.167.3; III.6.1; 30.7; IV.6.3; V.28.1; 43.11; VI.63.4; VII. 1.6; 84.1.

पूर्वाची: — VII.5.5; 43.2; 60.3; VIII.44.5; X.139.2.

पूर्वाची — I.2.7; III.19.2; X.70.1.
4. A gantana samanasaḥ, come here with one accord (भागन्तब्राह्मण् समासः: समास विभा:—Daya.). This is followed with words शिथ (yatt-stha) Wilson’s note on this is: “$\text{Sthita may be the second person. of } \text{as, to be;}$ but it is difficult to assign a meaning to $\text{yati, unless it is intended, or an error, for } \text{yadi, if, when the sentence may be rendered, “if you are of one mind.”}$$

Also (शिथ प्रयतने यहिस्मनु तस्मिन् स्य भवन्—Daya.: the one in which one makes an effort).

5. एव = ए (निपातस्वेति दीर्घ: Panini, VI.3.135).

**Hymn-44**

1. The following renderings may be helpful for understanding this verse. Dadhikra, दधिक्र, cyclonic force; asvina, प्रस्विन, twinsdivine; usasam, उससम, dawn; agnim परिचे, fire divine; bhagam, भाग, the gracious one; Indram, इंद्र, the lightning; Vīṣṇum, वीष्ण, the pervading one; pusanam, पुष्य, the sustainer; brahmanaspattm, व्रह्मानसपत्ति, one superintending the universe; adityah, पादायता, the months; apah, अप, oceans; and svah, स्व, the sun.

According to Sayana, dadhikra is the deity of horse (दधिक्र ध्वासयिमातिनि देवता); Dayananda derives it thus: दधिक्रं यो धारकानु क्रमानि or the one who successively works through all sustaining forces; or the one who gives the periodic movements to earth etc. (भविष्यां धारकां ब्रम्हार्थां).

2. Bodhayantah, arousing (बोधयनः).

Ut-iranah, (उत्तिरणः); the one possessing the highest knowledge (उत्तिरण: उत्तिरण ब्रह्मण्यात्:—Daya.); animating ones (उत्तिरणां प्रेषितः:—Sayana).

3. Babhrum, sustainer (बब्रुं प्रारं भोषकं वा—Daya.); also the brown horse (बब्रुं भोषकं संभवं स्वप—Sayana).

यावस्यम् = यवस्यम् (संहितायाम्—Panini, VI.1.70); to separate (यवस्यम् पृष्ठ)


4. Adityehbih, by months; (ध्रविरेषि: संवस्तरस्य गाधि:—Daya.).

Suryena, by the sun (सूर्येन सावित्र—Daya.).

Vasubhith, by the Vasus, the abodes, or planets (वसुभिषण: पृथिव्याभिषि:—Daya.).

Angirah-bhîth, by vital winds (अंगिरेऽभिधि: सावधि:—Daya.).

5. Amurah, those who are never perturbed, never perplexed ones (अमुरह: अमूरह: निवर्ति:—Daya.; अमूरह:—Sayana).

Hymn-45

1. Nivesayam ca prasuvam ca bhuma,

Tranquillising and animating living beings (Wilson); according to Sayana, bhuma means living beings (पृथ्व पूर्वाति); nivesayam, placing at one’s own station during night (निवेशयम्य रात्रियु स्थे स्थानेस्त्रापयण्य—Sayana).

Prasuvam, animating during the day (प्रसुवम् घर: सु प्रेरकंध—Sayana).

According to Dayananda, however, bhuma is bhavema, भवे , may we be so. May we become like the sun, who whilst entering animates (निवेशयम्य भवेयम्य प्रसुवम् प्रसृतिः मण्डलम् तदेवस्येम्; पृथ्व भवेय—Daya.).

2. Surah cit asmai anu dat apasyam, may the sun impart energy to him. Here suara means the sun, and asmat (him) stands for Savitta प्रसृति सावित्र—Sayana); or for a learned person (Daya.).

Apasyam, the desire for acts (पपत्या भार्याम: कस्मेऽवि—Daya.; —Sayana).
4. *Vayah*, food (वयः प्रातितः—*Sayana*); life (वयः जीवनं or life span —*Daya*). 

*Ayuh*, is a synonym of food (Nigh.II.7); hence *vayah=ayuh=annam=food.*

**Hymn-46**

For verses 1 and 3, see Nir. X.6 and X.7 respectively.

1. *Rudra*, he is so called because he bellows (रोगते); or because he runs (प्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb *rud*, to roar (Nir.X.5); चोरोगति सवतः। रोगत्वं रोगतिष्ठति वा। रोगत्वेतहः। चः प्रवतततः तद्वः क्रतस्य क्षर्तम् (*Kathakas, XXV.1*); यद्रु ग्रोतोतः तद्वः क्रतस्य क्षर्तम् (*Taitt.S. I.5.1.1*) (Nir.X.5).

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons; may he hear us.

The word *tigma* (तिम्र) is derived from *tij* (√तिज्), meaning to sharpen (तिम्रं वेजते:).

*Ayudham*, (weapon) is so called from killing (*धामयायमायोधनात्*—Nir. X.6).

3. May that bright weapon of thine which is hurled down from heaven, i.e. from beyond heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; dost thou not hurt our sons and descendants.

*Didyut*, दिद्युः (bright weapon) is derived from the root *do* (to cut), दिद्युः पदेते, चोतेते वा or from *dyu*, to assail, or from *dyut*, to shine.

*Ksma*, शमा, means earth; it flies on it or along it; or else it flies, bringing destruction (*धामया चरति।धमा पृथिवी।शमां चरति।विभ्रमाणी चरतीति वा*)
Sahasram te svapivata bhesaja—O god of authoritative speech, a thousand medicines belong to thee; (सहस्र ते स्वप्निवत भेषजः च—प्रथमपादः).

Do thou not injure our sons and grandsons.

Tokam, (offspring) is derived from the verb tud, (√तुद्) (to push)
—तोकम् तुदते: 1

Tanayam, (son) is derived from the verb tan, (√तन्), to spread.
—Nir. X.7.

Dayananda translates tokam as a newly-born baby, and tanaya, as a young boy (तोकेषु तद्योजातेन प्रवयं , तनयेषु सुदुष्मारेषु).

**Hymn-47**

For verse 3, see Nir. V. 6.

1. Apah, waters (water-god, हे घाय: प्रायद देवता:—Sayana; learned persons like waters, जलानीय विद्वान:—Daya.).


Ariparam, faultless; without sin (अर्थियं निर्मियं निर्दोषं—Daya.; पापरहितं—Sayana).

Urmim, name of Soma juice (उर्मिं सोमहर्दयं—Sayana); the wave, wave-like (तरणस्वस्वस्वस्थितं—Daya.).

Ghrtaprusam, rain-shedding (गुर्दग्नं वृद्धं सपक्षयमप्यस्मवत्सलं—Sayano; प्रृवदानेक्षेवं वेदो विनिमं, drenched with butter or water—Daya.).

Indrapanam, beverage of Indra (इंद्रपानं इंद्रेण पातसं); anything worth
attaining by the self or soul (द्वारं जीवं जातम पावनम्—Daya.).

3. Sata-pavitrah svadhaya madantih, शत पवित्रः स्वधया मदन्ति; ; here the word pavitram is derived from \( \sqrt{\text{पवि}} \), to purify (पवित्रं पुनःते:);

(i) Mantra, or stanza is called pavitra as in the Samaveda II.652 (चेत देवा: पवित्रेणारमान् पुन्ते सदा, the stanza with which the gods always purify themselves);

(ii) Rays are also called pavitram (रक्षयः पवित्रमुच्यते ) as in गभरिन्यपूर्त: (purified by rays, fragment of—Yv.VII.1);

(iii) Water is also called pavitram (शाप: पवित्रमुच्यते ), as in this present verse, having a hundred waters (i.e. streams rejoicing with food). Besides fire, air, Soma, the sun and Indra are also called pavitram (पवित्रं समापुन्मां सामु पूँचते वायू: सोम: सूर्य इति: । पवित्रं ते मा पुनःत् an untraced quotation)—Nir. V. 6.

4. Gatam, a path by which waters (or clouds) could flow or issue (मार्गं मे चेष्यो निर्यययं साहनं मार्गं—Sayana); also the earth (Daya., Nigh.I. 1).

**Hymn-48**

For verse 2, see Nir. V.2.

1. The words rbhu, Vibhu and Vaja have different connotations in different contexts. As architects and technicians, they are connected with roadways, airways and waterways (Rv.40.IV.33.9; 34.1.). Rbhu (or rbhuksin) is associated with Indra i.e. with midspace (i.e. airways and spacecraft); Vaja was the artificer of the gods (their chariots and roadways); and vibhvan is associated with Varuna or oceans (i.e. the waterways and ships). See Hymns IV.33 to 37.

In another context, vibhu indicates a person devoted to high values of life, moral and spiritual; rbhu is an intellectual academician,
whilst vaja represents a person devoted to physical wellbeing, — good, stout and strong in person.

One senior and elder is known as rbhuksa (र्भुक्षसाः ज्वेरक्षसाः); and vaja is the junior and younger in rank (वाज इति तु कलिन्दस्य—Sayana).

In the present verse, the word Vibhu does not occur, but being plural, by implication, it completes the group of three (पत्र “र्भुक्षस्य वाजः” इति बद्धःचलेन र्भुक्षस्यो वजतः—Sayana).

Rbhu, Vibhu and vaja are three brothers as if.

2. Rbhu, the word has been derived from uru the great (र्भु: उह भवन्तीलघ्वः. Similarly, vibhu from vibhava, rich or powerful(विव्हा: विभवस्य सतः—Sayana).

Indrena yuja tarusema vṛttram, accompanied by Indra, may we slay vṛttra, (See Nir.V.2).

The words vanusyati and tarusyati both mean “to slay”; the grammatical forms may not be known (वनूष्यितश्वितकः। प्रत्यावत संस्कारो भवति। “वनुष्यिता वनुष्यिता: I.132.1; VIII.40.7. “दीर्घ्य प्रवज्जुमति यो वनुष्यिति वयं जयें” VII.82.1; “तहस्वितर्यथा कर्मम्—Nir.V.2).

3. Uparatati, in a battle won with the help of missiles (उपरताति उपरताति फले: पावत्स्वादिन्तिः योऽद्यं संघाने—Daya.) Upara is upala, a stone and hence in the war that is waged with weapons like stones (उपरैः: उपरैः पावत्स्वादिन्तिः सदैवेव योऽद्यं संघाने विस्तारितस्य इत्यप्रतिवतिः युद्धम्—Sayana).

Aryah, enemies (पर्यं: प्ररोचक्षुः—Sayana); a lord, a master (पर्यं: स्वामी—Daya.).

Aryah Satroh, the subduers of enemies (पर्यं: शाप्यामभिगलार: सम्:
4. Vasavah, those who indulge in learning and scholarship (वसवः: वेविवचायां वसवति वे—Daya.) the exalted ṛbhus (वर्षः: प्रवसव्या ṛभसः—Sayana);

Vasu, being an epithet of ṛbhu.

रू—रू ; कर्त्ता—कर्त्तन र्ष्ट्वितमुपेति वीर्यः—Panini VI.3.132; and संहितायाय—VI.1.70.

Hymn-49

1. Samudra jyesthah, those amongst whom sea is the eldest or supermost (समुद्र्ज्येष्ठः: समुद्रा: ज्येष्ठो यासां तः—Daya.); waters, with their ocean—chief (समुद्रोपायेऽर्ढः: प्रवत्सत्तमो यासामाणः तः—Sayana).

Salilasya madhyat, from the midst of the firmament (सलिलस्य मध्यत्र सामीतदि भस्तिः: मध्यस्य मध्यभिष्ट्व यासालात्—Sayana; भस्तिः मध्यत्र—Daya.).

Rarada, sends forth; pours down; rains (रराद विलिविष्टि वर्षयति—Daya.; विलिष्टि—Sayana).

2. Khanitrima, (whose channels) have been dug (क्षनितिर्मा: क्षननेन निवर्ततः—Sayana; या: क्षनितेण संजाता—Daya.; the digging implement is khanitra.).

This stanza is a proof of the practice of irrigation (Wilson); formed, or perhaps stopped, by digging canals or reservoirs.

Samudrarthah, those that seek the ocean (समुद्रार्थः: समुद्रायमः—Daya.; समुद्र एकाः गत्ताः यासां तः: समुद्रायः—Sayana).

3. Satyanrte avapasyan jananam, discriminating the truth and falsehood of mankind. (जनानां प्रवसव्या साध्यानुसे सत्यं चानुस्तं च प्रवर्णयन् ज्ञातित्वाम्:
—Sayana; जनानां जीवानं सत्यानूति धावरणे ब्रह्मपश्चयन् यथार्थ विजानन्तू यति प्राप्नौलि—Daya.).

4. Yasu, in which (पातु ब्रम्मरिले जलेपु प्राणूपु—Daya.; which standing for midspace, waters or vital breaths); in waters (पातु प्राणू—Sayana).

**Hymn-50**

1. Kulayayat, making a place or nest (कुलायाय भार्यान तद्कुर्मल्—Sayana); whilst aspiring for the well being of Kula or family (कुलायायं कुलायं कुलोननतिं काययानान: —Daya.).

Visvayat, specially increasing (विस्वयतु विशेषेन वर्षामान—Sayana). Sayana supplies the substantive visam, the poison; let not the insidious (कुलायायं) and spreading (विस्वयतु) poison reach me (न भागन्तु).

Ajakavam, malignant (from ajaka, a disease अज्ञातवृत्त अज्ञातानाम रोगविवेल: , तद्वल् and thus malignant—Sayana.); to the one which inflicts pain or injury to creatures, (योश्यानु जीवानु कालवति पीडःवति तद्वु—Daya.).

Duh-drśikam, undiscernible venom (दु:दृशीकम् दृश्व्यानन्त विर्य—Sayana; दृ:चेन दृश्व् योगं—Daya.).

Tsaruh, the tortuous; what goes stealthily or crookedly (स्व: कृतितवति: —Daya.; छुद्यमाकी; विज्ञापु: सर्वं—Sayana); an epithet for snake.

Padyena rapasa, from sin worth attaining (पदेन प्राप्तु रस्सा पदेन —Daya.); by the sound of the foot-step (पदेन पादसपेन रस्सा स्वेन—Sayana; रिफ़: स्वेनक्रमः).

2. Vijaman parusi, in the variously-born joints of trees and others (विजामन्तु विभिन्न जन्मिण्य पविणि वृक्षारोगान्त पविण्य—Sayana; it refers to the poison which is generated in the manifold knots of trees and the like.

Vandanam yat, a poison of this name (मत्तू विग्नः).

Asthivantau kulphau, the poison which is smeared upon the
knees or ankles (प्रत्यविष्णु दीपकि वल्ली भुजको मुक्को व परिवेशु संपरिचित कुस्ति व —Sayana; प्रत्यविष्णु कठादितकल्याणति—Daya.).

3. Salmalau, in the Salmali tree; the silk-cotton tree.

Salmala Malabarica. For Salmali, see:

शल्मलि—X.85.20.

शल्मलै—VII.50.3.

शल्मलि—Yv.XXXIII.13.

4. Asipadah bhavantu, communicating not disease. *Sipada* may be the name of a malady; cf. *slipada*, श्लीपद, the cochin leg. (प्रिविधिन्द्र: । विपथं वघ रूपिविशेष: —Sayana); Dayananda derives from दिनि, food, प्रिविधिन्द्र: भोजनादि व्यवहाराय प्राप्ता:.)

Asimidah bhavantu, unproductive of harm (प्रिभिमिदा: । निमित्तविधकर्मा। प्रिहिषाप्रदा: —Sayana; भोजनादितिन्तुहकारिकः भवन्तू—Daya.).

Simi, निमि, means *badha*, वघ, or killing; from this प्रिभिमिदा: =प्रिनिमि+शा: not+killing+which gives=प्रिहिषाप्रदा: not doing harm or injury.

**Hymn-51**

In this hymn, the deities (देवता:) are the Adityas, the suns (the twelve months of a year); born of, or associated with the Mother Infinity, Aditi.

1. Adititve, in the infinity (प्रतितिस्वे प्रक्षिष्णित्वे—Daya.); also in independence (प्रतितिस्वे प्रक्षीत्वे—Sayana).

Adityanam, learned persons of the highest or supermost rank (भासिद्रवाणा पृणविधाना मिदुष्मान्—Daya.).
Anagastve, in sinlessness (बनागास्तवे बनपराठल्ये—Sayana; बनपराठल्ये—Daya.).

2. Bhuvanasya gopah, guardians of the world (Bhuvanam is also a synonym of water, Nigh.I.12; भुवनस्य बलादेशः क सम्बुहस्य—Daya.).

3. Adityah, twelve months of a year; the learned persons.

Marutah, mortal beings: cloud-bearing winds.

Rbbavah, the intellectuals (ऋभवः र्वक्षाविनः—Daya.); the architects.

Indrath, the lightning; the resplendent; the king; the self.

Asvina, a pair of the sun and moon (स्विन्ना द्वारंभनस्य—Daya.).

Hymn-52

1. Aditayasaḥ, प्रातिवासः, O Lord of celestial world, or months; O suns (here vocative by inversion, the first syllable is not udatta, व्रत्त्येना-व्रहतालनाः; । पदा । प्रातिवासांपि प्रातिवासः,—Sayana).

Vasavath, वसवः, O Lord of cosmic life; O Vasus; (वसवः वासकादेवः—Sayana); also whilst dwelling or residing वसव: निबन्धः,—Daya.).

Mitravaruna, O Mitra and Varuna; O prana (inbreath) and O udana, the upbreath.

Pub, पु:, protection (पालनं—Sayana); also a city (पु: नामिनय—Daya.).

Devatra, amongst gods or learned persons (देवता देवेदु वसलमानः—Daya.; देवेयः—Sayana).

Adityayah, unbroken, independent (प्रातिवासः अच्छण्डनीयः—Sayana;
2. Mitrah-varunah, the foremost amongst the gods of day and night (मित्र: वरुनः प्रहर्णार्थिनिः देववेदवाद: —Sayana). Mitra is friend like breath (प्राणसैं सुखा) and Varuna is sustainer like water (जलमिव पात्रक: —Daya.).

Tokaya-tanayaya, for our children and grandchildren (तोकय: पतनीयय पुत्राय लताय लतुकाय —Sayana).

मामहत्त्व = ममहत्त्व (तुज्जादीनादीपाप्वावत्व —Panini VI.1.7).

3. Angirasah, vital processes (अंगिरसः प्राणा हि —Daya.); seers of this name (Sayana).

Turanyavah, prompt in doing or in actions, i.e. in sacred works (तुरवः: प्राणार्थिनिः विद्वानः —Sayana; हिंस्र कृत्वां —Daya.).

Savituh, of or from the creator of the universe (सवितः: सकलव्रुतात्वकः परमेश्वरस्य —Daya.).

4. Samanashah, alike favourably minded (समानः: समान मनस्काः —Sayana; समानं मनोनुत्तरणं वेदं देवते —Daya.).

Hymn-53

1. Sabadha, living or existing along with pain or obstacle (सबवः बाधवः सह प्रतिमागाः —Daya.); attended by a group or a concourse (of priests) साह्य सहित: ; स्नातिकाः संबाध्यविक इत्यवर्ष: —Sayana).

Devaputre, of whom the learned are the sons; gods are the sons (देवपुत्रे देवते विद्वान: पुत्रः पुत्रवस्तु पात्रस्य: ययोले —Daya.; देवा: पुत्र: ययोले —Sayana).

2. Rtasya sadane, in the halls of sacrifice, in the abodes of truth (सदने सीतानी ययोले ) रथस्य सल्लस्य —Daya.; रथस्य वस्त्रस्य सदने स्थानपुत्रे —Sayana).
Navyasibhih-girbhah, with new songs or new praises (नवयसिबिह: गऱ्यसिबिह: नवतरामि: स्तुतिस्मितं स्तुतिस्मितं —Saya)

Purvaje pūtara, the previously born parents and the like (पूर्वजे पूर्वस्माध्ये पितारा मातृ पितवस्मा वर्तमाने); the ancient of all beings parents (पूर्वजे पूर्व प्रजाते पितारा पितरी बिप्रस्य मातापितुबुले धारापूर्विवर्ष्यी—Saya).

Dyava-prthivi, a pair of earth and lightning (धारापूर्विको भूमिविचुलो—Daya).

Varutham, status, stature; protecting wealth (Wilson); worth selection (स्त्रयांविवर्तीयं—Saya); nice residence (स्त्रयं वरं गूढस—Daya).

3. Yuyam pata svastibhih sadanah, यूयं पात त्वस्तिविष्णु; सदा न: , may you all ever cherish us with your blessings. For these terminating lines, see the following also (mostly in the Book VII of the Rgveda).

Book VII—1.20; 25; 3.10; 7.7; 8; 9.6; 11.5; 12.3; 13.3; 14.3; 19.11; 20.10; 21.10; 22.9; 23.6; 24.6; 25.6; 26.5; 27.5; 28.5; 29.5; 30.5; 34.25; 35.15; 36.9; 37.8; 39.7; 40.6; 41.7; 42.6; 43.5; 45.4; 46.4; 47.4; 48.4; 51.3; 53.3; 54.3; 56.25; 57.7; 58.6; 60.12; 61.7; 62.6; 63.6; 64.5; 65.5; 67.10; 68.9; 69.8; 70.7; 71.6; 72.5; 73.5; 75.8; 76.7; 77.6; 78.5; 79.5; 80.3 84.5; 85.5; 86.8; 87.7; 88.7; 90.7; 91.7; 92.5; 93.8; 95.6; 97.10; 98.7; 99.7; 100.7; 101.6.

Book IX — 90.6; 97.3; 6.

Book X — 65.15; 66.15; 122.8.

See also the Atharvaveda:

III.16.7; XIX.11.5; XX.12.6; 17.12; 37.11; 87.7.

See also the Yajurveda; XX.54; XXVII.28: XXXIV.40.

Ratnadheyani, precious wealth (रत्नद्वेयभि रत्नीवध्वि धनानि—Saya);
Hymn-54

1. Vastospate, lord or promoter of the house (वास्तो: वासुहेतुप्रहुतम पते स्वामिन्—Daya.; गृहस्य पालियत्वव ल्वम्—Sayana).

भवा—नव (नव इत्यचो इतिदैः—Panini VI.3.134).

2. Gayasphanah, promoter of the house (गवस्फान्: गृहस्य वर्धकः—Daya.); augmenter of our wealth. (गृहस्य प्रस्तवद्यव धनस्य स्वामिता प्रवर्धकः—Sayana).

For gaya=wealth, घनं (Nigh.II.10).

Indo, O bestower of bliss (इन्द्रो धानवप्रद—Daya.); O Indra, exhilarating like Soma (हेतु इन्द्रो सोमवद् धार्मारक—Sayana).

3. Kseme, in preserving what has been acquired (क्षेमे प्राप्तस्वरसचे—Sayana; क्षेमे रक्षणे—Daya.).

Yoge, in earning or acquisition of what one has not (योगे प्राप्तस्य प्राप्ते—Sayana; प्राप्तस्योपादनलये—Daya.).

For the pair of Ksema and Yoga, see V.37.5; VII.54.3; 86.8; X.89.10.

Hymn-55

For verse 1, see Nir. X.17.

There are two anecdotes regarding this hymn. One in the Brhaddevata (ब्रह्मदेवता) is as follows:

*During the night, Vasistha in a dream approached the house of*
Varuna. He then entered. A dog there ran at him, barking. Pacifying the hound which was making a din and running up with intent to bite, he lulled him to sleep with the two stanzas (सद्भूलंकार तथा लोकला रावण २,३). He sent him as well as the other attendants of Varuna to sleep. Then king Varuna bound him with his fetters, Bound thus, Vasishtha praised his father (Varuna) with the four hymns (दग्दरा लक्ष्मण ममित्या एति. VII.80;89). Then his father released him. As soon as the stanza, प्रवामुलं लवसु VII.88.7, had been uttered, the fetters dropped from him. (Brhad.VI.11.15).

Sayana reproduces another story from the Nittmanjari: Vasishtha had passed three days without being able to get any food; on the night of the fourth, he entered the house of Varuna to steal something to eat, and had made his way to the larder, the Kosthagara, when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.

This verse has been annotated by Yaska (Nir.X.17).

"O Lord of house (वासलीप्पे), thou art the killer of disease (रामोक्तह), wearing all forms (प्राणित्र धारितम). Be our very kind friend (सुधा समेत एविन)."

The word सेवा (seva) is a synonym of happiness (सेव इति सुखनाम). The verb √विन्ध takes the suffix va (व), which replaces the letter next to the penultimate (i.e. प) and optionally takes guna (विन्ध्ये: व वहारी नामकरण: प्रतालोपरविधि व विभाषितमण: —Nir.X.17).

The word सिव (śiva) is derived from the same root. He becomes the deity of all those forms that he longs for. (विभिन्तित्वप्य ब्रजित। वह यह सन्यास कामये तत्तत्त्व देवता भवति—Nir X.17).

2. Arjuna Sarameye, white dog, born of mother.

Sarama, the bitch of gods, particularly Indra; therefore, known as Sarameya (सारमेयय वैदेष; हे सारमेय। सरमामेयदेवस्मी तस्या: कृष्णोद्धव—Sayana). Sarameya is known as arjuna, i.e. white and pingala i.e. tawny, too.
The following are the references of Sarama (सरमा) in the Rgveda:

सरमा—Sarama—I.62.3; 72.8; III.31.6; IV.16.8; V.45.7; 8; XI.108.1.

सरमे—Sarame (vocative): X.108.3; 5; 7; 9; (a dialogue between Sarama and Panis).

सारमेय—Sarameya (vocative): VII.55.2; 3.

सारमेयू—Sarameyau (a pair of offsprings of Sarama): X.14.3 Dayananda derives the word sarameya as the progenitor or producer of objects of reality and significance (सारमेय सारणाम निमोति). He also translates it as a learned woman (सरमा समान रमणा—V.45.7; सरानात्मानां मानवति सा—V.45.8); as mother, the instinct by which right and wrong is discriminated (सराणुि विभागमभोजानु मिमोति तथा I.62.3); the straightforward policy (या सरति सा तर्क सीति—IV.16.8); one who measures the moving objects (या सरानु हिंति पथर्वानु मिमोति सा (माहर, III.31.6).

Sarama, is derived from अृ, moving (सरमा सरणात्—Nir.XI.24; Rv.X.108.1); with what desire has Sarama attained this place? Sarama and Sarasvati are both derived from the same root अृ, to move. It is discriminating instinct which effuses out in inner consciousness. It crosses the waters of the Rasa, the divine stream of spirituality. (सरस्वत्व अपनस्; पारसी—I.108.1).

Sarasvati, (Nir.II.23) is one of the 57 synonyms of speech (Vac, वाचो, to speak). The word is used in the sense of a river and in the sense of speech (विभागमभोजानु देवताकृति निमोति सा (वाचो, Nir.II.23). We have a passage. Let us worship Sarasvati who sweeps what is far and what is near alike, with well-composed hymns for our protection. (सरस्वतीमवसे सूक्ष्मिन्ति: सरस्वतीमा विस्रामे धीमिनि: (VI.61.2).

This Sarasvati is not a mundane river; she is a divine stream that flows out of the pure consciousness and protects us in every way. Sarama is a bye-stream emerging out of the same source.
VI-iva, like a bird (वीव पतीव—Daya.); exceedingly (वीव विस्मेरण—Sayana).

Datalah, teeth (दल: दलान्—Daya; Sayana).

Srakvesu, in the gums; in the corner of the mouth (सक्वेषु सक्वासु भासले। सक्वास भास ग्रोट्स प्रदेश विस्मेर भांचीत्पर्यं: ; the corner of the mouth, the jaw—Sayana; M. Williams).

Rstayah, lances (रष्टयः राष्ट्राति—Sayana) you display your teeth against me, bristling (राज्रति) like lances (रष्टयः;) in your gums (सक्वेषु).

Vapsatah, whilst eating (वप्सतः वापति;—Daya.; वापयतास्व दलाह:—Sayana).

Nisusvapa, go quietly to sleep (निशुल्य शयनस्—Daya.).

3. Stenam, thief (स्तेनम बौरूं—Daya.); one who steals privily or hidden property.

Taskaram, wicked person in the habit of openly carrying off others property (तस्करं दक्षवादिकृम्—Daya.).

Stotrnavindrasya rayasi kim, स्तोत्रकृम् इंद्रस्य रायसि किं—why do you shout at the worshippers of Indra?

4. Sukarasya, one who performs good actions (सुकरस्य य: सुकर्स्य करोति—Daya.); to hog or the boar (सुकरस्य वराहस् हितीयायचं पद्धी—Sayana).

Tvamsukarasyadardhi tava dardartusukarah, may you help in enhancing the prosperity of one who performs good actions, and the one who performs good actions would then wish you prosperity.

Alternatively,—Do you rend the hog; let the hog rend you (Wilson).

5. Sastuvispatih, may the householder sleep; literally, vispati is
master of all (विष्णु: विष्णु: जमानां पालको गृही ), the householder, the promoter of every one in the house—Sayana; the same as praṅapati, (स्वाभाविकः: —Daya.). Sayana translates it as son-in-law also (विश्वतिः ज्ञानाता).

7. Sahasrasrṇgah vṛṣabhah, the sun, the showerer of benefits, with a thousand rays. According to Sayana, through the worship of the sun, at a later date, Kumara was the patron of housebreakers.

Sahasrasrṇgah, one with a thousand rays (सहस्रश्रेण: सहस्रकिरण: —Sayana).

Vṛṣabhah, वृषभः, the showerer of benefits.

Yah, यः, it represents the sun.

8. Striyah yah punyagandhah, the women who were decorated with garlands of fragrant flowers on festival occasions, as at marriages and the like (स्त्रिय: पुण्यगंध: पुण्यगंधा: —Sayana).

Talpasivarīḥ, lying on the bed (तल्पसीवरीः; तल्पसीवरि: —Sayana; मास्तिलेदू शेर्टते ता: —Daya.).

Prosthesayah, lying on the courtyard (प्रोटेस्थ: प्राणने शयना: —Sayana; या प्रोटेस्थ प्राणने प्रोटेस्थे शेर्टता ता: —Daya.).

Vahyesayah, lying in litter (वहुः शय: वहुं शाहउः, तस्मिन् शयना: —Sayana; या वहुं प्राणनीति शेर्ट्ये ता: —Daya.).

**Hymn 56**

1. Vyaktah, (vi-aktah) narah, the resplendent chiefs or leaders (भक्तिः विशेषे प्रसिद्धा: कमनीया: नर: नेतारो मनुष्या: —Daya.; काविनियक्ता: नेतार: —Sayana).

Sanilah, dwellers in one abode (सन्ता: समान नील प्रज्ञनीय गृहे वेराश्चे)
—Daya.; समानोक्तत: —Sayana).


2. Vidre, know or obtain by themselves (विद्रे समयं—Daya.; स्वयंसेव विद्वित—Sayana).


4. Ninya, white is complexion (निष्ठा: निष्ठानि स्वतंत्र्यानानि—Sayana); definite (निर्विशेषतानि—Daya.).

Prsnih, midspace (the mother of Maruts, महतं जनो—Sayana); steady and vast or deep like the midspace (पूर्वन: प्रसनस्विबिव गम्भीराचारयोजिमः —Daya.).

Mahi, earth (स्वी पृथिवी—Daya.); great or vast (स्वी महती—Sayana).

5. Nrmmam, manly strength; wealth (सूर्यं धनम्—Daya.; Nigh.-II.10; सूर्यं धनंवलं वा—Sayana).

Vit, people (विद्र प्रजा—Daya.).

7. Turisman, to be prosperous or strong (सूर्यमात्र धनवान्—Daya.; वृद्धिमान्—Sayana).

8. Susmah, strength (सूभ्यं बलम्—Sayana); strong body (बलयुक्तो दह: —Daya.).

11. Isminah, one desiring; one possessing food (इश्विनां इश्वनादियुक्तम: —Daya.); one rapid in motion (सत्तेर: —Sayana).

Suniskah, wearers of brilliant or gold ornaments (सुनिकत्र: शोभना-
12. **Rta-Sapah**, the observer of law and order (ऋतसाप: वे ऋतुन लगित प्रतितां कुप्सित , i.e., those who promise to abide by truth—*Daya.*); since *rta* also means water, therefore *rtasapah* means sheddors of water (ऋतसाप: ऋतुनदकम् स्वसानो मस्त: —*Sayana*).

_Sucayah, pavakah, suci-janmanah_, pure or shining, purifying and of pure birth (सुचयः सीपयमान: पावकः सोधकः सुविज्ञमन: सोभनजनमः; —*Sayana*_).

13. **Khadayah**, those who eat (बादयः वे बादनि ते—*Daya.*); particular ornaments (परंतकर विशेषयः; —*Sayana*). (Amsesu Khadayah, अम्सयु बादयः, bright ornaments on your shoulders).

_Vaksah su rukma_, gold or shining pendants (of necklaces) on your breast. The text has only the word *rukma*, shining (सक्म देवीयमानः; —*Daya*.; रोपमानः; —*Sayana*). Sayana supplies the word *hara* (हर) or necklace. Elsewhere the Maruts are said to have golden cuirasses on their breasts; *rukma* also probably implies the same (*Wilson*_).

**Rukma-vaksasah**, रुक्मवक्षसः; —II.34.2; V.55.1; 57.5; VIII.20.22; X.78.2.

The other references of *rukma* are:

सक्म: *rukmah*—I.88.2; 96.5; IV.10.5; 6; VI.51.1; VII.3.6; 63.4; X.45.8.

सक्म इव, *rukma-iva*—V.61.12;

सक्मम, *rukman*—I.117.5; V.1.12.

सक्माः, *rukmah*—I.166.10; V.54.11; VII.56.13;

सक्माः, *rukman*—I.64.4;

सक्माः, *rukmasah*—VIII.20.11;
rūkmibhiḥ—IX.15.5.

rūmī—I.66.3.

rūkmebhīḥ—V.56.1.

rūkmēṣu—V.53.4.

rūkmaiḥ—V.52.6; VII.57.3.

In Nir. VIII.11, we have सुन्दरे सुरौजने, shining beautifully (X.110.6).

14. Budhnyah, celestial; clouds of midspace (बुधन्या: बुध्योऽन्तराधिभ्याः मेघ: —Daya; बुध्यायर्थविर्भिः: —Sayana). (See Nir.X.44; 45; XII.33. He who is Ahi, is budhnya, dweller in atmosphere or midspace, budhnam meaning atmosphere—शोभः: स बुध्य: बुध्यायर्थविर्भिः—X.44).

Namani tiradhvam, here namani means water (नामानि तिराद्वम् नमानि पांशु नामार्थम्; तिराध्वम् वर्धनम्—Sayana; waters that beat down the dust).

Sahasriyam, multiplied a thousand-fold. How can one portion become thousandfold? Sayana answers by quoting an obscure text: याव-देवा देवता कामपते यावदेवा तावदाहिः: प्रक्षेते न हि तत्सिद्ध तत्सावदेव स्वाधारणि, the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered. (Tait, Br, III.2.6.4).

Prayajyavah, most adorable (प्रमत्थवत्र् प्रक्षेत् संवेतारः: —Daya.; प्रक्षेत् वषाद्यवा मद्वः: —Sayana).

15. Arava, one who does not liberally give; also the mute or unreliable on words, (रावता यथात् श्रवनात् तन:—Daya.); unfriendly man; adversary (रावता: श्रवनात्: —Sayana).

16. Yakṣa-dṛṣah, youths enjoying festivities (वक्ष्याज्ञु: न मयं: यक्षाद्रवस-
17. **Goha,** they who injure cows (यो यो हुलि—*Daya.*); the render of clouds (श्रोध्रा गोयं मेघलयानां मेघकां भेदकः—*Sayana*).

**Nyha,** the destroyer of men (i.e. enemies) (नृह यो नृह हुलि—*Daya.*; नृह यो नृह हुलि—*Sayana*).

18. **Satracim ratim,** universal liberality (सत्राचि राति या सत्रा सर्वमहति प्राप्यति लोि, राति दानं—*Daya.*; सत्राचि सब्रेतो गमनवीलं, राति तवद्रे दानम्—*Sayana*).

19. **Vanusyatah,** from the malignant (बनुष्टतः हिसकान्तः—*Sayana*; from the one who gets imitated, बनुष्टतः हिसकान्तः—*Sayana*; बनुष्टतीति हिस्मते कर्माः—Nigh.II.12). **Vanusyatti** means to slay; its grammatical form is not known (बनुष्टतीति हिस्मते कर्माः—Nir.V.II).

20. **Tanayam,** *tokam,* family, continuity (तनायम विश्वायं श्रुम गुणकामस्वभावम्—*Daya.*; tanayam-tokam, sons and grandsons).

12. **भजनम्=भजनम्** (संहितायापूर्वः—*Panini* VI.1.70).

**Ma dadhma,** may we not proceed or go (दम बच्छे । बच्छितिः गतिकर्माः—Nigh.II.14; let us not be last in apportionment—या पश्चात् दम विभागे—यवं पश्चात्वभागिनो या पूस—*Sayana*).

22. **Yahvisu osadhisu-viksu,** in great plants and people (महायिपु महायिपु ग्रीष्मीपु विक्षु प्रजासु—*Daya.*; for the sake of conquering many plants and people (महायिपु महायिपु ग्रीष्मीपु विक्षु प्रजासु बलयान्तु—*Sayana*). Perhaps cultivated lands is implied by the word *asadhisu* (plants)—*Wilson*.

स्या=स्म (निधित्वं भेदति बीङ्खः).

23. **Sanita vajam arva,** *Sanita,* one who overcomes by praises (or the one who divides or apportions—सनिता विभाजकः—*Daya.*; सनिता संबंधता भेदिः—*Sayana*).
Vajam, food (वाजन धनन्—Sayana); or war or battle (वाजन युद्ध—Sayana); or enlightenment or speed (वाजन विज्ञान वेग या—Daya.).

Arva, quick-moving horses or the one like him (प्रवं वेगवानस्व इव—Daya.; or one who overcomes by praises (प्रवं स्वरूपाभिनन्दना—Sayana).

Hymn-57

1. Madhvah, the worshippers (मध्व: मध्वो मादवितार: स्लोतार:).

Yajatrah, (vocative), O adorable (Maruts); O associates (मज्ञा: संगद:—Daya.; याजनीया मस्त:—Sayana).

2. Vidathesu barhih, at the assembly of our sacred congregation (विद्यथेः बरः—Daya.; Sayana; barhih, a good station in midspace; बरः: बर्तिरसमुमातसत्वम्—Daya.; on the grass, बरः: बर्तिरस कुशीये—Sayana).

3. Samanam anji anjate, augment and exhibit their splendour (प्रक्ष्ण गमनं ब्रह्म्भते गण्ड्र विस्तृति—Daya.); heighten their common lustre for our good (समानं स्वरूपं ब्रह्म्भिः भावरणं धा प्रभुभते स्वकीयावधेवेभिभवस्ती कूचन्ति—Sayana).


5. Amrtasya, of the celestial elixir; of the immortal (प्रमुत्त्वान नागस्याहि-तस्य—Daya.); or water (प्रमुत्त उदकम्—Sayana).

Hymn-58

For the verse 5, see Nir. IV.15.

1. Nih-ṛteh, from the earth (निह-ṛते: भू से:—Daya.; Nigh. I.1).

Nakam, the non-existing pain (गांक्य प्रत्वचाम पुर्पर—Daya.; the
heaven (स्वर्ग — Sayana).

Avamsat, from the midspace or firmament (प्रवंशालू प्रत्याक्षालू — Sayana); from the one without family or progeny (प्रवंशालू प्रत्याक्षालू — Daya.).

2. Visvah Svardrk, every looker or gazer at the sun or the sky (विस्वः स्वर्द्रक् सूर्यस्वर्द्रक्ना स्वर्गीयसमु०; or the tree, who gazes at the sun, पदा स्वर्तारसि , तत प्रवतीति युक्तः स्वर्द्रक् , i.e. all living creatures or every tree; trees being all alarmed at the approach of the wind (Sayana). Trees are phototropic, their leaves or flowers always tend to face the sun or light. Dayananda translates svah (स्वः) as pleasure or happiness (स्वर्द्रक् यः स्वः सुवर्ण पर्यति स्;).

4. Yusmotah, protected by you (युष्मोतः युष्मार्धं संरजितः — Daya).

5. Rudrasya, of the cosmic vitality.

Avih, openly (प्रवि: प्राकटे — Daya; प्रवकाशन — Sayana).

Sasvarta—Secretly; by teasing words (सस्वर्ता उपराकाशन बन्धने — Daya; प्रनवंशिताप्रकाशन — Sayana).

Enah, sin, fault, offence (एनः प्रत्यमपराग्नु — Daya).

(May we expiate whatever sin or offence we have omitted secretly or openly — Wilson).

Ava-imahe, expiate, dispel (भव-ईमहे स्तोत्रेण धापनय्याम: — Sayana).

Nansante, bend down (नंसाते नमस्ति — Daya).

Kuvit nansante marutah punarnah, will the Maruts again bend down for us. For words, नन्तु-नमस्ति: see Nir.IV.15; VI.17; VII.17. The word nasika, nose, is also derived from √नस्, to join (नासिका नस्थे: — Nir.VI.17). The root nas, नस्, means to obtain or to bend (नस्विरामः कर्मव नस्विरामाः).
Hymn-59

1. Idam-Idam, idam=itas, (र्द्धियहि हि भवेऽहि: —Sayana); from this (world), the cause of peril; the second idam stands for road of virtue (सम्पत्तं—Sayana).

Having told us this or having done this (र्द्धियहि बारं बचनं भावित्वा कर्म कः कः वा—Daya.).

4. Tuyam, quickly (स्यायिति स्थिररमप्र—Nigh.II.14; सून्य सूत्स—Daya.).

9. Risadasah, O devourers of enemies (रिजासाह: हिसानां हिसाका: —Daya; हेयति: रिजानां हिसानामहिलारो हिसानामहिलारो वा—Sayana).

11. Surye-tvacaḥ, glorious as the sun (सूर्येस्वचं सूर्येवचं: —Sayana).

12. Tryambakam, father of the three ब्रह्मा विष्णु रुद्रा नामपि र्द्धियहि त्रि र्द्धियहि त्रि—Sayana; the father of the three deities Brahma, Visnu and Rudra; the र्द्धियहि identifies with Mahadeva, but the authority is of no great weight—Wilson). The one who protects us in our past, present and future—the three times; or the one who protects the soul, the causal matter and the gross or transformed matter(prakṛti and itsvikṛti) (र्द्धियहि राजस्तव स्त्तस्तव पर्यावर्त्तम, यद्य ब्राह्मणं जीव-कारकायां राजस्तव पर्यावर्त्तम—Daya.).

Tryambakam, is also triocicular Rudra (ज्ञाययोपेतं ब्रह्म—Yv.III.60.).

Urvarukam, cucumber, Cucumis Usitatissimus;

Karkandhu, (कर्कांद्व) when ripens, falls of itself from its stalk.

Sugandhim, sweet fragrance; widely-spread fragrance; good reputation and (सुगंधि सुविस्थतः पुष्पकोष्ठितम—Daya.); whose fame of virtue is wide spread; or as explained by another text quoted in the comments:
in like manner as the fragrance of a tree full in flower sheds fragrance, so spreads the fragrance of holy actions; the memory of the just, smells sweet, and blossoms in the dust—Wilson (স্বাভাবিক প্রসারিতপুর্ণ কীর্তিত্ু।

"শোভন বর্তমান গান: পৃথ্বীবে ক্ষুদ্রাস্ত স্নাতকো ব্যাপক পৃথ্বীবে গৌণাস্ত ব্যাপক ক্ষুদ্রাস্ত গৌণাস্ত ব্যাপক—Taitt Ar.X.9; also see Tattiritiya Bhasya Taitt.S. I.8.6.2); and Taitt.Br.I.6.10.5.

Pustivardhanam, the augmenter of increase or of prosperity or of nutrition; the seed of the world(পুষ্টিকরণং ম: পুষ্টিতত্ত্বতৎপথ—Daya; পুষ্টিকরণং জগদ্বসত্তমম। পুষ্টিত জগৎসত্তমে বিষ্ণুম বর্ধনতিত্ত্ব পুষ্টিকরণং—Sayana).

**Hymn—60**

For verse 7, see Nir. VI.20.

1. Surya, O, the one like the sun (সূর্যী! সূর্যী হসতমান—Daya.).

2. Mitraya, for the friend or friendship (মিত্রায় স্বাভাবিক—Daya.).

Varunaya, for the venerable or venerability (বৃহস্পতিবর্ণ্য—Daya.).

Adite, O the eternal; the infinite (দাতিতে! অদিতান্তরিত—Daya.).

Aryaman, O, the law-abider; the ordainer (অর্যমানঃ লৌকিকারিত্ু!—Daya.).

2. Mitravaruna, mitra and varuna, the pair of in-breath and up-breath (মিত্রাবরুণ: সর্বং মাত্রেওদাত।—Daya.).

Jman, in or on the earth (জ্ঞনু পূর্ণো—Daya.; Nigh.I.1) in the midspace (জ্ঞানু স্নাতিত্রতে—Sayana).

Rju, the upright or good actions (সুপ্রস্তুতম—Daya.; মুখতারি
Vṛjina, the crooked or evil actions; the strengths (शुचिना बलानि —Daya.; वृज्णानि पापानि —Sayana).

Ubhe, both, heaven and earth (उभे बाबा पृथिव्यो —Sayana).

3. Sapta, the extended one or the seven; seven is an extended number: (सप्त सर्पेण्यमभावान् सप्तस्तुमांव्या —Nir.VII.6; उत्तसंबायानु वा —Sayana); for seven horses; seven rays etc.; see सप्त युनस्त्रिता रधीमे च समानी धर्मस्य बहृति सुताना —I.164.2; Nir.IV.27; the seven yoke the one-wheeled car; one horse having seven names draws it; or, seven rays draw up the juices for him; the seven seers praise him.

Im, water (ईम उदकम् —Daya.; Nigh.I.12).

Ghrtacih, the nights (पुत्राची: रात्रय: —Daya.; Nigh.I.7); shedding water (पुत्राची: पृथिव्यन उदकवत्य: —Sayana).

Dhamani, abodes; names of birthplaces (धामानि जन्मस्यानामानि —Daya.).


Adityah, the sons of Aditi, the mother Infinity; the months of a year (आदित्याचा: अन्तः: पृथा देवा: —Sayana; साधसरस्यामान: —Daya.).

Sajosah, of the same friendly feeling (साज्याचा: समानभोव्या देवनीयाचा: —Daya.; समानभोव्य: —Sayana).

5. Durone, in the house (दुरोच्च गृहे —Daya.).

7. Pravrajecin nadoyo gadham asti, even in a flooded river, there is a depth; gadham, limited depth or bottom (गाधमपरिमितमुदकम्
—Daya.).

Vispitasya, of the extended or expanded one; of the pervading one (विपितत्त्व व्याप्तत्व कर्मण: —Daya. ; vispitah means great expanse (विपित्तो विप्रार्थः —Nir. VI.20; conducting us across this great expanse—पारं भो भव्य विपित्तत्व पर्यंतं).

8. Devahelanam, displeasure of learned people or of the deities (देवहेलनं देवानं विद्यापालनार्थं —Daya; देवानं मिर्यादीनं कोपनं—Sayana).

9. Sudase, upon the liberal donor (सुदासे सुष्ठु दानाद्ये व्यवहारे —Daya. ; शोभनदानाय महाप्रवचनं—Sayana).

10. मृतम् = मृतम् (संस्कृतमाधिक शीर्ष: —Panini, VI.1.70).

11. Brahmane, for food; for wealth; for Lord (ब्रह्माने धनाय परमेश्वराय वा —Daya.).

Yo brahmane sumatim ayajate, who devotes his mind to your glorification (यो ये यज्ञाने ब्रह्माने परिवृत्तम् कर्मम्: the institutor of the rite, who सुमितं शोभानं वृद्धि, gives pure or pious understanding, युम्भ्तु स्तोत्रस्याय, to the nature or form of your praise—Sayana).

12. Visvani durga piprata tiro nah, remove from us all difficulties (विश्वानि सर्वं दु:क्रोध गन्तु; योगानि पिपृतं पुर्ववं विरं; तिरस्करायां न—ब्रह्मानं—Daya. ; दुः:क्रोद्यं गतज्ञानायपद: —Sayana).

Hymn-61

1. Manyum, acts of mortals; anger; prayer or act (मन्यं क्रोधं —Daya. ; स्तोत्रं कर्मं वा —Sayana).

2. Rtava, the abider of truth; the solemnizer of sacrifice (र्तवं = र्तवां सत्यसेरी —Daya. ; र्तवान्—Sayana).
Yat Kratva na saradah prnaithe—You recompense not for years; whose act you fulfil many years (सर्वकम घृते संकटदाता प्राप्तचये—Sayana). Sayana passes by na; which may be the conjunction and, as well as the negative not; in either case, the sense is obscure—Wilson.

[Swami Dayananda’s commentary is available up to this verse, VII.61.2; he died on October 30, 1883—हेवेशभाद्य सप्तस स्मृते च पल्यं नाशुर्यात्वाक एक्षविंद्रते सूक्ते पन्चमाष्ट्रे पन्चमाष्ट्रे वृत्तिवस्य द्वितीय मण्डला भाष्य समाप्तम्। उजत स्वामिकृत भाष्यबैतावदेवेति—Printed Asadha, Kṛṣṇa 5, 1936 Vikrami; 1899]

Hymn-62

1. Janima manusanam, on the crowds or groups of men (वन गात्रः। जनिम जनिमानि वनात्—Sayana; जातिनि—Venkata).

Kartthbhīḥ, by them who offer praises; by those who dedicatingly serve (कल्यः भिः स्त्रित्वम् भिः; the worshippers—Sayana).

Kratva, the creator (क्रत्वा सर्वस्वकारां).

Krtah, created by Lord (हृतः समाप्तिः प्रज्ञापतिः—Sayana).

Sukṛta, are those actions accomplished during the day after sunrise, whilst those done during the night are duskṛtā (वहिते च सूर्य सुकृतः भवति। रात्रिं हि हृतं हृतं भवति—Venkata).

2. Etasēbhih evaibh, with your quick moving horses; with glorious white horses (Wilson) (ऐसेर्वहि: एववहि:। स्वर्षीय: सकाराः—"या जर्तार्थः पुर्वार्थः—I.161.7; "पूलः कृष्णश्वासुलकः "—Ait.Br.V.14) इत्यादिवत्।(ऐसे: समन्बेलि: the fast-moving—Sayana).

Anagatasah, free from sin (भवनासः—Venkata;—Sayana).

3. Surudhah, alleviators of pain (सुषुधः सुषुधः।कष्य प्रतिरोधः—Sayana; भोषं: सुषुधारथिकीः।);
4. Sujanimanah, of noble descent; of fortunate birth (सुजनिमान: मोचन जन्मान: —Sayana).

Adite, O indivisible (सदिते ग्रामर्दीभे—Sayana).

Ṛṣve, O the mighty (ऋषवे! महलामैतल—Nigh.III.3).

5. Gavyutim, the pasture; the grazing ground for cows (गध्युति शायो वाग्नि गध्युत्यथेति गध्युतियोऽपांगपुर्वि:) :

Uksatam ghṛtenā; bedew with water (पुतेन उक्ते गह्तत्स्तिन्युपि—Sayana).

**Hymn-63**

For verse 5, see Nir. VI.7.

1. Carmeva yah, he as through the (investing) skin; *Samavivyak tamansi*, breaks through glooms (स: चर्म इव पूर्णिव्य विस्तुवानि ब्रह्मारिष्यवाणि च तमांसिः स विक्षयति—Venkata; समविविक्षे सत्ताविष्यति खंडवतष्यः—Sayana).

2. Prasavita, प्रसवीताः—प्रसविहारिः—प्रेमविल, the animator (प्रर्श्य कर्मस्यनुभाता). Ketuh arnavah, rain-shedding banner (केतु: प्रसविकिताः—Venkata; स्वर्य प्रसविकितः—Sayana; प्रणव: उदशच:—Sayana; उदशचान्—Venkata).

3. Usasam upasthat, from the lap of dawns (उष्णां उपसस्वातः—Venkata; उपसस्व मध्ये—Sayana).

Na praminati, does not impose a limit (न प्रमिनाति न हिन्सः—Venkata; प्रमिनाति न हिन्सित न संकोचयाति—Sayana).

5. यत्रा = यत

Syenah na diyan anu eti pathah, he travels the path (or mid-
space), darting along like a hawk (शीयन् गच्छन्—Sayana). Like a flying 
falcon, he sweeps down the atmosphere; here pathah (पाथ) means mid-
space or atmosphere (पाथोज्वतिरिक्तम्—Nir.VI.7); as in this verse, Water is 
also called pathas, पाथस्, from pa (पा), to swallow (पाथोज्वतिरिक्तम्, उदकमिववाय 
उच्यते पानात्, Nir.VI.7; as in भ्राच्छ भातानि पाथो नवीनाम्, VII.34.10; pathah is also 
food (प्रात्मतिथि पाथ उच्यते पानावेद—Nir.VI.7; as in देवानां पाथ उपवाति निद्रान्—
X.70.10).

Thus pathah (पाथ:) has three meanings, midspace, water and food.

Hymn-64

1. Rajasah, of water (रक्ष: उदकस्य—Sayana).

Pra vam ghṛtasya nirnijo padairan, impelled by you the clouds 
assume the form of rain; वा युवामां श्रेष्ठला मे: पृथस्य निष्णिजः उदकस्य स्नानि ददंरु 
दद्ये प्रयज्ज्वति—Sayana; alternatively, ghṛtasya may mean butter, and in 
that case, oblations of butter are given to you (वा युवामां पृथस्य निष्णिजः स्नानि:। 
पृथानाम:। दानिश्वरसना ददाति—Sayana).

2. Rtaśya, of cosmic vapours.

Kṣattriya, powerful (क्षत्रिया बलवती—Sayana).

Ilam, food (इलां प्रलयं—Sayana; Nir. II.7).

3. Saha, with posterity.

Isa madema, with food (इता) rejoice (सहेत); Saha together with 
posterity (सह युज्यति सहिता:—Sayana; ब्रह्मण मदेन दूरपाति: सह—Venkata).

4. Dhītim, prayers (धीतिं कर्म स्तुतिःपन्न—Sayana).

Taksan, fabricates (प्रभन्त स्तोत्रेण संकल्पेत्—Sayana).
Gartam, chariot (सर्व रथम्—Sayana).

Suksitih, people (सुक्षीति: शोभनंवासा: प्रजा: —Sayana; प्रजा: —Venkata).

Vayave, to Vayu; to aryaman, one of the Adityas (वायवे वायुर्मन्ता-विद्य: । स एव अर्यमन्ता—Sayana).

Hymn-65

1. Putadaksam, endowed with pure vigour (पुदक्षम सुविपलम्—Sayana; Venkata).

Asuryam, strength; might (प्रसुर्य बलम्—Sayana).

Yaman, यमानि; in conflict; in battle (यामान यमानि संघाते—Sayana).

Acita, crowded (प्राचिता प्राचित उपचिते भूसंधिशेषेते—Sayana).

2. Dyava ca, heaven and (earth) (द्याव च द्यावान्वित्वो—Sayana).

Aha ca, day and (night); here ca refers to night (च एकद्र रात्रिवस्थानम् Sayana).

4. Udgah, of water (उद्गः उदकस्य—Sayana).

Divyasya, celestial (विध्वस्य विद्वि भवस्य—Sayana).

Caroh, of the choicest (चारो: चर्चीवस्य—Sayana).

Gavyutim, our pasture lands; place of sacrifice (मध्वति प्रस्तादीयां मध्विष्म —Sayana); the track of cows (मध्वति गोमार्जम्—Venkata).

Ilabhih, with viands; with food (इलाबिष्णु: प्रज्ञे: —Sayana).
5. Same as VII.64.5.

Hymn-66

1. Mitrayoh varunayoh=Mitravarunayoh (मित्रयोः वरुणयोः: मित्रावरुणयोः:); two phases of the sun presiding over day and night.

Tuvijatayoh, of reiterated manifestations; repeatedly born (तुविजयोः: बहुप्रत्यथायं वद्योः: —Sayana; बहुव्ययः: —Venkata); this refers to the daily appearance of the Sun, born evernew.

Susyah, propitiatory (सूयः सुषकः: —Sayana; सुषाहः: —Venkata).

3. Stipa, protectors of dwellings (स्तिपास्त्यायतं इति स्तययः गृहः: —Sayana).

Tanupa, protectors of persons or bodies (तनूपः तन्यम् पातारी—Sayana).

Nah sadhayatam dhiyah, fulfill our intellectual aspirations (न: प्रस्तान्त धियः: कर्माणि स्तुतिःस्त्रायं साधवतं फलवित कुस्ततम्—Sayana; धियः: , prayers or actions; साधवतं कर्माणि—Venkata).

4. Bhagah, gracious (भगः: भजनीयः:)

5. Amhah, from distress or sin (अमहः: पापम्—Sayana; अमहः:—Venkata).

6. Uta svarajah adithih, the place of aditi is doubtful as the text has no copulative (Wilson); of them Aditi is the mother (प्रतिभिः: देवे नाता —Sayana; मित्रायोः प्रदिभिः—Mitra, and the rest, and Aditi).

Svarajah, lord of all (स्वराजः स्वभावमिनि:).
9. *Isam svah ca dhimahi*, may we obtain or retain food (षष्यं) and water (स्व:); (षष्यं स्व: उदकम् धीमि धार्यायामि—*Sayana*; षष्यं व स्वः धार्येव—Venkata).

The verses 7, 8 and 9 form a *trīca* (त्रिच); to be recited during morning hours.

10. *Trini ye yemuh vidathani dhitibhī bhī visvani paribhutibhī*, limited the three universal (विश्वातिः) sacrifices (ये श्रीणि विश्वातिः त्रीसङ्काः यम्भूति कर्मिभः विश्वातिः व पूजानिः व परिवहने—Venkata). Also who give the three spread places, earth and the rest, with overcoming acts (ये श्रीणि विश्वातिः त्रीसङ्काः विश्वातिः त्रीसङ्काः व पूजानिः व परिवहने: कर्मिभ: येषु: यम्भूति—*Sayana*).

"It is not very clear what is intended; perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites with definite ceremonies or at definite seasons."—Wilson.


*Rtajatah*, born of Rta, or truth; born of prajapati (षष्यताला: उक्त षष्यशेषम्; तवद्वृम्भानिः षष्यवा षष्यताम् प्रजापतः: सत्यापूपनैः—Sayana; सत्यजातः: —Venkata).

*Rtavṛdhah*, the promoter of truth (षष्यवृक्ष: सत्यसः षष्यपियारः:—Venkata; षष्यस्तः कर्मिविदारः: —Sayana).

Surayah, adorers (सूरय: स्तोतरः: —Venkata;—Sayana).

Sumne suchardistame, in the most beautiful and blissful dwellings; in the blissful happiness (सुनेन सुखेन सुखदद्वित्तमे प्रजिनियैः षष्यमबुद्धि य—Venkata; सुखदद्वित्तमे सुखेन सुनेन धने प्रजिनियैः षष्यमबुद्धि सुखे वा i.e. in the most blissful opulence or in happiness, united with a most delightful house
Etasah visvasmai caksase aram, white (horse) to be seen by all and sundry (एतसः विस्वस्माय चक्षुस्य च चावश्य सब्याणां दर्शनीयं प्रयोगम्—Venkata; चहत्से सम्पूर्ण सर्वकालिक दर्शन—Sayana).

15. Sirsnah sirsnah jagatah tasthusah patim, lord of every one, every individual, moving or stationary (शीर्षन्यं शीर्षन्यं सर्वस्वतापि विशिष्टः—Sayana; of every head, i.e. of every individual; उच्चुत्तादु उच्चुत्तादु—Venkata; सिरः शाब्दे तदानु पदार्थः, i.e. or the head may be put for the being with a head; or विशिष्टं स्वतं विशिष्टं वहन्ति सूर्यं, or the best of all (सर्वस्वत्य शेषां—Sayana).

Sapta Svasarh, seven sisters.

18. Adruha, gentle (मदुहा अद्रुरारी—Venkata).

Atuji, destroyers of enemies or foes (मदुहो चतुर्विंशा सर्वतो हिसका वा वातारो वा धनानामेव रूपसे सर्वो "हुतिपिन्भिंहिदं बलानान निकेतनेपु—Sayana).

Hymn-67

1. Manasa, with praises, with thoughts; with devout praises (मनसा शोभिते—Sayana).

Havismata yajniyena, with sacrificial acts enriched with oblations (हविष्मत्या हविष्युप्ते यज्ञिते यज्ञाहं—Sayana).

2. Purastat, in the front, i.e. the east.

Ketub, the banner; here it means the sun.

Divo duhatuh usasah, the banner (i.e. the sun) is seen; dawn, the daughter of heaven.

3. Suhota, sincere invoker (सूहोता सुच्छिदेवानां स्तोता—Sayana).
Nasatyā, the one truthful (सासत्या सत्यमूली—Sayana; the Asvins or twin-divines).

Vivakvan, the chanter of hymns (विवक्ष्यान् सुवर्णां वक्ताहि—Sayana; कल्याण-स्तोत्रां स्तोऽसि; वचनकुशल: —Venkata).

4. Yuvaṅku, relying on you; with a feeling of reliance on you (युवंकु: युवं कामवयानोऽसि).

5. Dhiyam, intellect; adoration (धिमं बुद्धि स्तुतिः कर्मं वा—Sayana).

Vaje-a, even in the life-struggles or battles (वाजे वा संग्रामेनः—Sayana).

Purandhīh, our intellectual faculties (पुरवधी: ग्रस्तवधिया बृद्धी:—Sayana).

6. Dhisu, in the intellectual pursuits or approaches (धीसु एवं कर्मसु—Sayana).

Devavitīm, life dedicated to the service of God; worship of the gods. (देववितैः देवानि कौतिः; प्रान्तिविस्मितताद्वृत्य यज्ञ—Sayana).

7. Manasa, by the benevolent thoughts (मनसा भन्नुष्टुनन्त चेवसा—Sayana).

Ahedata, without anger (अहेदता अहेद्यता).

Madhvi, O the one sweet as honey; or who is fond of sweetness! (मध्विः मध्वियावस्थिति!—Sayana); an appellation for the twin-Asvins.

Manusisu vikṣu, in the society of men (मानुषीयुवि विक्षु मानुष्यसुसू महासु वर्तमानस्—Sayana).

8. Devayukta, harnessed or yoked by the gods (देवयुक्ता: देवाभ्यां
युवाको—युक्ता दश्या: श्रीश्रमने—Sayana).

10. Yasistham, please do come (वातिभण्ड यागण्डकम);

Iravat Vartih, dwelling of spirituality, place of preparing the oblations (दरावत् हृदिभं संत मिति: गृहम्—Sayana).

Surin, the learned seeker; the praiser; the worshipper (सूरीन्त स्तोत्रम्—Sayana).

Hymn-68

1. Svasva, full of vital energies; good horses स्वस्वम्—सु—पश्वम, शोभनास्य। पशु: कामात्। पशुदश्यमानम्। महाभाषों भवतीति वा—Nir.II.27; : asva is so called because it trots on the road, or it eats too much. Nighantu gives 26 synonyms of asva (horse) of which the last eight are always used in plural (प्रथमय्य: , स्वेवत: , सुपस्य: , पतिः: , नर: ; सर्वगाम).  

Vitam, eat; participate in enjoying; partake (वीतं भवतम्—Sayana; बादतम्—Venkata).

Yuvaloh, your adorer (युवाको: युवां कामयमानस्य मम—Sayana: सेववानो युप्वर्कामस्य—Venkata).

2. Aryah, enemies (प्रवं: प्ररेरसस्य विरोधन:—Sayana; बलुृः—Venkata).

3. Manojava, swift as thought (मनोजस्य, मनोवेय:—Sayana; Venkata).

Suryavasu, O dawn, the one who stays with the sun on the chariot (हे सूर्यभम्! सूर्यंश्या: तस्म भस्मी—Sayana; हे सूर्यश्या वासयिवत्वो—Venkata).

4. Valgu, the fair; the charming one (वहृ तुल्दो इथम्—Sayana; वल्लम्बी—Venkata).
5. Atraye, for Atri; for the one free from three involvements, for cyavana.

Nyatraye mahisvantam yuyotam, you have liberated Atri from the cave (see earlier references also), you separated the Mahisvata from Atri; mahisvat may be a synonym of rbisom, र्बिसोम, a word amongst the 132 or 134 words, at the end of the Nighantu of which there is no explanation (Nigh.IV.3; महिस्वतम् र्बीसोम—Sayana; महिस्वतम्—Venkata).

On an earlier occasion (Mandala I) rbise (र्बीसे) is explained by Sayana as प्रसङ्ग प्रकाशे पीड़कस्त गृहे—i.e. in a dark house of implements of torture. According to Sayana elsewhere, it is equivalent to Agni or tusagni (तुसान्ति) or fire of chaff. Although the word does not occur, the incident is alluded to more than once in Mandala I.112.7, where the commentary by Sayana says: Atri was thrown into a machine-room with a hundred doors, where he was roasted, and again I.118.7, the same explanation occurs (शब्दारूपे पीड़कस्तुः तुसान्ति श्रीतेनोक्तं न्याययेवम्, you extinguished with cold water the chaff fire by which Atri was burnt when thrown into the house of machines of torture with a hundred doors. (See also X.39.2)—Wilson.

6. Cyavanaya, for cyavana, an old famished person, (see earlier references).

7 Yuvakuh, devoted to both of you (युवकया: युवां कामविता—Sayana).

Bhujyum; the saviour.

8. Vrkaya, for the crooked or wicked one, (see earlier references); for the greedy, or malignant (व्रक्तया धनादापि। प्रभुवज्जये हत्या—Sayana; also व्रक्तया हिस्तकाय—Sayana).

Sayave, शयवे for Sayu, the lazy; (also a seer, साव, of this name).

Sacibhīh, by cures and efforts; by devices (सचीभि: युप्यसदे तः कर्मसिद्धे
Hymn-69

For verse 4, see Nir. VI.4.

1. Vṛsabhiḥ, vigorous; young.

2. Tribandhurah, furnished with three wooden benches (ब्रजबंधुर: त्रिनां बन्धुराः सारस्यस्याः काण्डमयः—Sayana). Also see I.47.2; I.183.1.

3. Vadhva, with the bride, Surya; with your espouse (वृष्ण्य पर्यथा सह—Sayana).

4. Ghramsam, day; every day; lustre (प्रत्येकं दिवसम्—Sayana).

Pari ghramsam omana vam vayah gat, the oblation has reached you everyday with protection (परः ग्रामस्म अभावमहर्षनायामस्म—Nir.VI.4); the food has, reached you both; O Asvins, from all sides with protection, Ghramsā means day, (Nigh.I.9).

The twelve synonyms for day (प्रस्त: are: दिन:, दिने:, मान्य:, मासंय:, स्वस्तिः:, पर्यं:, पूर्ण:, दिनम्:, दिवा:, दिवे: and दिव्यावि।

यज्ञानां रक्षणां प्रस्तः हि विभूतिस्मादिः वायुः प्रक्ष्णोत परिश्रविते इति—Venkata.
Omana, with protection (धोमना प्रवन्नन रक्षेण निधिलेन—Sayana).

7. Bhiyyuh, the Saviour (see earlier references).

Hymn—70

1. Sunapṛṣṭhah, horse with delightful or broad back (मुनुपुष्कः सुभुपुष्कः:—Venkata; सुभुपुष्कःभागः। ब्रह्मिन विविश्वान् सुभुवानं सुभुकर पुष्करभागः:—Sayana).

Asvo na vaji, speedy (or strong) as a horse (वाजी वेगवान् प्रसा:—Sayana; प्रसा इव वेगवान्—Venkata).

A yat sedathuh dhruvase na yonim, as firmly as in a dwelling. The comparison is explained “like a place for durable soil”—(घुसे ध्रुवाय निवासाय योति न योति स्वानसिय—Sayana).

2. Gharmah, cauldron, the ewer.

Atapi gharma manuso durone, the ewer has been heated (प्रतापिः) in the dwelling of the man, the yajamana, or householder. Sayana connects it with pravarga (प्रवर्गक्ष: च) See Tait. Ar. V.I.5—यदृ तर्थ इत्यपत्तदपरम्य परमतमः।

4. Canistam devau osadhisu apsu yat yogyah, O divines, the two Asvins, in as much as you accept that which is most acceptable in the plants or waters (चनिष्ट इष्टमल्लेवे देवो! तासु भोषेधीयु प्रसुः च यदः प्रसुवेये व्याप्त्यै: मया: स्तुती:—Venkata; है देवदेवी युवां भोषेधीयु भोषेधीयकारश्च पुषोदायाविकारश्च प्रसु प्रसुस्मातः सोमसातः चचिह्नतः ब्रह्मतितमनितमस्मात् कामयेवामः—Sayana); here cantstam is the most acceptable or the most covetable (चनिष्ट ब्रह्मतितमनितमसमा)।

Osadhisu, means the preparations from the plants, like the cakes of meal, and apsu, in the waters, means the Soma juices offered in sacrifices (Sayana).

Ni dadhatau purvani yugani anu cakhethuḥ, as you have
favored former couples (पूर्वान्त युगानि भिषुपानि ज्यापुत्रि रघुनत्स: ग्यातबली —Sayana).

5. Brahmani, praises, prayers; spiritual efforts (ब्रह्माणि परिवृद्धानि कर्माणि स्तुतिवधानानि—Sayana).

6. Krtabrahma, offered praises (कृतक्रिया क्षत्तोलकर्मां—Sayana).

Samaryah, with persons like priests or learned persons (समर्य: खलिन्य न्येमेर्य: सहित: —Sayana).

Vasistham, worthiest.

Varam, choicest, the selected (वरं वर्गीयं—Sayana).

**Hymn-71**

1. Asva, the spiritual power; the divine driving force.

Ge, the divine wisdom.

Asva-magha, affluent or rich in spirirual power; also rich in horses (प्रस्तापया चलवनी—Sayana).

Go-magha, affluent or rich in divine wisdom; also affluent in cattle (योमया गोधनी—Sayana).

Svasuh, of the sister; the dawn is regarded as the sister of Asvins, the pair of days and nights (विवानक्तम्). See स्वसा स्वसे व्यास्यं योनिमारंकृ—I.124.8.

Sarum, the malevolent (शरं धिशक्तम्—Sayana); the arrow like.

Nag=Nak, night (शरं नमिति चालिमाइ=Venkata). See also(शदा वत्सा व्यासी
Krṣṇih, the dark night (कृष्णी: कृष्णनां रात्रि: —Sayana).

Aruṣaya, for the radiant sun (प्रस्वयां भारोम्भानावापूर्वां द्युर्मयं बा—Sayana; भारोम्भानाय भारीलाय—Venkata).

2. Dasuse, for the donor; for the offerer of oblations (दासुये द्युर्मयं दाने यज्ञनाय—Sayana).

Amivam, sickness (प्रभीवो रोगम्—Sayana).

Anīram, (रम्+हरम्), famine; poverty (हरम्=प्रम्, Nīgh.II.7) (प्रविषाम् । द्युर्मयम् । तद्भावं दारिक्षम—Sayana).

3. Vyustau, at the earliest flash of morning; at the dawn (भुस्ट्रो
भुज्जन उष्णि—Sayana).

Avamasyam, approaching (प्रवमस्या त्रास्तनावाम्—Sayana).

Rtayugbhīḥ, along with water; full of water (क्तत्वुर्ग्नः उद्धयुक्तः—Sayana).


Vasumantam, chariot loaded with riches; wealth-laden chariot (वसुमन्तं प्रदेववणुर्युक्तं रघुम्—Sayana).

4. Trivandhurah, three-seater; one with three benches (तिस्तर: सार्वाधिक्षानस्तानयोपेत: —Sayana; तिस्तुर: फन्तास्तुः —Venkata).

See also VII.69.2 and also I.47.2 and I.183.1.

Abhi yad vam visva-psuyah jīgati, with that chariot which
traverses (पत्रत्रत्र: पत्रकार: वाणबस्तव: व्याप्तार: प्रभावित्वार: प्रभावित्वार:—Sayana).

Visvapsnyah, (विश्वपस्य) the one traversing; the all pervading (व्याप्तार:);

This is also an epithet of Vasistha; and hence it may mean Vasistha also; and thus,—since Vasistha praises you (वद्य वर्तमानूः विश्वपस्यो वांक्षीडलो वा निधानतः—Sayana).

5. Cyavana, the old and famished.

Pedu, lame.

Atri, the detached sage; the one free from triple bondages.

Jahusam, the one exiled; the exiled prince.

Nidhata mantah, replaced; brought back to the throne (निधातमान्त: व्याप्तारम्—Sayana).

For this verse, see also युवं व्याप्तारमशिवान जातं पुनःवानाम्—I.117.13; युवं व्याप्तारं पद्वते I.118.9; युवंसुविशेषं व्याप्तारं प्रामलान्तं चक्रवर्तः—X.39.9 add परिवर्तः नात्माः व्याप्तार्। नीम—I.116.20.

Hymn-72

2. Yuvoh hi nah sakhyo pitryani, the friendship between you and as is from our forefathers (युवोह न: सक्ष्यो पितृयानि).

Samanah bandhuh, our bonding (ancestry) is common (a common ancestor is ours; उत्तर पितृ यो यह यहोमं च चक्रवर्तः वक्तः: पितामहं; समानं एकमेव —Sayana).

Tasya vittam, may you acknowledge that (तस्यबित्वम्। हस्येति कर्मचि
It has been said that Vivasvat and Varuna were both sons of Kasyapa and Aditi. The Adityas are the sons of the former, Vasistha of the latter, and thus they became first cousins. Sayana quotes verses from the *Bṛhad devata* (VI.162; 163; VII.1—6) in this connection, giving a mythological cosmogeny of no value.

We have the following in the *Bṛhad devata* in this connection.

```
विषयः श्रवणवर्णः कहि।
स ये सरण्यः प्रायणतः लग्नेव विवस्वतः। (VI.162)
ततः सरण्यः ब्राह्मणै येव यमायमा विवस्वतः। (VI.163)
सुधुः भूतः परोऽसु ये सरण्यः कहि। (VII.1)
विवस्वतः ये सरण्यः तत्समवव्यूः भूतः प्रायणम्। (VII.2)
स विषयः ब्राह्मणः सरण्यः भवति। (VII.3)
लग्नौ प्रायणाणि वा वाची भूतः सरण्यः। (VII.4)
तत्तत्तसः विवस्वतः विषयः हुयुपिणाः। (VII.5)
वाची भवति तत्तत्तसः वाची भवति। (VII.6)
```

In short, *Tvastṛ* had twin children, *Saranyu* and *Trisiras; Saranyu* was married to *Vivasvat*. By their marriage were born *Yama* and *Yami*, the twins; *Yama* was elder of the two, *Saranyu* created a body, similar to herself, and entrusted to her *Yama* and *Yami*, and she herself became a mare.

Through this lady, taking her to be *Saranyu*, *Vivasvat* begot a child, who was a royal seer, and came to be known as *Manu*.

Afterwards, as the myth goes, when *Vivasvat* knew the mystery,
he himself became a horse. The two mated together, and gave birth to *Nasatya* and *Dasra*; this pair came to be known as *Asvins* (वस्विनोः).

Since *asva* means a horse and *asvin* means a mare also, this myth has been concocted.

5. *Pascat*, from the back; *purastat*, from the front; *adhart*, from below; *udaktat*, from the above.

**Hymn-73**

1. *Purudamsa*, multifunctional; the doers of many deeds (पुरुदामसः पुरुदामसः—*Venkata*; बहुकार्याः—*Sayana*).

   **Purutama**, multifarious, the most mighty (पुरुतमः प्रभुतमः—*Sayana*).

3. *Ahema*, may we invoke; may we prepare, or promote (अहेम वर्षिनेः—*Sayana*; प्रश्नाय: —*Venkata*).

   **Uranah**, praising (उरनाः उस्तः कुवाणा: स्तोताः:—*Sayana*; उस्तकर्माणि: उस्तः कुवाणा: —*Venkata*).

   **Srrusti iva**, like a speedy messenger (स्रुत्स्तीति स्रुत्स्तिनातः स्रुत्स्तिनात दुट इव—*Sayana*; लिङ्गवानू इव—*Venkata*).

4. *Vahni*, bearers of oblations वहनी हृदयाः वहनी—*Sayana*; तो वहनी—*Venkata*.

   **Visam**, people; priest (विषम प्रज्ञातिविज्ञम्—*Sayana*).

   **Raksohana**, destroyers of demons or wicked persons (रक्षोहना रक्षोहनाः हुलारी—*Sayana*).

   **Sambhrtva**, well nourished; healthy and stout (संभृतवा सम्भृतवा पुष्पाङ्गः)
Vilupani, strong-handed (वीलुप-पाणी दृष्पणी—Sayana).

Ma mardhistam, injure us not (मा मष्टिष्ट्य या हिलस्—Sayana).

**Hymn-74**

5. Prksah, food; ample food (पूजा: प्रस्तुतम्—Sayana; Venkata; Nigh. II.7).

Maghavadbhyah, of benevolent nobility; affluent in food etc. (मघ-वद्वस्य: प्रस्तुताद्वः—Sayana).

Chardih, roof; house; dwelling (चार्दी: गृहम्—Sayana).

6. Suksitim, of good abode (सुचितिं सुनिवासम्—Sayana; Venkata).

Ratha iva, like chariots, or like waggons (like chariots or waggons full of rice etc. (श्रीहाथि-पुर्णा रथं यथा प्रत्युज्जित त्वास्मिधृम—loaded with rice and the like, arrive at the house of the owner—Sayana).

**Hymn-75**

1. Vi avah, rises; comes; appears (वि अवह: व्योमच्छ विभां कृतविलेख्यः—Sayana; विभिन्न गच्छति—Venkata).

Divijah, born in the mid-space; daughter or heaven (दिविज़जा: दिविजारिष्यं प्राणुंयति—Sayana; दिविजनाति—Venkata).

Apa-avah, scatters.

Rtena, by truth; by lustre; in light (रतेन व्रेससा—Sayana; सत्येन
Angirastama, most enlightened.

Angirah-tama pathyah ajigah, resumes the paths that are to be trodden (अंगिराह-तमा पथ्याः अजिगाः) she throws up the path that are to be most traversed; i.e. प्राणिनां व्यवहाराय प्रकाशिति, she gives light for the transactions of living beings—Sayana; Wilson).

2. Svarasyum, flourishing male posterity; wishing for food (स्वरस्यः प्राणिनां पुत्रम् i.e. a son having food—Sayana); wishing for fame and good repute (कीविमिश्रताः—Venkata).

5. Jarayanti, reckoner of life-span; waster away of life (जरायणी प्राणिभावानि उपस्थता, खलु पुनः पुनरावर्त्तमाना प्राणिनामाय: कापवस्ति—Sayana).

Vahnibhibh; by the offerers; by the fiire-institutors (वहनिभि: कर्मोच्चुतिभिः व्यवहाराः—Sayana; वोदधृति: स्तूलः—Venkata).

6. Visvapisa, multimobile; multifunctional; of multi-forms; every-way moving (विश्वपिशा बहुव्यवहेन—Sayana; Venkata).

7. Rujad drlnani, breaks up the rigidity of gloom (रुजान द्रुलनां स्वरूपाणि तत्त्वाक्षरञ्जनिति—Sayana) disperses the solid (gloom)—Wilson.

Satya, Satyebhiih mahati mahaddbhih, true with truthful; great with the great. This may be applicable to rays (किरणेः) of the morning; or to anyaih devaih (प्रकृणेः, देवे:) i.e. with other deities, or nature’s bounties, associated with whom the Dawn is true, mighty and adorable—Sayana; Wilson.

8. Barbih, noble works; sacrifices (बर्ति: मर्ति:—Sayana).

Purubhojah, plenty of food (पुरुषोज्य: बहुव्यवहेन—Sayana).
Hymn-76

For verse 1, see Nir. XI.10.

1. Ut um jyotih amrtam visvajanyam visvanarah savita devah asret, visvanara, the divine stimulator has lifted up the all-impelling immortal light.

The meaning is that *Visvanara* (विस्वानर:) the god (देव:) who stimulates (सत्विता) has lifted up (उद्ग वशयतु उदासितं) the all-impelling (विस्वाजनं वर्जेन) immortal (भागूः) light (शोषित:) —Nir. XI.10.

For *Vishvanara*, see Nir. VII.21 (our earlier notes); he leads all men, or all men lead him’ (विस्वानर नरातं नापति | विस्व एवं नरा नवनौति या). Or else, *vatsvanara* may be a modified form of *visvan - ara*, विस्वानर् + एव i.e. who pervades all created beings (cf. I.98.1).

For *Savitr*, see Nir. X.31; 32 (सत्विता सर्वस्य प्रसविता); सत्विता व देवानां प्रसविता — S. Br. I.1.2.17) the stimulator of all; the creator of all. For this see X.149.1. (सत्विता यथे: पुरुषोऽपितामहकमने सत्विता धामं हृदु, i.e. *Savitri* has fixed the earth with supports; *Savitri* has fastened heaven in unsupported space).

2. Harmyebhyah adhi, above high dwellings; to high altitudes; above high places (हर्मश्च: पश्चि उल्लब्धेत्य: प्रदेशं: हर्मश्च उन्नतप्रदेशोपलकः: — Sayana).

3. Yatah pari jarah-iva acaranti, like a wife repairing to an inconstant husband; as in the world, a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray (Sayana—जार इस पद्याविव ब्राह्मणस्ती भिन्सि सम्बरन्ती साधी गारीब जारे राजार्थितादि सूर्यं सम्बरति स्मृतिः दृश्ये। यथा लोके तुट्ट भ्रमणशीतलपि पतिमयकैव साधी सम्बरति: सदृशतं सदृशत: तद्वज्जन्मुवज्जति स्वमित्वं: ।)

Punah yativa, as no more to leave him (पुनर्वितीय मती पति परिवक्ष्येतस्तव:);
4. Satyamantrah, impulses of truth (सत्यमन्त्रः: सत्यममः: सतः:),
reciters of sincere prayers. Sayana refers to two verses in this context:
(i) तृनीयेत्य ब्रह्माणाप्रमौखनम्—V.40.6; (ii) ब्रह्मस्तम्यायं विद्यन्—V.40.9.

Anavindan, discovered (पनु प्रविन्दनः लघ्ववतः: मन्त्रायण्यात् के—Sayana).

5. Samane urve adhi, on a common calamity (of stolen cows);
when the common herd (of cattle had been stolen) (समाने सर्वें साधारणे अर्थे
गोसमृहेण पर्यावरणहुते पुनःवैक्रमे सति।) व्रजः इत्यवर्णकः:—Sayana).

Wilson gives the following note: What this means is not very
obvious; it is literally, in the common vast assembled they agree, nor
do they strive mutually, they injure not the observance of the gods,
not harming, going with treasures, or with the Vasus. (वसुः: भासकेष्वां वेजः—Sayana).

6. Usarbudah, the one waking at morn (उष्दर्धः: उपसि बुधः:—
Sayana).

Vajapatni, queen of viands (वाजपतनी वनस्य पासविनी—Sayana).

Hymn-77

1. Akah jyotih badhamana tamansi, the light (ज्योतिः:) dispels (श्रकः:)
the obstructing (बाधमानः:) darkness (तमासि ; समिदः: सन्तमाहिः ब्रम्हकरात् बाधमाना
बाधां वाणं ज्योति: लेजः: संयो श्रकः: ब्रकार्यत्। चयना ब्रोपस्य ज्योतित्सतामाहिः बाधमाना
वाधमानान्यः: ब्रकरोत्:—Sayana).

2. Gavam mata, mother of cow or speech; parent of sounds
(Wilson); productress of light: Go may here mean speech or articulate
sound which at dawn is uttered by men and birds or in its usual sense
of “cow”, it may refer to the going forth at dawn of cattle to pasture.
It may also mean “productress of sun beams” (गवा वाणा गवामेव वा माता निरमणी।
उपः: काले हि पशिमवर्त्तादेवो वाचो निरगच्छति। गवामाति द्रिसिन्: काले संचरात् तत्तिर्माहृवम्; गवामा
रश्मीपं निषारी—Sayana; ज्योतिः माला—Venkata).

3. Svetam nayanti sudrśikam asvam, leading her white and beautiful courser of steed (that is the sun)—(प्रश्वं वदाग्निन्तः मालदिस्यः, the sun who always appears to be moving relative to us);(श्वेत श्वेतनासिन्तं सूर्यम्—Sayana). This means, making the sun manifest (शकाशुक्तं कुष्तीस्य);.

Visvam anu-prabhuta, mighty over all; risen on account of the whole world (विष्णवमु सर्वं जगद्युन्य प्रभुत्वं प्रकटम् । सर्वं जगदुः त्र्यवहायाराय—Sayana; सर्वप्रभुत्वादं सक्स्तीस्य प्रचुरं—Venkata).

Citramagahah, distributress of wonderful wealth (चिर्मधुशा चिर्मधुशाना—Sayana).

4. Gavyutim, the land, the pasture land; the track of cow; earth (ग्यूतिः भूमि—Sayana; गोमास्य—Venkata).

Urvim, wide (उद्वी विप्रस्थो—Venkata).

Antivama, possessor or bearer to us of wealth worth having (प्रतीत्वाना। प्रत्विं भवन्दत्तकं वामं जसनीयं धनं यस्य। सा बनिवामा—Sayana; सन्निवाधवना—Venkata).

Dure amitram uccha, keep our non-friend away from us.

Hymn-78

1. Vamam, the covetable wealth (पामं जनसीयं धनं—Sayana; Venkata).

4. Svadhaya, by viand and wealth (स्वधया प्रज्ञेः—Sayana; स्वधा—मन Nigh.II.7).

Ratham yuṣyamanam, chariots laden with; yoked chariot.

5. Sumanasah, impelled or actuated by one mind (मुमनः:
Swarat-anyah, the other one Indra is swarat, thoroughly splendid self-splendid; self-sovereign, not depending on any one else (श्रेष्ठं स्वरात् स्वमेवस्मिनिर्भयं रज्जमात इति उच्चेऽते—Sayana).

Sambalam, supreme or united strength, (बलं बलवृद्धिते कार्यस्य हेतुपुर्वं सामस्यम्—Sayana).

Sam-ojah, supreme or united vigour (श्रेष्ठं संदर्भं समयोज्यन् कर्ता-वात्तर्वापि। तद्द्विते तद्विते इत्युप्चेते—Sayana). This is the title of Indra (cf. स्वराभो इत्यो बमल्म बिखवूं: —I.61.9).

9. Mayinah, of the promoter of intelligent (मायः प्रजाकर्षय—Sayana).

Made, in exhilaration; in delight (मदे हृदय—Sayana).

Dhiyah, discriminating or purposeful intellects; also sacrificial rites (द्वियं कर्मच्यत्माभिमिक्षतानि कर्मभिन्न—Sayana).

4. Vahnayah, bearers; bearers of offerings or of prayers, thus priests (वहिन्य: हृदियो स्तोत्राणाः वा बोद्धार ज्ञेन्द्रिय:—Sayana).

Ksemadaya, of the capacity of preservation of peace and rest (क्षेमस्य रक्षणस्य).

Mitajnawah, with all humility; on bended knees (मितज्ञव: संकुचित ज्ञानुका क्रियस्मोपिन—Sayana).

yutsu, in wars (युद्धं युद्धम्—Sayana).

Pṛtanasu, in battles; in the armies of foes for protection (प्रतनासु कल्याणिनास ्रक्षणाय म्—Sayana).

Karavah, praisers (कारवः स्तोतार: —Sayana).
Udbhayasya, of both celestial and terrestrial (उभयस्य दिव्यस्य पारिवर्त्याः —Sayana).

5. Maj-mana, by one's own might (मम्माना प्रात्तीवें बलेन).

Ksemena, by the capacity of preservation (क्षेमना रक्षणहेतुमना—Sayana); for prosperity.

Indra, lord of cosmic energy.

Varuna, lord of cosmic plasma.

Mitra, the sun-divine.

Marut, vital elements.

Sulkaya, for wealth (सुलक्य गन्य—Sayana).

Tvise, for lustre (त्वैसे शीत्यवर्ष्य—Sayana):

Pra-vrni bhuyasah, discomforts numerous enemies (चुःः बुःतार्कचन्त्रुः प्रेवाृणोतिः प्रकरंसुवृतात् वायितान् करोति; alternatively, पुयसो जम्मानान् प्रमुणोति प्रवायनुष्कत्तमान् करोति, makes numerous worshippers or householders prosperous—Sayana).

7. Amhah, sin (अंघः पापम्—Sayana).

Duritani, difficulties, evils leading to adverse fruits (दुरितानि दुःखप्तानि पापफलाति—Sayana).

Tapah, distress, hardship (तप: समापत्व)

Parih-vrtih, ruin (परिक्षुति: परिवश्य—Sayana).

8. Nasate, contemplates, afflicts or assails (नसले व्याप्तोति—Sayana).
Sakhyam, friendship.

Apyam, affinity; closeness of relation (सर्यं ग्रामिनं ब्राह्मणम्—Sayana).

Mardikam, source of happiness (मार्दिकं मुद्रिकस्य गुरुस्य साधनम्—Sayana).

9. Bhare-bhare, in every conflict or battles; in every encounter (भरे भरे संघामे संघामे—Sayana; Nigh.II.17).

Krsti-ojas, of irresistible strength (कृष्ट्योजसा शालवा कर्णकोशो बलं यथोत्साहं हेतःसारली—Sayana).

Hymn-83

Prthu-parsavah, large suckles; broad axes; large rib-bones (पुष्पपर्शवं: पुष्प विरसीय: पुष्पार्पवर्णं वन्दे तच्चकथाय:) the asvaparsu is an implement for cutting the kusa grass, either the rib of a horse, or an instrument like it; विशिष्कार्पस्य हस्तं: समस्या:—Sayana). See Taitt. Sam.I.1.2; and Taitt. Br.III.2.2.1; प्रस्तरम् प्रस्तर्यं समस्या: तत्त्व खद्यकृत्र्या तीर्थायार्यनात् सहे समस्या:—Sayana;(the rib bone of a horse, the edge of which is as sharp as a sword and fit for cutting—Wilson).

Das, slave; the captured one (दासा दासायकवश्चतवक्तय—Sayana; दासो वस्त्र्ये: Dasa is derived from शस्य, to exhaust; he causes the works to be exhausted (उपवासयति क्रमाणि—Nir. II.17).

Vrtra; the coverer: the word is derived from व्रत, to cover; or रत्, to roll, or from व्रत्, to grow (वदव्रतोऽदु वृक्षस्य बुद्धिस्स्यस्य [वद द् मैलसिकाकुणयोऽदु वृक्षस्य बुद्धिस्स्यस्य—Taitt. Sam. II.4.12.2]; यदवर्तित तदु बुद्धिस्स्य बुद्धिस्स्य—Nir. II.17; बुद्धिर्यं शैवर्काण्यं बुद्धिस्ताऽति)

Aryani, the Aryan enemies (पाल्यीचं च कर्माप्त्यात्मकरणं च शान्तजीतां—Sayana); enemies of Aryans, abiding by the sacred law.

Sudamas, the obedient and law-abiding ruler (in mythology, the
name of a prince, सुधास भरस्याच्येतत्संगं राजानम्—Sayana; see earlier references.

सुधास: — III.53.II; VII.18.22; 23; 25; 32.10.

सुधासम्—III.53.9; VII.19.3; 33.3; 83.1; 4; 6; 7.

सुधासे— I.47.6; 63.7; 112.19; V.53.2; VII.18.5; 9; 15; 17; 19.6; 20.2; 25.3; 53.3; 60.8; 9; 64.3; 83.8.

2. Kṛtadhvajah, with banners uplifted; with unfurled banners (क्रताध्वज: उन्मुख ध्वजा:—Sayana).

Aja=ajau, in conflicts (पावन पाणी मुखः—Sayana; Nigh. II.17).

Svardrsas, horses looking for heaven (after death on battlefield; for enlightenment (स्वद्रवस्तः शरीरपलाप्तम् स्वगोत्तम दुष्टारो वीरार्थः—Sayana).

See the following references:

स्वःअधूरः— VII. 58.2.

स्वःअधूरः—I.44.9; 155.5; II.24.4; VII.37.2; 83.2; IX.13.9; 76.4.

स्वःअधूरः— III.2.14; V.26.2; VII.32.22; IX.65.11.

स्वःअधूरः— V.63.2.

3. Dhvasirah, laid waste by the attacks of enemies (ध्वसिरः शैनिकोविन्दस्तः:—Sayana).

Arvak avasa, for my protection or for defence (arvak, towards
us, प्रव्यक्तं प्रस्तवभिमुखः प्रवृत्ता, for defence; for protection; प्रवृत्ता रक्षणे सह—Sayana).

Havanasruta, having heard our call or invocation (हवनसूत्ता भ्राह्य वान-शैलो हन्द्रावश्ये—Sayana).

4. Sudasam, generous donor.

Vanvantah, criminal (वनवत्ता हिंसतो—Sayana).

Bhedam, assailant (बेद्य एतद संभे सुदावः शब्रुम् a person of this name opposed to Sudas—Sayana).

For bhedam, see भेदस्—VII.18.19; 33.3; 83.4.

भेदस्—VII.18.18.

भेदी—IX.112.4.

Satya, effectual; fruitful (सत्या सत्यकलम्—Sayana).

Trtsunam, of the one frightened in war (तृत्सूनम् एवतंत्रानां मम पाभ्यानाम्—Sayana).

The word trtsu occurs only in this Seventh Book of the Rgveda.

See:

तृत्सु: — VII.18.15; 19; 83.8.

तृत्सुके — VII.18.13.

तृत्सुभि: — VII.83.6.

तृत्सुभ्य: — VII.18.7; 33.5
Purohitih, priest; ministration (पुरोहितिः मम पुरोहिताम्—Sayana).

5. Parye divi, at the time of trial; on the day of battle (पार्यं तरणीये, दिवि दिवसे युद्धदिने—Sayana).

6. Ajisu, in conflicts (अजिष्ठ संग्रामेशु—Sayana; भ्राजी, वाजे, व्रज्ञं=conflict or war, Nigh.II.17).

Dasabhiih, by the ten (the ten enemies are laziness (्प्रमाद), passion (काम), anger (कोघ), pride (गः), attachment (मोह), greed (लोभ), jealousy (हङ्गाः), hatred (चेष्ट), violence (हिंश), and acquisition (परिश्रम).

Rajabhiih, the allurements; the rival kings (राजाभिः शत्रुशैतलिन्यः—Sayana).

7. Dasa rajanah, the ten kings (enumerated above).

8. Dasa rajne, the ten kings (enumerated above).

Sudas, the benevolent donor is helped by Indra-Varuna, when the ten kings (the ten vices) compassed him about in the life struggle.

Namasa, with reverence; also with food (नमस ष्ठिबलंकषणानान्—Sayana).

Dhiiya, discriminating intellect; also prayer (प्रयो स्वरूप—Sayana).

Kapardinah, one with hairs braided (कपदिन: जटिला—Sayana).

9. Indra, destroys the Vṛtra, the coverer (elements of darkness and ignorance); and Varuna maintains his holy laws (स्वाभि).
Samithesu, in life-struggles (Nigh.II.17).

10. Sarma saprathah, spacious shelter (रम् सप्रथः विस्तृतं महुष्मश्; सप्रथ: सर्वेऽः पुषु विस्तृतं रम् गृहस्—Sayana).

The verse is the repetition of X.82.9.

Hymn-84

2. Sinithah, bind the sinner (सिनीष: पापकुलो बलीष्:—Sayana).

Setrbhibh, with bonds (सेत्रबिभ: बन्धकः:—Sayana).

Arajubhih, without ropes, that is by diseases etc. (राजुवबिभ: रोगाबिभि:—Sayana).

Helah, anger (हेलः कोषः—Sayana). Also see:

हेलः—I.24.14; 94.12; 114.4; 171.1; IV.1.4; VI.62.8; VII.84.2.

हेलांसि—VI.48.10.

हेले—VII.62.4.

3. Brahmani, prayers (ब्रह्माणि परिब्रह्माणि स्तोत्रावि—Sayana); brahma great, expanded, supreme, divine enlightenment; austerity (ब्रह्म वस्ति वर्धिते तद् ब्रह्मां ईश्वरो वेदस्तर्वं—unadi, IV.147).

4. Minati, injures (मिनाति प्रहसिति। "बीतु हिसां एति धातुः")

Aditya, the son of Aditi; here Varuna (आदित्यः व: प्रवित्ते पुत्रः; य: व्रहणः—Sayana).

5. Gih, praise (गी: स्तुतिः)
Deva vitim, anything pleasing to gods (देवशीति देवः: क्रामवित्तम् यत्रम्—Sayana).

Tutujana, earnestly offered (तुतुजाना मया प्रेयसामाय सा—Sayana).

**Hymn-85**

1. Ghṛta-pratikam, members radiant (पुनःग्रीतिकां दोप्ताबयवाभ—Sayana); shines with fatness, Griffith).

2. Sarva, with arrows; shafts or bright weapons (सर्वः शस्या हिंसके-नारोब्रेन—Sayana). See for reference:

वर्ष— I.100.18; II.12.10; IV.28.3; VII.85.2; X.87.6 (सहस्वर्ष—thousands of arrows—IV.28.3).

5. The repetition of the verse VII.84.5.

**Hymn-86**

1. Dvita nunude, appointed to their two-fold task of gravitational stability and light (dvita, of giving light by day through the sun and by night through stars, दिला दैव प्रनुतुदे प्रेयसाति स्म। बहुनि सुर्य द्वानीयं प्रेयसाति रात्रि नवात तथवति निग्राकारः—Sayana).

Urvi, vast (उर्वि बलियौः—Sayana).

Ṛsvam, glorious (ऋष्मय द्वानीयम्—Sayana).

5. Damnah, from tether or rope (साम्य: रक्तो:—Sayana).

Na tayum pasutrpam, like a thief nourishing the stolen animal (पशुपुर न तायुः स्त्रैलं—प्रावश्यकता हृदयसाने पासादिभि: तथवितान्त स्तेन्मिव—Sayana).

For tayum, a sinner who offers penance, a thief, see I 65.1;
IV.38.5; VII.86.5.

**Drugdhani**, (of, द्रुष्य: V.40.7) dreads caused by animosity or anger.

There are two comparisons in this verse: (i) Liberate Vasistha (i.e. me) in the like manner as a thief is liberated, who having performed his penance for theft he has committed at its termination, feeds the animals with fodder, and (ii) like a calf from its tether.

**Vasistham**, the self.

6. Wilson regards this text as a Vedic authority for the transmigration of the soul and as the destiny, accrued by our actions during the past life.

**Na sa svo dakso dhrutih**: the condition appointed by destiny at the time of birth in the cause of the committal of sin, not our own power or will (हे वस्य, स: स्वो दशः पुख्सल्य सवभूतं तद्भवं पपभ्रवति कारणं न भवति। कि

ताहि दृष्टि: स्वरा भृतिसमय एवं निमित्ताद्वेषति: कारणम्—Sayana).

**Sura**, intoxication, literally wine (सुरा प्रमादकारिणी)

**Manyu**, wrath.

**Vibhiddakah**, gambling (विभीदक: चूवसाधनोऽयः, since the dice is made of vibhitaka fruit).

**Acittih**, carelessness, ignorance (अचित्ति: प्रविज्ञासङ्गितेऽकारणम्—Sayana).

**Asti jyayan kaniyasah up-are**, there is a senior by the side of the junior. The tiny little helpless man is the junior; superior God is the senior. Sayana is inconsistent when he says that the senior God impels the junior soul to commit sins on the basis of the Kausitaki text: एव इधे बासाधु कर्मकार्यं तं यमधो निनोयते—III.8.
Svapnah ca na it anṛtasya pra-yota—Several sinful acts are committed during dreams (स्वप्ने कृत्ति रूपः कर्मानि भवती नि पतालो ज्ञाते हिं स्वरूपं ज्ञातः—Sayana). And hence the sins committed indeliberately by me be excused by you, O Varuna. (प्रतो मामपराधो देवस्थ इति हेति वरण त्वया क्षणमेव:).

Anṛtasya prayota, promoter of the untrue.

7. Anagah, liberated from sin (अनागाः: अनागाः:)

Kavitarah, sagacious.

Grtsam, worshipper.

8. Svadhavah, self-sustained.

Hymn-87

This is one of the most significant hymns relating to Varuna, the Lord Almighty. He prepares an apparent path for the sun to traverse. The same Varuna sets free the waters of the rivers, which rise in the firmament by terrestrial evaporation through the solar rays (1) Wind is the spirit of Varuna (2). Varuna’s spies behold all the worlds, heaven and earth (3). To human beings, Varuna provides speech with 21 appellations. Varuna unfolds the mysteries of His own enlightenment (the Veda) to us (4). The three heavens, are deposited in Him and so are three earths with six seasons (5). Varuna has placed on His bed the ocean white as a drop of water (6). Varuna is merciful and compassionate to us even when we commit sins against Him, for He does not like us to be sinful (7).

1. Avanith, nights (अवनी: रात्री:)

Ahabhyah, from days (हृदय: हृदयः—Sayana).
Varuna divides great nights from days. Setting of the sun indicates the end of a day and beginning of night.

2. Atma te vatah, the spirit is the wind. Varuna sends wind everywhere which provides a medium of breath of all living beings.

3. Spasah, envoy, the spies (स्पाश: स्पाशचि स्पाशचिति स्पाशचर: — Sayana); also rays and reins (रक्षय:).

Smadistah, of excellent movement (स्मदिष्टा: स्मदिष्टयः:) or despatched together (स्मदिष्टतैः स्मदिष्टायः—Sayana).

4. Medhiraya, to intelligent (मेधिराय मेधिराये—Sayana).


Speech (vac) is also gauh; it is bonded at three stations in the body—breast, throat and head: seven Vedic metres, each with three stations give the numeral 21 (the seven metres are Gayatri, Ushnik, Anustup, Brhati, Pankti, Tristup, and Jagati).

Twenty-one sacrifices are also known.

Trih-sapta, is a common usage, three and seven being important prime-number giving to the important number 360 (Atharva I.1.1) 3X7 = 21, sum of 3 to 7 (i.e. 3 + 5 + 7 = 15) and 3 + 7 = 10; (21 +15) X 10 = 360 (days in a year or degrees in a circle).

For trih-sapta combination see: 1.72.6; 191.12; 14; VII.87.4; VIII.46.26; 69.7; 96.2; IX.70.1; 86.21; X.64.8; 90.15.

Viprah, the wise (विप्र: विप्रेः)

Uparaya, to the disciple (उपराय उप समीपे उपमाणायात्ते वातिने—Sayana).
5. Tisro dyavah, the three heavens (best, middle and the worst) and similarly, the three earths (तिरस्त्र तिर्पातकारा उत्तम मध्यमाद्ध्यमभवेन तिरिति:).

Sad-vidhanah, pertaining to six phases corresponding to each of the six seasons, (एक्क विधाना: ! विधानां विधा ! बलावधूलुमेतेन वध्विधा; प्रकाराय यतु वाणुष्यः: —Sayana).

Prenkham, oscillating like pendulum; undulating (प्रेनक्ष्मं दोशावदु विग्रहसंरथितम्—Sayana).

Kam, pleasure; light (कः सुखम्; सुखेः सोप्यर्थम्—Sayana; cf. दिवि सूर्यमध्यात्—V.85.2).

6. Dyaub iva, "illuminating like the sun (धौरिव सूर्यय इव द्वित्: —Sayana).

Drapsah na, like the water drops. (द्रप्सो न द्व्यावशीक कदमन्दुरिव—Sayana).

Rajasah, of water; or regions.

Vimanah, like the birds (वि = bird; मान: , measure; of the type); the creator, or measurer (विमान: निर्माता—Sayana).

For rajaso vimanah, see (यो भज्नरिको रजसो विमान: —X.121.5).

Agah, sin; fault (भाग: भागराय—Sayana; opposed to भाग्यः प्रायत्नीकेजराया:) 

Mrlayati, becomes compassionate (मृणावति जसपाय करोति तत्सिन्—Sayana).

Aditeh, of Aditi; of the mighty Varuna (पदिते: वरुणे वर्णस्य—Sayana).
Hymn-88

1. Midahuse, to the showerer; to the impregnator; to the bounteous (सीढ़ हुवे सेवके).  

Prestham, most delightful (ब्रेह्म प्रियतमाम्—Sayana).

Matim, thoughtful prayer (मति मननीयामीवृषों स्तुतिम्—Sayana).

Sahasra-magham, donor of thousands; laden with thousand or immense treasures (सहस्रमग्नम् बहुधनम्—Sayana).

2. Andhah, food; food in the form of Soma juice (मन्द; सोमसस्यमाग्नयु—Sayana).

Asman, stones (for expressing Soma juice, धार्मिकनिष्ठवें पाषाणोपविलितम्—Sayana).

Agneh anikam, the aggregated radiance (बने: अग्नेक ज्वाला संधि—Sayana).

3. Suubhikh carava, proceed with swift-sailing vessels or boats (सुभिक: मनोनिर्वाचितपर नीपि: चरव वलंशे—Sayana).

Pra pra-inkhe inkhayavahai subhe kam, then we both undulate happily in the prosperous swing (Wilson); when we ride over ridges of waters, will swing within that swing and there be happy (Griffith) (पुजे मनोनये नीपानां बोजावाचें प्र कृष्णबहावै नमोनिर्वाचितपर रितावै निविर्देशतः प्रविचयतीहि संहीदावहि—Sayana).

Here kam is either as an expletive or an adverb, or it may mean sukham, pleasure (कम् इति पुरुष:। बद्वान फिक्याविशेषनम्। क रुचि यथा भवति तत्परेऽवः—Sayana).

4. Ahnayu Sudinatve, on an auspicious day of days (वहूँ दिवसालो
Sudinatve, is rather the state or property of a lucky day by its being fruitful—Wilson.

Yat nu dyavah tatanan yat usasah, while the heavens broadened and the dawns were lengthened (Griffith); (तानू तातनन यत् उसाः) तत्काल सुख सान्त चातुर्यात् उत्साहस्व स्वरूप विस्तारणां—Sayana).

5. Svadhavah, O self-sustained, self-fed; foodbestowing (स्वाभावः प्रसन्नवरः); O the glorious (vocative).

Avrkam, without enmity (अवर्कम् अधिनियमायनित्वकम्—Sayana).

Sahasra-dvaram, with thousand doors or portals.

6. Apih, relative, friend or son (प्रापि: अपि: योरसः पूलः—Sayana),

Nityah, constant; unvarying (नित्यः नित्यः)

Enasvantah, the sinful; sinners.

Mate enasvantah bhujema, let us not enjoy happiness as sinners; let us not know thee as sinners (Griffith); let us not offending thee enjoy (Wilson); or being freed sin through thy favour, let us enjoy enjoyments (वदू प्रसन्नवराः पापरहिता एव सन्तो सुदृढ्यामহेः—Sayana).

7. Aditeh, of the earth, the undivisible earth (एदितेः एदितेः स्वरूपमायाः पुष्पिक्षः—Sayana).

Avah, protection (वच: रक्षण वस्त्रेन दस्तम्—Sayana).
Hymn-89

1. Su mṛnmayam grham, handsome house made of clay (it means the human body made of five elements, terrestrial, aqueous, igneous, gaseous and ethereal); Sayana interprets entering into the temple of gold, dedicated to Varuna (सु मृणमयम् सर्वं भवन्ते सर्वं संस्कृतं व्रतम् मृत्युपणवति—Sayana).

Suksatra, the possessor of power or opulence.

Mṛla, mṛlaya, show mercy to us; be kind to us; be compassionate; grant me happiness (मृलयं मृलयायं वृत्यम् उत्तमयस्ति जुष्क—Sayana).


Dṛtih na dhmatah, inflated like a skin or leather-bag.

3. Samaha, O, the opulent (समाह विद्वान्—Sayana).

Suce, O, the pure by nature (सुचे स्वभाषान्ति निमंत्र वर्ण !—Sayana).

4. Apam madhye, in the midst of waters; thirst distresses whilst we stand in waters (one is thirsty amid waters, since the water of the ocean is saline. The worldly allurements do not quench the spiritual thirst).

5. Abhidroham, offence (अभिद्वम् भक्ति कारानात्—Sayana).

Manusyah, we as men.

Acitti, without intention, through our want of thought (अचित्ती भक्तिस्वाभासने—Sayana).

Ma ririsah, punish me not (मा रीरिष्य: मा हिष्य: —Sayana).
Hymn-90

1. See also Yv. XXXIII.70.

Niyutah, Niyuta steeds (नियुत: युहा —Sayana).

Sucayah madhumantah, pure and sweet.

Sutasah, extracted (Soma juices; सुतास: प्रभिषुत: सोम: —Sayana).

Andhasah, the nourishing part of the Soma juice or food (प्रभवः प्रभवः सोमाखण्य स्वन्तोत्ते भागम्—Sayana).

2. Isanaye, for the lord (ईशानाय ईश्वराय).

Sucipah, O, the enjoyers of the bright Soma juice, (शूष्क: शूष्क: सोम: पात्तवो—Sayana); addressed to Vayu.

Jato-jatah, repeatedly born.

Vajyasya, for acquiring the wealth worth acquiring (साध्वस्य प्राप्तायाः साध्वस्य प्राप्ताय: —Sayana).

3. Devi dhisana, the divine language of praise (देवी धोत्रमाना विष्णाय स्तुति: —Sayana).

Raye, for the sake of wealth.

Nireke, to the place of poverty (निररे के निररे रितरे रितरे: दारित्रयम् —Sayana).

Vasudhitim, dispencer of wealth (वसुद्वितं वसुदतं धातां प्रवाहितं, तं वादौ वत् —Sayana).
Tilvilayadhvam, soften (the earth) with unctuous dew (तिलिवालयां
बगले निम्नांगिरिम कुक्तः। "तिलो दुहेः" इतस्मतितः। तिलुरिता भूमिभवस्य तत्
तिलिवालयः—Sayana; हे भयं! तिलिवलावासवर्त बुधुक्ष्मन्यः। यथा भद्रे लेने निमित्ता तिलिवता
प्रेतोहिति तथा धृशुशाश्र्षा: प्रामुरयते—Venkata).

Hymn-79

1. Panca-ksitih manusih, five classes of human beings. (देव, सिंह,
मनुष्य, संतानि and राजस-विश्व) See also पंचाविद्व:—VII.75.4; पंचसत्तीता—I.7.9;
176.3; V.32.2; VI.46.7. Similar to panca - ksitih, is the term panca-
janya (पाृजन्य) for which see :

पाृजन्य:—I.100.12; IX.66.20

पाृजन्यम्—I.117.3; V.32.11

पाृजन्यम्—VIII.63.7

पाृजन्याः—III.53.16

पाृजन्यन—VII.72.5; 73.5

According to Sayana, by panca - kṣitih are meant the four caste-
people and the fifth nisada (निसाद)—Brahmana, Kṣattriya, Vaisya, Sudra
and nisada (पाृजन्यम् निसाद निसाद पाृजन्याच्छलवरो वर्णः: पाृजन्य:—VI.46.7). The
four are those who accept the code of life (चारवर्ण्यः) and the fifth,
the foreigner, ruled by some other code of conduct. Sayana translates
pancajanah (पाृजन्य: ) also in the same terms, (निसाद चारवर्णाच्छलवरो वर्णः: पाृजन्य:—
VII.72.5).

Uksabhih, with oxen (उक्षाभिः च:—Sayana) by impregnation
(उक्षाति उक्षावतः; उक्ष उनदि I.159).

Pathye jananam, upon the paths of men; or usas has dawned,
beneficial on the path of men, or for the welfare of men (जनानां सर्वव्रान्निः
3. Angirastamah, skilled in fire-craft or the technique of producing fire by attrition; fire-experts.

5. Sanaye, for acquirement of riches (धनये दानाय धन साभाय—Sayana).

Radhase, for wealth (राधसे धनाय—Nigh.II.10).

Sunrta, the words of truth; (सुनृता वचान्ति ईरवती प्रेयस्ति Urging speech—Sayana).

Asmad-ryak, addressing to us (स्रस्मद—रुक्क प्रस्मदभिमुखम्—Sayana).

Hymn-81

1. Mahitamah, deep darkness (मही महेय तमः वैज्ञानिकारस्—Sayana).

Apo vyayati, अपो व्ययति, drives away (अपो व्ययति प्रक्षणोति—Sayana).

Sunari, the dawn, the best guide of men, (सूनरी जनानि सुदुहस्य:—Sayana; Nigh.I.8).

2. Naksatram, planets, constellations etc. (नक्षत्रं नक्षति दृś्यमानं ब्रह्मचारिकम्—वैरितंत्र्यस: हि नक्षत्रं चन्द्रभूतैनि संकल्पिति भास्त्रे, the planets and satellites are rendered luminous; since it is said that the moon and planets shine at night with light derived from the solar rays—Sayana).

4. Svardse, power to make the world visible (स्व: सर्व जगतु, दृś्ये धातावर्षस्—Sayana).

Prakhyai, power to arouse (प्रवहि प्रवोधनावेष्टस्—Sayana).

5. Divo-duhitah, daughter of heaven, the dawn.
**Marta-bhojanam**, sustenance, or objects of enjoyment fit for mortals (सत्रोपक्रम मत्तनां मनुष्याणां भोगयोग्यम्—Sayana).

6. **Sunravati**, the speaker of truth, the dawn (Nigh.I.8) (नृतवाक्षः विराज्ञातिस्क वासास्त्वः तत्कती उः)

**Maghonah**, the encourager of wealthy and prosperous (मधोन: हृविप्रवहो वज्ञानाख्य—Sayana).

**Hymn-82**

For the verse 1, see Nir. V.2

1. **Dirgha prayajyum ati yah vanusyati vayam jayema pṛtanasyu duh-dhyah vanusyati**, means to slay (बनुष्यतिहि नित कर्मा—Nir. V.2. May we slay those who seek to injure us - I.132.1; VIII. 40.7). May we in battle conquer the perverse, i.e., the sinful person, who desires to spoil our long-spread sacrifice (श्यंप्रत्यतत्वसमविप्रिवासचासहि यो वर्य तं जयेम पुतणासु दृढः पापधिवयय् —Nir.V.2).

**Mahi-sarma**, ample comforts (महि महाष शर्म गृह सुख या—Sayana).

**Dirgha prayajyum**, long-engaged in selfless service (श्यंप्रत्यत्वं दृष्टंतत्वसमविप्रिवासचासहि यो वर्य तं जयेम पुतणासु—Sayana).

**Pṛtanasu**, in conflicts; in battles or wars (पृतणासु संग्राममेव—Sayana; पुतणासु, पुतनासु, पुतनासु are synonyms of sangrama, battle, Nigh.II.17)

**Dudhyah**, evil-minded, pernicious (दृढः: दुर्धिः: दुष्टाः: संघीतालाङ्क्रोचुः—Sayana).

2. **Samrat-anyah**, Supreme sovereign;

O Indra-varuna, amongst you two, one the **Varuna**, is the supreme sovereign (वां युभयो: मध्ये अभ्यं: एक: वर्ण: सम्राट सम्ब्रक सारान इति उच्छते—Sayana). See II.41.6—ता सम्राट वृतासुत्ते।
4. Uru, उरु, extensive.

Ariprah, without sin; the blameless (अरिप्रहः पापरहितः: —Sayana); blameless dawns.

Pradivah apah, the ancient waters (प्रदिवः पूराणः: भ्राप: —Sayana).

5. Prksah, foods (पृष्ठः प्रत्साधिः हविलैक्षणिः) offerings of viands (Nigh. II.7).


Hymn-91

The deity of this hymn, as of the previous hymn is Yavu, which is associated with white complexion, (स्वेत:) and Niyut steeds. He along with Indra is preserver of mankind (2); opulent persons are His favourites; well-fed (स्वामीनाथः, रथवृधः: ). These worshippers, the leaders of rites perform all ceremonials, productive of excellent offsprings (स्व: स्वपत्यानि च:;) (3).


3. See also Yv. XXVII.33.

Pivah-annan, well-fed (पीवोः अन्नान वीवांशि स्वानिः प्रभुवात्यात्यानि वेषः शान्: those who have plenty of food to eat).

According to Mahidhara, this is an epithet of Niyuts; but to Sayana, it refers to adhyajanan, the wealthy.
Raiy-vṛdhah, abounding in riches (रविवृध: राज्य धनेन युक्तानें भूतानानिं जनान्—Sayana).

Sumedhah, endowed with discriminating intellect.

Visvēt svapatyani cakrubh, take all due care to produce good progeny (विस्तेत् विस्वानि सर्वप्रेष्य स्वपत्यानि शोभनान्य्यहेतुनि यद्य सुहृद्युपतनकारणानि चायुदेवतानि कमंमिण चउँ: कुबेर्निः—Sayana).

4. Tarah tanvah, rapidity or speed of body (तःत: तरोरस्य तरः तेष्—Sayana).

Caksasa, by enlightenment, wisdom or knowledge.

5. Saratham, common car (for Indra and Vayu).

Madhvah, sweet and exhilarating (of sweet Soma, मद्ह: मद्हुरस्य शोभन्—Sayana).

Agram, foremost verses of prayers (प्रथा प्रत्येकमेवायावावर्य ग्रहः the first cup of Soma is reserved for Indra-Vayu pair—Sayana).

6. Satam-Sahasram, hundreds and thousands of steeds (or teams) yoked to the common chariot of Indra-Vayu.

Sacante, wait upon (or yoked to) (सचने भेजने).

Visvavarah, desired by all.

Suvidatrabbih, munificent, givers of plenty (सुविचारबें: शोभनलोकप्रदानभि—Sayana).

Abbhih, with niyut (नियत: नियुत्:).

7. The same as VII.90.7.
Hymn-92

1. See Yv. VII.7.

Upo-ayami = Upayami, उपयामि, I offer thee; this word is technically used in connection with Soma; In the ceremonies, Soma is brought in a vessel called Upayama (उपो य अ न य पयामि। उपयात्र पाले मृत्तकतासाधीत् —Sayana); See Yv. Texts : उपयाम मृत्तकतासाधीत्—VII.4; 20; 22; 25; 30; VIII. 1; 7; 8; 9; 11; 47; XIX.8; XX.23; XXIII.2;4.

Purva-peyam, prior claim in this drink, (पूर्वेषप्रथमानम्—Sayana).

2. Sota, effuser; the adhvaryu priest (सोता अध्वर्योताच्यवः).

Jirah, one acting promptly (जीर मिलतकारी—Sayana).

3. Durone, the house of sacrifice (दुरोनेव यज्ञः).

Dasvansam, the munificent donor; the householder engaged in a sacrifice, who liberally gives (दासवांस्य हिन्निः दातायं यज्ञान्नम्—Sayana).

Gavyam, host of cows (क्षिप्र गैवाध्यम्—Sayana); गैवा साध्यम्—Daya; V.61.5).

Asvyam, host of horses (भृग्व भवभंसम्—Sayana; भुरुक्ष्यु वेयाध्यय साध्यम्—Daya.); also see I.112.10; 117.22; 119.9; V1.60.14 etc.

4. Nitosanasah, slayers (नितोशनास्य नितोश्वरं—Sayana).

Aryah, of foes (अर्य: प्रते: सतो:).

5. See Yv. XXVII.28.
Hymn-93

2. Savasana, demolisher of hostile strength, शवसाना। यद्यो बलसः, यज्: = बलसः, (Nigh.II.9); सत्ववर्ता चरसतो—Sayana. Ye acted like any army breaking enemies (cf. Panini.III.II.Vart.).

Sakam vṛdha, growing in association, augmenting together (साकं वृणां वह मरुवं)

Savasa susuvamsa, increasing in vigour (सवसा बलवेन श्रुव्वांशा वर्मान्तो—Sayana).

Pṛṅktam vajasya sthavirasya ghṛsveḥ, give us such food as in coarse, the destroyer of enemies. Here:

Sthavirasya, coarse (opposed to finely crushed) (स्थविरस्य स्यूस्य)

Ghṛsveḥ, destroyer of enemies (घृस्वे: श्रव्वयो यव्यक्तस्य)

Vajasya, of food (वाजस्य धनस्य)

Pṛṅktam, grant us (पृढंत संप्रोज्यतम्; प्रस्मच्छतम्—Sayana)

3. Kastham, battlefield (काष्ठं संप्राम प्रवेसान्—Daya.; काष्ठं यथास्व: तीव्रं युद्धांि व्ययन्नतं).

Upoguh, approach (उपोः: उपस्यक्षत्रस्य—Sayana).

4. Purvabhajam rayim, for enjoying riches acquired earlier; formerly enjoyed riches; riches desirable even in olden times. (पूर्वभाजं पूव्येव संभाजनीयं रायं धनम्—Sayana).

Navyebhiiḥ, by new ones (नभेिः नवते: प्रस्तर्:—Sayana).
Desnaíh, by the wealth liberally offered (देनो: शत्रुण्य धनः: — Sayana).

Girbhīh, by praises (गीति: स्न्युतिव: )


Mithati, killing or injuring one another (भिषती परस्पर हिंसकी; मेष्टिराक्षक कर्मः).

6. Sam yān mahi mithati spardhamāne tanuḥ uca surasata yatalte, as two large mutually defiant armies emulous in corporal vigour. “We have here a set of feminine duals without a substantive, literally, two large reviling rivalling may strive together.” Wilson; perhaps two armies are meant here.

8. Indrah, the sun.

Visnub, the cosmic space.

Marutah, cloud-bearing wind.

Hymn-94

The hymn is devoted to the pair of deities, Indra and Agni, the Lord resplendent and the Lord adorable, both being one and the same. It starts with the invocations of the worshipper - the spontaneous invocations, as if rain from a cloud (1). They are meant to recompense the pious acts of the devotee (2). The devotee does not wish to be subjected to wickedness, calumny or to the reviler (3). He needs spiritual food, wealth and protection—for which he prays (5,6). He wishes to remain aloof from the malice of any hostile mortal (8); cattle, gold or horses that he wishes are not the blessing of mundane life, which he so repeatedly begs for; — they represent the finer spiritual instincts, to be acquired while one is on his onward march (9). He offers his complete loving dedication, which in the Vedic terminology
is known as Soma (10,11). He wants Agni and Indra to destroy the
darkness within him, the ignorance, known as Vṛtra or the Satan (12).

3. Papatvaya, for sinfulness (पापत्वयाः हौनभावाभ); for inferior
sentiments.

Nide, of the reviler (निदे निन्दकाय जनाय).

4. Dhiya, thoughts, prayer (धिय आर्थेय युक्ताः: —Sayana).

Dhena, soft words; a synonym of वाच; speech or words (वेना
वाचनामैतत्; प्रकृतम: सुतिवाचस्वाभी प्रेमायम: —Sayana; Nigh.I.11).

6. Prayasvantah, one bearing food for oblations (प्रयस्वत: हृदितल्यो-
नानेनोपेतः: —Sayana; ब्रह्म प्रयास्वीत: —Daya); also see I.60.3; 130.1; III.52.6.

Medhasata, (मेघ + साति) for wisdom, for success in sacrifice, (मेघ-
साता मेघानां मातानां सताः संज्ञने भिन्नमूले तति—Sayana; मेघसाताय = मेघानां प्रबिन्धाणां
संविभाग्य—Daya.; I.129.1).

Vipanyavah, eager to laud (विपणव: स्तोत्रमिच्छन्त: —Sayana; विपणव
स्तावकाः: —Daya.); also विपणव प्रसाविताः: — III.10.9).

Girbhih, with songs or prayers (गीयम: स्तुतिमि: —Sayana).

9. Gomat, for possessing cattle or cow (शोमत् गोपिभुतस्).

Hiranyavat, हिरण्यवस्तु for possession of sheep (or even gold).

Hiranya = ustra = avi = sheep, or gold.

Asva-vat, for possession of horse. (प्रस्वायत प्रस्वैवायोपेतस्—Sayana).

10. Saptivanta, lord of space horses or steeds (सप्तीवन्त: सप्तिवन्ता
11. Vṛtrahantama, utter destroyers of Vṛtra; (वृत्रहान्तमा बुलायायामारकाण्या हल्लुमो, the destroyer of the coverer—Sayana).

Also who best slay the foeman (Griffith). (वृत्रहत्—slayer of foes, —तम, the superlative).

12. Raksasvinam, tormenter; the mighty wicked (रक्षसविन्यं वसवन्यं—Sayana).

Martyam durvidvamsam, the wicked man (दृविद्वं स्वित्सां, मर्यम मनुष्यम बलुम—Sayana).

Udadhim, pitcher for containing water (उदधि लुप्तोपपनसेतु। उपधानतमुलमेव। यथा कुण्डमो पायायायेन निवाय गौरमावहुष्ण युवा हिताम—Sayana).

(I slay the enemy with your weapon with that ease with which an earthen pitcher is broken). Griffith, however, renders it as “one who slays the waters.” (Slay him who slays the waters, slay the serpent with your deadly dart).

Abhogam, rapacious (one who enjoys good things taken from worshippers (भार्योवं प्राचास्तास्मतोमहुल्य भोजवार्यम—Sayana).

**Hymn-95**

The deity of the hymn is Sarasvati, or Sarasvan, a lake or a river.

1. Sasre, runs with speed (सस्रे प्रायावति; शीर्षं गच्छति).

Puh, like a city (पु: पुरी).

Ayasi, of iron (प्रायससी प्रयथ्य निमिता).
2. Nahuṣaya, नाहुषाय, to the builder of a dam.

3. Yosanasi, among the ladies (among the adorable wives); amid the rain or water of midspace (योसानसू योपिनि।वालनन: कस्तन्वूतासू मध्यस्थानास्वप्तू मच्छे—Sayana).

Vṛsa, one capable of showering or impregnating (वृश। सेवनसार्वः। —Sayana).

Vṛsabhah, showerer of benefits (वृश। विषक्ता एवंभूतः।)

Sa vāvdhe . . . . . . yajñiyasu — The showerer sarasvat, the friend of man, a showerer (of benefits, even whilst yet a child continually increases among his adorable wives (the rains) — Wilson. Friendly to man he grew among the women strong young steer amid the holy ladies.

Vajinam, vigorous son (बाजिन मलिन पुत्रम्).

Māghavadbhyah, upon the affluent or prosperous (worshipper or yajamana: मध्यवद्भूमी यजमाने। —Sayana).

Sataye, for gain or success (सातये शापायम्—Sayana).

Tanvam vi mamrita, decorates or decks their body or their person (तवेन तेषा बारोरं बिमामुब्जतं बिमाणितं। लाभार्थं संकारोरोरंपम्। —Sayana).

4. Mitajnubhīh, with humility, or on knees (भिजतुभी: प्रहृदाहारुभी।)

5. Priyatame, dearest (प्रतिभेवन स्रि!)

Tava Sarman, your felicity; your protection (तव लवद्वये गर्मेन threads Sarman —Sayana).

Saranam na vṛksam, (recline on thee) as on a sheltering tree (वर्ग
6. Dvarau rṣasya, two doors of sacrifice, east and west (र्षस्य राष्य सन्निखिनियो ब्यारी पूज्यपरी—Sayana).

Hymn-96

For verse 5, see Nir. X.24.

1. Sarasvati, spiritual stream of consciousness or of divine light, (Nir.XI.25), Rasa (रसा), a river is derived from √रसं, to make a sound (रसा नदी रसे: शब्दमेण: ). See I.3.10— यथव्यास: सरस्वती बालेस्वरीनायान्ताथि. Also —Sarama, from √स्र, to move, (Nir.XI.24).

Rodasi, (Sarasvati) who is both in heaven and on earth (in heaven as divinity and on earth as divine speech — रोदसी शाबापूर्विको: स्मितां विवि देवदत्तमण, भुम्यो बालेजे नवस्वती सरस्वती इव सरस्वतीमेव—Sayana).

2. Ubhe andhasi, both kinds of food (उभे घनदसी उपयोगिनिविधि पायधारत्व जास्वि श्राम्मारण्य वा—fires celestial and terrestrial, or if food, then domestic and wild).

3. Akava-ari, never niggardly in thought; faultless-moving (आकवाऱ्यि प्रकृतिपिपण्य—Sayana).

Jamadagni vāt, like the one having divine vision (like the Jamadagni Seer —Sayana).

Vasistha-vat, like the most pious seeker (like Vasistha, see —Sayana).


Putriyantah, desirous of progeny or sons; those who yearn for
sons, (पुञ्जियन्ति: प्रवान् कामवयाबाहः: —Sayana).

5. Madhumantah, laden with honey or sweet (मधुमन्त: रसवन्त: —Sayana).

Ghrtascutah, dropping oil or water (rain water) (पूतश्चूति: पूतस्य
गृह्स्त्रेषु हुकत्वशा शारिणो प्रवर्तित—Sayana).

"Be our protector with those waves of thine; O Sarasvat, which
are rich in honey and distil clarified butter." The verse is explained by
the mere reading of it (Nir.X.24).

6. Pipivamsam, protuberant; swelling with streams (पीपिच्छांस प्रतुपम्
—Sayana).

Stanam, breast; sound-making; clouds rich in water, as breasts
with milk (स्तनं शब्दावसानं स्तनवम् रसाश्रयं वा मेन्यम्).

This verse is rendered thus by Sayan?

"May we obtain the distended and loud-thundering (or breast-
like) cloud of Sarasvat which is visible to all: (may we obtain) progeny
and food".

Hymn-97

The hymn is devoted to Indra, Brahmanaspati and Bṛhaspati. The
inner cavity of our consciousness is the heaven, or dyau-loka, from
whence Lord descends to earth to enlighten us and to accept our
devotions. He comes on His swift horses, since He takes no time to
come to us in our inner vision; (1) Indra and Bṛhaspati are not two, they
are the same, but appear in our consciousness, the way we invoke them.
Bṛhaspati is like a father to the son (2).

As a lord of enlightenment, He is Brahmanaspati, whereas Indra
is a lord of the prayers (3). Brhaspatt is best beloved and desired by all; He gratifies all our desires, of riches and sons, and saves from injury (4); He is holy one of the house-holders (5); He is pure, and purifier; possesses hundreds of conveyances, a bountiful giver (7). Indra, the same as Brhaspati and Brahmanaspati, is worthy of our prayers; He protects our ceremonies (9); He in all forms is the Lord of celestial and terrestrial worlds (10). Heaven and earth become our Divine Parents, when energized by the creativity of Brhaspati (7).

3. Namasa, with reverence or homage (नमस्या नमस्कारेण).

Havirbhib, with offerings.

Brahmanah, of the prayers (ब्रह्मण: मन्त्रस्य); of food.

Patim, lord (पति पादपवतारस्य).

Devakrtasya, offered by devout worshippers (देवक्रतस्य देवी: तोतुभिः: इत्यय—Sayana).

4. Aristan, uninjured (परिष्टादु ग्रहितस्वतः क्षत्वा); bear us safe beyond the injuries caused by evil persons or evil forces.

Ati parsat, to transport beyond; to carry beyond (पति पवित्र पति पादपवत बल्दय—Sayana).

Sascatah, embarrassed by rowdy elements (सच्चत: उपद्रवः: संस्कारानु—Sayana).

5. Arkam, food (means of worship through offerings) (एक्षः प्रच्छन्दायामानन्तर—Sayana; Nigh.II.7).

Sucikrandam, pure praises (सुचिक्रन्द गुढ़लोमय—Sayana).

Pastyanam, belong to house (पस्त्यायामः पस्त्यमिति गुढ़नाम—Nigh.III.4;
6. Anarvanam, enemy to none (अनिर्वाचिनं प्रतयः केनाप्यप्रतिगतस्—Sayana).

Nilavat, abode (नीलवत् निस्वो निकाय: —Sayana); the same as nida (नील).

Aurusasah, robed in red or brilliance (श्रव्दास: श्रारोपमान: —Sayana).

Sahascit, in which strength abides (सहस्त्रि्त् बलं च भवति).

Sadhasatham, companionship; having common place (संघस्तं सहस्त्राणं च गति —Sayana).

Nabho na, like the Sun (नबो न श्रादित्यमित्र—Sayana).

Aurusam rupam vasanah, wearing a lustrous form.

7. Satapratrah, one possessing hundred or numerous conveyances (सतपत्र: सापि वाहन: —Sayana).

Hiranyavasih, attractive or benevolent speech (हिरण्यवा:। वासी इति वाहिना , Nigh.I.11; हितरमणीय वाक्। यदा। “वासीविस्तारवताववस्मीचि:” — Sayana; —See X.101.10).

For Vasi (वासी), see also,

वासीजय = VIII.12.12.

वासी: = I.88.3.

वासीचिन्द्र: = I.37.2; X.53.10; 101.10.

वासीम = VIII.19,23; 29.3.
वासीमन्त्रः — I.87.6; V.57.2.

वाशीगृहम् — X.20.6.

वाशीपु — V.53.4.

Isirah, object of desire (शिर: नर्तामेवपरियो वा—Sayana).

Svarsah, enjoyer of happiness or heaven; or the giver of water
(स्वर्गः स्वर्ग्य संभवता । पजा । सर्पस्त्रीस्योदक्ष्य सर्निता दाता—Sayana). Svah (स्वः) =
उदक = Water — Nigh.I.12.

Asutim, food; refreshments. (प्रासुः भिन्नस्—Sayana).

8. Devi devasya rodasi janitri, the divine heaven and earth, the
generatrices of the deity (Wilson); both heaven and earth divine; the
deity's parents (Griffith). (devi, the liberal giver, देवी दानार्द्ध सुषुभुक्ते ; देवस्य, of
Bhraspati; जनित्री, parent, जनित्री; रोदी, pair of earth and heaven,
वाषापुष्पियो—Sayana).

Brahmane, for plenty of food (प्रहोले चूळि चाय पूजाज्ञानाय तद्वचः—Sayana; —Nigh.II.7); or for prayer.

Sugadha, waters easy to be forded (सुषुभा सुस्थेनामाहास्यपुष्कानं—Sayana); or easy passage.

Sutara sugadha, easy to be crossed and forded.

9. Suvṛktih brahma akari, this prayer or praise has been uttered
as a prayer (संज्ञान्या सुवृक्ति: सुवृक्ता स्वृक्ति: महार्नि मथाहायापूर्व—Sayana).

Aratih, the army of enemy (पदार्थि: शब्देन्ति: —Sayana).
Hymn-98

1. Gaura, wild bull; wild deer (गोरां गोर भृगुवति).

Dive-dive, everyday.

Vṛṣabhaya Kṣitīnam, for the king of the land, or the king of people.

(विभृगो बनानां मध्ये सुभाष्यः ब्रह्मदेवनाराय—Sayana).

Knowing the Soma that is to be drunk, though placed afar off, better than a Gaura (deer) knows the drinking place or pond which it is accustomed to go to.

5. Maya, illusive strategy.

Somah, divine grace.

Kevalah, extra-ordinary (केवलः दशाधारणः).

Caksasa, by the effulgence (बक्सा तेजसा).

Hymn-99

1. Kakubham, horizon, pinnacle.

Parah, beyond all measure (परं इति सकारात्मक परिस्तुत्तवयः। परस्मार्थांशयोत्सौर्गितम् प्रत्यय:—See “प्रोक्तम् पार एतां पृथिव्या”—X.82.5).

Matraya parah, मात्रया पर: परस्तावृ वर्तमानवपरिमितया i.e. beyond measure.

Ubhe rajasi, in both the regions (उभी जोको). Starting from the
earth, proceeding to midspace.

2. **Dadharya pracim kakubham prthivyah,**

Sustaining the eastern horizon of the earth (cf. य च विवालु पृथिवीभूमि जामेको दाघार भुजयानिः—I.154.4; य दाघार पृथिवीः भावुवेनाम्—X.121.1).

3. **Iravati dhenumati,** abounding with food (इरावती प्रभावकस्यो) and abounding with cattle (थेिमति गोमल्यो).

**Visnoh,** of visnu (विष्णु: पर्वतानामविभिन्न:—Taitt.S.III.4.5.1).

**Mayukhaïih,** by mountains (मयुक्ति: पर्वते:—Sayana).

The earth is held secured in position on account of her mountains.

5. **Nava-navatim,** ninety-nine (नवनवति नवोत्तर नवति संख्याकाः; 99).

**Satam varcinaḥ sahasram ca asurasya viran—**See II.14.6 (यो वर्चिन: बाटद्र; सहस्रम्); hundred thousand heroes of the asura **Varcin.***

For वर्चिन: —See II.14.6; IV.30.15; VII.99.5.

**Sambarasāya,** of terrible clouds.

**Vidathesu,** synods (विदधेशु वशेषु—Sayana).

**Vrjanesu,** in our army camps.

7. **Vasat,** an auspicious exclamation.

For Vasat (वपत्त) see:
Sipivistah, one with a halo of light (सिपिविष्टः; शिवः; रक्षयः)

See also: शिपिविष्टः —VII.100.6.

शिपिविष्टः —VII.99.7; 100.5; 7.

**Hymn-100**

For verse 5, see Nir.V.9.

1. **Urugayaya**, to the one widely renowned (उरुगयाय बहुमि: कीर्तनीयाय —Sayana).

Sanisyan, desirous of wealth (सनिस्यन् धनमिध्यन्) Dayate, presents wealth; offers (दयते धनमाद्यते)

Satraca manasa, with entirely devoted spirit; with united praise (सत्राचा मनसे योजने —Mandana. मनसे मननेन स्तोत्रेण—Sayana).

Yajate, adores (यजाते प्रकर्यन यूजेतु)
2. Parcaḥ, contact (तप्पः सम्पकः).

Evayavah, (vocative), granter of desires: (एवायावः। एवा: प्राप्यत्मा: कामा:। ततान् प्राप्यति प्राप्यति स्तोत्रनिवेद यथा—Sayana).

(constant in thy courses—Griffith).

(eva—obtainable; desires; yavan who enables to obtain—Wilson).

3. Prthivim; earth (may be all the three worlds).

Trirdevaḥ, the deity with three (Visnu or the sun traverses the three worlds by three steps).

Satarcasam, bright with hundred splendours (शतचरसं शतसंध्वन्यचर्चिति वस्त्राित्सपृषु—Sayana).

Sthavirasye, of one who lives for ever; of the mighty; of the everlasting one (स्थविरस्य वृद्धस्य विष्णु:—Sayana).

4. Sujanima, nobly born (सुंजनिमा शोभनान जनिमानि कोभेन स्त्रािलाभिना सुखेदु कृपानि यथा, ताद्वो विष्णु:—Sayana).

5. I, a master of hymns, and knowing the sacred customs, today praise that name of thine, Sipivista; I, who am weak, glorify thee, who art mighty, and dwellest beyond this world. (Nir.V.9).

Sipivista, 1. With a halo of rays (reverential name of Visnu, the Sun),

2. Deprived of rays in the umbra during a Solar eclipse (contemptuous name),

"I am enveloped with rays" i.e. whose rays are displayed. Rays
are here called *Sipayah*, i.e. he is enveloped by them (शिपयोदरस्मय उच्चले। तैराविवटो भवति, Nir. V.8).

*Sipivista,* and *Visnu* are two synonymous names.

According to Aupamanyave, *Sipivista* is a contemptuous name (सिपिविष्टो विष्णुरित। विष्णोदृ नामती भवत्। कृपसारस्य युहद्य भवतीद्विवृषन्यः: —Nir. V.7).

*Aryah,* master; "I am a master (प्रवेष;), i.e. a lord of hymns (ग्रंथोऽदृ, ईश्वर: स्तोत्रानम्). Or else it is thou who art a master, I who am weak, praise thee who are mighty (प्रवेशस्तमानीति वा).

*Tavasam,* mighty (*tavasa* is synonym of mighty: he is risen high; तवस इति महती नामधमयः। विवटो भवति—Nir. V.9).

*Parake,* in the remotest region (पराके दूरवे—Sayana).

*Rajasah,* of the region, of the world.

*Rajasah parake,* who dwells beyond; i.e. very far from this world (निवसस्तमाय रजस: पराके परवाने—Nir. V.9).

*Vayunani,* functions ; objects to be known (वयुनानि ब्रह्मण्यंध्यादि—Sayana; विवाचारि, ब्रजस्तानि कर्माधिक प्रवास्य—Daya.).

For *Vayunani,* see I.72.7; 92.2; 152.6; 189.1; II.19.3; 8; III.5.6; VI.15.10; 75.14; VII.100.5; X.44.7; 46.8; 114.3; 122.2.

*Vayunani vidvan,* वयुनानि विद्वान्, knowing all worth knowing; knowing all actions (cf I.72.7; 189.1—विद्वानि देव वयुनानि विद्वान्).

For verse 5, see Samaveda, II.976, with a little variation (हेमयं: संसामि for नामयः: संसामि.

6. *Samithe,* in the battles; in creative functions or activities
Yad anya-rupah samithe babhutha, you have engaged under a different form in battle (Wilson). Wilson adds a note to it: "Visnu is said, to have aided Vasistha in battle under an assumed form, and when questioned, to have said, I am Sipivista, a word to which two senses may be attached, one objectionable and the other unobjectionable. In the preceding verse and in verse 7 of the former Sukta, the word is explained, "penetrated or clothed with rays" of light, rasmibhiravista (रसमिबहिरविष्ट), the radiant, the splendid: in common use, it means a man naturally without prepuce, in which sense it may be here interpreted as implying comparison in like manner as a man is so denuded. So is Visnu, according to his own declaration uncovered by radiation—tejasa anacchaditah तेजसा प्रताशसंचितः; but this is a refinement, and it is probably to be understood as usual; the expression is curious".

Hymn-101

1. Tisrah, of three categories: Rk, yajuh and Saman, or the triad poem, prose and lyric (तिस्र तिनिधि: रक्षयजः सामानिकः स्तुतिकम्: —Sayana).

   Udhah, cloud; udder (उध उद्धुतं मेघम्। यहा। लघोपमेतत्। उध इव पयस प्रायोपनूतं मेघम्—Sayana).

   Duhre=duhate, (ढूँूँूैः, ढूँूँूैः) ‘सोपस्तमानस्थेषु’ (Panini VII.1.41), इति त सोचः। बहुलको पहुँँ।)

2. इतेऽ=इतेई

   Trivartu, of particular light at the three seasons, spring, summer and autumn (or winter) (तिर्वर्तु तिर्यु रत्त्वर्तु प्रतिवर्येत् वर्तमानम्; since we have in Taitt. Sam, बीणि वा प्रातिवर्तु प्रताशिति वसन्ता प्रातिवर्यें बहुलिते कर्तपराः: the Sun is particularly bright in the mornings in the spring; during midday in summers, and during afternoon in winters or autumns).

   Tridhatu, three metals; three-storied building (तिर्दहितु तिर्दृष्टिकम् of
three floors—*Sayana*).

Saranam, dwelling (सरण्यं गृहं).

Sarma, felicity (सर्म सुखम).

3. One form of *parjanya* is like a barren cow, the other produces offspring.

Yathavasam tanvam cakre, he takes whichever form he pleases: the firmament withholds or sends down rain at will.

*Pituh payah prati grbhnati mata tena pita vardhate tena putrah*—the father is sky (सोमिन्ति), earth the mother (पृथ्वी माता) who receives the rain from the former, which producing the means of offering libations and oblations (हृदि); returns again to the parent heaven, as well as supports his offspring; i.e., all living creatures.

4. *Tisro dyavah*, the three worlds.

*Tredha sasruh*, the three directions (east, west and south त्रेष्णा सत्त्वः प्रात्यंत्रिकश्च नात्मकश्च सत्त्वो निर्वचनसि;—*Sayana*); waters flow in these directions.

*Trayah kosasah*, the three water-shedding masses of clouds (east, west and north; पौरस्त्वः च पौरस्त्वस्थितः सत्त्वः निर्वचनसि;—*Sayana*).

5. *Mayobhuvah*, the joy-diffusing (मयोभूवः सुखस्य भाविर्भेदः) clouds (वृष्टमः).

*Devagopah*, the protector of clouds (देवगोपः देवः पर्वतं गोपमिता रक्षिता यासाम्—*Sayana*); cherished by Deva or deity.

*Osadhih*, plants (प्रांभी: प्रांभवशे).
Supippila, one with excellent fruits (सुपिप्पिला: सक्ता: —Sayana).

6. Vrsabhah, वृषभः, the showerer, the cloud (just as one covers several cows and impregnates, so the cloud be the perpetual impregnator of plants).

Hymn-102

1. Parjanyaye, for parjanya, the cloud. For parjanyah, see Nir. X.10. The word is derived from √वृषभ, to be satisfied, by reversing the first and the last letter; (परज्ञोस्तुपे: ) व्राहतविपरीतस्य; and is favourable to man (सर्पिल्ल जन्यः; तुषान् + जन्य = पूर्त + जन्यः = पर जन्यः + जन्यः = पर + जन्यः); or called because he is the last conqueror or he is the best progenitor (परि + जन); or he is the bestower of juices (प्र + √वृष). [परज्ञेता वा । परोजनन्तिता वा । प्राज्ञेति वा रजानामः; see also यहु परज्ञा: स्तनयन्ति दुष्कृतः; ] V.83.2.

2. Parjanya, is the cause of impregnator of plants (प्रोपीनाम) cows (प्रवः), mares (प्रबंता) and women (पुषपिनाम).

3. Ilam, food (इलाम् = प्रान्नाम, Nigh.II.7).

The sweetest or most savoury oblation is offered to him through the mouth of Agni, the fire, and then a good harvest of food is to be expected. The Agnihotra causes the purity of rains and thereby a good harvest.

Hymn-103

For verse 1, see Nir. IX.6.

The theme of the hymn is Mandukah or frogs, which practise penance throughout the year like Brahmanas and utter praises to clouds (1); they hibernate throughout the year, and the moment clouds pour water, they wake up and croak (2). At the time of rains, one frog greets the other with croakings, as inarticulate as of a child (3). The speckled frog leaps up and greets the green one (4). They play in waters, with
their body fully developed (5). They are of a variety of colours and
tongues different; - some bellow like a cow and some bleat like a
goat (6). Like the Brahmanas at the Soma and Atharvatra rituals, these
frogs creak around the lake replenished with water. (7) They appear to
be reciting perennial prayer, like ministrant priests with the gharna
offerings; and during the heat, they hide in holes (8). They come out
only when rains return, and attain freedom from their hiding places (9).

According to certain scholars, the hymn is a satire on the priests,
the cow-toned, the goad-toned, green and speckled,— not a satire,
but a beautiful analogy. It is a prayer for the welcome of rains, for
which, sometime, we so long wait with eagerness; -in fact, nothing is so
welcome as rains in due seasons.

1. Mandukah, frogs; the same as *madukah*, i.e. divers so called
from diving (मज्झक कांज्झक कांज्झक—Nir.IX.5): or the word may be derived
from √मज्झ, meaning to rejoice (मज्झोः मोहितकरण:), or from √मज्झ, meaning
to be satisfied (मज्झोः तृप्तिकरण:). It is derived from √मज्झ, to decorate,
say the grammarians (मज्झोः तृप्तिकरण:). (Since the frogs are adorned
with variegated lines on their skin by Nature-Durga) or else their abode
(भोक्ता) is in water, *mande* (मज्झ एवमोक्ष हिति वा); *mande* (मज्झ, water) is
derived from √मज्झ, to rejoice; or from मुद्र, to be merry (मज्झोः मदवा मुदवा)
(Nir.IX.5).

Sleeping for a year, the frogs have uttered forth speech, impelled
by the cloud like Brahmanas engaged in religious rites, i.e. , who have
taken the vow of silence (वस्त्रविराज्ययुवाच: Nir.IX.6). Or else, a simile
may have been intended, i.e. (uttered speech) like Brahmanas who are
engaged in religious rites (स्निनः ब्रह्माण्यस्मिन्स्निनः
स्निनः प्रवर्तितां प्रावर्तितां मज्झकः). See also Av.IV.15.13; cf. Brh.D.VI.27.

We have further a reference in the Nirukta, that Vasistha desirous
of rain, praised the cloud. Frogs applauded him. On seeing the
applauding frogs, he praised them. We have in the Rigvedha Khanda:
O frog, join me. O swimmer invoke rain. Float in the middle of the
pond, having spread your foot: (VII.103).
2. **Suskam, Sarasi,** dry pond; dry lake (बुझकं नीरसं सरसी महस्तरः सरस्याम्).

**Dṛti,** water-skin (leather bag for carrying water).

**Vatsinimam,** when joined by their calves (वत्सिनीना वत्सपुक्तानाम—Sayana).

**Mayuh,** bellowing of cows (मयुः: गवं शब्द हव—Sayana).

**Vagnuh,** croaking of frogs (षण्डाकानां वम्नः: शब्दः).

3. **Akhkhal Kṛtya,** croaking (his congratulations) (पञ्चक्षीकरवा। पञ्चक्ष शब्दं हत्या—Sayana).

4. **Prṣnih,** speckled (पुष्किन: पुष्कितवर्णः).

**Haritenā, with the green-one frog** (हरितेन हरितवर्णानायैन मष्णकैन—Sayana).

5. **Saktasya,** of the teacher (साक्ष्येव शक्तिमतः: वियक्षस्य).

6. **Sikṣamanah,** the learner, the pupil (सिद्धामाण: सिद्धामाण: सिद्धः—Sayana).

**Vadati=anuvadati,** imitates (वदति प्रनुवदति रत्नकरणं करोदितः).


**Ajamayuh,** bleating of a goat (अजमायु अजमायुरथिन् मायुंस्य ताप्सश्च भवति—
Sayana).

Samano nama, more common appellation.

Pipisuh, show themselves (पिपिसुह पतनव सयन—Sayana).

Purutra, in numerous places (पुरुत्र बहुत् देवीय).

7. Atiratre Soma yage, *atiratra*, at a nocturnal ceremony when the priests recite songs throughout the night; since the croaking of frogs is heard throughout the night, and hence the appropriate comparison.

8. Sisvidanah, perspiring (the frogs as the adhvaryu priests perspire during the heat. There is a quibble upon the word *gharminah*, गर्मिन: , having or bearing the vessel, or performing the rite so termed, or suffering from *gharma*, heat, or the hot season (सिस्विदान; सिस्विदाना; गर्मिन: गर्मिण प्रवर्याण खरणः: —Sayana).

Guhyah, remaining hidden in hot season (गुह्या: गर्मिकाले विलेजनभिन्नः: —Sayana).

9. Deva-hitim, institutes of gods (Wilson); god-appointed order (देवहित देव: कुले विद्यान्त, भृस्वतीर्य धर्मे इत्येव रूपाः—Sayana); pertaining to the season’s conditions.

Dvadasasya, of the year, consisting of twelve months.

Na pra minantī, do not disregard (मिन्नतिः हितसताः).

Taptah gharmaḥ, heated kettles (Griffith); scorched and heated (Wilson),

Visargam, liberated, set free (विसर्ग विसर्जनं विलायतमोचनम्).
Praṣṛṣi, in the rainy season (प्रादूर्षिवर्षतो—Sayana).

10. Adat, may give (प्रदत्तंदतातुः).

Sahasra-srave, in the rainy season, when thousands of plants are fertilized; in the most fertilizing season (सहस्रस्रवे सहस्रसरवका धोषधवः मूपये श्वस्यं विलिते वर्षतु: सहस्रस्रवः—Sayana).

Hymn—104

For verses 15 and 21, see Nir.3 and VI.30 respectively.

1. Tamovṛdhaḥ, those delighting in darkness; those who grow in darkness (तामवृद्धं तमसावरक्रेणामकारं तपस्यायणे वर्षस्मानान् तमसी रात्री वर्षस्मानान् वा—Sayana; तमसा वधिवितृ मारस्माण्—Venkata.).

2. Aghasamsam, the performer of unprofitable act; the malignant (प्रचण्डस प्रक्ष्यं बंसितरस्म्—Venkata; प्रचण्ड्यांस्त्रं बंसितरस्म व्रष्यं प्राणग्रहणांस्त्रं रास्सं स सहव—Sayana).

Brahmadvise, for the one who hates people of divine learning; for the haters of Brahmanas (ब्रह्मद्विसे ब्राह्मणेणिचे—Venkata; ब्राह्मणेयोब्रह्मणेयेप्रः—Sayana).

Kravyade, for the cannibal (क्रावयदे—क्रावयदे; क्रावयांस्तं भक्षयिते—Sayana); the eater of flesh, human or animal.

Ghora caksase, for the hideous, (धोरायक्षते धोरायक्षताय—Venkata; धोरायक्षसंप्रयमाणे वा—Sayana; for the one who speaks harsh words).

Kimidine, for the vile; for the back-biter (किमिदिने किमिदिंगतिसं दर्ते | किमिदिने किमिदिंगतिसं दर्ते | पितुनाय दर्ते | पितृनाय पितृते | पितृनाय पितृति—Nir.VI.11. i.e. also for the malignant, the vagabond, or a fiend. For the one who goes on saying: "what now"; he may be a spy or informer. See also the
Rgveda and the Atharvaveda.

किमीविन्दन — VII.104.23; X.87.27.

किमीविद्यन — Av.I.7.3; 28.1; 2; IV.20.5; VIII.4.23; 6.21; 25; XII.1.50.

किमीविद्यन — (vocative) I Av.II.24.1; 4.

किमीविन्दन — Av.I.VII.1; IV.20.8; VIII.3.25.

किमीविद्यन — (vocative) Av.II.24.5; 6; 7; 8.

किमीविद्यन — Av.VIII.4.2.

3. Anarambhane, in the inextricable (or bottomless) (अनाराम्भणे प्रासम्बन-रहिते — Sayana).

Agni-taptebhih, red-hot with fire (ग्नित तपेषि: ग्नितवा संवध्यै:).

5. Tapur vadhebhih, fiery (तपूरवि-वधं: तपूरक्तमहरे — Sayana).

Ajarebhih, ageless, undecaying, never becoming age-worn (अजरेरिहे: अजराहिते है: — Sayana).

Asmahamanabhīh, adamantine (weapon) (अस्माहमानभीं: अस्माहारभूतस्वयंसो विकारित्वानसाधिनैतेतायमुखे: — Sayana).

4. Aghasamsaya, see verse 2 also; for or of the malignant (प्रशस्यसंस्य प्रशस्यसम्बन्धयुक्तं स्वाभाविक रागसं मुद्रामयेयतम् — Sayana); the thief, the dasyu, the sinner (प्रशस्यसंस्य प्रशस्य संशितारं स्वेच्छसः — Daya. on VI.8.5; प्रशस्यसंस्य योश्यपायं संशितं स दशु: — Daya. II.42.3; the enemy, योश्यपायं पापानि क्षमात्य झंतशितं स: रिषु: = शतु: — Daya. Yv.III.32).
8. Pakena manasa, with a pure heart (पाकने पक्षे बुलेनमनसा—Sayana).

9. Pakasamsam, a truthful speaker; a speaker of sincerity (पाक्रसंस परिपक्ववच सत्याविविग—Sayana) (opposite of पधर्भंसम).

Nirṛteh-upasthe, on the lap of Nirṛti, the deity of sin निरीत्रि: पापदेवताय: दुःस्वप्नेवति—Sayana; the tormenting policy, दु:खप्रवाकुर्मीति:—Daya. on VI.72.2;.

Nirṛti, is a synonym of the earth, (भूमि:—Nigh.I).

A va dadhatu nirṛteh upasthe, or toss upon the lap of nirṛti Wilson) (निर्रिेते: पापदेवताय: दुःस्वप्नेवति वा वा द्वाराः प्रविषयति—Sayana); or to the ap of Nirṛti consign them.

Ye va bhadram dusayanti svadhahabhī, or those who by violence वाभाभि: बहुद्विषयं प्रस्तुतं मे acting uprightly (प्रब्रह्म कल्याणवचतम्).

10. Tanva, of their own body, bodily existence (तन्वा स्वकीयेन शरीरेण).

Tana ca, or of their sons, of posterity (तना च क्रन्तेन च).

Ni hiyatam, deprived of (निन्हीयतां निन्हीयो भवतु).

12. Yatarat rjiyah, whatever is right and straightforward (यतस्तु परम स्तुत्ति: स्तुत्तम् स्तुतलम्—Sayana).

13. Vṛjinam, the wicked (पुर्णिनं पापकारिण्यम्—Sayana).

Hinoti, instigates (हिनोति प्रेरयति—Sayana).
Asad-vadantam, the speaker of untruth (प्रसचि प्रसत्वः वदनत्

14. Droghvacah, utterers of falsehood (द्रोधवाहः प्रत्यत्वाथो राखसः —
Sayana).

Nir-ṛtham, chastisement (निर्जङ्गः नि:सोयेपानति हिसाम्—Sayana);

15. Yatudhanah, a wicked person, a raksasa (यातुधानः राखसः).

Viraih dasabhīh, of your ten heroic sons (दशभिः कीरे: पुरे:;
सर्वभभयुज्वते:).

Mogham, falsely (मोहे मुपन्त्र).

Yatudhana iti, with the appellation “yatudhana,” a wicked
raksasa (ते यातुधान हे राखस, इति संबोध्य).

See Nir.VII.3 (प्रचायाचय वदि यातुधानो प्रसिद्ध—may I die today, if I be
a juggling demon; प्रायः स भीरेदशभिबियुवा: —now may he be deprived of the
heroes). These are the passages where we have assertions and
imprecations (लमथ वा श्रवण्यान).

16. Mayatum, (ma + ayatum, मा + यातुधान), me who is a non-
raksasa, me who is not a juggling demon.

17. Khargala iva, like an owl (धर्मला तलूकी इत).

Upabdaibh, loud shrills; by noise (उपवदे: धनियय शब्दे:, the noise
produced when stones grind the Soma).

Upabdih, = ऊपवदि: = महाशब्दकर्ता विद्रहः —Daya. ; Speech वाहनम—
Nigh.I.11.; see I.74.7; 169.7.

19. Soma-sitam, the worshipper tempered or benumbed or
stupified by poisonous herbal chemicals (सौमच्छित शोभेश सौरशरीरभुट्ट ग्रज्ञानम्).

20. Svayatava, the demon dogs, accompanied by dogs (स्वयातव श्वचि: पर्यकर्पूर्तिहिस्तत: श्वचि: सद्यायतो वा—Sayana).

21. Parasara, discomfiter, destroyer (परारावर: हृद्यानां हिस्तत: —Daya.); परावर + √ष (हिंदुस्थान) parasara means a seer, born from the old and exhausted Vasistha (परारावर: परीशोषणस्य वासिष्ठस्य स्वविषयस्य जनिते—Nir.VI.30)—the seer Vasistha (surrounded by a hundred demons — परारावर: वासिष्ठार्ज्जुवल्क) VII.18.21—this is a Vedic quotation, Indra is also a Parasara, since we have; सद्यायततिविषय यातुतम्यां; see इद्दो यातुतम्याभवस्तरावर: —VII.104.21).

The word parasarah occurs only twice in the Rgveda: VII.18.21 and VII. 104.21.

Havih-mathinam, to obstruct the offerers of oblations. (हविःमथी-नाम्। हवीचयं सम्बन्धामिनिमुख्य:—Sayana).

Avivasatam, coming (i.e. who spoil oblations of the God's invo-kers). (अविवासतां भाग्याद्य:).

Sakrah, the potent Indra (सकः इन्द्रः); derived from ψ/सक्, to be able (शक्ति य: स क रक्षा क देवो वृहदविषये ब्रम्ह:—Unadi II.13; स्वाभियतल्ल शकि.....रकः; an appellation for Indra).

Parasuh yatha vanam, hatchet cuts down (the trees of a) forest (वनां वृक्षां च च चिन्द्रुं कुड्कर इव—Sayana).

Patreva bhindan, as a mallet smashes the earthen vessel (पत्रेवा भूमयानिदार्थ्य चिन्द्रन मुड़ाणे इव च—Sayana).

Satah, attained (सत: प्राप्तनामेतृ—Sayana); लिः: सत इन्द्र प्राप्त्य—Nir.III.20; tirah (तिर:) and satah (सत:) are synonyms of "attained" (प्राप्तः); satas is derived from √स्र, √ष to move together (सत: संयुतं भवति.;
22. Ulukayatum, one who moves or behaves like an owl; one in the form of an owl (उलुकवायतुम्। उलुके: परीकरमूली: सह यात्रयति हिस्सलीति याति पञ्चलीति बोलुकवायतु:। पद्य उलुकवृपी यात्रीत्वमुक्त यातुः। —Sayana); See Brhad D.VI.32.

Susulukah, an owlet (सुसुलुकः उलुकः:).

Owls are of two types, large and small; small is the susuluka; one who behaves like the smaller one, is susulukayatum (सुसुलुकः यातुः).

Similarly sva (स्वः) is dog, Koka (कोकः) is a duck; suparna (सुपर्णः) is hawk or falcon) and grdhra (ग्रधः) is vulture.

23. Raksah, wicked persons (रक्षः रक्षसंजाति। —Sayana).

Mithuna, male and female both; the pairs of evil spirits.

24. Mayaya, by deception (मायया बलचनया).