RGVEDA SAMHITĀ
RGVEDA, Vol. IX
© Veda Pratishtana, 1977
Published by the Veda Pratishtana, New Delhi

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
Khazanchi 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-l, Banerjee Road,
Eranakulam North, Cochin-682018

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

Foreword by Dr. L. M. Singhvi
Preface by Prakashvir Shastri
English Translation : Book VIII
   Hymns 1 to 40  2809—3068

Notes : Book VIII
   Hymns 1 to 40  3071—3176
IN MEMORY OF
VED RATAN MOHAN
Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

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

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

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

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

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

by

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

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

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

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

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

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and 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: पुर्वोद्देश परिपुर्व्यः......पद्यम्. 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: प्रज्ञापाराहो प्रविष्टिस्माते संस्तानो वायूः सोभयम्। शुक्ला. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं दिक्षत् मा स्वार्थमुक्त स्वम्......पद्यम्. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:
मित्रस्यां वस्तुः सर्वाणि पूर्वान्य समीक्षेऽः।
मित्रस्य वस्तुः समीक्षामाहे। 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, swar, 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:

वातारी देवा प्रधिशोषलता नो मा नो नित्रा ईशत मोत जलिनः।
वयं सोमस्य विवाहू प्रियासः सुवीरातसः विद्यमावयदेम् ॥ कुजः 8.48.14.

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

The Vedas gave the Magna Carta of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: प्रभुः कर्तव्यम्: भृणुदाय देवा भान्त पत्येमासिनिमिद्द्वम्:। भद्रः 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based
on the fundamental human quest for truth and the acceptance of its many facets (एक सदृ विषयः बहुधा वादितः):
चानो नो भवतः कृष्णो यदृ विस्वातात् श्रावण। धर्माभिस्मयो रक्षितारो दिवे दिवे
। खृष्ण् । 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: पुराणे पुराणं परिपर्वते विश्वतः। खृष्ण् । 2.6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:
ग्रुणा विशेषतः मित्रत्वमवर्तमानभवयो भागवतमयः परोक्षाभां।
ग्रुणा नकलमथव दिवा न: सर्वं धर्मशास ययये निर्मितं भवन्तु। । धर्मं । 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:
सम्प्रभुः संवदयति से उ गौतमसि जा । नू।
देवा भाग्ये यथा पूर्वं सत्यार्थानां उपाध्यायं। । खृष्ण् । 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथम राजस्वन्तिविश्वातः। यजुर्व । 7.14.

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

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a parivrajaka, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.
The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratishthana 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 Pratishthana. 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 Pratishthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Preface

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

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

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

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

Col. Ved Ratna Mohan, ex-M.P., was a promising 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
Ṛgveda संहिता

ṚGVEDA SAMHITA
Má cid anyád ví śaṅsata sákhāyo má rishanyata | índram it stotā vrīshaṇam sácā sute múhursthā ca śaṅsata || 1 || avakrakshīnām vrīshabham yathājūraṁ gām ná carshaṇīsāham | vidvēshaṇam saṁvānanobhayaṁkarām mániḥshītham ubhayāvīnām || 2 ||
O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering hymns in His honour.

He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both,—a foe or a friend; he is bounteous, and the distributor of both material and spiritual prosperity.
yāc cid dhī tvā jānā imē nānā hávanta útāye | asmākam brāhmaṇaḥ indra bhūtu tē 'hā viśvā ca várdhanam || 3 || vii tartūryante maghavan vi-paścīto 'ryó vípo jánānām | úpa kramasva purūrāpam á bhara vájaṁ nédishtham útāye || 4

mahé caná tvám adri-vah pára śulkāya deyām | ná sahasrāya náyūtāya vajrivo ná satāya satāmagha || 5 || 10 ||

vásyāṁ indrāsi me pitúr utá bhrātur ábhunjataḥ | mātā ca me chadayathaḥ samā vaso vasutvanāya rādhase || 6 || kvēyatha kvėd asi purutrā cid dhī te mánaḥ | álalashi yudhma khajakṛit purāmḍaḥ prá gāyatrā agāsishuḥ || 7 ||
O glorious Lord, all your devotees in sundry ways invoke you, seeking your protection. May this sacred prayer, addressed to you by us, glorify you every day.

O bounteous Lord, these wise devotees of yours, the overcomers and terrifiers of foes, easily overcome all the obstacles (by your grace). Pray, do come near us and bring us strength in varied forms, so that it may protect us.

O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, nor for a thousand, nor for a million, for you are Lord of countless wealth.

O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all pervading one, you are dear to me like my mother and I owe to both of you for my celebrity and riches.

Where indeed are you now? Whither have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises.
प्रास्मि गायत्रमर्चि सवातुर्यः पुरुषः ।
वारि: कहुँम्यार्य भुगमत्स यातुर्थात्री भ्नत् पुरुः।
ये ते मन्ति दशंदित्ति: शातिनो ये महतिष्णि:।
अथवाम् ये ते युवपो ग्रहुङ्गलस्तेष्मस्त्स्त्रामा गंगि।

prásmai gáyatrám arcata vāvātur yáḥ puramádarah | yásuḥ kānvásyápa barhír asádam yásad vajrí bhínat púrah || 8 ||
yé te sánti dasagvínah satíno yé sahasrínaḥ | ásváso yé te
vríshano raghuhrúvas tébhir nas táyam á gahi || 9 ||

आ लच्च वनवधाती हुचे गोयतत्रवसम ।
इन्त्र धेंनु सुद्रामन्यात्यज्ञुर्यागर्गंर्यानसम || 10 ||

ā tv

ādyá sabárdúgháḥ huvé gáyatrávepasam | índram dhenúm
sudúgháḥ ányaṃ ísham urúdháraṁ arámkritam || 10 || u ||

यन्त्रस्मि पर्वतं बुधु गर्वत्य पुर्णिनो ।
वहुकुम्माक्तिमेव ज्ञकृतः: लवंडङ्गमर्मस्मिनम || 11 ||
ज चति चिन्द्रभिधीपे: पुरुज जुर्यये आनुदमः।
मंगोत्चा महिष मृचवी पुरुस्मुफ्कारती चिन्दे पुरः। || 12 ||

yát tudáit súra étasám vánkú vátasya parúñá | váhat
kútsam árjunéyám satákratuḥ tsárad gandhárvaṁ ástrítam
|| 11 || yá rité cid abhirísháḥ purú jatrubhyá átrídah |
sádháta sádháma mágáva purúvásur íshkarta víhrman
púnah || 12 ||
O devotees, sing out psalms in His honour, who destroys the citadels of ignorance, causing impediments in the way of His worshippers. May the mighty thundering Lord come to bless the sacrifice of the family of people of wisdom and learning, and to destroy the fortresses of Nescience. 8

O Lord, come speedily to us with all your fleet—footed horses, moving in all the ten quarters; come with such your horses as are capable of traversing through tens, hundreds, and thousands (of leagues). 9

I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in ample streams. 10

When the fruit-giver creator Lord provides to the soul, according to its merits, the rolling-winged chariot of body with two horses (one, the internal organ, secondly, the band of sense organs), moving with the speed of wind along the zig-zag paths, He, the performer of hundreds of selfless tasks, is also pleased to accompany the soul, the child of Nature, in the world to help it all through its life. 11

The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part. 12
मा सूम पिद्वां द्वेषन्त लवत्रेणा इवः
वनानि न प्रज्ञिन्तिवं दुरंपरमां अस्मामहि || 13 ||
अस्मामहीदनाबथेऽनुग्रामंश्च बुध्घनः
सुक्लना न महन्ता शृङ्गरसानु स्माम शुद्रीमहि || 14 ||

मा भुमा निध्याय इवेन्द्रा त्वाद अरण्या इवा |
वनानि न प्रज्ञिन्तिवं अद्रिवो दुरोऽशसो अमान्महि || 13 ||
अमान्महाद अनाशा उनुग्रासा या यत्रानुहि याकिन सु ते |
महता शृङ्गर सारा राधसानु स्माम मुदिमाहि || 14 ||

यादु स्माम मम अवस्माकांक्षितमन्येतः ||
निग: पुविने सम्मवांस आयायेय मन्त्र्यु नुभ्यङ्कर्थे: || 15 ||

यादि स्माम मामा स्रावद अस्माकम इंद्रम इंदचाह |
तिराह पवित्राम शस्नवाह आशावाह मान्दातु तुग्रायावरिधाह || 15 || 12 ||

आ वाणि सम्मुनि वायुः सर्वं गाहः
उपस्मुनि मायानाऽप्र वाणि तथा वाचम सुहुमन्तः || 16 ||
माना हि मासम्मद्विगुमुममस्य स्वाहः
सत्या व्रम्भव नाग्यान्त इशं निशुल्लक्षणोपस्य: || 17 ||

ात्य अद्याय सद्हासतुमी तववाहु सक्युयर अ गाहि | उपागुतिर
माग्नानम प्रात्त त्वावत्व अधो ते वाष्मी अश्वतूतिम |
सोता हि सोमम अद्रिभिः एम एम अप्स द्वावता |
गव्याः वात्स्त्रवा वासायंता इन नारे निर द्धुक्षन वाक्षणाधि |
भियह || 17 ||
O resplendent Lord, blessed by you, may we be never like the one cast down or be stranger to you. May we, O thunderer, never count ourselves as branchless trees, rejected and neglected, not even accepted for burning purposes. We all glorify you. 13

O destroyer of darkness, whilst we offer you our prayers, may we be neither hasty nor perturbed. Bless us so that we may, at least for once, have delight in your bounty after praising you with sincerity. 14

In case, the resplendent Lord has listened to my laudations, then the emotional expressions of mine would surely gladden the Lord, as the drops of elixir passing through a filter and diluted with consecrated water. 15

Please come now today to accept the collective tributes of your devoted friends. May the praises of our wealthy nobles delight you. And now it is my turn to sing to you the fine eulogy. 16

O devotees, express out of your heart the loving devotion by bruising it, as if, through the stones of the vital breaths, and wash it with consecrated waters flowing through the inner conscience. This is also the process by which in the cosmic world, the leaders (cloud-bearing winds) clothing the sky with clouds, as with a raiment of a cowhide milk forth water for the rivers. 17
अधि ज्ञो अधि वा दिवो व्रैणो रंचनादिधि।
अया वैधन्व नन्यं ग्रह गमन जाना सुंक्नो पृष्ण। ॥ १८॥
इद्रायम मु मद्यामो मम मात्रा कृष्णम।
श्रायु पृष्ण स्रिय ष्वरिय श्रीम हिन्दुद्रम न ओज्युम। ॥ १९॥

आदि ज्ञो अधि वा दिवो ब्रह्मातो रोमादि आधि जयादि।
यायार्यद्रस्व तन्याभ मामार्या मामार्या सुरार्यम पृष्ण। ॥ १८॥
इद्रायम सु मद्यामो मम मात्रा कृष्णम।
श्रायु पृष्ण स्रिय ष्वरिय श्रीम हिन्दुद्रम न ओज्युम। ॥ १९॥

मात्रा मम मात्रा गत्रं गत्रं वार्षिकां ग्रह।
भृष्णि मुगं न स्वर्यां चुक्ये कृद्धान्त न ओचियत। ॥ २०॥

मात्रा मम मात्रा गत्रं गत्रं वार्षिकां ग्रह।
विर पां नस्ताय मस्तुमुन मु दे प्ना दर्दान न। ॥ २१॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ २२॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ २३॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ २४॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ २५॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ २६॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ २७॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ २८॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ २९॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ३०॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ ३१॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ३२॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ ३३॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ३४॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ ३५॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ३६॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ ३७॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ३८॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ ३९॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ४०॥

मात्रे निःस्विताम मात्रे निःस्विताम मात्रे निःस्विताम।
स्विभ्रेष्टम तरुमान्यां मात्रे मु हि श्रीम राहिन न। ॥ ४१॥
श्रोच्ये वार्षिक पुष्य श्रोत्रय मम मात्रा गत्रं।
म सुंक्ये च मनु च मात्रा च श्रीम विभ्रेष्टों अर्द्ध। ॥ ४२॥
Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, may you fulfil the aspirations of our people. 18

O devotees, may you pour out for Him your most gladdening exhilarations and excellent devotions. May the almighty Lord bless our every prayer with success, with wealth and strength. 19

May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has power to grant all wishes? 20

May the stream of our devotional love be swift and full of rapturous joy; may it be effectual with its mighty strength; may it be all-conquering and pure. Let our Lord drink it and in ecstasy give us His blessings. 21

The all-praised Lord, glorified by pious devotees, bestows great wealth upon the mortal worshipper, who is benevolent to all and who prays for the universal good. 22
एन्द्र याहि मत्त्य चित्रेण देव गार्भसा।
मणे न प्राणमुद्रे सर्वानि संग्रहाय ग्रःपमिरस्। ॥२३॥
आ लो वहस्समा शुने युक्ता गंधे हिरण्येः।
अङ्ग युजो हरं हृद्र केहि नासनु मांमारीते। ॥२४॥
ेन्द्र याहि मात्स्वा cित्रेन देव राधसा। सारो ना प्रास उदारः सापी-तिभिर अ सोमेश्र उरार श्य्यरम। ॥२३॥ अ त्वा सहास्रां अ सा-ताम युक्ता राठे हिरण्याये। ब्रह्मायुजो हार्या इंद्रा केहि वहंनु मांमारीते। ॥२४॥
आ लो गंधे हिरण्येः हरि महारंजीस्व।
शिवगृहा वहतान शुक्ग अनृत्तेः निरक्षांगाय पिताये। ॥२५॥
अ त्वा राठे हिरण्यायेहृहरि। मयूरासेप्याः। 
शिवप्रिष्ठ्या वहताम मुहो अनृत्तेः निरक्षांगाय पिताये। ॥२५॥
पिष्का ल्यस्य निर्विक्षणः सुनस्य पूर्विः इव।
पिष्कान्तस्य रम्यने इत्यमानिनिर्माणं संसारस्य पत्यन्। ॥२६॥
य एको आक्तृ गंजनी महो उपर्यो आभि वने।
मामत्म द्विप्री न स यथेष्टा गमुद्धेः न पार्श्व चर्जैन। ॥२७॥
पिष्का त्व अथाय गिरवाणाघ सुतायस्य पुर्वपाः इव।
पारिश्रक्रिताय सरसिन्य रसिन् त्यात्माय पत्यते। ॥२६॥ य एको आक्तृ दानसानाः महानु उगः अभि व्रतावी।
गामत स्योपी न स सोऽयाह गमाद् धावा। नाप्रवर्जी। ॥२७॥
O glorious God, come and reside within us. Shower on us various kinds of wealth. May your vast capacious universe be filled with your divine love as the lake is filled with streams of water. 23

O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden-chariot,—to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion. 24

On your chariot, wrought of gold and yoked with two horses, peacock-tailed, white backed, may you come—O resplendent Lord, to accept the elixir of devotional love. 25

O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of excellent emotion is meant to gladden you. 26

He alone is supreme, is accomplisher of wondrous deeds and is terribly firm in His law and order. May He, the charming one, be attainable to me; may He never be away from me; may He come near to me; may He never refuse my invocations. 27
tvām pūrṇam carishṇvāṃ vadhāṁ sūṣhṇasya sūm piṇak |
tvām bhā ānu caro ādha dvitā yād indra hávyo bhūvaḥ |
|| 28 || máma tvā sūra údite máma madhyāmdine divāḥ |
máma prapitvē apiṣarvaré vasav á stómaśo avṛitsata || 29 ||

stuhī stuhīd ete ghā te máṁhishṭhāso maghónām |
ninditā-śvaḥ prapathī paramajyā maghāsyā medhyātithe || 30 || 15 ||

á yād áśvān vānanvataḥ śraddhāyāhám ráthe ruhām |
utá vāmāśya vāsunaś eiketati yó ásti yādvaḥ paśuḥ || 31 ||
yá rījrá máhyam mámahé sahā tvacā hiranyāyā |
cshá viś-vānī abhy ástu saúbhagāsaṅgāsya svanádrathāh || 32 ||
O resplendent Lord, you crush to pieces the strongholds of exploiters with your tremendous power of destruction. You are light; and the light follows you. And thus you are to be worshipped in two ways. 28

O all-pervading one, accept my invitation to prayers at the time of sun-rise; at the time of noon, and at the time of the gloom of night. 29

Praise me; offer prayer to me. I, among the wealthy ones, am the most liberal donor of wealth to you. Let all the prayers be directed to me, O the venerable guest as one who outstrips a horse in speed and follows a right path and bears the best weapons. 30

Only when a person yokes his horses of senses to his body-chariot with devotional faith in me, I get into his car, and the devotee looks to the immense spiritual wealth. Verily, one who sees thus is the dwelling seer amongst men. 31

Whosoever dedicates to me his worldly riches of gold and the like, as if in attractive leather cases, may that liberal giver be the possessor of the rattling chariot and all the blessings. 32
-ádhāh
pláyogir átī dásad anyán ásaṅgō agne dasābhīh śahāsraśiḥ
ádhokshāno dāṣa máhyāṃ rūṣanto nalā iva sāraso nir
atishṭhan || 33 || ány asya sthūrāṃ dadrīse purāstād anasthā
ūrūr avarāṃbhamāṇāḥ | šāsvati nāry abhicākshyāha sūbhada-
ram aryā bhōjanam bibharshī || 34 || 16 ||

2. Idāṃ vaso sutām ándhaḥ pībā sūpūrṇam udāram | ánā-
bhayin rarimā te || 1 || nṛbhir dhūtāḥ sutō áṣnair ávyo vá-
raih pāripūtaḥ | áśyo nā niktō nādīshu || 2 || tām te yāvām
yāthā góbhiḥ svādūm akarma śrīmāṇaḥ | Índra tvāsmiṃ
sadhamāde || 3 || Índra tā ṣomapā ēka śnṛad śutapā visvā-
yuḥ | antār devān máṛtyāṇiś ca || 4 || nā yāṃ śukrō nā dūr-
āśiṃ nā triprā uṛuvācasam | aśprayāvatē suhārdam
|| 5 || 17 ||
O adorable Lord, conductor of all the projects and dweller within every one, in your liberality, you surpass others by tens of thousand times. To me, you have graciously given ten times the number of vigorous and bright-hued oxen, as if issued forth like lotus-stalks from out a lake. 33

When the intellect, a constant companion of the soul, perceives the truth, with joy he exclaims: 'now you are well, my Lord, and shall be really happy'. Then only the soul realizes perfect restoration of its lost wisdom. 34

Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you. 1

It (devotional elixir) is pure, as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river. 2

We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you to partake the sacred oblation we have offered. 3

Beloved of all, the resplendent Lord is the chief drinker of this elixir of devotion among Nature's bounties and men; He alone is the drinker of the effused libation. 4

He is far-extending and kind-hearted. Neither the brilliant-hued elixir, nor the difficultly prepared mixture from it, nor any other satiable (offering) becomes repulsive to Him. 5
góbhir yád ím anyé asmáñ mṛigáñ má vrá mṛigáyante
abhitsáránti dhenúbbhiḥ | 6 | tríya índrasya sómáh sútásah
santu deváśya | své ksháye sutápvánah | 7 | tríyáh kóśása
scotanti tirsáś camváh súpúrñáh | samáñé ádhi bhárman | 8 |

śúcér asi purunishtháḥ kshíraír madhyatá áśírtáḥ |
dadhná mándishtháḥ śúrasya | 9 | imé tá índra sómás
tívrá asmé sútásah | svkrá áśíram yáceante | 10 | 18 |

tán áśírañ puroláśam índremam sómáñ śríníhi | reván-
tam hi tvà śríñómi | 11 | hṛitsú pításo yudhyante durmá-
dásō ná súrayam | údhrar ná nagná jarañte | 12 | reváñ íd
reváta stotá syátváto mahóbáñah | préd u harivañ śru-
tásya | 13 | uktháñ caná sasyámanam ágor arír á ciketa
ná gayatráán giyámanam | 14 |
As a hunter goes in search of a deer, the wise man proceeds to seek Him either by the offerings of milk and milk products or by prayers through divine speech.

May the three libations—elixir of three regions—be effused from the divine resplendent Lord in His own dwelling, for, verily, He is the cherisher of this celestial elixir.

Three reservoirs exude their drops; three ladies are filled to the brim; the whole is furnished for one common sacrifice.

You are pure, set in many a place, and blended with milk for the midday offering and with curd at the evenings to delight the most magnanimous Lord.

O resplendent Lord, here is your pure and strong elixir of devotion expressed by us for you. We crave, you mix milk and cream to it.

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches.

The drinkers, quaffed with spiritual drink, fight in the state of intoxication to their hearts' content. They get absorbed in their passion for Lord, just as an innocent child clings to mother's udder.

O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons.

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted.


má na indra piyatnáve má šárdhate párā dāḥ | šikshā šácivah śácibhiḥ || 15 || 19 ||


tyām u tvā tadidarthā indra tvāyāntaḥ sákhāyaḥ | kāṇvā ukthēbhir jarante || 16 || nā ghem anyād ā papana vājrinm apāso nāvishṭau | táved u stōmam ciketa || 17 ||
ichānti devāḥ sunvāntaṃ nā svāpṇāya sprīhayanti | yānti pramādam ātandraḥ || 18 || ó shū prā yahi vājebhir má hrinitha abhy āsmān | mahān īva yūvajaniḥ || 19 || mó shy ādyā durhāṇayan sayāṃ karad aré āsmāt | aśīrā īva jámata || 20 || 20 ||


vidnā hy āsya virāṣa bhūrīdāvarim suvatim | trishū jātasya mānāṇaśi || 21 || á tū shūcā kāṇvamantaṃ nā gha vidma śavasanāṭ | yāṣastaram śatāmūteḥ || 22 || jyēśthāna sotar īndraya sōmaṃ virāya šakrāya | bhāra pībān nāryaya || 23 ||
O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power. 15

O resplendent Lord, we implore as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns. 16

O wielder of the bolt of justice, certainly I do not ever sing songs in the praise of any one else than yourself, while performing any deed or contemplating any thought. 17

Nature’s bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy. 18

May you come hither swiftly bringing your gifts of wealth with you. May you not be bashful like an ardent husband who has a new young bride. 19

May He the insuperable, delay not to come to us today till late in the evening like an unpleasant son-in-law. 20

We fully understand the wide generosity and good intentions of this brave Lord, whom all the three regions display. 21

Hurry up to pour forth all your devotion to Him, who is associated with wise men; for we know not anybody else who is more glorious than the mighty Lord, the bestower of countless aids. 22

O pious devotee, may you offer your loving devotion first to the resplendent Lord, brave and almighty, the friend of mankind so that He may be pleased to accept it. 23
यो वेदिष्ठो अव्याधिः श्रवणेः जयिस्यं। वाजः मन्त्रेः गोपनम्॥२८॥
पत्रं गतिस्मूलो नाम चोचिन्त। मामं गोमुखं दर्शय॥२५॥

वाजमं स्तोत्रिभ्यो गोमान्तम ॥ २४ ॥ पन्यम् पन्यम् फो शोते
रा ऐ धावता मध्याया ॥ सोमं रिया सिरया ॥ २५ ॥ १ ॥

पाठं वृक्षं हृतं सुनभं चो मास्तां स्वमं अम्मं। नि र्यमं शालमुनि॥ २६॥
गां डः व्युज्जा इम्मा वेदंतं मस्तवम्। नीर्मि: शुनन्ति निर्भेनमम्॥ २७॥

पातम् व्रित्राहं सुतां च गानमा नारे असमतं ॥ नि यामं सतामुनि ॥ २६ ॥
ुर्मा हारं ब्रह्मायुं च सागुं वाल्क्ष-तहं सक्षायम् ॥ गिर्भिः सूतां गिर्यानसम् ॥ २७ ॥

म्हानत्: मामं आ वाहि श्रीता: मामं आ वाहि।
विशिष्टीत्: शारद्या नवयमभा सुनातम्॥ २८॥
मनान्त्र याम्मा नववनिस मं गापं सुभवं ॥ स्वतं खारिः व्युज्जनै॥ २७॥
विशिष्टा यामनं विशिष्ट्य उक्षां च नृभं नानं। मुनि दानिः शर्पर्म॥ २७॥

सोमा च याहं श्रीतां सोमा च याहं। श्रीप्रिम्न श्रीघवः श्रीचिष्या
मयाम चेत सहस दसामादम् ॥ २८ ॥ स्तुतां च यस्य त्वा वार्द्धानी
महे राधुस्च निर्म्माया ॥ इंद्र कारुन्यार्यद्वारंत। ॥ २९ ॥
गीर्यं च यस्य ते गिर्याहं उक्षां च तुभ्यां त्योि ॥ सत्राध
दस्थिः सवानंसी ॥ ३० ॥ ३२॥
He, in His untroubled ways, is the most cognizant of merits of His devotees and confers to vigorous and intellectual new vigour, intellect and food. 24

O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy. 25

Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives to us hundreds of aids be constantly with us, and not stay afar. 26

May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs. 27

Sweet are these elixirs of devotional love. O Lord, handsome in appearance, foremost seer, and full of divine wisdom. Come at the social exhilarating congregation and accept them which are nicely blended and flavoured. 28

O resplendent Lord, performer of glorious deeds, your devotees chant laudations in your honour to seek your blessings of wealth and valour. The tributes add to your glory. 29

O lover of songs, these chants are for you and for you are these hymns of prayers. They, all combined, ever more confirm your power. 30
evēd eshā tuvikurmīr vājan ēkō vājrahastaḥ | sanād āṁṛikto dayate || 31 || hānta vītrāṁ dākṣiṇenṛdrame purū puruhutāḥ | mahān mahibhiḥ śacibhiḥ || 32 || yāśmin vīṣvaś carshanāya utā cēautā jāyaṇiṣ ca | ānu ghēn mandi maĝhōṇāḥ || 33

pū ṁnāṁśi ca kṣaṭrōṇdevi vishe vīṁśiṇī śūpēn | gūdravyo mārṇoṇam || 34 ||

'eshā etāni cakarēndro vīṣva yo 'ti śrīyē | vājadāva maĝhōṇam || 34 || prābharta rātham gavyāntam apakāc cid yāṁ āvati | inō vāsu sā hī vōlha || 35 ||

sāṁtā vípro ārvadbhir hantā vītrāṁ nṛbhīḥ sūraḥ | satyō 'vitā vidhāntam || 36 || vājadhvaim na priyamedhā índram satrāca mánasā | yō bhūt soṁailiḥ satyāmadvā || 37 || gāthāsṛvasam saṭpatiṁ śrāvaskām prutmānām | kāṅ-vaśo gātā vājīnaḥ || 38 ||
This resplendent Lord is the sole performer of various great deeds. He has never been subdued. He holds resolute will-power and it is He who gives us strength. 31

He, the resplendent Lord, the slayer of Nescience by His right hand, is invoked by all on all occasions; He is great with His might divine. 32

He, upon whom the entire human community depends and in whom all initial motive powers and over-whelming energies abide, takes pleasure in our affluence. 33

The resplendent Lord has been accomplishing all these acts, and as such, He is most gloriously renowned. He provides persons rich in liberality with further opulence. 34

Such people who invoke the divine provider, for attractive spiritual wealth and for protection against an immature (foe), become lord, the possessors of wealth. 35

He is the liberal giver, wise, borne by His own vital forces, the slayer of the wicked instincts with the aid of pious mortals, and is brave. He is truthful and He becomes a protector of people who render useful service. 36

O performers of auspicious works, worship Him with mind intent upon His glory, for He really becomes exhilarated when He receives from you the elixir of devotional love. 37

O wise learned devotees, may you sing praises to Him, who is glorified by sons, is the protector of the pious, lover of fame, all-pervading and full of wisdom. 38
य कुन चित्रामुनि दान्यानु मूर्द्धा सरचिवान । ने ोम्यमामामाञ्चयन ॥ ॥
इतथा श्रीविनयादिग: काव्या मेधानीयम्। संपा भूमानं तेषां यक्त्ये ॥ ॥
तिस्रो विविन्दां अभमः चुवार्युग्नै दत्तन । अभ्यः पुरः महम्मा ॥ ॥
उन मु ते वंचित्कृताः मार्क्की गणम्य नप्त्याः । नितिन्यानाः मामानं ॥ ॥

या रितो cid gās padēbhyo dāt
sākhā urībhyaḥ śācīvān | yē asmin kāmam āśriyan || 39 ||
itthā dhūvantam adivāh kānyām médhyātithim | mesho
bhūtō bhū yāmn āyah || 40 ||
sīkṣā vibhindo asmai caṭvāry
eyātā dādat | ashtā parāḥ sahūsṛā || 41 ||
utā sū tyē pa

Pīhā sutāsya rasīno mātstvā na indra gomataḥ | āpīr no
bodhi sadhamādyo vīrīdhē 'smāṇ avantu te dhīyah || 1 ||
bhūyāma te sumatau vājīno vayām ā ma na star abhilm-
taye | asmāṇ citrābhīr avatād abhīśhībhīr ā nah sumnēshu

3.

Pīhā sutāsya rasīno mātstvā na indra gomataḥ | āpīr no
bodhi sadhamādyo vīrīdhē 'smāṇ avantu te dhīyah || 1 ||
bhūyāma te sumatau vājīno vayām ā ma na star abhilm-
taye | asmāṇ citrābhīr avatād abhīśhībhīr ā nah sumnēshu

vāmaya || 2 ||
He is the one who is friendly to all, powerful and who without footprints has been able to trace, recover and restore cattle to their owners, who thus all depend for fulfilment of their aspirations to Him alone. 39

O wielder of the bolt of justice, may you proceed to the venerable guest, wise and pious in a most friendly form. 40

O vanquisher of enmity and liberal giver, may you give us a gift of a large fortune of four times ten thousand and further eight thousand. 41

I glorify for the sake of wedlock these two, the earth and heaven, augmenters of milk, the originators of creation and promotors of splendidous imperishable things. 42

O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experiences together. May your wise counsels protect and guide us to prosperity. 1

May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance. 2
इमा उ ला पुष्यमो गिरें वर्धन्तु या समे।

पारक्वर्णी: युंचयो विपुश्रिन्दिनिभि स्मोमिन्द्रयत।

अये महस्म्नः पिभि: महस्म्नः समुद्र इव प्रधे।

मह: मा अस्य महिमा युंणे ग्रावे खेलेऽपु विप्रगाघे।

इन्द्रमिन्दनायु इन्द्रे प्रधे युविभे।

इन्द्रे समीके युविनो हवामहु इन्द्रे अनेय्य सादवे।

िमाँ उ त्वा पुरुङ्गसो गिरो वर्धान्तु या मामा

पावकावर्णात् शुचयो विपश्यतो भ्नि स्तोमिर अनुशाता।

ययप साल्साम रिषिहिषिः साहक्रिताः समुद्राः इवा पप्राथे।

सत्याः सो अस्य महिमा ग्रीने सवो याज्ञेशु विप्रार्ज्ये।

इंद्रम इद देवतात्यां इंद्रम प्रयत्य आद्वरे।

इंद्रम समीके वनिनो हवामहु इंद्रम धानास्या सताये।

इन्द्रे मुहा ग्रावर्णी पर्यथ्युत्र इन्द्रे सुरिमर्गायत।

इन्द्रे हिस्त्रा मुहीर्णि बिमर इन्द्रे मुहाना इन्द्रे।

अविं त्वो पिर्यानायु इन्द्रे म्वोमिन्द्रयायेः।

मुहीर्णियां अभि: सम्मन्त्रुद्वा ग्रीणात् पुस्त्येम।

इंद्रो माह्ने रोदासी पप्राथसे चावा इंद्राः सुर्यम आर्दयात।

इंद्रे हि विश्वा भुवनानि येमर इन्द्रे मुहाना इन्द्रे।

अविं त्वा पिर्यानायु इन्द्रे म्वोमिन्द्रयायेः।

मुहीर्णियां अभि: सम्मन्त्रुद्वा ग्रीणात् पुस्त्येम।

इंद्रो माह्ने रोदासी पप्राथसे चावा इंद्राः सुर्यम आर्दयात।
O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification.

He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem.

We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.

The resplendent lord, by His virtue of His prowess spreads out the earth and the heaven. He renders the sun radiant. In Him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow.

O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).
asyēd indro vāvridhe vrīshnyam śāvo māde
sutāsya vishṇavi | adyā tām asya mahimānam āyāvō 'nu
shūvantī pūrvaśā || 8 || tāt tvā yāmi suvīryam tād brāhma
pūrvaicitte | yēnā yātibhyo bhṛgave dhānce hīte yēna prā-
skaṇyam āvitha || 9 ||

yēnā samudrām āśrijo mahīr apās tād
indra vrīshni te śāvah | sadyāḥ so asya mahimā nā saṃ-
nāśe yāṁ kshoṁr anucakradē || 10 || 26 ||

ṣagdhī na indra yāt tvā rayīṁ yāṁ suvīryam | ṣagdhī
vājāya prathamāṁ sishāsate ṣagdhī stōmāya pūrvya || 11 ||
ṣagdhī no asyā yād dha paurām āvitha dhīya indra sishā-
sataḥ | ṣagdhī yāthā rūsamam syāvakaṁ kṛipam indra
prāvah svārnam || 12 ||
The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. 8

I solicit you, O resplendent Lord, for such vigour and wisdom, as may be hoped for in priority to others. Verily, you grant wealth to the celebrated priests, taken from unbelievers and you give protection to the men of creative genius. 9

O resplendent Lord, with your wish-fulfilling strength, you send great waters to the ocean. It is unattainable by any one, and the whole inhabitants of the earth crave to receive it. 10

O resplendent Lord, may you grant me wealth and vigour, which I solicit from you. First of all give to Him who, aspiring to please you, offers oblation, and then O eternal Lord, bless him who glorifies you (with praises). 11

O resplendent Lord, may you grant help to the person engaged in celebrating sacred acts—just as you have been giving help to a worthy citizen. Also help us as you have been helping skilled persons, kind-hearted ones and men engaged in welfare work, and those who lead us on heavenly path. 12
क्रष्णं इत सूर्यं सूर्यं इत विश्वमित्रीनमानं।
इति न्यायं भमिथ्यतनुद्विरेते अस्वगं ॥ १३॥
युक्तं हि इत्यत्र न्यायं हस्तं परगतं।
अर्द्धानामं मन्त्रदलामणीतय उम्रुक्रुमवीग गंगित ॥ १५॥

कान्यवा इत्यद्रु भूस्त्रं सूर्यं इत्यद्रु विश्वमित्रीनमानं तु।
नः पृथ्वयुग्मं महायं महायं नार्याक्षायं प्रयमिच्छाति इत्ययत-yard ॥ १६॥
युक्तं हि युक्तं हस्तं इत्यत्र परगतं।
अर्द्धानामं मन्त्रदलामणीतय उम्रुक्रुमवीग गंगित ॥ १५॥

उद् तब मधुमात्तमां गिरा
स्तोत्रं इति
स्त्रां नमं भव्यं अतिनात्यं वाजुन्यन्ति रथं इत ॥ १५॥

र्द्धस्तो ये मधुमात्तमां गिरि: स्तोत्रं इति
स्त्रां नमं भव्यं अतिनात्यं वाजुन्यं रथं इत ॥ १५॥

उदु ते स्तोत्रं इति
स्त्रां नमं भव्यं अतिनात्यं वाजुन्यं रथं इत ॥ १५॥

कन्या नावः अन्त्यं तरो युणीति मलीः।
नः पृथ्वयुग्मं महायं महायं नार्याक्षायं प्रयमिच्छाति इत्ययत!
कर्मणु न्यायं अत्यत्तु रूपम् को विज्रे ओहते॥
कुट्रा हरे मधुमात्तमा स्त्रां नमं कर्मणु आ गंगेः ॥ १५॥

kán návyo atasínāṃ turó grīnīta
mártyah | nahí ny ásyā mahimānam indriyāṃ svār grīnānta
ānasūḥ || 13 || kád u stuvānta ritayanta devāta rīshih kó
vīpa oha te | kadá hávam maghavam indra sunvatáh kád
u stuvatá á gamah || 14 ||

úd u tyé mádhumattamā gíra
stómasa írate | satrájito dhanasá ákshitotayo vājayánte rá-
thā iva || 15 || 27 ||
No zealous living mortal, with the newest of the praises, can fully glorify you. Neither those, who have been praising Him, here to fore, would attain, through their praises, the magnanimity of the Lord. May you give wealth to him, who glorifies you. 13

O resplendent Lord, is there any one among your praisers, who abides by your eternal truths? Or is there any man, sage or any genius, who can fully know the ultimate truth? When would you come close to those who perform their duties and to those who glorify you? 14

These our exceedingly sweet songs, the hymns of praises, ascend to you like ever—conquering chariots laden with wealth, charged with unfailing protections intended to procure food. 15

As like the sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord. 16

O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love. 17
imé hi te kārāvo vāvasūr dhiyā viprāso medhāsātaye | sā tvām no maghavann indra girvano veno nā sринudhi hávam || 18 || nīr indra brihatibhoyo vritrām dhā-nubhyo asphurah | nīr ārbudasya mrīgasya māyino nīh párvatasya gā ājah || 19 || nīr agnayō rurueur nīr u sūryo nīh sōma indriyō rasah | nīr antārikshād adhamo mahām ābim krishē tād indra paunṣyam || 20 || 28 ||

yāṁ me dūrāṁ indro marūtaḥ pákaṣṭhāmā kaūrayānāḥ | víṣveshaṁ tmānā śobhishtham úpeva divi dhāvamānam || 21 || rōhitam me pákaṣṭhāmā sudhūreṇ kakaśhyapráḥ | ádād rāyō vibódhanam || 22 || yāsmā anyē dáṣa práti dhū-raṃ vāhanti vāhnayaḥ | ástam váyo ná túgryam || 23 || átmā pitāṁ tanūr váśa ojodā abhyāṉjanam | túryam íd rōhitasya pákaṣṭhāmānam bhojāṁ dātāram abram || 24 || 29 ||
O resplendent Lord, these active and wise devotees glorify you with praises for the purpose of accomplishing their pious deeds. O Lord of riches, please hear our invocations like a lover. 18

O resplendent Lord, you destroy the most wicked, even coming from far off lofty regions. As such, you snatch away from hidings in caves of hills the riches and cattle of unjust, cruel, crooked and obstinate people. 19

O resplendent Lord, of what wonder is your great act when you repel deep darkness from the mid-region; thereafter the luminaries and the sun shine brighter and the divine love then seems sweeter. Men must pay homage to your valorous manly deeds. 20

The wealth given by the resplendent Lord and by the vital elements to me—the soul, traversing and yet stationary—is very magnificent like the quick-moving sun in the sky. 21

The resplendent self, stationed in the body, grants the vigorous steed, the mind,—the handsome and firm pole of body, which is rich in knowledge and is strong; He furnishes me with intellect capable of discriminating good from bad. 22

As several strong coursers harnessed to the chariot of a powerful king carry him to his dwelling place, in the same manner, may mind yoked to ten senses lead me to my destination. 23

It is the self of the father that is carried as if to the son’s body, the sustainer of strength; purifier, from all the sides, the destroyer of inimical vices, the donor of the tawny (horses), the enjoyer of fruits; I honour such an accomplished man of restraint and action 24
Yād indra prāg āpāg údān nyāg vā hūyāse nṛśbhīḥ |
sāma purū nṛśhuto asy ānavē 'si praśardha turvaśe || 1 ||
yād vā rūme rūsame śyāvake kṛipa īndra mādāyase sācā |
kānyāsas tvā brāhmaḥ īstomāvāhasa īndrā yachanty ā |
gahi || 2 ||

yathā gauró apā kritāṁ trīshyaṁ ēty āvēriṇam |
āpītvē nāḥ prapitvē tāyam ā gahi kāṇvēshu sū sācā pība || 3 ||
mānduntu tvā mahavānu īndrēndavo radhodēyāya |
sunvatē | āmūshyā sōmam apībāṣ camū sutāṁ jyēṣṭham |
tāl dadhishe sāhah || 4 ||
prā cakre sāhasā sāho babhānja |
manyūm ójasā |
�vye ta īndra prītanāyāvo yaho nī vṛiksha |
iva yemire || 5 || 30 ||
O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour.

O glorious Lord, all men—timid, or skilled, vicious or kind-hearted—joyfully invoke you. The wise devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon?

Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert’s pool full of water and partake of your share of the divine love in the midst of the learned.

O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your surpassing might help us to win over adversities.

With enormous might, He casts off obstructions and with His valour, destroys their insolence. Those who seek to disobey you, and are hostile, are bowed down like withered trees.
सहस्रेण्येऽव सच्चे यथीयुथा यत्व आन्यपूर्वस्तुवितः ।
पुरस्त्र प्रोक्तं कत्वेऽव सुवीर्यं ज्ञात्तं नमोऽक्षितः ||६॥
मा नेमः मा श्रमश्चमयसं सत्ये तव ।
महत्ते क्रियाणं अतिद्रष्टं कृतं पस्येम् तुर्वस्त्रं यथूः ||७॥
सुव्यामतु स्वतिष्ठये गाभे यथा न दुनो अस्य रोपित।
वधा संपर्का: सार्थे धन्वस्तुमेधिः व्र्त्यं पिष्वे ||८॥

सहस्रेण्ये सच्चे यवियुः प्याः ता अनालः उपस्ततिम
पुरस्त्र प्रोक्तं कत्वेऽव सुवीर्यं ज्ञात्तं नमोऽक्षितः ।
मा नेमः मा श्रमश्चमयसं सत्ये तव ।
महत्ते क्रियाणं अतिद्रष्टं कृतं पस्येम् तुर्वस्त्रं यथूः ||७॥
सुव्यामतु स्वतिष्ठये गाभे यथा न दुनो अस्य रोपित।
वधा संपर्का: सार्थे धन्वस्तुमेधिः व्र्त्यं पिष्वे ||८॥

अस्थी वथी संभुष इद्रोमिः इदन्त्रं ते सल्य ।
शास्त्रभासिः वर्षसा सच्चे सदे चुद्रों याति सभासुरं ||९॥
क्रयं न तुर्वस्त्रववपमां गृहि पिता सोमं वर्षा अनु।
निमेशमानो महचन्द्रपेधिसे ओडीं दलिये सङ्के ||१०॥

अर्जयो भावना वे सोमविद्रों पिपासति ।
उपे नुस खुदुमे यथा हरि आ च तम ब्रह्म ब्रह्म ||११॥

अस्य रथी सुरुपां इद् गोमान् इद् इद्रा ते साखा ।
स्यात्रहाजा वायासास सच्चे सदा संभायां उपा ||९॥
रिस्यो न त्रिष्यांव अवपाध गाती पिभा सोमां वासां अनु।
निमेशमानो महचन्द्रपेधिसे ओडीं दलिये सङ्के ||१०॥

अद्वार्यो भावना के सोमविद्रों पिपासति ।
उपे नुस खुदुमे यथा हरि आ च तम ब्रह्म ब्रह्म ||११॥

अस्य रथी सुरुपां इद् गोमान् इद् इद्रा ते साखा ।
स्यात्रहाजा वायासास सच्चे सदा संभायां उपा ||९॥
रिस्यो न त्रिष्यांव अवपाध गाती पिभा सोमां वासां अनु।
निमेशमानो महचन्द्रपेधिसे ओडीं दलिये सङ्के ||१०॥

अद्वार्यो भावना के सोमविद्रों पिपासति ।
उपे नुस खुदुमे यथा हरि आ च तम ब्रह्म ब्रह्म ||११॥
He who offers you his tributes, is assured of your help, and thereon, he gets the strength of a thousand mighty men of war. And, he who praises you with all humility, makes his son pre- eminent with heroic valour. 6

Blessed with your guidance and patronage, we become fearless and are never tired of our work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same. 7

You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body,—just of the left part. You are, moreover, not displeased, with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees. 8

O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned. 9

May you come to the sacred works performed by us, as a thirsty deer hurrying up to the river and drink our divine love to your entire satisfaction. O bounteous Lord, everyday you shower happiness over your devotees and thus sustain your glory. 10

O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot. 11
svayām cēt sa manyate daśūrī jāno yātra sōmasya tṛṃpaśi | idāṁ te ānāmaṇ yūjyaṁ sāmkshitaṁ tāsyēhi pā ṛdrava pība || 12 || ratheshthāyādhvāryāvah sōsam īndrāya sotana | ādhi brādhmāsyādrayō vi cakshate sunvānto daśvādhvaram || 13 || īpa brādhmāṁ vāvātā vyishanā hāri īndram āpāsa vakuśatāḥ | arvāncaḥ tvā sāptayo dhvāraśriyo vāhantu sāvanēd īpa || 14 ||

प्र पृष्णि क्रृष्णिमधे युक्ति युक्तसुन्म | स शोक दिशक पुष्यत नो दिया तुजे राजेव विमोचन ||१५||

prā pūshānāṁ vyāśīmahe yūj-yūya purūvāsam | sa śakra śiksha purūhūta no dhiyā tūje rāye vimocana || 15 || 32 ||

सं न: विन्न्विह भजिर्जिर्वच धुर रावते रायो विमोचन || १६||

sām naḥ śisīhi bhurījor iva kṣurāṁ rāsva rāye vimocana | tvē tān naḥ suvēdam usriyam vāsu yāṁ tvāṁ hi-nōshi mārtyam || 16 ||
The man who offers to his lord the oblation of devotion to the satisfaction possesses of himself understanding. O Lord, here is your appropriate elixir; come, hasten and enjoy it. 12

O the chanters of devotional hymns, offer imploring prayers, with zeal to the mighty Lord, seated in the chariot of the swift-moving universe. The powerful grinding stones, placed on their bases, are effusing out the divine sap of spirituality for the cosmic sacrificial act. 13

May His vigorous horses, traversing the firmament, and fulfilling our desires, fetch the resplendent Lord to the site of our sacred works. May the fast moving steeds go and bring Him here quickly to our ceremonials. 14

We sing exceedingly sweet devotional songs to the nourishing Lord and entreat Him for friendship. O radiant and much-invoked Lord, bless us with the discriminating intellect, so that we obtain strength to become rich and victorious. 15

Sharpen our intellect like an edge of the razor in the hands of a barber. O deliverer from pains, grant us affluence. With your blessings, may we obtain the glorious wealth which may easily be ours, the mortals. 16
vēmi tvā pūshann ṛiṇājase vēmi stōtava āghrīnc | nā tāsya vemy āranam hī tād vaso stushē pājrāya sāmne || 17 || pārā gāvo yāvasam kāc ēid āghrine
nītyaṁ rékṇo amartya | asmākam pūshann avitā śivō bhava
māṁhishtho vájasātaye || 18 ||

śurū rādhē śrītāṁ kūmpā śrī ṛiṇājase
raṇaśāya śrībhagāśya gātinā dhvamānāṁhī || 19 ||

sthrām rādhā satāsyaṁ kun śrī śrībhagāśya ādiviśtishu | rājñās tvēshāśya subhāgāśya rātishu
turvāṣeyv amānavah || 19 ||

 śrīm: saṁtāṁ kāśyapā śyājīne: śrībhagāśyāmāṁhī:।
 puṭṭī saṁhārāṁ niśāmāṁ hē niśāṣyāṁ ācamāṇāṁ āarmaṇāṁ: || 20 ||
vāsābhānāḥ abhīpitve abhārā:।
 gām bhajantā mehānāṁ bhajanta mehānā || 21 || = ||
O provider of health and strength, I know you as one who would inspire me in accomplishing my tasks. Through my prayers, O radiant Lord, I sing to your divine glory. I never care to offer praises to anybody else who is unworthy. O bestower of wealth, I beg you to grant happiness to him who praises, eulogizes and glorifies you. 17

O immortal radiant Lord, let my grazing cows feed themselves in the pastures. O provider of food, may you become our protector, benign and most liberal for granting strength and affluence. 18

We acknowledge the substantial wealth of hundreds of speedy mobile forces, a donation made to us amongst men at the holy solemnities by the extremely benevolent sovereign Lord. 19

I, the seer, have been able to assimilate the entire lore which flowed in sixty thousand brilliant channels of intellect from men of wisdom, assisted by lovers of sacred ceremonials. 20

Even the trees were joyful at my assimilation (of the divine wisdom). They, the seers, have received the intellect in plenty and vigour in plenty. 21
(5) पद्मम सुकृम्य
(१-२६) एकोननारिशभवमद्यम् सुकृम्य कर्षो ब्रह्मानिष्ठीकशिष्टे। (१-२६) प्रवाहान-हितनिष्ठां सत्यवीत्रिः पुष्यावन्य वाणिज्यी, (२६, २८-३९) सत्यवीत्रिः उसांबः।
स्यादाविश्वेष्ये, वेयावन्य वस्त्रेण कान्तोहतानानीष्ठे। (१-२६) प्रवाहानि-पांशिवाचार्यां गायत्री, (२६-२८) सत्यवीत्रिः विश्वेष्योऽंतरी। (२६) एकोन-निष्ठाः बालनुकु लः इण्डासिः।

"०१ "दुरान्हिवेव यतुव्युक्तमुरुङ्गकृतिः। विभुष्ण विश्वायातान न ।
नुवदेवा मनोमुना रथेन पुरुषारजसा। सर्वेऽति अविश्वाशितेः ।
पुरुषामी वाजिनीमसु प्रति स्मार्या अरक्षत । वाचे दुःतो यथार्थिष्ठे।"

5.

Dūrād ihēva yāt saty āruṇāpsur āśīṣvatat | vi bhānūṁ vīśvādhatatan ||
urivād dasra manoṣūja rāthena pṛthu- pājasa | sācetē anvīnoshāsam ||
yuvaḥyām vājinīvasu práti stōna adṛkṣhata | vācaṁ dūto yāthohishe ||

\[\text{पुरुष्रिया णं उनवें पुरुषम्बः पुरुषः। स्तुः कण्यासो अविश्वाः।}
\[\text{महिष्वा वाजसार्वेश्चन्तरी शुभस्यं। गन्तारा दुरुषः गृहम।}

\[\text{puru-}
\[\text{priyā na utaye purumandra puravasaḥ} | \text{stushē kāṇvāso asvīnā ||}
\[\text{māṁhishṭhā vajasatameshāyanta śubhās pātī |}
\[\text{gāntārā dasūsho gṛihām || 5 || 1 ||}

"०२ "ता सुदेवाय दुरुषः सुमेधामवितारिणीम। घ्रितावृत्तित्वृत्तकालम।"

\[\text{tā sudevāya dāsūshān samedhān āvīṭaṇिनम। ghṛitaṁ}
\[\text{gāvyāḥ ukṣhatam || 6 ||}
When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over.  

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn.  

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger.  

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection.  

(We praise) the twin lords of splendour, the bestowers of strength, providers of food, lords of opulence, and the blessing-givers to the houses of liberal worshippers.  

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water.
वाव्रिद्धानां शुभस्पन्निः दशः विरल्पततनि। पिवेवं स्मार्यं मधुः।
अस्मभ्यं वाजिनीकस्मु मथवेदवशस्म स्मयेः। चुदिन्तंदमाण्यसम।
ने पु भव जनानां याकन्त तुम्या गन्तम। मो ज्वल्प्यां उपरात्म।
अस्म पिचन्तलविद्या भुवं मत्रस्य चारणं। माग्येन रातस्य विषया।
अस्मे आ वहनं सूध्य सनातनं सहस्रिणम्। पुशु भव विप्रवांसः।

vāvṛidhānā śubhšpaṇṇi dṛśaḥ viśanvatah. pīvēvām śmaṃśy ma ḍhuṃ. 111
asmabhyaṃ vājiniśkṣm mucchvedavāś samacah. 121
nē pu abh janaḥām yāvinē tuymā goṃma. 131
mo jwalaṃ śuṃ uparastāṃ. 131
asmāṃ viśanvantvāṃ bhavantyāṃ maṃsya chāraṇaḥ. maṃcēśa raatasya viṣṇyā. 131
asmē a vaḥhanāṃ sūdhyāṇāṃ sahasrīṃṃ. pūṣahū bhav ānvasaṃ. 151
O twin-divines, come soon to our adoration in your speedy chariot, yoked with horses swift as hawks. 7

(Come with those speedy horses) by which you traverse the wide brilliant cosmic distances in three nights and three days. 8

O finders of the day, bless us with affluence of food, cattle and wealth, and make us safe by opening the path for us. 9

O twin-divines, we seek your blessings for the procurement of riches, such as knowledge, progeny, transport, horses and food. 10

O twin-divines, lords of splendour, and charming, riding in golden chariots, please come and accept our sweet emotional tributes. 11

O Lords of ample wealth, may you provide us with wide shelter, which can never be assailed and destroyed. 12

May you come quickly downward to attend on those people who perform sacred works, and favour not them who are opposed to. 13

O twin-divines, the revered and omniscient ones, may you both accept my tribute of sweet devotional love. 14

May you bring to us, in hundreds and in thousands, the riches, which are the source of plenteous food and which sustain all. 15
पुरुष चिन्द्र धी नरा विहारणेत मनीषिणि: । चापिरिरिणि गंतम् ॥ १६॥ 
जनोऽव वृक्षाविहीं हृषिप्रमलो अरकृतं: । युवां हृवने अथिना ॥ १७॥ 
अस्माक्ष्मु वृम्य स्थोमेव वाहिष्ठो अन्तम्: । युवाभ्या सूत्रिणाः ॥ १८॥

पुरुषार्थे ॥

यां हे वी मच्छो द्वितिहि शुचिरयां । नते पितरमिथि ॥ १९॥
तेन ना वाजनिनस् पशे नोकायं श्रं गवे । वहं नीति गर्विषिष्ठ: ॥ २०॥

यो हा वी मधुनो द्रुमित अहितो रथाकाशुः । तातह पिबतम अविनाः ॥ १९॥
तेना नो वाजनिवसपस्ते तोकाय श्रं गवे । वाहतम पिवाम रशिन िशाः ॥ २०॥

उन नां ज्ञया इत्य उन सिन्धोऽहावितः । अपु धर्मेव वर्षेः ॥ २१॥

उत्त नो दिव्य िशा उता सिंधूऽर सिरः । ापा द्वारेवा वर्षहाः ॥ २१॥
O leaders, the learned invoke you everywhere; please come to us with your speedy forces. 16

O twin divines, people with hearts free from ills and bearing oblations, and fully prepared invoke you with devotion. 17

O twin-divines, we hope that the hymns specially composed today to honour you will touch your hearts and that both of you will respond to it by arriving at your earliest. 18

O glorious divines, the leather bottle containing the elixir of loving devotion has been placed in the pathways of your chariot. Please drink it as soon as you arrive. 19

O Lords of riches, may you bring in your case the plenteous food so that we prosper in our children, our cows, and our cattle. 20

O finders of day, may you open for us the gates of the strengthening waters of heaven and flood our rivers thereby. 21
कदावा वामः तागुर्यो विद्यते। सांहितो नंतरा। यदां स्थोऽविभिषणतात्।
युवर्कण्यां नासुवारिपिरित्या हुमें। शाल्यञ्जुदंस्तिरः।
नातिरंगायोंनुमितिर्वन्तक्षेमि:। सुभासितमि:। यहोः वृषण्यांतु। हुवे।
श्योऽविक्षण्यांवन्तं स्मरिस्यमेण्। मातांतु। शिशृगारंप्रथिना।

कदावा वामः तागुर्यो विद्यते। सांहितो नंतरा। यदां स्थोऽविभिषणतात्।
युवर्कण्यां नासुवारिपिरित्या हुमें। शाल्यञ्जुदंस्तिरः।
नातिरंगायोंनुमितिर्वन्तक्षेमि:। सुभासितमि:। यहोः वृषण्यांतु। हुवे।
श्योऽविक्षण्यांवन्तं स्मरिस्यमेण्। मातांतु। शिशृगारंप्रथिना।

यथोऽनुमेष्येत चन्द्रेण। गोवंगस्येम।। यथा वाजेशु सोभिर्मिरः।
नन्देवं वृषणस्यु अतोऽव भूकों अविना। नृणेः। सूक्ष्मीमहेः।

यथोऽनुमेष्येत चन्द्रेण। गोवंगस्येम।। यथा वाजेशु सोभिर्मिरः।
नन्देवं वृषणस्यु अतोऽव भूकों अविना। नृणेः। सूक्ष्मीमहेः।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।

रथं हिरण्यवन्घुरं हिरण्याभिमुमार्भना। आहस्माता दिविष्प्रानेम।
हिरण्यवं वो समितीशा। अस्तों हिरण्यवं। उमा चुका हिरण्यवं।
तेनो वाजिनीवसु। प्रवर्ततिर्विगुः। गतं। उपेर्मां सुशटति सम।
O leaders, seated in your chariot, when would the pious (person), drowned in the ocean of ignorance, express his obligations to you for your help? Only then, when your chariot descends for his help with wings of a bird. 22

O truthful ones, you help the wise men in his abode with repeated aid, when they are tormented by adversities. 23

O twins, rich in showers, please do come to us, with most recent and most excellent protections whenever we invoke you to do so. 24

O twin-divines, I beg of you to protect me as you have been protecting your wise men, the lovers of sacrifices, the co-invokers, the praise-repeating persons and the sages, free from all types of vices, and free from triple bonds. 25

Protect me as you have been protecting a poor by giving wealth, a steadfast seer by awarding intellect, and a brave patriot in battles. 26

O twins, rich in showers, we humbly pray for receiving happiness from you in large measures or even-more (than what you have awarded to others). 27

O twin-divines, ascend your divine sky-touching chariot with golden seats and reins of gold. 28

O twins, of gold is made the supporting shaft of your chariot, of gold is the axle, and of gold are both the wheels. 29

O mighty twin-divines, lords of ample wealth, come to us in your chariot from distant regions to accept our hymnal tributes. 30
á vahethe parakát pūrvír ashánántav aśvinā | ísho dásir amartyā || 31 || á no dyunnair á śrávobhir á ráyā yatam aśvinā. | púruścandra násatyā || 32 || chá vām prushitápsavo vāyo vahantu parṇānāḥ | áchā svadhyārāṁ jānam || 33 || ráthaṁ vām ánugāyasaṁ yā ishā vártate sahā | nā eakrām abhī bādhate || 34 || hiranyāyena rāthena dravātpaññibhir āsvaiḥ | dhījavanā násatyā || 35 || 7 ||

yuvām mrigam jāgrivānsam svādatho vā vṛshvanvasū | tá naḥ prinktam ishā rayīm || 36 || tá me aśvinā saññām vidyātam nāvānām | yāthā cie caidyāḥ kaśūḥ satāṁ uśhtrañāṁ dádat sahāsrā dāsa gónām || 37 || yó me hiranyasam-drisō dása rájño ámañhata | adhaspadā ic caidyāṣya kṛishṭayās carmanām abhīto jānāḥ || 38 || mākir enā pathā gād yēnemé yānti cedāyaḥ | anyā nēt sūrīr óhate bhūrīdāvat-taro jānāḥ || 39 || 8 ||
O immortal twin-divines, come to us from afar; taking away plenteous food from the many amongst infidels, please bring it to us. 31

O twin divines, come to us with splendour, riches and renown; shining brightly, O ever-true divines, come to us. 32

May the dappled bird-like horses bring you here with speed and may you be present at the sacred deeds performed by men of dedication. 33

You become so formidable that the wheels of your food-yielding divine chariot are not arrested by any obstructions. 34

O ever-true divines, swift as thought, mount your golden chariot and join us in the performance of benevolent deeds. 35

O twins, rich in shower, may you taste the sparkling elixir of devotion. May you associate wealth with food for us. 36

O twins, find for me, as such, my share of the latest and best gifts of a hundred camels, and ten-thousand cows received from persons rich in discrimination and discipline. 37

Born of and sustained by intellect are the ten organs of senses and actions, bright as gold, for every one else in the body complex is beneath the feet of intellect; and all those around the intellect merely wear the cuirasses of leather. 38

O twin-divines, guide me to the path, which is meant for intellectuals only—the path that could not be achieved even by most generous and prosperous persons. 39
Mahāṁ āndra yā ójasā parjānyo vṛishṭimān ānāḥ | stōmaṁ vatsásya vāvṛidhe || 1 || praĵām ārtaṁsya páprataḥ pṛá yád bháraṁta válmayáh | vípá rañjaśya váhásá || 2 || káṃvā índram yád ákrata stōmaṁ yajúshya sádhanam | jāmí bruvata áyudham || 3 || sám asya manyáve víśo víśya namanta krishi- tāyaḥ | samudráyeva sándhavah || 4 || ójas tát asya titvisha ubhé yád sámvartayah | índraṁ cármeneva rádasí || 5 || 9 ||
The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain.

The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order.

When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon.

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline.

This power of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skin coat.

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice.

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire.

When our thoughts, hidden in the deep valley of our hearts, spontaneously come out, they glow, and with the stream of eternal truth, the learned sages shine.
pra tāṃ indra naśimahi rayinī gomantam aśvinam
dhāma pūrvācittaye || 9 || ahām īd dhī pitūsh pāri me-
dhām rītāsya jagrābha | ahāṃ sūrya ivājani || 10 || 10 ||

ahāṃ pratnēna mānunā gīraḥ sūmbhāmi kaṇvavāt |
yēnēndraḥ sūshmam īd dadhē || 11 || yē tvām indra nā
tuṣṭuṭuvūr rīśhaya yē ca tuṣṭuṭuvūḥ | māmēd vardhasva sū-
shtutah || 12 || yād asya manyūr ādhanūd vi vṛitrām par-
vasō rujaṇā | apāḥ samudrām afrayat || 13 ||

m śūṣhṇa in-
dra dhārṇasām vájram jaghantha dáasyavi | vṛishā hy ūgra
gṛīnvishē || 14 || nā dyāva īndram ójasā nāntārikshaṇī vajri-
ṇam | nā vivyacamā bhūmayāḥ || 15 || 11 ||
O Lord of resplendence, may we obtain that wealth in wisdom, vigour and food as is necessary for the fulfilment of our life.  

I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if.  

Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord.  

O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my praises.  

When His wrath is expressed through His thunder and He destroys the demon of evil thoroughly limb by limb, the stream of pure thoughts is driven towards the ocean of wisdom.  

O Lord of resplendence, those thieves and robbers who are groping in darkness of evils eventually invite your bolt of justice. O fierce one, you are widely famed as a showerer of benefits.  

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power.
yás ta indra mahír apá stabhūyāmāṇa āṣayat | ní tám pādyāsu śīṃathāḥ || 16 || yá imé ródasi mahí saméci samá-jagrabbhīt | támobhir indra tám guhāḥ || 17 || yá indra yātayás tvā bhṛgavo ye ca tushṭāvāḥ | mánéd ugra śrudhī hāvām || 18 || imás ta indra prásnayo ghṛtāṃ dūhata āśīram | enám rītāśya pipyūshīḥ || 19 || yá indra prasvās tvāsā gārbham ācakrīt | pāri dhārmeva sūryām || 20 || 12 ||

tvām fe chavasas pate kāṇvā ukthēna vāyvidhāḥ | tvām sūtāsā īndavāḥ || 21 || tāvēd indra prāṇitishūtā prāṣastir adivāḥ | yajñō vitantasāyyāḥ || 22 ||

á na indra mahím ēsham pūraṃ ná darshi gómātin | utá prajāṃ suvīryām || 23 || utá tyād āṣvāṣyāṃ yād indra nābushīshv ā | āgre vikshū prādīdayat || 24 ||
O resplendent Lord, you crush down and smite under the rushing streams the one who, through his own footstep, obstructs the flow of free thoughts. 16

O resplendent Lord, you hide deep in darkness that evil power which seizes upon the spacious and aggregated heaven and earth. 17

O resplendent Lord, amidst the pious seekers and the celebrated enlightened sages, who offer their homage to you, O fierce one, listen to my invocations also. 18

O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well as a mixture of milk and curd. 19

O resplendent Lord, the earth, like prolific cattle, becomes pregnant by accepting the life-germ of rain water through its mouth. The sun thus becomes the sustainer of all. 20

O Lord of unlimited might, with hymns of praise the intellectuals augment your glory. The delightful songs of devotion, verily, enhance your renown. 21

O Lord of resplendence, due to your good guidance, you are adored by us. O master of adamantine will-power, the cosmic sacrifice of yours has been laid widely extensive. 22

O resplendent Lord, bestow upon us ample food, habitation, wealth of wisdom, handsome progeny, and vigour. 23

And O resplendent Lord, give us speedy steeds which you have been giving to our deserving people earlier. 24
अभि व्रजे न तर्जिषे सुरे उपाकचक्षसम। यदिन्द्र मृत्युसिः। ॥ २६॥

अभि व्रजे न ततनिशे सुरे उपाकचक्षसम। यदिन्द्र मृत्युसिः। ॥ २६॥

यदि अंगि तविषयस इन्द्र प्रराजसिः सितीः। महान अंगि अरोजसा। ॥ २६॥

उपाकचक्ष इव उपाखरः । अव ब्रह्मचिरवेषेः। ॥ २६॥

उपाखर गिरिणं समः संगवे च नदीमं। दिया चिन्हे अजात्। ॥ २६॥

अवः समुद्रमुहवतिशिक्षा अव ययाति। यथा चिन्तन एजाति। ॥ २६॥

आदित्यनम रतं सो व्योतिप्रत्ययद्वितीय। पुरो पविल्लयः। दिया। ॥ २६॥

यदि अग्नि तवमाभ्यास इत्र प्रराजशी क्षितिः। महान अपारः चः। ॥ २६॥

तम तृं हविमतिर विग्ना उप ब्रह्मचरा उत्ये। अप्राप्तस्वासम इदबहि। ॥ २६॥

उपाखर गिरिणं समः संगवे च नदीमं। दिया चिन्हे अजात्। ॥ २६॥

अवः समुद्रमुहवतिशिक्षा अव ययाति। यथा चिन्तन एजाति। ॥ २६॥

अढ़ इत्र प्रत्या रेतसो ज्योतिश पायंति वासराम। परो यदि इद्यात्ते दिया। ॥ २६॥

कण्यास्य इत्र ते मृति विशेषे कर्निति पौर्य्यें। उठो श्रविष्टा व्रज्यमें। ॥ २६॥

इमां में इन्द्र सुद्धुति जुर्गल। प्र सु मार्मव। उत्त प्र वर्ध्या मृत्यु। ॥ २६॥

उत्त बहुरणा कृपे तुम्मै। प्रवृत्त ब्रह्मि। विन्या। अत्र क्रम। जमसे। ॥ २६॥

अभि कण्या अनुभुतापो न प्रवृत्त। युतिः। इत्र वनविती मृति:। ॥ २६॥

कण्यास्य इत्र ते मतिः विग्ने वार्धंत्ती पाविः। उठो शविष्ठा विष्मन्या। ॥ ३१॥

इमां में इद्व सुद्धुति जुर्गल। प्र सु मार्मव। उत्त प्र वर्ध्या मृत्यु। ॥ ३१॥

उत्त बहुरणा कृपे तुम्मै। प्रवृत्त व्रज्या। विन्या। अत्र क्रम। जमसे। ॥ ३१॥

अभि कण्या अनुभुतापो न प्रवृत्त। युतिः। इत्र वनविती मृति:। ॥ ३१॥

कण्यास्य इत्र ते मतिः विग्ने वार्धंती पाविः। उठो शविष्ठा विष्मन्या। ॥ ३१॥

इमां में इद्व सुद्धुति जुर्गल। प्र सु मार्मव। उत्त प्र वर्ध्या मृत्यु। ॥ ३१॥

उत्त बहुरणा कृपे तुम्मै। प्रवृत्त व्रज्या। विन्या। अत्र क्रम। जमसे। ॥ ३१॥

अभि कण्या अनुभुतापो न प्रवृत्त। युतिः। इत्र वनविती मृति:। ॥ ३१॥

वायूष्क उत्त ते मति विशेषे कर्निति चर्मकेय। । उठो शविष्ठा व्रज्यमें। ॥ ३०॥

इमां में इद्व सुद्धुति जुर्गल। प्र सु मार्मव। उत्त प्र वर्ध्या मृतिः। ॥ ३०॥

उत्त बहुरणा कृपे तुम्मै। प्रवृत्त व्रज्या। विन्या। अत्र क्रम। जमसे। ॥ ३०॥

अभि कण्या अनुभुतापो न प्रवृत्त। युतिः। इत्र वनविती मृति:। ॥ ३०॥

कण्यास्य इत्र ते मतिः विग्ने वार्धंती पाविः। उठो शविष्ठा विष्मन्या। ॥ ३१॥

इमां में इद्व सुद्धुति जुर्गल। प्र सु मार्मव। उत्त प्र वर्ध्या मृतिः। ॥ ३१॥

उत्त बहुरणा कृपे तुम्मै। प्रवृत्त व्रज्या। विन्या। अत्र क्रम। जमसे। ॥ ३१॥

अभि कण्या अनुभुतापो न प्रवृत्त। युतिः। इत्र वनविती मृति:। ॥ ३१॥
O sagacious resplendent Lord, kind as you are to us, please spread our cattle over the adjacent pastures. 25

O dear Lord of resplendence, when you put forth your power, you govern us like your subjects. You are full of valour which is unlimited in strength. 26

The devoted people invoke you, the pervader of space, with heavenly offerings for protection. 27

The all-wise Lord manifests Himself to them who pray in the valleys of mountains and at the confluence of streams. 28

From His lofty place, in which pervading He abides, He, the intelligent, looks downward upon the midspace. 29

Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven. 30

O mighty Lord, the learned people praise your wisdom and your manly power and O the mightiest, they speak highly of your heroic power in various ways. 31

O resplendent Lord, kindly pay heed to my prayers and bless me with righteous knowledge; also protect me from evils and enlighten my intellect. 32

O the possessor of adamantine will-power, O the immortal, we, the enlightened ones, through affection, offer these prayers, so that we may live long. 33

The wise men offer praises and like the stream rushing down a slope in its course, the thoughts spontaneously seek the resplendent Lord. 34
इन्द्रमुक्खानि वाच्यः समुद्रमित्र सिद्धेवः। अनुतमनयुमवरम् ॥ ३५॥

इंद्रम उक्तानि व्रिद्धुḥ समुद्राम् इव सिद्धवाहः | अन्त्यमनयुः अजारम् ॥ ३५॥

आ नौ याहि परावतो हरिभ्यां हर्षताभ्याम्। इमित्रमित्र सुतं पिव ॥ ३६॥

व्यायित्रवहनम् जनासो वृक्षरथिः। हर्षवते वर्जसाताये ॥ ३७॥

अनूला रोदसी उभे चूक्तः न वृष्टेत्तंगम। अनु सुवामसा इन्द्रवः ॥ ३८॥

मन्दस्य सु खर्चिन्त उल्लेख्यात शरीणावलिः। मन्त्रा विवेस्वतो मुती ॥ ३९॥

ग्रावृत्यान उप यथि चुनो व्रिष्ट्यो रस्वरचितः। वृत्तहा सोमपाततः ॥ ४०॥

अ-नय-याहि परावतो हरिभ्यां हर्षताभ्याम | इम्याम

इद्रा सुदाम्य पिव ॥ ३६॥| त्वृम इद व्रित्रहानताम ज्ञातो सावक प्रिक्र-

ताबर्थिहाः। हावंते वाजसाताय इंद्रमित्रमित्र सुतं पिव ॥ ३०॥

अनूला रोदसी उभे चूक्तः न वृष्टेत्तंगम। अनु सुवामसा इन्द्रवः ॥ ३८॥

मन्दस्य सु खर्चिन्त उल्लेख्यात शरीणावलिः। मन्त्रा विवेस्वतो मुती ॥ ३९॥

ग्रावृत्यान उप यथि चुनो व्रिष्ट्यो रस्वरचितः। वृत्तहा सोमपाततः ॥ ४०॥

अनूला रोदसी उभे चूक्तः न वृष्टेत्तंगम। अनु सुवामसा इन्द्रवः ॥ ३८॥

मन्दस्य सु खर्चिन्त उल्लेख्यात शरीणावलिः। मन्त्रा विवेस्वतो मुती ॥ ३९॥

ग्रावृत्यान उप यथि चुनो व्रिष्ट्यो रस्वरचितः। वृत्तहा सोमपाततः ॥ ४०॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥

र्शिर हि पुर्वजा आये का ग्या जामा जातमा। इन्द्र वेश्वरवः बहु ॥ ४२॥
As rivers add to the vastness of an ocean, similarly these hymns add to the glory of immortal Lord of resplendence whose wrath cannot be resisted. 35

O Lord of resplendence, come with your lovely vital energies; come to us from afar and accept our devotional love. 36

The wise men who have trimmed the blades of all their impurities invoke the destroyer of the demon of evils to obtain the wealth of wisdom. 37

Like a chariot wheel, which rotates and follows the horse, heaven and earth rotate and follow you; all our tender emotions of devotion move around you. 38

Rejoice, O resplendent Lord, in the chamber of bliss; rejoice in the chamber of enlightenment; may you rejoice at the praise offered by your dedicated sacrificer. 39

He, the possessor of adamantine will-power, the destroyer of ignorance and showerer of blessings, enhancing in majesty, roars quite close in the chamber of enlightenment. 40

O Lord of resplendence, you are the supreme seer, the eternally existing one. You alone are the sovereign ruler by your valour, and the guardian of our wealth. 41

May your hundreds of units of vital energies, with splendidous forms, bring you hither to bless our noble deeds, and to our sustenance. 42
इन्यां सु पूज्राय धियं मथोपूलतः पिपुष्यां। कपयां उक्षेतेन वाच्छुः।॥४३॥
इन्द्रमिधिं मेषेः कुष्टि मयाः। इन्द्रं सनिस्ययं।॥४४॥
अर्धां त्वा पुरुष्रव स्वयंपचस्तुता हरी। समपेयाय वक्षतः।॥४५॥
imāṃ sū purvyāṃ
dhīyam mādhur ghrītasya pipyūṣhim | kāṇvā ukthēna vā-
vṛidhuḥ || 43 || īndram ēd vimahinām médhe vrīṇīta már-
tyāḥ | īndram sanishyūr utāye || 44 || arvāṅcaṁ tvā puru-
shātūta priyāmedhastūta hāri | somapēyāya vakshataḥ || 45 ||

अन्तमं तिरिन्द्रे सहस्रं पृष्ठा ददे। राजस्ति यादोनाम।॥४६॥
श्रीणि शतान्वयं सहस्रं दस्त गोनाम। हरुप्प्यायां साधे।॥४७॥
उदान्कुको दित्वूप्प्रायावृत्तुजो ददद्। आवेसा याद्वा जनम।॥४८॥

satām ahāṃ tirindire sahāsram pārśāv ā dade | rādbāṃsi
yādvaṇām || 46 || trīṇi satāny ārvatāṃ sahāsrā dāsa gō-
nām | dadūṣh pajrāya sāmne || 47 || ūd ānāṭ kakuḥō dīvam
ūshṭrāṇ caturyūjo dādat | śrāvasā yādlvaṃ jānam || 48 || 17 ||

7.
Prā yād vas trishtūbham īsham máruto vípro āksharat
ví párvateshu rājathā।।1।।
The veteran scholars magnify your glory with their such sacred ancient prayers that brighten the prospects of getting sweet waters. 43

Let all the mortals choose the resplendent Lord amid other powerful divine powers. Only He would protect if invoked with faith with a desire to possess wealth. 44

O Lord, invoked by all, your pair of vital powers, physical and spiritual, when appreciated by kind-hearted worshippers, will surely bring you here to cherish our noble devotions. 45

I have accepted hundreds and thousands of riches of men from my Lord to be distributed to enlightened and liberal persons. 46

Our Lord has presented ten thousand cattle and three hundred studs to the assiduous chan ters of the Sāman hymns. 47

The exalted devotee reaches in fame the heights of heaven, and from the Lord, he receives camels laden with four loads gold and is assisted by immense labour for work. 48

7.

O vital winds, when the wise priest pours forth offerings of three types of food (milk, barley and herbs), as your oblation, you shine amid the mountain-clouds. 1
yad aṅgā tavishiyavo yāmāṃ
suāhrā ācīdhvam | ni pārvatā ahāsata || 2 || úd ṭrayanta vā-
yūbhīr vāśrasāḥ prīśnimataraḥ | dhukhsanta pipyūshīṁ āsham
|| 3 || vāpanti marūto mīham prā vepayanti pārvatān | yād
yāmāṃ yānti vāyūbhīh || 4 || ni yād yāmāya vo girīr ni
śīṅhavo vīṅharmāṇe | mahē śūṃmāya yemirē || 5 || 18 ||

19. yushmāṇ u naktam ūtaye yushmāṇ dīvā havāmahe |
yushmāṇ prayaty ādhvare || 6 || úd u tyē arunāpsavaś citrā
yāmebhīr īrate | vāśrā ādhi shṛṇūnā divāḥ || 7 || sṛjānti
raśmīṁ ojasā pānthāṃ sūryāya yātave | té bhānūbhīr vi
tasthīre || 8 || imāṁ me maruto gīram imāṁ stōmām rihuk-
shaṇāḥ | imāṁ me vanatā hávam || 9 || trīṇi sārāṃśi prī-
nayo duduhrē vajrīṇe máduḥ | útsaṃ kāvandham udrīnām || 10 ||
māruto yād dha vo divāḥ sūmnāyanto hávāmahe | ā tū
ia úpa gantana || 11 ||
O dear bright ones, fain to show your might, you move your gigantic vehicles on your course; and then the mountain starts trembling. 2

The loud-roaring sons of midspace, the clouds upraise themselves along with winds. They pour down the streams of food. 3

When they go their way with the winds, the clouds spread the mist abroad and make mountains rock and real. 4

At your coming, the lofty mountains and deep rivers meekly surrender themselves before your mighty force. 5

We invoke you for defence during night and also during day, in the course of our benevolent ceremonies. 6

These clouds, purple-hued and wonderful, speed on their courses, over the ridges of the sky with a roar. 7

With their might, they (the vital winds) drop the loosened rein so that the sun may proceed on his path. Then they spread themselves with beams of light. 8

O wise, vital principles, may you accept my admiration, my hymn of praise, my song, and my invocation. 9

The milk-kine, as if, have filled for the Lord of punitive justice, three lakes of sweet water from the dripping water-bearing clouds. 10

O vital principles, we, who seek happiness in life, hereby invoke you from the sky; please do come to us quickly. 11
yūyaṁ hi shthā sudānavo rūḍrā
ibhukshaṇo dáme | utá prācetaso māde || 12 || á no rayim
madacyútam purukshúm visvádhāyasam | iyartā maruto
di-vāḥ || 13 || ádhīva yád girinām yámaṁ subjrab ácīdhvam |
suvānair mandadhva indubhiḥ || 14 || etávatas cid esham
sumnám bhiksheta mártyaḥ | ádābhasya mánmabhiḥ |
|| 15 || 20 ||

"12" ye drapsā iva rōdāsī dhāmanty ánu vrīshṭībhīḥ | útsam
duhánto ákshitam || 16 || úd u svānēbhīr īrata úd ráthair
úd u vāyūbhīḥ | út stōmaḥ prīṣnīmataraḥ || 17 || yēnaṁ
turvāsmaḥ yādum yēna kāṇvam dhanasprītaḥ | rāyē sû tá-
sya dhīmahi || 18 || imā u vaḥ sudānavo ghṛitām nā pipyū-
shīr śaḥāḥ | várdhān kāṇvāsya mánmabhiḥ || 19 || kvā núnam
sudānavo mádathā vrīktabarhisah | brāhma kō vaḥ sa-paryati || 20 || 21 ||

nāhī shma yād dha vaḥ purā stōmebhīr vrīktabarhisah|
sárdhāṁ rītāsya jīnvathā || 21 ||
O wise and bountiful cosmic forces, staying in your universal abode, in the state of exhilaration you are fully conscious of your functions. 12

O clouds, kindly send riches from heaven, distilling rapturous joy with plentiful food to sustain all. 13

O attractive ones, over the hills you resolve to drive your car. May you rejoice in the sweet prayers we offer. 14

The mortal should beg for himself happiness with his laudations from them who have ever been invincible. 15

They, who, like fiery sparks, inflate earth and heaven with rain, milking the cloud that never fails. 16

They, the sons of midspace, march on chariots with tumultuous roar, with tempest and with hymns of praise. 17

We meditate on that generosity whereby you always help the toiler, the warrior, and the wealth-seeking priest. 18

O bounteous ones, may these our viands flow in streams like holy butter; by the prayers of wise devotees, may your glory be magnified. 19

O bounteous ones, for whom is presented the trimmed grass?; at which place are you being now rejoiced?; and who is that priest that is adoring you? 20

O, the one for whom the grass is trimmed, none can deny that you have been ever deriving strength from the sacrifice, by our praises. 21
समु ले महतिरः सं छोणि समु सूयम्। सं वर्ष पर्वशों देघुः। ॥२२॥
ये सधुस्माच युयुवाओ चार्जन्ते। चक्रायुर्युर्युर्युर्व पृथ्वीयम्। ॥२३॥
अनु विनित्वो युयुतः। शुप्ममावलसुः काटुः। अन्वितेऽनु द्रुततुः। ॥२४॥
नियुक्तस्ता अभिव्यः। शिष्योऽि श्रीप्रिन्हिरण्यिः। श्रुभा व्यंजत श्रिये। ॥२५॥

सङ्क kṣoṇी सङ्क u सुर्याम्। सङ्क vājraḥ parvāsō dadhuḥ। ॥२२॥
वि vṛtram parvāsō yayur vṛ parvataḥ arājīnāḥ। ca-
krāṇā vṛshṇi paūnsyam। ॥२३॥
अनु tritāsya yūdhyataḥ sūṣ-
mām āvān utā krātum। ānub indram vṛtratūrye। ॥२४॥
विद्युddhastā abhūalyavyaḥ sīpraḥ sīrshān hiranyāyīḥ। sūbhrah
vy aṅjata śriyē। ॥२५॥

उषाना यत्वावत उक्षोऽ रथभयातत। वीर्योऽ चक्रद्विया। ॥२६॥
आ नौ मुक्त्यो यूनेनद्वीर्धिस्यपिभयिनिः। देवान्स। उपे गन्तन। ॥२७॥

उषाना yat parāvāta ukshnō rāndhrām āyātana। dyāuṛ
nā cakradad bhiyā। ॥२६॥
ā no makhāsya dāvānē 'ṣvair hir-
anyapāṇībhīḥ। dévāsa úpa gantana। ॥२७॥

येत्र्यं पृष्ण्य र्ये प्रांशवेदति। रूढितं। याण्ये श्रुभा र्णल्प। ॥२८॥
सुवीन्द्रमेघस्यश्चाणान्वतास्ती। प्रस्तावति। सुभुर्णेचक्रया। नरः। ॥२९॥

yād eshām
prīshatī ráthe prāśūtir váhati róhitāḥ। yānti sūbhrah riṇān
apāḥ। ॥२८॥
sushōme śaryanāvaty ārjiké pāvyāvati। yayūr
nīcakrayā nāraḥ। ॥२९॥
They bring together the abundant waters, and also the heaven and the earth, the sun, and even joint by joint the bolt of inflicting punishment. 22

They, manifesting the manly vigour, divide the body of the devil of evils, limb by limb, and split the gloomy mountain clouds of ignorance. 23

They vigilantly guard and reinforce the power and strength of triply-bonded (soul) and help the inner self in the struggle to win over evil of ignorance. 24

They, bright and celestial, decorate themselves, holding lightning in their hands and gloriously display gold helmets on their heads. 25

Glorified by the spirited poet, when eagerly you come from a distance to the cavern of the vast rainy firmament, there starts a roar in heaven, as if from fear. 26

O celestial Nature's bounties, with your speedy-footed and gold-decorated horses, come here to bless our benevolent acts. 27

The clouds come in their spotted or red coloured chariot with tremendous speed, and of them, the brilliant ones shed the rains. 28

Whilst the cloud-bearing winds proceed downward with chariot wheels, to the country side of warriors, the rains flow in the valley through channels, some of which have charming curve-movements, the others flow in straight streams, and some more with whirling motion. 29
kadá gāchātha maruta itthá vípramaḥ hávamānām | mārdikēbhīr nādhamānām || 30 || 23 ||

cād dha nunāṃ kadhapriyo yād īndram ájahātana | kó vah sahītva ohate || 31 || sahó shú no vajrahastraḥ kānyāso agnīm marūdbhiḥ | stushé hiranyavāśibhiḥ || 32 || ó shú vriśnaḥ prāyaṇyūn ā nāvyase surītāya | vavṛityāṁ citrāvājan || 33 || girayaḥ ein ni jihate pārśūnāso mányamānāḥ | pārvatās ein ni yemire || 34 || ākṣhmayāvāno vahanty antārikṣena pātataḥ | dhātāra stuvaṭe vāyāḥ || 35 || agnír hi jānī purvyās ehāndo nā sûro arciṣa | té bhamūbhīr vi tasthīre || 36 || 24 ||

(8) Āhāṃ puruṣā

(1-3.1) viprivaṃśaḥṣaṃsthaḥ mārṣastha kāraṇaḥ | sunyaḥ kriṣṇaḥ | ahāhāṃ dehaḥ | abhiva hānि |

(8.1) āno vitrābhśāṃśānārāṇya gacchante yuvām |
drśaḥ hiranyavartanī pibatam somyām mādhu || 1 ||
O vital winds, when shall you arrive with your abundant prosperity to the singer who invoke you thus? 30

O vital winds, glorified by praise, when is it that you really desert the sun? Who is there that enjoys your friendship? 31

The wise sages sing forth the praise of adorable Lord, whilst the cloud-bearing winds pass by, bearing thunderbolt in their hands and armed with golden lances. 32

Hither, for the sake of obtaining prosperity I propitiate (cloud-bearing winds), the showerers, adorable and vital, the possessors of wonderful strength. 33

Before them, the oppressed and agitated clouds move from their places and even the mountains bend down. 34

Their steeds traversing on the fortuous path carry them through mid-air and provide food to the worshipper. 35

The fire-divine manifests first among Nature's bounties. He is like the brilliant sun in splendour. Thereafter, they, the vital winds, spread far and wide with their radiance. 36

O pair of divines, may you come to bless our benevolent acts with all your protective measures. O marvellous ones, may you come traversing on golden paths to share our sweet elixir of devotion. 1
आ नृणे यातमध्ये रघुन दिव्यवचा।
भुजि हिरण्यपेशाम्य कशी गम्भीरत्वेतसा॥२॥
आ याने नहुमुण्डनिधित्वात्सुक्रिये।
पिंचिमो अवधाना मधु काव्यानां सहने सुताम॥३॥
आ नृणे विश्वामित्रात्मानं दिव्यवचा।
पुनः कथम्य वामिह मुग्धसं मेक्षयं मधु॥४॥
आ नृणे यातमुप्पुर्त्यज्ञिना सोमम्पीतेये।
म्याधा स्तोमस्य वर्णनं प्र केत्री श्रीनिभिन्ने॥५॥

ानुनाम्य यातम आशिनारथेना सूर्यात्वाच | भुजि हिरण्यापेशसासा कावि
गायम्बार्तेतसा || २ || यातम नाहुशास पार्य अंताक्रशः
सुवायकोः आशिनामाधली कान्यानां सावने सुताम || ३ || उ यातम दिव्यां पार्य
अंताक्रशादृशः अदहप्रीयाः | पुत्रः काव्याना वाम्र इह सुशावा सोमयां मधु || ४ ||
उ यातम उपास्तृते आशिनासोमापतिये | स्वादा स्तोमास्या
वर्धनाः प्र केत्री दहिभिर्नराः || ५ || २५ ||

यस्य वाः पुरुर कथयो जुहेग्रजस्मः नरः।
आ यातमध्ये गतमुप्पेयोः मुमुद्युः मरे || ६॥
द्विशिष्टिष्टायानाध्या नृणे गंगे स्वर्भविता।
श्रीभ्रेयवचेतसाम सोमबिहबन्धुना || ७॥
किमुने परमेश्वरस्तमाभिषेकियनविरुधिना।
पुनः कथम्य बालीकिबिभुतेसो अंतिरुष्टे || ८॥

यस्य एिद दहि वाम पुराण रिहायो जहुरुः यस्ते नरः | उ
यातम आशिना गतम उपमनाः सुश्वताः मामा || ६ || दिव्या
एिद रोकाद अध्याः उ गंगम स्वायद | दहिभिर्वस्माय
प्रक्रेतसा स्तोमभिहिरताः हवानः मृत || ७ || किम अन्ये पार्य
असते 'स्मात स्तोमभिहरीया | पुत्रः काव्याणा वाम रिहाई गीर-
भिर्वास्तो अविविधताः || ८ ||

2882
O bounteous, sagacious twin-divines, may you come with your golden forms, riding on the cosmic chariots, decked with a sun-bright canopy. 2

O twin-divines, attracted by the sweet hymns come from celestial and mid-air region and accept our divine love expressed by enlightened devotees at the sacrifice. 3

As we intensely love you, come to us here from the highest celestial regions; come from the mid-region. Here the son of the pious priest is constantly pouring forth his devotional love to you. 4

Come, O twin-divines, to give ear to us and to cherish our divine love. Come speedily, O inspirers of devotional prayers; come, O wise leading powers, with your benevolent intentions. 5

O leaders of rites, the twin-divines, today as ever the seers invoke you for their protection; so now, come to us, come near to hear my praises. 6

O hearers to our invocations, observants to our inner conscience, come to us through our prayers, O the one kind to devotee, from the luminous sphere of heaven. 7

Do others more than we adore the twin-divines with their hymns of praise? The seer-son of pious priest magnifies you with his songs. 8
अ वाम विप्रे ईवास्येन हस्तोमेंभिरधिना।
अर्ह्न चुत्रहनमा ता नौ भुते मयोभुवा।॥९॥
आ यथा योग्या स्थांतिधुरारजीवम्।
विश्वान्यधिना युवे प्र शीतान्यगच्छनम्॥१२॥

अने: सहस्यनिर्णता ढेना यानमध्यिना।
बुत्ता वो मधुमद्वा शिरेत्रीक्रयः कुव्र:॥२३॥
पुरुसंद्रा पुक्तामु नोनागर ग्रीणाम्।
स्तान्ते मे अतििनिश्चिमिभ व्हृः अनुपानाम॥१२॥
आ नौ विश्वान्यधिना वृत्ते गत्रुस्म्यहयः।
कृतन नेन रूठतिताओ मा नौ यं ग्रीणते नित्रे॥२॥
नामलया प्रवाति यहा स्तो अथवांसे।
अने: सहस्यनिर्णता ढेना यानमध्यिना॥१२॥
यो वो नामलयांश्चिमिभिर्वयः अथवांभ।
तस्मे सहस्यनिर्णतय वृत्ते पुरुस्त्रूनेम्॥१५॥

अत्था सहस्रानिर्निजा राथेना यातम अस्विना। वासो वाम माधुमद्वा वाचो 'सांसित काव्याः कविः।॥११॥
पुरुसंद्रा पुक्तामु नोनागर रसिकवीमकाम।
स्तान्ते मे अथवानिश्चिमिभ व्हृः अनुपानाम।॥११॥
आ नौ विश्वान्यधिना वृत्ते गत्रुस्म्यहयः।
कृतन नेन रूठतिताओ मा नौ यं ग्रीणतेन नित्रे॥१॥
नामलया प्रवाति यहा स्तो अथवांसे।
अने: सहस्यनिर्णता ढेना यानमध्यिना॥१२॥
यो वो नामलयांश्चिमिभिर्वयः अथवांभ।
तस्मे सहस्यनिर्णतय वृत्ते पुरुस्त्रूनेम्॥१५॥
O twin-divines, free from sin, the destroyer of evils, the pious devotee invokes you with his hymns; may you bless him for peace and prosperity.  

O twin-divines, lords of wealth and wisdom, when the maiden dawn mounts on your cosmic chariot, you feel, as if you have attained all wishes that you cherish.  

Come, therefore, O twin-divines, on your chariot that is decked with a thousand ornaments. The lovable sage, the poet, has been chanting sweet melodious songs to you.  

O twin-divines, bestowers of happiness to all, lords of ample wealth, discoverers of opulence, bearers of blessings, may you respond well to my devotional prayer.  

O twin-divines, grant us all rich gifts wherewith no man may interfere. Make us observer of eternal laws. Submit us not to the reviler.  

O ever-true twin-divines, whether you be near or far away, come from there on your cosmic chariot that is decked with a thousand ornaments.  

O ever-true twin-divines, the lovable sage has been glorifying you with his praises; may you grant him rich nourishment, furnished with butter and graced with a thousand ornaments.
प्राम्येऽउट्ठे प्रन्तन्तमधिना यथेऽने युवम्।
यो यनु मुख्यं तुगदृष्टसुबाहुसन्नुसरणी ॥ १३॥
आ नो गल्ले गतिसरसंग न्योमं पुरुभुजा।
कुमाने न: मुख्यंयो नेगमा दानमुम्बिष्येय ॥ १५॥
आ यां विधानिनिष्टिन्ह: प्रियम्या अहृतव।
गणेनाकन्यामधिनं याम्हा निः ॥ १८॥
आ नो गल्ले मन्योभुवाधिनिन्ह: शंभुवंष्ये युवाः।
यो यां विनायु शिरनिम्नगिर्यं आर्यवत्ने ॥ १९॥
यापि: कण्यं मन्यानिन्दिः याधिवेवं नीरौऽवः।
याधिगुरौदंस्वंतं तामिनान्वं नग ॥ २०॥

प्रास्माः उर्जां ग्रिताशुष्टम आस्विनां याचतां युवां यजुम्।
यो वाम् सुन्नायतुष्ठीयतद दनुस्म पति ॥ १६॥
अनो गातम् रितस्तसंक्षमां स्तोमां पुरुभुजा।
क्रितम् नाहु सुस्रीयो नसकमा दत्तम् अधिशाये ॥ १७॥
अनो वाम् विसवभिः उत्क्षीयि न्रियामधुहा अहुःशता।
राजांन्व अद्वराणम आस्विनां यामाहुथिले ॥ १८॥
अनो गातम् मयाधुवास्विनां सामभुवां युवां।
यो वाम विनायु द्वनिभिः गिर्भिः वांतो अव्यवरिधतः
॥ १९॥ याभिह कांवम् मेधितिं म्याभिः वास्म द्वस्य ल्राजां
याभिः गोशार्यम् आवतम् ताभिः नो वातम् नारा।
॥ २०॥

याभिनिन्त्वा व्रम्भस्यमावतं क्रुद्ये घेरे।
नामि: वशस्ती अथिना प्राव्यं ज्ञास्यन्ते ॥ २०॥
प्रयो: स्तोमां: सुव्रुत्त्वोऽन्नी वक्ष्ममधिना।
पुरुषा द्रविन्नमान नो सं भूतं पुरुष्यां ॥ २१॥

याभिः नारा त्रसादस्यम् आवतम् क्रित्वे धाने।
ताभिः श्र्व आस्मानि आस्विनान्ति व्रातः वाजसात्य।
प्रुः वाम स्तो-माह सुव्र्हक्तं गिर्भ वर्धंत्य आस्विनाः।
पुरुषाः व्रित्रहान्तानि ताः नो भूतान, पुरुशप्रिहाः
॥ २२॥
O twin-divines, lords of opulence, may you bestow strength-giving food, furnished with butter on us who invoke you for happiness and prosperity. 16

Come to respond to our praises, O cosmic leaders, dispellers of diseases, lords of rich treasures. Give us wide fame and all precious things which we desire. 17

O twin-divines, ruling over religious rites, lovers of solemn ceremonies, we have been calling you to come to us with all your protective aids. 18

O twin-divines, givers of happiness and prosperity, lovers of songs, please come to the lovable sage who adores you with prayers and dedication. 19

O leaders of cosmic sacrifice, may you come to help us with those protective measures by which you have been helping the enlightened one, and the guest at ceremonies, as well as the glorious one and the mendicant, and also have given protection to the man adept in controlling the senses. 20

O twin-divines, leaders of cosmos, you protect those who fight against law-breakers in the struggle to gain wealth. May you graciously assist us in acquiring these riches. 21

O twin-divines, protectors of many, and destroyers of evils, may our sincere praises and songs augment your glory. We fondly yearn for your favours. 22
tríni padány asvínor

āvīh sánti gúhā paráḥ | kaví rításya pátmaḥbhir arvág jí-
vébhyas pári || 23 || 29 ||

9.

Ā núnám aśvinā yuvām vatsásya gantam ávase | prás-
mai yachatam avyikām prithú chardír yuyutām yá árāta-
yah || 1 || yád antárikshe yád diví yát páneca mánuśhān ánu|
nímrṇām tád dhattam asvínā || 2 || yé vāśá jánsán,y aśvinā
vípṛśaḥ parimáṃrisúḥ | evét kānyásya bhaññatam || 3 || ayám
vām gharmó aśvinā stómena pári shicyate | ayám sómo
mádhumán vājiniśvasā yéna vicitrām eñketathāḥ || 4 || yád
apsú yád vánaspátau yád óshadhīshu purudaññasā kritām|
téna mávishtam aśvinā || 5 || 30 ||
The secret of three paces (or wheels) of the chariot of the twin-divines, so far concealed, is made apparent now. Both sagacious lords come to the living creation with their wings of eternal truth. 23

9

O twin-divines, may you come to favour your dear devotee; bestow on him a spacious and secure home and keep malignities away from him. 1

O twin-divines, may you bestow on us, on all the five types of men, the manly strength that prevails in midspace or in heaven. 2

O twin-divines, may you recall that among the devotees, the men of wisdom first of all noticed and repeatedly honoured your wondrous deeds. 3

O twin-divines, lords of ample wealth, the warm appreciation and admiration are offered to you. This is the sweet elixir of devotion through which you destroy the demon of evil. 4

O wonderful divines, whatever (healing) virtue exists in waters, in glowing plants and in herbs, therewith may you help me also. 5
yán násatyā bhuranyátho yád và deva bhishajyāthah | 
ayáṃ vāṃ vatsó amatihir ná vindhate havíshmantān hi gá- 
chathah | 6 || á núnām ásvínor ríshi stómaṃ ciketa vá- 
máyā | á sómam mádhumattamaṃ gharmāṃ siñeād áthar- 
vaṇi || 7 ||

á núnām raghúvartaniṃ rátham tishṭhātho ásvininā | 
á vāṃ stóma imaś máma nábho ná cuyavibhata || 8 || yád 
adyá vāṃ násatyokthafr ācuyuvimāhi | yád và váñibhir 
ásvinevét káñvasya bodham || 9 || yád vāṃ kaksívān utá 
yád vyāśya ríshir yád vāṃ dirghatama juháva | práthi yád 
vāṃ vánvāh sádaneshv evéd áto ásvinā cetayethām 
|| 10 || 31 ||
O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devotee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation.

The seer is now composing the song of praise for twin-divines with splendid zeal. Let the priest pour the herbal juice and warm oblation in the ritual fire.

O twin-divines, now ascend your cosmic chariot, that lightly rolls on its way. May these prayers bring you speedily hitherward like the sun in the heaven.

O evertrue divines, today we invoke you with hymns and with our songs, so that you come speedily hither. May you respond to the intelligent devotee specially.

O twin-divines, just as you are good enough to listen to the prayers of craftsmen, seers, the composers, persons with penetrating insight, intellectuals, and astronomers, in the same way, may you kindly respond to our prayers in this congregation.
yātāṁ chardishpā utā naḥ paraspā bhūtāṁ jagatpā utā
nas tanūpā | vartīs tokāya tānayāya yātam || 11 || yād in-
dreṇa sarātham yāthō asvinā yād vā vāyūnā bhāvathāṁ
sāmokasā | yād ādityēbhīr ribhūbhīh sajōshasā yād vā vīsh-
ñor vikrāmaṇesu tīshṭhathāḥ || 12 ||

yād adyāśvināv ahām
huveya vājasātaye | yāt prītsū turvāṇe sāhas ūc chṛṣṭhām
asvinor āvaḥ || 13 || ā nūnāṁ yātam asvinemā havyāni vāṁ
hitā | imē sōmāso ādhi turvāṣe yādāv imē kāṇveshu vāṁ
ātha || 14 ||

yān nāsatyā parākē arvākē āsti bheshajām | tēna
nūnāṁ vimadāya pracetāsā chardir vatsāya yachatam
|| 15 || 32 ||
Come to us as our home-guardian, come to us guarding against enemies, come to us guarding our animate creatures and guarding our bodies. May you come to our house to bless us with sons and grandsons. 11

O twin-divines, whether you are absorbed with the problems of the chariot of the sun or functioning along with wind, or with the vital solar rays, or standing still in the firmament, the resting place of the all-pervading Lord, (in either case you come here). 12

O twin-divines, when I call on you today, in the midst of heavy battles of life, may I feel that the graceful protection of twin-divines is very essential for winning over the enemies. 13

Now come, O twin-divines, hitherward. Here are the oblations formerly presented to you by physically powerful persons and assiduous workers and they are now being presented by intellectuals. 14

O evertrue divines of surpassing wisdom, whatever healing balm you possess, near or far away, by which you treated the body of the depressed, may you kindly grant it to the young lovable. 15
अनुस्मृता प्र दुध्या माफ़े वाचाहमाधिनां ।
प्रवृक्षुन्मया मुनि धि गुलिन ममेभ्यः।१८॥
प्र वेदयोगणा अधिना प्र देवय मुन्ने माध ।
प्र वंज्ञानगरुपफ़्फ़ा मन्त्रयु अनोि वृहन् ॥१९॥

भुतसू यः प्र देवाय सकाम वाचाहम प्रास्विनोऽः।
वयः अयात्रात विरू मायेय भ्रायेयाः। ॥ १६॥
प्रयृ होऽिन्यत्र अनुमायः प्र देवय मुन्ने भ्रायेयाः।
प्रयृ अत्रायैं अनभिमयाः प्र देवय मुन्ने भ्रायेयाः।
प्रयृ अत्रायैं प्र देवय मुन्ने प्र देवय मुन्ने भ्रायेयाः।
प्रयृ अत्रायैं प्र देवय मुन्ने प्र देवय मुन्ने भ्रायेयाः।
प्रयृ अत्रायैं प्र देवय मुन्ने प्र देवय मुन्ने भ्रायेयाः।
प्रयृ अत्रायैं प्र देवय मुन्ने प्र देवय मुन्ने भ्रायेयाः।

याद usho yāśi bhānūnā śaṁ
sūrinyena rocace | ā hāyām aśvīnā rātho vartī yāti nṛpāy-
yam | १८ | yād āpītāso anāśa gāvo nā duhra údhabhiḥ |
yād vā vānīr ānūshata praḥ devayānto aśvīnā | १९ | praḥ
dyūmnāya praḥ sāvase praḥ nṛśhāhyāya sārmane | praḥ dá-
ksāya pracetasa | २० | yān nūnāṁ dhībhīr aśvīnā pitūr
yōnā nishidathāh | yād vā sumnēbhīr ukthyā | २१ | ३३ |
I rise with the advent of twin-divines and scatter the goddess of darkness by eulogies. Please bestow gifts of wealth and wisdom to us, the mortals. 16

O lady dawn, the truth-speaking and mighty, awake the twin-divines; O powerful inspirer of sacred works, may you rise straightway to grant us wide fame and delight. 17

O dawn, approaching with your radiance, you shine together with the sun, and come to the cosmic chariot of twin-divines which protects the homes of men. 18

When yellow stalks of medicinal herbs milk forth their juices as cows pour milk from their udders and voices sound the song of praise, the twin-divines come first to worship. 19

O most sagacious ones, may you inspire us for glory and happiness, for skill and strength, and for victory. 20

O twin-divines, whether you are seated with our supreme Lord, the father of all, or engaged in holy rites or glorified by us, (please do come hither). 21
10.

Yát sthó dirgháprasadmani yád vádó rocané diváh | yád vā samudré ádhy ákrite grihé 'ta á yatam āśvinā || 1 ||
yád vā yajñám mánave sammimiksháthur evét kányásya
bodhatam | bríhaspátiṁ víśyan deváñ áhám huvá índrávishnu
āśvináv āśiḥśháśaḥ || 2 || tyá ny āśviná huve sudáúśasa
gribhé kritá | yáyor ásti pró náh sakhyáṁ devóśhv ádhy
ápyam || 3 || yáyor ádhi pró yajñá asúrē sánti súráyah | tá
yajñáśyádhrvaráśya práctasá svadhábhír yá pibataḥ so-
myám mádhu || 4 || yád adlyáśvináv ápág yát prák sthó vājí-
ñivasú | yád dhrutávy ánavi turväste yádau huvé vám átha
má gatam || 5 || yád antárikshé pátataḥ púrnnahú já yád
vemé ródasi ánu | yád vā svadhábhír adhítishthatho rátham
áta á yatam āśviná || 6 || 34 ||
Whether you are in spacious halls of sacrifice, or dwell in yonder light of celestial region or in a mansion built above the firmament, from anywhere, O twin-divines, come to us.  

Or, as you have been assisting the man from the earliest times in his sacrifice, please consent to assist the son of this intelligent person also. I invoke the preceptor and I call all the bounties, the divine sun, the divine wind and twin-divines to come rapidly to bless us.  

I invoke those twin-divines, who work marvels, with whom our friendship is widely famed, and the kinship with Nature's bounties is well known; who come here to receive oblations.  

On whom the solemn worship depends, whose worshippers rise before the sun rises, who forstall the holy work of worship, they alone drink the elixir of devotion on their own accord.  

O twin-divines, lords of wealth, whether you abide today in the east or in the west; whether you sojourn with violent or nonviolent, whether with an unusually strong or with a common man, I invoke you here; come to me.  

O twin-divines, lords of great riches, come here, whether through the firmament; or flying with speed through heaven and earth; or ascending with splendour on your cosmic chariot.
Tvām agne yaratapā asi devā á mártyeshv á | tvām 
yajñēshv údyah || 1 || tvām asi praśasyo vidátheshu sahan 
tya | ágene rathír adhvarāṇāṃ || 2 || sá tvām asmád ápa 
dvísho yuyodhi jatavedah | ádevír agne áratiḥ || 3 || ánúti eit 
sántam áha yajñám mártasya ripóli | nópa veshi jatavedah 
|| 4 || mártā ámartyasya te bhúri náma manámahe | vípráso 
jatávedasah || 5 || 35 ||

vípraḿ víprásó 'vase devám mártása útáye | agnín gir-
bhír havāmahe || 6 || á te vatsó máno yamat paramaé eit 
sadhásthät | ágene tvámkāmayā girá || 7 || purutrá hí sadrñum 
ási víso vísvā ánu prabhúh | samátsu tvá havāmahe || 8 || 

samátsv agnín ávase vājyánto havāmahe | vājesu citrá-
rádhasam || 9 ||
O adorable, you are divine amongst the mortal men, and preserver of their sacred deeds. Therefore we worship you in every benevolent task. 1

O mighty fire-divine, you must be glorified at our all congregations. You convey our offerings to Nature's bounties. 2

O adorable Lord, cognizant of all, may you drive afar from us our foes who hate us, and fight against them and their godless enmities. 3

O all-knowing adorable Lord, may you not accept the offering of an insincere man, our adversary, however nigh to you he may pretend to be. 4

We, mortal sages, invoke you and call your name with devotion, O omniscient immortal Lord. 5

The sagacious mortals invoke divine, adorable and all-knowing Lord with sacred hymns for protection. 6

O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place. 7

You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you. 8

When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts, to help us in the battle of life. 9
प्रज्ज्वलो हि क्रमांकऽ अतीतं सुनाच दोहा नर्ववशा सतिः।
स्वां चाँसि तन्वे पिप्रयास्त्रामभ्र्य च सौभाग्यमुर्जनः॥१०॥

pratnô hî kam ñdyo adhvaréshu sanâc ca
hótâ návyas ca sâtsi | svám cagne tanvâm pipráyasvasmáb-
bhyâm ca saúbhagam á yajasva || 10 || 36 ||

( १२ ) हादिस मूलम
(१=३१) प्रसचाणक्ष्यायम् मूलम् कालः पवेन कृपये। | इन्द्रो देवना। | उण्णक इन्द्रः ||

यां इन्द्रो सोमप्रातम्मो मर्तः आतिरूतै चेलनं। | येना हंसि व्याक्षणिण नमीमहे ||११॥
येना नाम्रवक्रियं वधन्ते उर्धवमस्तम। | येना समुद्राविधा नमीमहे ||२॥
येन मिस्त्रू महावर्षा इव त्राव स्थानोऽस्मातः। | पद्मास्रायुता याैवि नमीमहे ||३॥
इम्य स्तोमेदक्षिण्य चूतं न पुनितिनविध्र। | येना नु सव ऑदिनमा व्यक्षिष्ठ ||४॥
इम्य स्तरक्षणं समुद्र इव पिनवन। | इन्द्रस्वायोभिनिमिर्यक्षिष्ठ ||५॥

12.
Ya indra somapátamo mádah śavishthā cétati | yénā
hánsi ny ātrīṇaṁ tāṁ imahe || 1 || yénā dáśagvam ádhri-
gum veśpâyantam svārṇaram | yénā samudrām ávithā tāṁ
imahe || 2 || yénā súdhhum mahīr apó ráthaṁ īva pracoḍa-
yah | pánthām rītásya yátave tāṁ imahe || 3 || imaṁ stó-
mam abhúshṭaye ghritām ná pūtām adrivaḥ | yénā ná sadyā
ójasa vavákhitha || 4 || imaṁ jushasva girvānaḥ samudrá
iva pinvate | indra viśvābhir útíbhir vaváksitha || 5 || 1 ||
O adorable Lord, worshipped from eternity, showerer of blessings even now, may you bless our sacred works, and cherish your own person or form (i.e. be loving to your entire creation). May you bestow prosperity on us. 10

12

O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy. 1

Through the same ecstasy, you help the earth, on which ten month’s sacrifices are accomplished, the sun, the golden trembling-leader of heaven, and vast firmament, and as such, we adore you. 2

Through the same joy, you drive forth mighty floods of waters to the ocean and vice versa, like the charioteers their cars to the goal; and as such, we adore you, to be led along the path of immortality. 3

O possessor of adamantine will-power, may you accept this laudation of ours, pure like the consecrated butter; whereby you promptly magnify your valour. 4

O the lover of sincere adoration, may you be delighted by our chants which flow abundant like the sea; by your protective strength, you convey as (to happiness). 5
yó no devāḥ parāvātah sakhitvanāyā māmahé | divó ná vrīṣṭim prathāyaṇa vavākshitha || 6 || vavakshūr asya ketāvo utā vajro gābhastyoḥ | yát sūryo ná ródasi ávardhayat || 7 || yádi prajñiddha satpate sahāsram mahishāṃ āghaḥ | ād īt ta indriyām māhi prá vāvṛdhe || 8 || āndraḥ sūryasya raśmi-bhir ny ārṣasānāṃ oshati | agnir vāneva sāsahīḥ prá vāvṛdi-dhe || 9 || iyāṃ ta rītvīyāvati dhītīr eti nāvīyasi | saparyānti purupriyā mimita īt || 10 ||

gārboḥ yajñāsyā devavyāḥ krātum punita anushāk | stō-mair āndrasāya vāvṛdhe mimita īt || 11 || sanir mitrāsya papratha āndram sūmasya pitāye | prācī vāsīva sunvatē mimita īt || 12 || yāṃ vīpṛa ukthāvāhīsara bhipramandūr āyāvah | ghritām nā pipya āsāny rītāsya yāt || 13 ||
The supreme Lord, coming from afar, showers blessings to maintain the bond of friendship. By spreading them upon us, like rain waters from the sky, you convey us (to happiness). 6

The banners that mark Him are flying high; He bears the thunderbolt in His arms. Like the sun, He magnifies His glory in heaven and on earth. 7

O powerful Lord of resplendence, the protector of truth, when you put an end to hundreds of evils, your resplendence grows beyond limits. 8

The Lord of resplendence consumes the obstacles with the rays of the blazing sun. Like fire, conquering the woods, He spreads victorious. 9

Our latest thoughts, pertaining to the season, approach you. Serving and all-loving, it metes and marks. 10

The pious germ of the sacred work in due succession purifies the soul. Through the adoration, it magnifies the glory of the resplendent Lord, and thus it metes and marks. 11

The Lord of resplendence, the benefactor of his friend, magnifies Himself to enjoy the elixir of devotional love in like manner as the worshipper’s sweet speech dilates, and thus it metes and marks. 12

He is the one whom our enlightened sages and other men with long and dedicated life offer their hymns and gladden. I pour the oblation of sacrifice, like of butter, into the mouth to swell the flame;—such is the work of the cosmic sacrifice. 13
उन स्वराजे अद्वितः स्तोममिन्द्राय जीजनत। पुरुषस्वस्वस्थमुनाय कृतस्य यत् ॥ १४॥
अर्म बह्सैं उनन्यउपपत प्रांसख्य। न देवु विचेन्ता हर्ष कृतस्य यत् ॥ १५॥

उतां स्वराजे आदित दोमम इंड�य जिजनत। पुरुषप्राशस्ताम उताय रिताय यत् ॥ १५॥
अह्वि वाह्या उताये 'नुष्ठात प्रा-साशत्ये। नादेव विवरता हर्ष रिताय यत् ॥ १६॥

यत्सोमम इंड्रसन्नति याद व वाह्य आप्यत। च यां मन्वम मन्दमु मणिमतः ॥ १६॥
क्षट्रम दशं पुराणम मन्त्राणु अद्वित मन्त्राणु। अपाणान्तु स्त्राण मणिमतः ॥ १७॥

याद सोमम इंड्रि विश्वा स्वते। याद व आस्रू प्रांसख्य स्वारं स्वारं इंडुब्ही। ॥ १६॥
याद व अस्वार परावती समुद्रे अद्वित मानाये। अस्वाय इत सुते राम अस्वाय स्वारं इंडुब्ही। ॥ १७॥

यादम सुन्वीना दशो याज्ञानाय सतपते। उक्तेन व वायु प्रथम मणिमतः ॥ १८॥
त्वंते वायु प्रांसख्य मणिमतः। अर्न याय तुर्वन् व्यान्त्र। ॥ १९॥
त्वंते वायुवं इत्वा मणिमतः। मास्यान्तमाम, हाद्रामयिंद्र। ॥ २०॥

यादवाय सुन्वतो वर्धो याज्ञानाय सतपते। उक्तेन व वायु प्रथम मणिमतः। ॥ १८॥
देवम वो वायु प्रांसख्य मणिमतः। अर्न याय तुर्वन् व्यान्त्र। ॥ १९॥
त्वंते वायुवं इत्वा मणिमतः। मास्यान्तमाम, हाद्रामयिंद्र। ॥ २०॥
The mother Infinity brings forth a hymn for the self-radiant Lord of resplendence. For our protection, such is the work of cosmic sacrifice. 14

The ministering priests sing their songs for their excellent protection. O divine, now your multi-functioned pair of forces (physical and spiritual) bears you here. Such is the work of cosmic sacrifice. 15

If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in flowing drops. 16

Or, O mighty Lord, if you feel delighted of the elixir in the ocean of far away regions, may you, so now, rejoice in this elixir of ours in flowing drops. 17

Inasmuch as, O protector of eternal law, you augment the fame of minstrel priest who prays or him by whose praises you are propitiated, so now may you rejoice in this elixir of ours in flowing drops. 18

Then may you (O devotee), for your protection, magnify the glory of everyone endowed with radiant divinity and every divinity with resplendence. To perform such acts that are removers of obstructions, may you assemble and pray. 19

They (the devotees) magnify Him, the inspirer of noble deeds and the rejoicer of devotional elixir. They magnify the Lord of resplendence by sacred hymns; hence may you assemble and pray. 20
mahīr asya prāṇitayāḥ pūrvir utā prāṣastayah | viśvā vāsūni dāśushe vy ānaśuh || 21 || īndrāṃ vṛitrāya hāntave devāso dadhire purāḥ | īndrāṃ vānir anūshatā sām ōjase || 22 || mahāntam mahinā vayāṃ stōmebhir havanaṣrūtam | arkaīr abhī prā ṇumahā sām ōjase || 23 ||

nāṃ yāṃ vivikto rōdasī nāntārikshāṇi vajrīṇam | āmad tād asya titvishe sām ōjasaḥ || 24 || yād īndra pṛitanājye devās tvā dadhirē purāḥ | ād īt te haryatā hārī vavakṣhatuh || 25 || 5 ||
His creativities are extensive and His splendours manifold. He grants all sorts of wealth to liberal donors; hence may you assemble and pray. 21

All Nature's bounties accept the Lord of resplendence as their foremost leader for destroying the demon of evils. The words of prayer have been addressed to Lord for our gain of vigour. 22

We repeatedly glorify with holy hymns the Lord who is great with His magnanimity, and who listens to our invocations for our gain of vigour. 23

Neither the earth, nor the heaven, nor the firmament stands separated from the Lord of adamantine justice. Verily through the radiance of this mighty one, the whole universe is lighted for our gain of vigour. 24

When the divine powers, O Lord of resplendence, accept you as their leader to fight the furious battle, then your two charming steeds—physical and mental powers—carry you forward. 25

O thunderer, when you with your might crush the demon of nescience, the obstructor of the flood of wisdom, your two charming steeds carry you forward. 26

When, the sun through your energy steps his three paces, your two charming steeds carry you forward. 27

When your two charming steeds augment day by day, the entire creation bows down to you. 28
yadā te má-rutir víṣas tūḥyam indra niyemiré | ád it te v. — || 29 ||
yadā súryam amúm diví sukraḿ jyótir ādhārāyaḥ | ád it te v. — || 30 || imáṃ ta indra sushtiśūm vípra iyarti dhiti-
bhīḥ | jāmíṃ padéva pípárait prádhvare || 31 || yád asya
dhámaní priyé samamásá ásva ran | nábhā yajñásya dohána
prádhvare || 32 || suvíryaḿ svásvyam sugávyam indra dad-
dhi naḥ | hóteva púrvácittaye prádhvare || 33 || 6 ||

[ Abh vññīyāya doctrine: || ]

(13) प्रयोगम् सूत्रम्

(1-13) प्रयोगम् सूत्रम् सूत्रम् काण्डः सारं काण्डः || इन्द्रः देवा || इन्द्रः ||

इन्द्र: सुमेष्ट्र समेष्ट्र कुन्तु पुनिनः उक्ष्येम् । विदेः युध्यम् दशः सहानस: प: || 13||
स प्रेमस् स्त्रेम्बिनः देवानि सदनं वृ: । सुपार: सुषुक्तमः समस्माँति || 13||

13.

Índraḥ suṭēshu sōmeshu krátum punīta ukthayām | vidé vṛidhásya dákshaso maháň hi śaḥ || 1 || sá prathamé vyō-
mani devānām sádane vṛidhāḥ | supārāḥ suṣrāvastamah
sám apsujit || 2 ||
When, O Lord of resplendence, all the vital elements your subordinates, humbly submit to you, the entire creation bows down to you. 29

When the yonder sun, that brilliant radiance, is placed high in the heaven, the entire creation bows down to you. 30

To you, O Lord of resplendence, the sage raises his voice of devotional prayer with full faith, akin and leading as on foot to sacrifice. 31

When, in a dear dwelling place, situated on the navel (of earth), the congregated devotees, aspirants of the milk of the sacrifice, raise their voice (of prayer), (then) 32

—O Lord of resplendence, grant us wealth in the form of brave men, good steeds, and kine; as a priest, I pray at this sacrifice, to ensure your prior consideration. 33

As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great. 1

He augments in the foremost region of heaven, the abode of Nature’s bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall). 2
तं ahve vájasátaya índram bháraya śushmanām | bhávā nah śumne ántamah śákha vridhē || 3 ||
iyām ta indra girvāno rātīḥ ksharati sunvatāḥ | mandanó asyā barhīsho ví rājasi || 4 || nūnām tād indra daddhi no yāt tvā sunvānta īmahe | rayīṁ naś citrām á bharā svarvī
dam || 5 || 7 ||

stotā yāt te vīcarshaṁiḥ atipraśardhāyad gīrah | vayā ivānu rohate jushánta yāt || 6 || pratnavaj janayā gīrah sri

śrudhi jāritūr hávam | mãde-made vavakshithā sukṛītvane || 7 || kriṅanty asya sūrīta āpo nā pravātā yatīḥ | ayā dhiyā yā ucyāte pātir divāḥ || 8 || utō pātir yā ucyāte kṛśhṛnām
eka īd vaśī | namovrīdhaṁ avasyūbhīḥ sute raṇa || 9 || stūhi śrutāṁ vipāséitāṁ hári yāsyā prasakshiṁā | gāntārā dá

sūsho gṛihāṁ namsvīnāḥ || 10 || 8 ||
I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our increase. 3

O resplendent Lord, the one who is gratified by praise, the stream of prayful melodies is flowing for your delight; thereon, rejoicing, you shine forth in the tender hearts of devotees. 4

O Lord of resplendence, may you grant us that which we wish to obtain through our prayers. Bring us such manifold wealth that takes us to divine happiness. 5

When the enthusiast worshipper boldly sings his songs to you, and when they have been accepted, they grow like branches of a tree. 6

May you inspire the devotional songs now as ever and hear the invocation of a devotee. At every rejoicing, may you bear your blessings to the pious worker. 7

The kind and true words of Him, who is spoken off in this hymn as the Lord of celestial region, sportingly come down with speed along a slope like waters. 8

Or, He alone is called Lord, the single sovereign ruler of men. Whilst the reverential devotees seek His protection, may He cherish the devotional love. 9

May you praise Him who is glorious and wise, and whose blessings, material and spiritual, proceed to the abode of the liberal and devout donor. 10


तुज्ञानो महेंद्रसः धेमिनः पुष्यतपस्येनः। आ याहि यहमायुः शामिन्द्रे तृ।

इन्द्र धाविश्व सत्पते रुपः गृणाः साय। अर्थः सुरिभ्यं जन्मते वसुननम्।

हवेच व्या सुर उदिते हवे स्वर्यांदिनः द्विः। जस्य मन्त्रै इन्द्र सतिमिनः आ गंगिः।

आ तू गंगि प्रुतु इंद्र मत्स्यं मुतस्य गोमेतः। तन्त्रुः तन्त्र सुवेच्छ यथा विष्णुः।

यच्चक्रासि पशति यदद्विवति व्रतहेन। यहां समुद्र सर्वायं अन्वेषोंविवेंदृः।

tūtujiṇāno mahematē 'śvebhīḥ prushitāpsubhīḥ | á yāhi
yajñāṃ āṣūbhīḥ śām ād dhi te || 11 || āndra śavishthā sat-
pate rayim Griṇās tu dhāraya | śravāḥ sūribhyo amṛtām
vasutvanām || 12 || āvē tvā sūra ūdite āvē madhyāmdīne
divāh | jushāṇa āndra sāpttibhir na á gahi || 13 || á tu gahi
prā tu drava mātśvā sūtāsya gomataḥ | tāntum tanushva
pūrvyāṃ yathā vidē || 14 || yāc chakrāsi paravāti yād arvā-
vāti vṛitrahaṃ | yād vā samudre āndhāso 'vītēd asi || 15 || 9 ||

|| 1111 इन्द्रे वर्धा तु ने गिर इन्द्रे सुतासु इन्द्रे: । इन्द्रे हविभूत्तिनिर्विंशों अराणिणु:।

तमिन्द्रा अनुस्वयं: प्रवत्तितथामिन्तिनिम्।। इन्द्रे शोणीर्वर्षयान्या इव || 1111

तिर्कादुकेयु चेतनं देवान्यो यहमब्रहम्। तमिन्द्रेश्वरतु ने गिरे सदाव्रिधम् || 1211

ignon vardhantu no girā indram sukṣaṃ āndavaḥ | in-
dre havishmatir viśo arāṇiśuḥ || 16 || tām ād vīprā avasyā-
vaḥ pravāyavatibhir utibhīḥ | indram kshoṁfr avardhayan
vayā iva || 17 || trīkādrulshu cētanaṁ devāsā yajñām
atnata | tām ād vardhantu no girāḥ sadāvṛidham || 18 ||
O exceedingly wise, the one quick in speed, may you come with your fastmoving charming cosmic steeds to bless our benevolent works; this verily is your joy. 11

O Lord of resplendence, protector of noble men, mightiest, may you grant wealth to those who adore you and give everlasting fame and opulence to our learned persons. 12

I call you when the sun is risen; I call you at the midday. O Lord of resplendence, may you come to us well pleased with your speedy blessings. 13

May you come forward to us here with speed and rejoice on our offerings of herbal extracts and milk. May you spread the traditional thread, as I know you would. 14

O mighty (refulgent) Lord, destroyer of evils, whether you are far away or near us, or in the unfathomable sea, you are the guardian of food. 15

Let our laudations and devotional prayers augment the glory of the Lord of resplendence. May the people offering homage to the supreme Lord rejoice in His domain. 16

Desiring to obtain protections from the Lord, the men of wisdom magnify His glory by prayers, ample and sublime, as branches shoot out of the stem of the tree. The earth (and other heavenly bodies), whilst spreading like the branches of the tree, also magnify the glory of the resplendent Lord. 17

Divine forces perform dynamic cosmic sacrifice in the three regions. May our laudations strengthen His glory, as He always strengthens us. 18


yát te ánuvrata ukthány rítuthá dadhé | śucíḥ pāvakā ucyate só ádbhutah || 19 || tág id rudrásya cetati yahvám pratnésu dhámasu | máno yátra ví tág dadhúr vícetasah || 20 || 10 ||

yádi me sakhyáṁ ávára imásya páhy ándhasah | yéna víśvá áti dvísho átarima || 21 || kadá ta indra girvāna stotá bhavāti śāṁtamaḥ | kadá no gávye áśyvec váśau dadvah || 22 || utá te súṣhṭutá hári vṛishapá vahato rátham | ajuryásya madántamam yám ímahe || 23 || tám ímahe pu-rushütátm yahvám pratnábhir útibhiḥ | ní barhiśhi priyé sadad ádha dvitá || 24 || várdhasvá sú pu-rushütá rishishtu-tábhir útibhiḥ | dhukshásva pipyúśhím ísham ává ca nauh || 25 || 11 ||

índra tvám avitéd asíthá stuvátó adrivah | rítád iyarmi te dhíyam manoyújam || 26 ||
When the devotee, true to his creed and deeds, glorifies you through his songs in due seasons, they call Him (the Lord) purifier and wonderful. 19

Even the small forces emanating from the Lord of cosmic vitality are very well known in distant and ancient places as extremely powerful, and the highly intelligent persons concentrate their mind thereon. 20

If you choose to be my friend, drink of this sacrificial elixir, so that we may cross over all streams of adversities. 21

O Lord of resplendence, lover of the devotional song, when shall your praiser be most blessed with perfect peace and prosperity? When shall you grant us wealth in herds of cattle and steeds? 22

We adore the one, who by a pair of strong highly praised motive horses (mechanical and gravitational forces) draws the imperishable and most delightful cosmic chariot of universe. 23

With traditionally old offerings we implore the mighty and strong (Lord), whom all adore. He, with His dual nature, is enshrined in our dear hearts. 24

O praised by many a one, may you prosper us with your protecting measures, extolled by seers, and pour down abundant food upon us. 25

O Lord of resplendence, wielder of the bolt of justice, you protect the one who eulogizes you. I approach for favour, which can be well earned by praises. 26
ihá tyá sadhamádyà yujanáh
sómapitaye | hári indra pratádvasū abhí svara || 27 || abhí svarantu yé táva rudrásáh sakshata śríyam | utó marútva-
tür víso abhí práyah || 28 ||

iná asya práturtayāh padām
jushanta yád diví | nábhá yajñásyá sáṃ dadhur yáthá vidé
|| 29 || ayám dirgháyá cákhashé práci prayaty ádhvaré | mí-
mító yajñám ánushág vicákshya || 30 || 12 ||

vrísháyám indra te rátha utó te vríshaña hárí | vrísha
tvám satakraito vríshá hávah || 31 || vríshá grává vríshá
mádo vríshá sómō ayám sutáh | vrísha yajñó yám invasi
vríshá hávah || 32 || vríshá tvá vríshañaḥ huce vájriñ eitrá-
bhir utíbbih | vávántha hí prátiśhtuitim vríshá hávah || 33 || 13 ||
O resplendent Lord, having harnessed your steeds (the motive forces), fraught with wealth, and sharing the functions may you consent to come here.  

Let all the elements of motivation, roar and proclaim your glory, and let all the cloud-bearing winds and their associates take part in this cosmic sacrifice.  

May His victorious followers hold their place in heaven as they love to do so; may they also come down to the navel place,—I know they would sacrifice.  

He fulfils this great task of cosmic sacrifice (i.e. creation) in due succession, after duly measuring everything, so that we may behold the light for a long time to come.  

O resplendent Lord, performer of hundreds of works, showerer of gifts is your chariot, showerer of gifts are your motive forces. You yourself are showerer of blessings and showerers are your invocations.  

Fruitful are your grinders, fruitful is your joy and fruitful is the flowing elixir of divine love. Fruitful is the sacred worship you inspire and fruitful are our invocations.  

I invoke the powerful possessor of adamantine will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings.
14.

Yād indrāhām yāthā tvām īśiya vāsya ēka ēt | stotā me gōshakāḥ syāt || 1 || šíksheyaṁ asmai dītseyam śācipate maniśhīne | yād ahām gōpatīḥ syām || 2 || dhenūsḥ ta indra sūrītā yājamanāya sunvatē | gām āśvam pipyūshi duhe || 3 ||

n te varaśat gṛhyan indrā dēvō n māryaḥ | yād dītsasī stutō maghām || 4 || yajñā āndram avidhayad yād bhūmīṁ vy āvartayat | ekaṁ ānaṁ opāsām divī || 5 || 14 ||

vāvṛidhānāsyā te vayām vīśvā dhānāni jīgyuṣṭhaḥ | utīm indrā vṛṇīmahe || 6 || vy āntārikshani atiran nāde sōmasya rocaṇā | āndro yād ābhinad valām || 7 || ād gā ājād āṅgirōbhya āvīṣḥ krīnvān gūhā satīḥ | arvāṉeṇām numude valām || 8 ||
O resplendent Lord, if I were the sole monarch of wealth, as you have been, then my worshippers would have been rich in kine. 1

O Lord of power, if I were the lord of herds of cattle, then I would have given to that intelligent worshipper plenty as much as I could. 2

O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him. 3

O Lord of resplendence, there is no divine power and no man who can obstruct your munificence. You are sure to give us wealth for which we have been praying. 4

The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament. 5

We solicit, O invincible Lord, your protection. Your glory is ever being magnified and you have been the conquerer of all riches. 6

Through the ecstasy of celestial elixir, the Lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces. 7

He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs. 8
इन्द्रेण रोचना दृश्यो इन्द्रहानि दृश्यलालि च। स्मरणी न पंगुष्टे॥१९॥
अपामूर्मिर्मोदित्रि स्तोत्रे इन्द्राजिरायने। वि ते मदा अराजिषु॥२०॥

इन्द्रेणा रोचना दिवो दृष्टिनि दृष्टिनि कः | स्थिरानि न पराणुः || ९ ||
अपामु र्मिर्मोदित्रि स्तोत्रे इन्द्राजिरायते। वि ते मदा अराजिषुह || १० ||


tvam hi stomavardhana indrasya ukhavardhanah | sto-

मायाभिद्रिष्टः स्त्री यामार्गच्छति। अन्हि दृश्यरुखुः॥१४॥
असुभमन्त्र संसद्धि चित्तवं द्वयनायः। स्तोत्रे उत्तराभवं॥१५॥

mayaabhir utsisripsata indra dyam aruruksba-

| ava dasyuun ardhunuthah || १४ || asuvam indra samsa-

vishucim vy anasayah | somapa uttaro bhavan

|| १५ ||
By the resplendent Lord, the luminous realms of heaven are established firm and stationary, so that they could not be moved by any. 9

O resplendent Lord, your adoration moves quickly like an exulting wave of water during floods. Your divine joy spreads all around. 10

O resplendent Lord, you are the one whom praises and hymns magnify. You bless them for happiness who worship you. 11

Let the pair of horses, bearing long manes, bring the Lord of resplendence, for the enjoyment of the elixir and to bless our sacred works. 12

O resplendent Lord, may you tear off the head of clinging evils by the foam of water, and may you subdue all obstructing forces. 13

O resplendent Lord, you cast down to earth those devils, the infidels, who climb high by their intelligent devices and mount even to the loftiest places in the heaven. 14

O resplendent Lord, cherisher of noble deeds, you, conquering all, scatter to every side the strongholds of those, who, having no faith, indulge in sinful acts. 15
15.

Tām v abhī prá gāyata puruhūtām purushtutām | indraṃ gīrbhīs tavishām añ vivāsata || 1 || yāsyā dvibāhraso bṛihāt saho dādhāra rōdasi | girīr ājraṇ āpāh svār vrisha-tvanā || 2 || sā rājasi purushtutāṇ ēko vritrāṇi jighnase | indra jaifrá śravasyā ca yāntave || 3 || tām te mādaṁ grīni-masi vrīshaṇam prītsū sāsahām | u lokakṛitnūm adrivo hariśriyam || 4 || yena jyōtīnshy āyāve mānave ca vivēditha | mandāno asyā barhīsho vī rājasī || 5 || 17 ||

8tt tuṣya viṁś tuṣṭiṇo uṣṭuḥuṇī prśreṣṭha || 6 ||

tād adyā cit ta ukthinō 'nu shtuvaṃti pūrvātāḥ | vṛīsha-patnīr apō jaya divē-dive || 6 || tāva tyād indriyām bṛihāt tāva śūshmam utā krātum | vājram śiṣaṭi dhishāṇā vāre-nyaṃ || 7 || tāva dyāūr indra pauṃsyam prīthivī vardhati śrāvaḥ | tvām āpāh pārvatāsas ca hinvire || 8 ||
May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord with your songs of praise.

His vast strength overwhelms both the regions of heaven and earth, and sustains swift-moving clouds and flowing waters by its vigour.

O resplendent Lord, you reign, while praised by many and, you single-handed conquer the devil of evil forces and subdue them to acquire high reputation.

We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe.

With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over this universe.

To this day even the singers of the hymns praise your might as ever. You protect the streams full of waters.

The praise sharpens your great energy, your strength, your acts and your adamantine justice.

O resplendent Lord, the heaven augments your supreme virility and the earth your renown. These waters and mountains also glorify you.
त्वम् विश्नुः तवः क्षायो मित्रो ग्रिनाति वरणः।
त्वां शर्यैं मदुत्तं मारत्तम॥१६॥
तवे ब्राह्मणे जनानां मंहिष्टः हत्र जहिष्पे।
सुत्रा विषयं स्वपूवत्यानि दृष्टि पे॥१०॥

त्वम् विश्नुः तवः क्षायो मित्रो ग्रिनाति वरणः।
त्वां साश्वो मदुत्तं मारत्तम॥९॥
तवे ब्राह्मणे जनानां मंहिष्टः हत्र जहिष्पे।
सुत्रा विषयं स्वपूवत्यानि दृष्टि पे॥१०॥

सत्रां त्वम् पुरुषेऽपि येषां ययो तोषामे।
नायं इन्द्रानं भृत्यं इन्नति॥१७॥
यदन्द्र मन्मार्यां नाना हर्षवत् उत्तमे।
अस्माकेमिनिःभिषभिष। स्वर्जस्य॥१२॥
अंत्र भयं नो मेह विष्यं स्वप्न्योविग्रहान।
इत्ये सैर्णव्य हर्षया यशोऽपि पितमु॥१३॥

सत्रां त्वम् पुरुषेऽपि येषां ययो तोषामे।
नायं इन्द्रानं भृत्यं इन्नति॥१७॥
यदन्द्र मन्मार्यां नाना हर्षवत् उत्तमे।
अस्माकेमिनिःभिषभिष। स्वर्जस्य॥१२॥
अंत्र भयं नो मेह विष्यं स्वप्न्योविग्रहान।
इत्ये सैर्णव्य हर्षया यशोऽपि पितमु॥१३॥

(१६) प्रोक्तं मुक्तम।
(१६-१७) हृदयम्यममयम् भृत्यं काण्य हृदयं हृदयम्यममयम्।
हृदयं देवता गणमिद्धिः।

प्र सम्राज्ञ चर्चीनामिन्द्र स्तोत्रा नये गीतिः।
नरं न्यापत्तं मंहिष्टम्॥१९॥
यस्मादेकत्वानि स्वपोंति विश्वानि च अर्थमिः।
अपांमश्वे न समुद्रे॥१२॥

Prá samrájaṁ carshaññinám índram stotā návyāṁ gībhīḥ |
námaṇi nṛṣhāham mānhishtam || 1 || yásminn ukthāni |
rányaṁti viśvāni ca śravasyā | apām āvo ná samudrē || 2 ||
The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorably, the leader, the subduer of evil men, and the most liberal giver; —1

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —2
tvām vīśhnur
bṛihān kshāyo mitrō gṛiṇāti vārunaḥ | tvām śārdho madaty ānu mārutam || 9 || tvām vrīṣhā jānānām mānhishṭha indra jajñishe | satrā vīṣvā svapatyāni dadhishe || 10 || 18 ||

satrā tvām purushṭutaṇ ekō vṛtrāṇi tosase | nānyā ān-
drāt kāraṇam bhūya invatī || 11 || yād indra manmasās tvā nānā hávanta útāye | asmākebhīr nṛbhir ātṛa svār jaya || 12 || árama kshāyāya no mahē vīṣvā rūpāṇy āvīśān | in-
drama jāitrāya harshayā sācīpātīm || 13 || 19 ||
The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorable, the leader, the subduer of evil men, and the most liberal giver; —1

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —2
ताम सुष्ठुत्या विवासे ज्येष्ठतरामम् भारे कुञ्जम्। महो वाजिन् सूनित्यम्।
यस्यानुपरं गभीरां मद्यं पर्यस्ततत्राम्। हर्षम्वन्तः शुररस्तो।
नमीत्तेनुपु विन्यथापराकार् हर्षम्। वेदामित्रम् जयति।
नमीत्तेनुपु विन्यथापराकार् हर्षम्। युधिष्ठिरं वरिष्ठस्त।

इन्द्रं ब्रह्मेन्द्र उपस्विन्त्रः। पुरुः पुष्क्रम्। महान्महिंं। श्रोतिम्।
म स्नेम्य। स हर्षेः। सत्ये। सत्यो नशिकुमिः। एकश्रग्निमित्यम्।
नमकोक्षिन्तं सामिश्चर्मं गायुक्षेत्रपर्य।। इन्द्रं वर्णिन्तं हिन्तय।

इंद्रो ब्रह्मेन्द्र रिशिरं इन्द्राः पुरुः पुरुहवुताः। महान्
महिभीहि साचिभीहि। सातो सत्यो नास्तिभिः।
तुविकूमिः इकृशति सायो अहिभुतिः। इन्द्रं इन्तकर्षिक हर्षिः।
तां देवं प्रसूतं इन्द्रां गायस्वरे। इन्द्रं इन्तकमविश्वम्।

प्रणेनाः वस्यो अच्छो करोतं व्यस्तिः। सर्वत्रं सर्वहारेः।
सृजितं नास्ति नवं पुष्क्रं। इन्द्रो विश्वं अति द्विशाः।

प्रणेतां वस्यो अच्छो कार्तारः। ज्योतिः समात्सु। सासहवान्तं युधिम्रत्रं।
सान नाः प्रविधि पारयति स्वस्ती नावं पुरुहवुताः। इंद्रो विश्वं अति द्विशाः।
—Him, who is glorious among the best, very effective in fighting, and mighty in acquirements, I serve with my sincere adorations; —3

—Whose perfect ecstasies are deep and wide, that take us across the troubles, and give joy in the battle of life; —4

—Him, whom men call to be their defender and to obtain benevolent riches, we invoke. They, who have the blessings of the Lord, are always victorious. 5

Men honour Him with animating songs, and their actions. He is the Lord who controls and distributes wealth. 6

The resplendent Lord is the most magnanimous, He, the resplendent, is a seer, and exalted by all. He is verily most powerful through His mighty supreme powers. 7

He is to be lauded; He is to be invoked; He is embodiment of truth. He is all mighty and through His deeds of might, He alone, without assistance from any, conquers all destructive powers. 8

The enlightened men magnify the resplendent Lord with the verses of Rks. They enhance His glory with chants from the Sāma and with metres of the Gāyatrī. 9

Him (they magnify), who inspires and leads men to wealth and who illumines the pathways of struggleful life, and who annihilates unfriendly wicked men in the battle of life. 10

May He, the much invoked saviour, the Lord of resplendence, bear us across safely in His divine ship beyond distress and enmity. 11
स त्वं ने इन्द्र वाजेमिर्दशस्य च गातुया च । अच्छा च नः सुम्भन नेषि || 12 ||

sā tvām na indra vájebhir dasasyā ca gātuyā ca | áchā ca nah sumnām neshi || 12 || 21 ||

( 19 ) समदेश मुन्मयम्

(19-20) पञ्चदशमेझण्य मुन्मयम कथ मोरिम्बिम्रिम्बिरिम्रिम्रिम्रिम्रि। (19-20) प्रवमालिन्योदशवा पञ्चदशमेझण्य।
(20) पञ्चदशमेझण्य वारम्ब्योण्य देख। (19-20) प्रवमालिन्योदशवा माधवी, (19-20) चजवसिः

||22||

आ योहि सुपुमा हि त इन्द्र सौम्य पिवः हमम् । एते वर्णः संत्रो मरम् || 11 ||
आ लो ब्रह्युर्या हरी बहेनामिंद्र केदिनां । उप ब्रह्मणिः नः श्रुणु || 12 ||
ब्रह्मणसव्या के युजा सेमुपामिंद्र सेमिनां । सुनववनो हवमेठ || 13 ||
आ नै योहि सुननवनोरस्माके सुपुर्तीः । पिवा सु विवयेकः || 14 ||
आ तै सिवरमिकुश्चोरसु गात्रा चि धावयु । गृहयु वंशयु मधु || 15 ||

17.

A yahi sushumā hī ta índra sōnam pibā inām | édām
barhiḥ sado māma || 1 || á tva brahmayūja hári vāhatam
indra keśina | úpa brahmāṇi nah śrīnu || 2 || brahmāṇas tvā
vayāṃ yujā somapām índra somināḥ | sutāvantō havāmahe
|| 3 || á no yāhi sutāvato 'smākaṇ sushtntīr úpa | pibā sū
śiprinn ándhasā || 4 || á te sīcāmīi kukshyōr ánau gātrā vī
dhāvatu | gribhāyā jihvāyā mádhu || 5 || 22 ||

||23|| स्वादुःस्त्रे अस्तु संखुः मधुमान्येन्त्रे तव । सोमः शामस्तु ते हृदे || 16 ||

svadūś te astu saṃsūde mádhumān tanve táva | sómah
śām astu te hridé || 6 ||
As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart. 1

O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns. 2

We, the learned devotees, bearing devotional love and singing melodious songs call you here, O resplendent Lord, the cherisher of love. 3

O, the one with graceful appearance, may you come to us, the devotees, who are offering prayers to you; and accept our earnest praises and cherish our songs of intense feelings. 4

I pour down this elixir of devotion to fill up your belly; let its exhilaration spread through the entire body. May you enjoy its sweetness, as if with your tongue. 5

O bounteous Lord, may this elixir be enjoyable to you; may it be sweet to your liking. May your heart be delighted to receive it. 6
ayám u tvā vicarshañc jānīr ivābhī
sāṁyritaḥ | prá sōma indra sarpatu || 7 || tuvigrīvo vapóda-
raḥ subāhūr āndhaso mãde | índro vṛitrānī jighnate || 8 || índra prēhi purās tvāṁ vīṣvasyēśāna ójasā | vṛitrānī vṛitra-
haṁ jahi || 9 || dirghās te asvā aṅkuṣo yēna vāsū prayāchasi | yājamānāya sunvate || 10 || 28 ||

ayám ta indra sōmo nipūto ádhi barhiśhi | élim asyā
drāvā pība || 11 || sācigo sācipūjanāyāṁ rāṇāya te sutāḥ | ákhaṇḍala prá hūyase || 12 ||

yās te sṛṅgavṛishho napāt prá-
ṇapāt kuṇḍapāyyah | ny àsmin dadhra á mánah || 13 || vās-
tosh pate dhruvā sthunāṅsatram somyānām | drapsō bheštā
purāṁ sāṣvatīnām índro mūnīnāṁ sākha || 14 ||
O all-observant resplendent Lord, may this, my divine love, approach you, pure and adorned, like a virgin bride. 7

In the exhilaration of oblation, the resplendent Lord, vast in His bulk, strong in His neck and with stout arms smites the evil forces down. 8

O resplendent Lord, dispeller of darkness, ruler over all by your supreme powers, may you come to us and annihilate dark forces. 9

May your grasping-goad be long, wherewith you grant ample wealth to the householder, who expresses devotion to you. 10

O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection. 11

O glorious creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked. 12

We meditate on this mighty and showerer sun who neither falls, nor lets other luminaries fall,—thus it is the preserver of other realms of Universe. 13

O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages. 14
प्रिदाकुसानिः
nur yajatō gavēśhaṇa ēkah saṁn abhi bhūyasah | bhūrṇim
āsvaṁ nayat tuja purō gribhēndramā somaśya pitaye
|| 15 || 24 ||

(18) अद्वीतो षुन्म
(1-2) श्वेतवद्धवं वदशयं षुन्मम् काण् द्विपिब्धाशिनिः। (1-2, 4, 4-2-2) प्रवा मान्तुल्यम्
पञ्चमूल फ्रेनो दशस्त्राबद्धवोदशस्त्राणाशिवाय। (4, 2-2) चतुर्योपद्विःसमणिःकाणांविक।
(4) अम्ब्रया अनर्मी, (6) छव्यम्बरे आत्रुपरि प्रणीतः। इवाणुकः इतिः॥

इदेः ह नुमेनीपा सुंदे मिश्रेन मलयः। आदिव्यानामपृः ष्ठ्रीमनि
अनुवादीं खेणां पर्यं आदिव्यानाम। अवैक्रण्यः। सगिन् पायवत् सुग्रेवः॥२॥
ततू नं: सगिना सोऽर्जेण मोऽध्रुः अङ्गम।
ग्रामं वच्चन्तु सुपक्रो यद्दीमेव ॥१॥

इदेः एव रवित्तेन रवित्तेन मन्त्रमणः। मस्त्रिर्मिः। पुष्पमें सुग्रामेनि॥२॥
ना हि पुष्पां अदिनविक्षुङ्गी योलेन। अहार्थितुकुर्चक्षुङ्गाहं॥१॥

18.

Idām ha nūnām eśhāṁ suṁnām bhikṣheta mártyah |
ādityānāṁ āpūrvaṁ sāvimani || 1 || anarvāṇo hy eśhāṁ
pānthā ādityānāṁ | ādabdhaḥ sānti pāyavah sngevṛūdhah
|| 2 || tāt sū nāḥ savita bhāgo vāraṇo nitrō arogyā | gṛmā
yachantu saprātho yād īmahe || 3 || devēbhir devy aditē
'rishtabharmāṁ ā gahi | smāt sūrībhīḥ purupriye susārma-
bhiḥ || 4 || tē hī pūtrakṣo āditer vidūr dvēshānsi yōtave |
aṁhōṣ cid urucākrayo 'nehāsaḥ || 5 || 25 ||
O with the head uplifted as that of a serpent, O adorable, O
the receiver of cattle, you alone can win over the multitude
of opponents. With great insistence, the worshipper
implores the resplendent Lord to accept and relish the
devotional love offered by him like a loaded horse (by
a halter). 15

Let the mortal now earnestly solicit unprecedented riches
on this occasion of worship of these self-luminous
stars (the suns). 1

The paths of these sun-rays are unobstructed and
unopposed; may they yield us security and augment our
happiness. 2

May the self-luminous stars, namely the Savitṛ, the
Bhaga, the Varuṇa, the Mitra and the Aryaman, bestow
upon us widely-spread shelter which we solicit. 3

O divine mother Infinity, bringer of safety, dear to all, may
you come propitiously along with your offsprings, the
divine suns, who guard us well. 4

These offsprings of mother Infinity know how to keep
adversities far away. They are performers of great deeds
and donors of security from sin. 5
अदितिभ न द्वाण पुष्मदितिनिन्य कर्तवीयः. अदितिभ पात्यंहस्य सुदार्शनः. उत्त यथा नेह द्वाण पुष्मदितिनिन्य कर्तवीयः. सा शास्ति सहस्रक्रमः सिद्धः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः.

युययानामान सुप्ते अप नादिः. दामाश्रितमान क्रच्छे नांतपुत्र सुधिः. श्र वाणो वात्वर्ण अप नादिः । अपामहायमप्ति सिद्धमप्य सेधन दुर्मितम. आदित्यासो युययोने नैं अंहसि. अदितिभ न द्वाण पात्यं हस्तम आदयायाः.

युयोता शच्चमास्ति आदित्यायां नाममिति. अदितिभ पात्यं हस्य सुदार्शनः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः.

युयोता शच्चमास्ति आदित्यायां नाममिति. अदितिभ पात्यं हस्य सुदार्शनः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः.

युयोता शच्चमास्ति आदित्यायां नाममिति. अदितिभ पात्यं हस्य सुदार्शनः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः.

युयोता शच्चमास्ति आदित्यायां नाममिति. अदितिभ पात्यं हस्य सुदार्शनः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः.

युयोता शच्चमास्ति आदित्यायां नाममिति. अदितिभ पात्यं हस्य सुदार्शनः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः. उत्त यथा देव्यं प्रियः श्र नेः कर्नो अधिनाः. सा शास्ति सहस्रक्रमः सिद्धः.
May the mother Infinity protect our cattle by day, and free from duplicity, guard us at night. May the indivisible mother earth preserve us from sin by her constant favour. 6

May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies. 7

May the pair of twin-divines, grant us health. May they drive away from hence all iniquity and also drive away our opponents. 8

May the divine fire bless us with his flame and may the sun beam upon us felicity. May the pure fragrant wind breathe happiness on us, and drive away our adversities. 9

May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress. 10

May the suns keep afar from us malignity and illness. O all-wise, may you keep them far away from us, who have ill-will against us. 11

O bounteous suns, may you grant freely to us that happiness which liberates even the offending worshipper from his sin. 12

May that man, who from his diabolical nature seeks to do us evil, suffer harm by his own deeds. 13
समित्तमुच्छस्यतः दांसं मल्लिणिमुः। वो अमत्रा दुर्हाणावीरं उपं हवयुः। ॥२८॥
पाक्त्रा ख्यान देवा हत्सु जानीयं मल्लिणी। उपं हवयुः चाहिङ्गुः च वसवः। ॥२९॥

सूम इत सम अग्हम
ासुण दुह्सारसम मार्त्यचु यिपुम | यो अमत्रा दुर्हाणावीरं उपं हवयुः || १४ || पाक्त्रा ख्यान देवा हत्सु जानीयं मल्लिणी। उपं हवयुः चाहिङ्गुः च वसवः। ॥२९॥

आ शरम् पवैतनमोतां वृणीमहे। चावोवासामैर अस्मद्यपक्षवृणीमहे। ॥२०॥
ते नों भद्रेण शार्मणा युय्मादेह नाया वंसवः। अति विश्वानि दुहिति विनर्खल। ॥२१॥
तुचे तन्वय तल्लु नों द्राह्यी आयुष्माधिसे। आदितवा। सुमहसम, कृत्योतनम्। ॥२१॥

ावरतं तत्तु सु नो द्राग्हि आयु जिवास | आदित्यसाह सुमहसम ख्रिनितानम। ॥२१॥

यहो हीनो यो अनन्तर आदित्या अति मृत्युः।
युममै हेष्टी अः व्यस्मि सजालिः। ॥२१॥

सुहर्ष्टः मसकान्त देवता युग्मामुदिननां। निम्नमस्मेच वर्णिकं स्वस्त्ये। ॥२२॥
अनेर्हि मित्रायमन्हक्षरं श्रीस्यम। विवर्ष्टते नरसा च नट्ट्रिति:। ॥२२॥
ये चिचि मूर्धन्यूतध्व आदित्या मानवः। स्मिसि। प्र सु नु आयुष्मिः से न्यानकः। ॥२२॥

यज्ञो हिलो वो अन्तर आदित्या अति मृत्युः।
युममै हेष्टी अः व्यस्मि सजालिः। ॥२०॥

युष्मेद हि द्वे अपि यूसिस महिनाः। ॥२०॥
वृहत्तर्थे मसकान्ते देव रात्रार्थमुदिनां। निम्नमस्मेच वर्णिकं स्वस्त्ये। ॥२०॥
अनेर्हि मित्रायमन्हक्षरं श्रीस्यम। विवर्ष्टते नरसा च नट्ट्रिति:। ॥२०॥
ये चिचि मूर्धन्यूतध्व आदित्या मानवः। स्मिसि। प्र सु नु आयुष्मिः से न्यानकः। ॥२०॥

यज्ञो हिलो वो अन्तर आदित्या अति मृत्युः।
युष्मेद हि द्वे अपि यूसिस महिनाः। ॥२०॥

मरिला | युष्मेद हि द्वे अपि यूसिस महिनाः | २० || भ्रीहः वारुथम रात्रितः द्वे अपि यूसिस महिनाः।

मस्मेच अष्टवन्तः। ॥२०॥

ब्रह्माः प्राविभाग्य आदित्या मानवः। स्मिसि। प्र सु नु आयुष्मिः से न्यानकः। ॥२०॥
May iniquity pervade that calumniating and hostile man
who wishes to do us harm and who is treacherous towards
us. 14

O divine bounties, you are supporter of those who are
sincere. O lord of riches, you know the heart of each
and every mortal, and distinguish between the single and
double-minded. 15

We solicit the happiness of mountains and of
waters. May heaven and earth remove iniquity far from
us. 16

O lords of riches, may you convey us in your divine boat
beyond all troubles and distress, and provide us auspicious
felicity. 17

O suns, most mighty ones, may you grant our sons and
grandsons long life so that they enjoy for long time. 18

O suns, the duly sanctified worship is ready for you. May
you grant us happiness for we are bound to you by the
ties of close relationship. 19

We solicit of the divine protector of the cloud-bearing winds,
of the twin-divines, of the sun, and the ocean, spacious
dwelling for our welfare. 20

O lord of the sun, wind, ocean and clouds, grant us a
secure, excellent and praiseworthy dwelling place with a
three-fold shelter. 21

And, since, O suns, we mortals are destined to die, may you
graciously lengthen our lives so that we live long. 22
19.

Tāṁ gūrdhayā svārṇaram devāso devām aratīm da-
dhanvire | devatrā havyām óhire || 1 || vṛbhūtaratīṁ vipra
citrāsocisham agnīm īlishva yantūram | asyā médhasya
somyāsya sobhare prēm adhvarāya pūrvyam || 2 || yājish-
atham tvā vavrīmahe devām devatrā hōtāram āmartyam |
asyā yajūṇasya sukrātum || 3 ||
Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature’s bounties. 1

O wise, O the bounteous sage, may you, while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation. 2

We adore you as you are the most adorable, the invoker of Nature’s bounties, the immortal, and wise accomplisher of this cosmic creation. 3

The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the sun, the ocean, and water falls. 4

The mortal, who presents offering to the fire-divine, with the fuel, with the oblations, with the chanting of Vedic lores, and with reverence,— 5
tasyéd árvanto raihavanta áśávas tásya dyumnítamam yásaḥ | ná tám áńho devákritam kútaś caná ná mártyaakritam naśat || 6 || svagáyvo vo agnibhiḥ syáma súno sahasa úrjám pate | suvíras tvám asmayúḥ || 7 ||

prasáñsanamáno áti-thir ná mitríyo 'gni rátho ná védyah | tvé kshémaso ápi santi sádhavas tvám rája rayinám || 8 || só addhä dásyadharvó 'gne mártah subhaga sá prasáṇsyah | sá dhibhír astu sánitā || 9 || yásya tvám úrdhvä adhvaráya tíshthaśi kshayádvíraḥ sá sádhate | só árvadbhiḥ sánitā sá vipanyú-bhiḥ sá sûraiḥ sánitā kritám || 10 || 30 ||

yásyágnír vápur grihé stómaḥ cáno dádhita viśvávāryaḥ | havyá vá vévishad víshah || 11 ||
—his speedy horses—i.e. vigorous actions—succeed in the battle field of life, and he wins brilliant fame. No evil caused by Nature or wrought by mortal man ever overtakes him.  

O source of strength, lord of energies, may we be well favoured with your various modes of fires. May you, endowed with energy, be well disposed towards us. 

Adorable Lord, when praised like a guest, is gracious to His friendly devotees. He is to be recognized as a lord of cosmic chariot. O Lord, verily, the virtuous find perfect security in you. You are the sovereign lord of riches. 

O adorable Lord, may he who is the presenter of offerings be successful in getting reward. May he, O auspicious, be honoured and through his pious actions become the giver of food and wealth. 

He, whose sacred works are blessed by your supremacy, becomes successful in life and gets children. He accomplishes his tasks through his horses, through his wise councillors and his valiant associates. 

And so is he, in whose homes the fire divine, revered by all, is praised, and from where the divine fire conveys oblations to the all pervading Nature’s bounties.
विद्येन वा स्तुत: सहसो यहो मधूनसया राखियो।
अवोदेवमुपरिमल्यं कृत्व वसों विदितुपो वचः ॥ १२॥
यो अस्त्रं हृदयाक्षरिनिर्मितेमोभिः सुदृढ्यामविवादसि।
गंगा वाजिर्जोशोचिषयम ॥ १३॥
समिधाय यो निदेशी नासवतःदिति धामाभिः मयः।
विशेषत् श्रीभि: सुभमो जनि अति गुणेदृढ् इव नारिष्ठ ॥ १४॥
नन्द्ये गुणमेव भर यतसहस्रतं कं विप्रचिष्म।
मन्यू जनसेन्य द्रक्षः ॥ १५॥

विप्रसया वा स्तुवाताःह। सहसो यहो मक्षुतामस्या रतिशु। अवोदेवमुपारिमल्यं कृत्व वसों विदितुपो वचः ॥ १२॥
यो अस्त्रं हृदयाक्षरिनिर्मितेमोभिः सुदृढ्यामविवादसि।
गंगा वाजिर्जोशोचिषयम ॥ १३॥
समिधाय यो निदेशी नासवतःदिति धामाभिः मयः।
विशेषत् श्रीभि: सुभमो जनि अति गुणेदृढ् इव नारिष्ठ ॥ १४॥
नन्द्ये गुणमेव भर यतसहस्रतं कं विप्रचिष्म।
मन्यू जनसेन्य द्रक्षः ॥ १५॥

येन चषु् वर्णों मित्रों अर्यमां येन नामां् भर्गः।
वर्णे नन्ते गाम्यमा गानि चित्रमा इन्द्रतङ्को विशेषमह ॥ १६॥
ते चेद्यः। च्या्वः ये लो विन्दु निरुम्भ्रे नुच्यान्तम।
विप्रमी देव् सुकुणम् ॥ १७॥

येन चषु् वर्णों मित्रों अर्यमां येन नामां् भर्गः।
वर्णे नन्ते गाम्यमा गानि चित्रमा इन्द्रतङ्को विशेषमह ॥ १६॥
ते चेद्यः। च्या्वः ये लो विन्दु निरुम्भ्रे नुच्यान्तम।
विप्रमी देव् सुकुणम् ॥ १७॥

येन चषु् वर्णों मित्रों अर्यमां येन नामां् भर्गः।
वर्णे नन्ते गाम्यमा गानि चित्रमा इन्द्रतङ्को विशेषमह ॥ १६॥
ते चेद्यः। च्या्वः ये लो विन्दु निरुम्भ्रे नुच्यान्तम।
विप्रमी देव् सुकुणम् ॥ १७॥
O source of strength, giver of dwellings, may you place the prayer of the devout intelligent worshipper, who is most prompt in offering, in a rank below that of the divines and above that of the mortals. 12

He, who propitiates the powerful and quick radiating fire-divine with sacrificial gifts and with reverential adoration and with praise (becomes prosperous). 13

The mortal, who adores the mother Infinity with the blazing fuel according to the prescribed modes, with his splendidous intellect shall exceed all men in renown as though he overpasses the water floods. 14

Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes, and subdues the wrath of any malignant person. 15

We adore that radiance of yours, by which the self-luminous suns known as Varuṇa, Mitra, Aryaman, Nāsatye and Bhaga shine. Through your power, may we follow that path which is protected by you, the resplendent Lord. 16

O adorable Lord, those sages are blessed by you who have established you as the observant and best benefactor of men, and the promoter of all benevolent works. 17
त इहेति सुभा न आहुति ने सोनूँ चकिरे द्रुवि।
त इहाजेईमितिस्मृयुमहदि ये ले कामै न्यौरि।
भद्रो नै अभिगहुँना भुद्रा गाति: सुभ्वा भुद्रा अंधुः।
भद्रा उन प्रभास्यः।
भद्रै सनाः क्रमं गुणवन्तं येना समालुः सामहः।
अवे स्थिरा तनुसः शूरि श्रेतानां व्रेनेमाः नै अभिधितः।

tá ād védim

subhaga tá áhutim té sótum cakrire diví | tá ād vájebhir
jigyur mahád dhánam yé tvé kámaḿ nyeriré || 18 ||
bhadró no agní áhuto bhadrá rātiḥ subhaga bhadró adhvaráḥ |
bhadrá utá praśastayah || 19 ||
bhadrám mánah kriṇushva
vṛitratūrye yéna samátsu sásáhah | áva sthirā tanubhi bhúri
sárdhatam vanēmā te abhéshīthropiḥ || 20 || 32 ||

íle girā mánurhitam yám devā dūtām aratīṁ nyeriré |
yājīsh̄thāṁ havyavāhanam || 21 ||
tigmájambhāya tárunāya
rájate práyo gāyasy agnaye | yāḥ piūṣāte sūrītbhīḥ su-
víryam agnír ghṛtēbhir áhutaḥ || 22 ||
yádı ghrūtēbhir áhuto
vāsīm agnír bhárata úc cáva ca | ásura iva nirṇījam || 23 ||
O gracious Lord, they have at morn set up the altar, have presented oblations, and have expressed the devotional love. They by their efforts earn infinite wealth, who place their affection upon you. 18

May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness. 19

O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers. 20

I glorify you with hymns; you are the benefactor of men. Nature's bounties honour as the royal messenger, the most adorable and the bearer of sacred offerings. 21

We offer our worldly gains to the bright shining, ever-youthful radiant fire-divine, who, when glorified with sincere praises and worshipped with dedication, bestows heroic vigour. 22

Fire-divine enkindled with sacred butter sends its flames upwards and downwards as the sun disperses his rays. 23
यो हृद्यायैर्यन्त मर्निहिते द्रव्य आसा श्रुतिनिव।
विवासते वायीणि स्वच्छों होता द्रुती अमर्त्यः ||२४||
यदंस्य मर्निस्तं स्वामण्ड मित्रमहो अमर्त्यः।
सहसा: सुन्वाहृत ||२५||

यो हव्यान्य आरायताम चारुरहितो द्रव्य आसा श्रुतिनिव।
विवासते वायीणि स्वच्छों होता द्रुती अमर्त्यः ||२४||
यदंस्य मर्निस्तं स्वामण्ड मित्रमहो अमर्त्यः।
सहसा: सुन्वाहृत ||२५||

न तवो रासीयायभिनितये कसो न पौपुर्वाय सत्यः।
न में स्तोतामन्त्याय न दुर्योगेन: स्वादंशेण: पुप्पयाय: ||२६||
पितरुण पुत्र: सुदर्शनो दुरोणाण्य द्रेही एवं एन्तु।
प्रोणो हुविः: ||२७||
तहांकर्मणु त्वारसिन्दुर: सचेवु जोववरया कसो व।
सदा देवस्य मतः: ||२८||
तन्तृ कल्यानी सन्तुष्टः सन्तुष्टिनिधिः नव प्राप्तिमिः।
लामिनङ्गुः प्रत्यति वस्त्र: ममाद्धे हरप्ते दत्ते: ||२९||
प्र सा अङ्गश नोनिधिः: सुविदिकिष्टर: वाजेन्द्रमिः।
यस्य त्वं सुर्यमूर्तं: ||३०||

नात्म्यात्मिष्टायेस वसो न पापतवाय सत्यः।
नात्मः स्तोतामस्याय न दुर्योगेष्ट्यो द्रव्य आसा न पापयाः ||२६||
पितृ नात्मणपुत्र: सुभृत्रव दुरोणाण्य द्रव्यां अनु ऊर्युः ने न नात्मः
नात्मः स्तोतामस्याय न दुर्योगेण: स्वादंशेण: पुप्पयाय: ||२६||
पितृ नात्मणपुत्र: सुभृत्रव दुरोणाण्य द्रव्यां अनु ऊर्युः ने न नात्मः
तहांकर्मणु त्वारसिन्दुर: सचेवु जोववरया कसो व।
सदा देवस्य मतः: ||२८||
तन्तृ कल्यानी सन्तुष्टः सन्तुष्टिनिधिः नव प्राप्तिमिः।
लामिनङ्गुः प्रत्यति वस्त्र: ममाद्धे हरप्ते दत्ते: ||२९||
प्र सा अङ्गश नोनिधिः: सुविदिकिष्टर: वाजेन्द्रमिः।
यस्य त्वं सुर्यमूर्तं: ||३०||

नात्मः स्तोतामस्याय न दुर्योगेण: स्वादंशेण: पुप्पयाय: ||२६||
पितृ नात्मणपुत्र: सुभृत्रव दुरोणाण्य द्रव्यां अनु ऊर्युः ने न नात्मः
नात्मः स्तोतामस्याय न दुर्योगेण: स्वादंशेण: पुप्पयाय: ||२६||
पितृ नात्मणपुत्र: सुभृत्रव दुरोणाण्य द्रव्यां अनु ऊर्युः ने न नात्मः
तहांकर्मणु त्वारसिन्दुर: सचेवु जोववरया कसो व।
सदा देवस्य मतः: ||२८||
तन्तृ कल्यानी सन्तुष्टः सन्तुष्टिनिधिः नव प्राप्तिमिः।
लामिनङ्गुः प्रत्यति वस्त्र: ममाद्धे हरप्ते दत्ते: ||२९||
प्र सा अङ्गश नोनिधिः: सुविदिकिष्टर: वाजेन्द्रमिः।
यस्य त्वं सुर्यमूर्तं: ||३०||
He, the divine, who is the benefactor of man, the conveyer of oblations to heaven, the one with sweet fragrant mouth bestows desirable riches upon His adorers; He is the invoking priest, the immortal God. 24

O adorable Lord, shining with friendly radiance and worshipped with oblations, may I, who though a mortal, become immortal as you are. 25

O lord of riches, may I not be accused of cursing you, nor of sinfulness against you. Let not the chanter of these hymns feel dull of intellect or distress; may he not live in sin. 26

Let our offerings rise unto Nature's bounties, as the son cherished in his father's house. 27

O adorable Lord, the granter of riches, may I, who am a mortal, ever enjoy happiness through your proximate protections. 28

O adorable Lord, may I propitiate you by our deeds and by the oblation presented to you, and by your praises. Verily, O lord of wealth, they call you benevolent-minded. Delight, O adorable Lord, to give us ample wealth. 29

O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food. 30
तवे द्रापसो नीत्यवान्याः कळ्कित्य इन्द्रोनः सिद्धया दृढः।
लं महोदयामपत्तामसि प्रियः शुपो वस्तुपु राजसि।
नमागमं संभरयः सुहर्ष्युणः कर्मिन्त्रिस्वअसः।
सुग्रान्त चास्त्रेभ्यः।
यथे ने अम्रे अभे अम्रे उपलिते वया इत्यर्थे।
विषे न चुक्ता नि उषे जननां तवे श्रवणे वर्धयेन।

táva drápso nílayána váśá rItvíya índhánah sishñav á
dade | tvám mahínám ushásám asi priyáh kshápó vástushing
rájasi || 31 || tám ágaumá sóbharaýah sahásramubhakám svá-
hishiśtíh ávase | samrájam trásadasyavam || 32 || yásya te
agne anyé agnáya upakshító vayá iva | vípo ná dyumná ní
yuve jánánáná táva kshatráñi vardháyan || 33 ||

यमादित्यासो अद्वृत: पूरं नर्या गलेष्म।
मधोनां विशेषां सुदातवः।
तुष्यं राजान: कें चिच्चर्यांसह: अर्यं ना मािशों अर्नु।
तुष्यं ने बो वभरणं मित्रग्यम्यस्मे नयं स्पर्यं।
नर्मीहो नास्यं महिषी: सर्वाति:।
उन्मेम प्रनयाद्विष्योः सुवास्याः अधि तुम्वेनिः।
निर्माणा संसातीनाः इत्यव: प्रणेता सुमवहुदृद्यानां पति:।

yám ádityáso

adruhah pāram náyathá mártyam | maghónámu víśvēshaṁ
sudānah | 34 | yýaṁ rájánah káṁ cie carshañśahah
ksháyantam máñusháh ánú | vayám te vo varája mítrárya-
man syáméd rItásya rathyáh | 35 | ádán me páurukutsyáh
pañcásátam trasádasyur vadhúnaṁ | máñhishtho aryáh sat-
patíḥ | 36 | utá me pratyòt vaythóh svústvá ádhi túgyani |
tisríñáṁ saptatíñáṁ syáváḥ praṇétá bhuvad vásur déyanáṁ
patíḥ | 37 | 35 |
O showerer of happiness, the flame of your cosmic fire is blue and crackling; it becomes fresh in every season, is resplendent and agreeable. You are the dear friend of the mighty dawn, and you shine in the glimmerings of the night. 31

We, the bearers of the gifts, approach Him for protection, who is the thousand-rayed, who is worshipped by all and who is the universal sovereign and the friend of the one, whom the wicked men are afraid of. 32

O adorable Lord, all the fires are dependent upon your fire, like branches on the stem of a tree. May I, among men, magnifying your powers, become possessed of splendour like other praisers. 33

O benevolent and generous self-luminiscent suns, only you can lead the mortal to the limit of bounties of this universe. 34

O radiant suns, overcomers of the evil men, may you punish the people who harass pious devotees. O suns, known as the Varuna, the Mitra and the Aryaman, may we lead our life true to the eternal laws. 35

O magnificent Lord, the protector of the virtuous, destroyer of the wicked, sustainer of all the wise, may you grant hundreds of brides (500) to the family of your devotee. 36

The affluent all-pervading Lord, the Lord of cattle, gives to me a present of three times seventy (210) kine, upon the completion of my duties. 37
अ गंतामारिष्यन्तप्रस्तावानोमार्धास्मातासमन्यवः
स्थिता विपञ्चनमणं
कृष्णमृत्युमहत् अनुभवः अपीतां
हेम नेत्र अध्यांगंतापुरुश्चोरोहोयजामास्तान्यकालः
विश्व हि स्वर्णीयंशुभमुखंमहर्षोऽविशंकतां
विश्नोरेष्यमेवदीप्पंकाम्

20.

अ गंतामारिष्यन्तप्रस्तावानोमारिष्यन्तप्रस्तावानोमारिष्यन्तप्रस्तावानोमारिष्यन्तप्रस्तावानोमारिष्य
स्थिता विपञ्चनमणं
कृष्णमृत्युमहत् अनुभवः अपीतां
हेम नेत्र अध्यांगंतापुरुश्चोरोहोयजामास्तान्यकालः
विश्व हि स्वर्णीयंशुभमुखंमहर्षोऽविशंकतां
विश्नोरेष्यमेवदीप्पंकाम्

वि हीपानि पार्ष्ट्रितदङ्ग्नापं यूङज्ञा रोदादी
प्र भवान्यतं जुगुञ्जवादों यंदे श्नानं श्वानं
अच्छुन्त चिरो अभम्ब्र नान्दितविषवतात्
युग्मयमेकु रेष्टे

वि द्विपानि पापतान्तिश्चतदेहु
न्द्वह्य युज्ञदोरादी
प्र द्वियान्यतं जुगुञ्जवादों यंदे श्वानं श्वानं
अच्छुन्त चिरो अभम्ब्र नान्दितविषवतात्
युग्मयमेकु रेष्टे
O swift-travellers, like-spirited, benders of most rigid solid
things, come hither; harm us not; withdraw not from us. 1

O benevolent cloud-bearing winds, offsprings of vital
cosmic forces, come to us with your brilliant, strongwheeled
chariots. O invoked by all, well-disposed to benefactors,
come today to bless our sacred works with abundant
food. 2

We know the vigorous might of the offsprings of the
cosmic vital forces, the cloud-bearing winds, the shedders
of the diffusive rain. 3

When they decked with bright weapons and shining with
their own lustre burst forth on the islands, even the firm set
(trees) tremble. They agitate both heaven and earth, urge
on the waters and cause to tremble whatever they
approach. 4

At your approach the unprecipitated mountains and trees
resound. The earth trembles at their coming. 5
अःथ्यो यो मन्त्रो यातिक्ष्यो यौजित्तिक उत्तरा ब्रह्मत्।
यत्रा नौकौ देविकाने तनूप्या तत्त्रानि ब्रह्माँकाम: ||
स्थानमुः श्रीयं नौकौ महिं लेखा अमोकानौ व्रिष्पसव:।
वहःने अहुःतपसव: ||
गोमेहवत्तां अङ्गान्ते संसर्गां रथे कोःऽहि हिरण्ये।
होक्तन्व: सुजातासः हुसे मुःङ्गे महान्तोऽन: स्वर्णे नु ||
प्रति यो द्रुपदप्रगणौ व्रिष्णौ शर्यीय मारुनाव भर्धम।
हृद्या द्रुपप्रदाचेन।
व्रिष्णुपुष्पना रथेन द्रुप्पनाभिना।
आ श्रीनासो न पुष्पिण्यो व्रिष्णू नौ द्रुव्या नौ धीतत्वे गत। ||

अमाया वो मरुतो यातवे द्याउर जिहि उत्तरात्राह ब्रीहत्।
यत्राय नारो देसिसाते तनुव्या भव्योजयश्च ||
स्वाहाम अनु श्रीयाम नारो महि त्वेषा अमावंतो व्रिष्पसावह।
याह्वेन अहुःतपसावः ||
गोभिरवत्तथ पूर्णा हुभि महान्तोऽन: स्वर्णे नु ||
प्रति यो द्रुपदाभ्युः व्रिष्णू शर्यीय मारुनाव भर्धम।
हृद्या द्रुपप्रदाचेन।
व्रिष्णुपुष्पना रथेन द्रुप्पनाभिना।
आ श्रीनासो न पुष्पिण्यो व्रिष्णू नौ द्रुव्या नौ धीतत्वे गत। ||

समानस्तु नति ब्रजाते रुकमासो अधि बाहुपुः।
द्विधीत्ववृण्य: ||

संमानस्तु नति ब्रजाते रुकमासो अधि बाहुपुः।
द्विधीत्ववृण्य: ||

समानस्तु नति ब्रजाते रुकमासो अधि बाहुपुः।
द्विधीत्ववृण्य: ||

समानस्तु नति ब्रजाते रुकमासो अधि बाहुपुः।
द्विधीत्ववृण्य: ||

समानस्तु नति ब्रजाते रुकमासो अधि बाहुपुः।
द्विधीत्ववृण्य: ||
At your furious rush, O cloud-bearing winds, the heaven seeks to rise higher to lend you free course. Then you, like strong armed leaders display your gleaming ornaments of your form. 6

The radiant, mighty, rain-shedding, undisguised leaders of cosmic sacrifice display their great splendour when they accept oblation. 7

The voice of these winds blends with the chanting of benevolent devotees in the receptacle of their golden chariot. May the mighty, nobly-born vital winds, brotherly to earth, be gracious to us and help us to grow food and rejoice. 8

O sprinklers of the libation, may you present the offerings to the rain-bestowing, swift-passing groups of cloud-bearing winds. 9

O vital winds, leaders of cosmic sacrifice, come like swift flying falcons in your rain-shedding and strong-horsed chariot, whose wheels bestow showers, to enjoy our offerings. 10

Their decoration is the same; their ornaments of gold are bright upon their arms. Their lances glitter splendidly. 11

They are fierce, vigorous and strong-armed. They need not exert to defend their bodies from attack. Their bows and arrows are ready in their chariots. The glory (of conquest) over armies is yours. 12
yéshámaḥ ārṇo ná
saprā́ho náma tvēśhám śāśvatām ékam id bhujé | vágvo ná
pítvraṁ sáhah || 13 || tán vandasva marútas táñ úpa stuhi
tésháḥ hi dhúnínām | aráṇām ná caramás tád esháṁ dānā
mahna tád eshám || 14 || subhágahá sá va útíshv áśa púrvásu
maruto vyúṣhtishu | yó vā núnám utásatı || 15 || 38 ||

yásya vā yúyám práti vágino nara á havyá vítáye gathá |
abhí shá dyumnaír utá vájasätibhiḥ sumná vo dhú-
tayo násat || 16 || yáthá ruderasya súnávo divó vásanty áśu-
rasya vedhásah | yúvánaś táthéd atas || 17 || yé cárhanti
marútah sudánavaḥ smán millúshaś cáranti yé | átaś cid
á na úpa vádyasa hridá yúvána á vavridhvam || 18 || yúna
ú shú návishṭhaya vríshnáḥ pávakáñ abhí sóbhare girá |
gáya gá iva càrkrisht || 19 ||
The unique and illustrious name of all of them extends like a wide-spread sea; they all enjoy, and their life-power is like the ancestral might. 13

Pay honour to these loud-roaring cloud-bearing vital winds, of whom none is the last, and admire excellent wheel-spokes of their char. That is why, their gifts are so munificent. 14

O vital winds, fortunate is he, who in old days has been secure in your protection, as is he, who is enjoying it today. 15

O leaders, agitators of everything, that sacrificer is fortunate, to whose worship you come to bless and protect, and who enjoys the felicity together with abundant viands and glory bestowed by you. 16

May this our praise be fruitful, so that ever-youthful offsprings of cosmic vital forces, creators of the cloud, coming from firmament, be pleased with us. 17

O youthful cloud-bearing winds, the showerers of rain, may you, approaching us with benevolent hearts, grant prosperity to those liberal devotees, who worship you and who propitiate you with zeal and oblation. 18

O performer of benevolent works, may you praise with your fresh songs, and urge the young purifying clouds as a farmer drags his bulls. 19
साहा ये सांति सृष्टिहेव हन्यो विश्वासु पुत्रु होतेः
पुर्णाःप्रदर्श सुभूत्वस्मानंगीरा वन्देः मरुतो अहि || २० ||

sāhā yē sānti mushtubhēva há-
vyo vīśvāsu pṛtṣū hōṭrīshu | vrīshṇaṣ candrān nā suṣrā-
vastamān girā vāndasva marūto āha || 20 || ३० ||

गावशिष्टासमन्यवः सजालेन मरुतः सर्वधवः
प्रहते कुकुलोः मिथः
परशिवेव नवतो रक्षयकसः उपे भ्रात्यम्यायंति
अस्य न गात मरुतः संद्र हि वे आपित्वमति निद्रौविः
मरुतो मारुतस्य न आ मेषजस्य बहता सुदानवः
युषे संकायं सत्यः
याबि: सिन्युमवेष्य याब्धिस्वत्रेष्य याब्धिदशत्रेष्याः किरिम्
मयेऽ नो युष्टितिभिमयोष्ययुः सिवांविरसयहिः
यत्सन्यो यदंसिक्यो यतंसुधे दुः मरुतः सुवहिः
यतपवेतु वेष्यजस्म

gāvaś cid ghā samanyavāḥ sajayēna marutaḥ sāban-
dhavaḥ | riḥate kakūbhō mithāḥ || २१ || mārtaś cid vo nrt-
tavo rukmavakshaśa ṛpa bhṛṭṛtvām āyati | ādhi no gātā
marutaḥ sādā hī va āpītvām āsti nīdhrui || २२ || māruto
mārutasya na ā bhesajāsya vahatā sudānavaḥ | yūyām
sakhāyaḥ saptayaḥ || २३ || yābhīḥ sīndhum āvathā yābhis
tūrvathā yābhir dasasyāthā krīvīm | māyo no bhūtottbhir
mayobhuvāḥ sīvābhir asacadvishaḥ || २४ || yāt sīndhau yād
āsiknāṃ yāt samudrēshu marutaḥ subarhishaḥ | yāt pārvat-
teshu bhesajām || 25 ||
Honour with praise the cloud-bearing winds, the senders of rain, the givers of pleasure, the liberal bestowers of food, and who, like a celebrated boxer, overcomes his challengers in every fight. 20

The cloudy winds which are of equal wrath and vigour, the offsprings of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon. 21

O the cloud-bearing winds, dancing through in the midspace, and decorated with golden breast-plates (at the time of thunder and lightning), any mortal who invokes you, gets your vigour and rigour (i.e. your brotherhood). May you be favourably inclined to us, as we crave for your affinity, that would be available to us in due time. 22

O bounteous, friendly, and swift-gliding clouds, bring to us the boon of medicaments that belong to your group. 23

O bringers of delight, the unconquerable by adversaries, may you bestow happiness upon us, and also provide us with those auspicious protections with which you guard the oceans and with which you destroy evils and with which you furnish streams of water. 24

O kind-hearted cloud-bearing winds, whatever healing balm you provide to rivers, channels, oceans, or mountains or whatever they contain, may you come (with them). 25
Vayām u tvām apūrvya sthūrāṁ nā kāe cid bhāranto 'vasyāvah | vāje citrāṁ havāmahe || 1 || úpa tvā kārmann ātaye sā no yuvogrās cakrāma yó dhrishhāt | tvām ēd dhy āvītáram vavṛimāhe sākhāya indra sānasim || 2 || á yāhimá indavó 'svapate gōpata ūrvārapate | sómaṁ somapate piba || 3 || vayāṁ hī tvā bándhumantam abandhāvo vīprāsa indra yemimā | yā te dhāmāni vṛishabha tebhīr ā gahi vīśyebhiḥ sómapitaye || 4 || siddantas te vāyo yathā gōṣrite mádhau madiré vivākshaṇe | abhī tvām indra nonumaḥ || 5 || 1 ||
O cloud-bearing winds, observants of the entire universe, you carry all (these healing balms) on your body; so, may you be pleased to instruct us the way to use them. Let the sick and wicked be cured; may the sick reestablish his enfeebled frame. 26

21

O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help. 1

O resplendent Lord, we depend on you for protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor. 2

O Lord of vigour, of wisdom, and of coriand, Lord of splendour, may you come and drink the effused elixir of sweet devotion. 3

O Lord of resplendence, we are enlightened, but destitute of loving relations. Let us connect ourselves with you, as you are our best loving relation. O, showerer of blessings, come to us with all your glories, to drink the elixir of devotional love. 4

Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence. 5
अच्छां च लोमा नमसा करोतमसि किं मुहुषक्षिप्ती दीर्घयः।
सविन्ति कालंसः हरिरो दृश्यां स्वो वयं सविन्ति नो धियिः। 16.11
नुया इदिन्त्र ते वययुती अंमूम नहिं नु ते अधिवः।
बिश्ना पुरा परिपलिणः। 17.11
बिश्ना सचिलपुणां शूर भोज्यमा ते ता वद्य्रीनेपे।
दुःशो समस्मितां झिशीधि नो वसो वाणिः सुरिस्म स्वायतः। 18.11
यो ने इदिन्त्र धरा प्र वयः आतनाय तत्तु वः र्थुपः।
सवायः इदिन्त्रमुन्येः। 19.11
हरिश्चं सत्वनिति चर्मणिसहं स दृष्टि न्यू यो अमनन्दत।
आ त्यु नः स वैशिष्टि गद्यमध्ये स्तोत्रमेऽर्थवञ्च। 20.11

अच्छां च लोमा नमसा वाद्यासि किं मुहुर्षुष्म रिस्त्र विद दिदहयाः। सवन्ति कालंसः हरिव्यत्र द्विः स्वो वयं सवन्ति नो धियिः। 6.11
नुया इदिन्त्र ते वययुती अंमूम नहिं नु ते अधिवः।
बिश्ना पुरा परिपलिणः। 7.11
बिश्ना सचिलपुणां शूर भोज्यमा ते ता वद्य्रीनेपे।
दुःशो समस्मितां झिशीधि नो वसो वाणिः सुरिस्म स्वायतः। 8.11
यो ने इदिन्त्र धरा प्र वयः आतनाय तत्तु वः र्थुपः।
सवायः इदिन्त्रमुन्येः। 9.11
हरिश्चं सत्वनिति चर्मणिसहं स दृष्टि न्यू यो अमनन्दत।
आ त्यु नः स वैशिष्टि गद्यमध्ये स्तोत्रमेऽर्थवञ्च। 10.11

लयवः ह चाक्षुष्या व्रः प्रति शुप्तसु व्रष्म व्रीमाहि।
स्वेः जनाव्य गोमातः। 11.11
जोमेः द्वे युक्तं कार्यक्ष्मं तित्तमः दृष्टः।
नुष्मांशु हेर्मां श्रूष्कामां चार्किवं उः प्रो धियिः। 12.11

tvāyā na svid yujā vayām práti śvasāntam vṛishabhva bruvimahi | saṁsthé jáunasya gómataḥ | 11 | jayēma kāre purohūta kāriño 'bhī tishthema duḍhyāḥ | uśībhir vṛitraṁ hanyāma sūṣuyāma cāver indra prá ṇo dhiyāḥ | 12 |
We repeat to you our praises with reverential prayer. Why do you still hesitate? O master of vigour, you are liberal; let our desires be granted. We are yours and our hymns are for you. 6

O wielder of the bolt of justice, not in recent times alone, have we obtained your protection; we do not yet know of anyone, old and aged, who is a greater benefactor than you. 7

O possessor of adamantine will power, we acknowledge your friendship, and your rich rewards to be enjoyed through you, and solicit both of them of you. O giver of dwellings, Lord of excellent splendour, may you sustain us in all abundance and in cattle and milk. 8

O my friends, I glorify that Lord of resplendence, who brings to us of old this or that excellent wealth. 9

The one, who glorifies the Lord of energies, the protector of the good, the over-comer of enemies, obtains happiness. May the bounteous Lord bestow upon his worshippers hundreds of riches in cattle and horses. 10

O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest. 11

O much invoked Lord of resplendence, may we conquer in battle those contending against us; and may we resist the malignant. May we, aided by the leaders, destroy the demon of evil forces; may we be prosperous, and may you protect our sacred works. 12
अभ्रात्र्यो अन्य त्वमाधिरपिन्दी ननुशार सुनाद्रम्म।
युधेन्द्रपितस्मिच्चत्वे ॥ १२॥
नकी रेवनं सुर्यार्य स्वर्णमें तीर्थणिन्न ने मुग्धः ॥
युधा कृष्णापि मन्नुनं मधुक्ष्याभिद्विन्नेऽव्र त्रेणा ॥ १२॥
मा ने अमाजुरः स्वधा सुर्यमें इद्ध सुवन्ये त्यावतः ॥
नि पंकाम मचः मुनि ॥ १३॥

abhrā-

trivyō anā tvām ānāpir indra janūshā saññád asi | yudhēd
āpitvām ichase || १३ || nákī revāntuṣ sakhyāya vindase pi-
yanti te surāsvāḥ | yadā kṛṣṇāshi nadvam sām uñasā ād
īt pītēva hūyase || १४ || mā te amājūro yathā mūrśa indra
sakhyē tvāvataḥ | nī shadāma sācā sute || १५ ||

mā te godatra nīr arāmnā rádhasa indra nā te grīh-
mahi | drīḷāḥ cid aryāḥ prá mṛśābhya ā bhara nā te da-
māna ādābhē || १६ || ōndro vā ghēd īya maghāṃ sārasvatī
vā sūbhāgā dadir vāsu | tvāṃ vā citra dasūshe || १७ || citra
īd rājā rājakā īd anyakē yakē sārasvatīṃ ānu | parjānya
iva tatānad dhī vṛishtyā sahásram ayūtā dādat || १८ ||
O resplendent Lord, since eternity you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life. 13

Surely you do not acknowledge friendship of the wealthy man. Those who are puffed up with wine offend you. When invoked as a protector, you promote sacred worship and expel niggardliness. 14

O Lord of resplendence, let us not, like fools, disregard your friendship, and lose for nothing a friend like yours. Let us all assemble together to accomplish the sacred duties. 15

O resplendent Lord, giver of cattle, may we not miss your gracious gifts; let us not accept it from anyone other than you. May you, O Lord, confirm to us permanent riches; bestow them upon us. Your gifts can never be made vain. 16

Is it not the resplendent Lord, that gives to the liberal donor so much affluence? Or is it not the auspicious divine speech, that gives such a marvellous treasure? Surely it is you, O wondrous Lord, who gives it. 17

Verily the wonderful Lord, giving thousands and tens of thousands to His people, overspreads His glory, far beyond, than what other petty kinglings, on the river side, could do. The lord of clouds overspreads the earth with rain. 18
22.

Ó tyáṁ ahva á rátham adyá dáṁisíshtham útáye | yáṁ āṣvána suháva rudrávartani á súryáyai taśtháthuḥ || 1 ||
púrvápúsham suhávaṁ puruṣpríham bhujyúṁ vájeshu púr-
vyaṁ | sačaṇávanteṇa suñmatibhiḥ sobhare vídveshasam ane-
hásam || 2 ||
I invoke today for our protection that splendid cosmic chariot, on which, O adorable twin-divines, ascending along the red-coloured paths, you proceed to wed the divine dawn. 1

O pious benefactor, celebrate with praises the chariot, which is the supporter of former (praisers), easily invoked, much-longed for, the preserver, the foremost in battles, reliable, the scatterer of enemies, and without a rival or foe. 2

We incite by our adorations on this occasion the omnipresent twin-divines, the overcomers of foes, so that they may come down for our protection and proceed to the dwelling of the worshipper. 3

One of the wheels of your chariot moves in every direction; the other, speeds for you on its onward course. O Lords of rain, let your benevolence hasten towards us as a cow to her calf. 4

O twin-divines, your celebrated chariot has a triple seat and reins of gold. That famous chariot traverses the heaven and earth, thereon, O ever-true divines, come to us. 5
ङ्गायन। मन्ये पृथ्वः द्रविच ययं व्यवः कर्षः।

ना वामुच सुमुतिम: ङ्गायन प्र सूतीमहि ॥ ६॥

उप नौ याज्ञवल्म: यानमुत्त्त्व युष्मित:।

येनिन्थित द्रुपण: तामस्येव सुहे अद्रकाय जिन्यं: ॥ ७॥


daśasyāntā mānave pūrvyām divi yāvaṃ vrīkena karhashthāḥ |

tā vam adyā sumatiḥbhiḥ śubhas pati śivīna pra stuvahāḥ ॥ ६॥

ūpā no vajīnavasū yataṃ rīṣasya pathībhīḥ | yēbhis
trikshīṃ vrīṣhaṇā trasadasyāvāṃ mahē kshatrāya jīnu

vathah ॥ ७॥

अवः समारिंभिः सुः मोहोऽ नग गुप्तस्यः।

आ योः समापितयेऽगवः त्रायुर्भो गृहः। ॥ ८॥

आ हि रहस्यितः रे वे कोंडः हिरण्येऽशूपस्यः।

युज्ञाया परिवर्तित:। ॥ ९॥

ayāṃ vām ādribhīḥ sūtāḥ sōma nara vrīshaṇ

vasu | ā yataṃ sōmapītaye pibataṃ dāsnīh grīhē ॥ ८॥

ā hi ruhātam āsvina rāthe kōṣe hiranyāye vrīshaṇvasu | yuṇ

jātham pīvarir īshah ॥ ९॥

याभि: योक्तांवेंशया याहिन्धिंगुः याभिवेश्वुः विजीतस्म।

ताहिनो मधु नूर्मशिब्यन्त गौः भिक्षुप्रत्ये यदानुम ॥ १०॥

yābhīḥ pakthāṃ āvatho yābhīr

ādhrigūṃ yābhīr babhūṃ vijśhasanam | tābhīr no makshū
tuyam asvinā gataṃ bhishajyātāṃ yād āturam ॥ १०॥६॥
O twin-divines, Lords of splendour, bestowing upon mankind the rain from the firmament, you enable him to cultivate the soil with plough and reap the barley. Now, therefore, we exalt you both with praises. 6

O twin-divines, lords of precious wealth, showerers of blessings, come to us by those paths of eternal cosmic order, by which you have been going to cherish the fearless men, the overcomers of lawless robbers, and grant them vast wealth. 7

O leaders of cosmic sacrifice, affluent in rain, this elixir of divine love has been expressed by the hard work (grinding with stones) for you; come to enjoy this elixir. May you be pleased to drink it in the dwelling of the pious worshipper. 8

O twin-divines, Lords of plenteous wealth, ascend your cosmic golden chariot, a store-house of coarse food and bring it to us. 9

O twin-divines, with speed come to us with those protections with which you cure the rickety, the rheumatic and the leucodermic patients while they are engaged in propitiating you, and administer medicine to the sick. 10
yad ádhrigávo ádhrigū idá cid áhmu aśvina hávamahi vayám girbhír vipanyávah || 11 || tábhir á yátam vrishanópa me hávana visvápsam visváváryam | ishá máñhishthá puruubbhútama nara yábbhi krívim vayrídhus tábhir á gatam || 12 || táv idá cid áhánánu táv aśvina vandamáña úpa bruve | tá u námbhír ímahe || 13 || táv íd dosha tá ushiá suhás páti tá yáman rudrávarta | má no mártaya ripáve vajinavasu paró rudrav áti khyatam || 14 || á súgmyaya súgmyam prátá ráthena aśvina và saksháñi | huvé pitéva sóbhari || 15 || 7 ||
We, the dedicated chanters, continuously invoke you with our hymns, while you speedily go to the assigned duty at the dawn of the day. 11

O showerers of blessings, leaders, come in response to my manifold all propitiating invocations with your necessary protections; you are munificent in gifts, overcomers of numerous foes and augmenters of hard workers. May you come with your protections hitherward. 12

I address to both of these twin-divines, whom I adore with reverence at break of day. 13

We adore those protectors of pious persons, traversers of fierce paths, at eve, at dawn, and at mid-day. Therefore, O vital powers, Lords of nourishing food, hereafter give us not utterly as prey to mortal foe. 14

O inseparable twin-divines, may you bring happiness in your chariot at early dawn for me, who solicits happiness of you. The pious devotee invokes you both in the same way as his father (did). 15

O swift as thought, the showerers of blessings, the humiliator of the arrogant, givers of enjoyment to many, may you be ever near to us for our security, with your many and prompt protections. 16

O twin-divines, wonder-workers, drinkers of the sweetness, O leaders, come to our dwellings, abounding with horses, with cattle and with gold. 17
suprāvargāṇि
suvíryam sushṭhú váryam ánādhrishtām rakshasvínā | asmínn ā vām āyāne vājinīvasū visva vāmáni dbímaḥ || 18 || 8 ||
May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unassailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 1

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 2

May you, the all-beholding, and the beloved of all, commend with songs the fire-divine, who gives means of conveyance to the unenvious devotees. 2

The (fire-divine), the bearer of oblations, is the repeller of foes and is to be glorified by hymns. He arrests the food and drink, and also takes away wealth of those of whom he fore-knows (the neglect of sacrifices). 3

His imperishable lustre and radiance rise high. His bright blazing teeth, like flames, are glorious among all the people. 4

O embodiment of benevolence, the one who is worthily worshipped and glorified, may you rise up with celestial lustre. Verily, you are radiant with lofty splendour. 5
āgne yāhi suṣastibhir havyā jūbvāna anushāk | yāthā
dūtō babbhūtha havyāvāhanaḥ || 6 ||
agnim vah pūrvyām huve
hōtāram carshanīnām | tām ayā vacā griṇe tām u va stushe
|| 7 ||
yajnébhīr ādbhutakratum yām kripā südāyanta ēt |
mitrāṃ nā jāne südhitäm ritāvani || 8 ||
ritāvanam ritāvavo
yajnāsya sādhanam girā | āpo enam jujushur nāmasas padō
|| 9 ||
ācāḥ no anūtirastamāṃ yajnāso yantu samyātāḥ | hōtā
yō āsti vikṣeṣa yāsastamaḥ || 10 || 10 ||

"11"
āsya tāvah tāvah antarēryānasā koḥdaḥ |
āṣāḥ ēvār uṣṭasyātīvīrīyaḥ || 11 ||
saham na urjām pate rayīm
rasva suvīryam | práva nas tokē tānaye samātsey ēvah || 12 ||
yād vā u vispatiḥ sitāḥ sūprite mānusho visi | visved
agniḥ práti rákṣāṃsi sedhati || 13 ||
O fire-divine, you are called straight to our offerings. Please come through our eulogies, for you have been our messenger and the bearer of oblations.

I invoke for you the fire-divine, who is the ancient ministrant priest of men. I praise him with this hymn, and glorify him for you.

It is he, who is marvellous in his working, whom they animate with solemn ceremonies. He is kind as a friend to those men, who preserve the sanctity of the eternal laws.

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplisher of the sacrifice.

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men.

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you.

O Lord of fuel and energy, may you give us riches, combined with heroic strength, and defend us, with our sons and grandsons, in our struggles.

When the fire-divine, the lord of men, is sharpened by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you.
śrushty āgne nāvasya
me stōmasya vīra vispate || nī mayīnas tapuṣha rakṣāso
daha || 14 || nā tāsya mayāyā canā ripūr iṣita māryaḥ ||
yō agnaye dadāṣa havyādātibhiḥ || 15 || 11 ||

vyāśyas tva vasuvīḍam ukshanyūr apruṇad ārṣiḥ || mahoraye tām u tvā sām idhimahi || 16 || uṣāna kavyās tva ni
hotaram asadayat || ayajīṁ tva mānave jatāvedasam || 17 ||

viṣve hi tvā sajōshaso devāso dutām ākrata || śrusṭi deva
prathamō yajniyo bhuvah || 18 || inaṁ gha virō amṛitaṁ
dutāṁ kṛṣṇyota māryaḥ || pāvakaṁ kṛṣṇavartanīṁ viha-
yasam || 19 || tāṁ huvema yatāsrucah subhāsanu śukraśo-
cisham || viṣam agnīṁ ajāрам pratnāṁ īḍyam || 20 || 12 ||
O brave fire-divine, lord of men, on hearing my new praise, may you consume the guileful lawless people with your flames. 14

No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations. 15

The fast-moving austere sage, the showerer of virility, has been adoring you, O bestower of wealth; so we too enkindle you for acquiring ample riches. 16

Illustrious sage, and his son have been establishing you, O omnipresent, as the ministrant priest, and the offerer of worship for mankind. 17

All the consentient divine powers honour you to accept you as their messenger. May you, O divine fire, the first of all divines, become the object of their worship without delay. 18

May the pious mortal honour this immortal, purifying, smoke-pursuing, mighty one his messenger. 19

Let us with uplifted ladles invoke Him, the brilliant, bright-shining, undecaying, eternal fire-divine, who must be adored by men. 20
यो अंतः हृद्यार्द्धितमिराहित मर्तोविविधत । भूरि पोषन स धाते सैवुधकरः || 2976 
प्रथमं जातेनसमृद्धु खोरुः पुर्व्यमः । प्रति सुङ्गेति नमसा हृद्विप्रणती || 2977 
आधिवाचायश्च व्योऽनिविष्क्रमतः । माहिष्यारंभितिः शुक्रोऽणिः || 2978 
नूनमर्गे विहायस्य स्तोमेश्च । स्थूरस्याभ्यास्य || 2979 
अतिश्च मानुषाणां सूनुं वनस्पतीनाम । विवा असिमवस्य प्रविष्टमिते || 2980

yó asmai havyādātibhir āhutim mártó 'vidhat | bhūri pōshaṇa sá dhatte virāvad yāṣah || 21 || prathamāṁ jātāvendam agnim yajñēshu pūrvyāṁ | prátri srūg eti nāmasa havishmati || 22 || ábhīr vidhemāgnaye jyēṣṭhābhīr vyaśavāt | māṁhishtabhīr matibhī śukraśociše || 23 || nānām arca vihāyace stōmebhi sthūrayūpavāt | rīshe vaiyāsa dāmyayāgnaye || 24 || átithim māṇushāṇāṁ sunūṁ vānaspaṭitēm | viprā agnim āvase pratnāṁ ṛṣate || 25 || 13 ||

महो विश्वाः अभि णोऽुः दितिहृद्यान्न मानुषः । अष्टे नि पिन्ति नमसाहिति ब्रह्मिः || 2981 
वंसी नो वायाः पूर्वं वंसी सायः पुक्तप्रहः । सुवीर्यप्रेय मनावार्तं यदस्तवः || 2982 
लं वंसी सुवामण्ड्रे जनाय चोदय। सदावसो गृहि यंविष्ट्र शाष्टे || 2983

mahó vīśvāḥ abhī shatō 'bhī havyāni mānushāḥ | ágne nī shatsi nāmasādhi barhīshi || 26 || vānśvā no vāryā purū vānśva rāyāḥ purusprīhaḥ | suvīryasya prajāvato yāsasvatah || 27 || tvām varo sushāṁne 'gne jānāya codaya | sādā vaso rātīṁ yavishṭha śās Kanye || 28 ||
The man, who by holy presenters of oblations makes offerings to Him, receives ample nourishment, with progeny and fame. 21

The ladle charged with the oblation proceeds with reverence at sacred ceremonies to the eternal fire-divine, the first of the Gods, the cognizant of all that exists. 22

Let us glorify the fire-divine, brilliant like an austere sage with these excellent and most pious praises. 23

O austere sage, let us adore, like a confirmed worshipper, the far-spreading, domestic fire-divine with praises. 24

Pious men honour the eternal fire-divine, the prime source of the forest trees, for protection, like the welcomed guest of men. 25

O fire-divine, be established on the altar of sacred grass, installed with reverence in the presence of all those worshippers to accept the oblations of men. 26

Grant us abundant treasures, grant the opulence, which all crave, comprehending vigour, offspring and fame. 27

O dear Lord, the youngest, the adorable, may you ever bestow riches upon the peaceful and firm person. 28
वर्णितम् तं त्यो गृहस्तिरिक्तः। महा श्रवणं मूलिके अयो वृद्धम्। २६॥
असे वसे युगा अग्नि मित्रावरणा वह। क्रृतवा ना स्त्राजां पुत्रदेशाम्। ३०॥


tvāṃ hi supratūr āsi
tvāṃ no gomatir ishaḥ | mahō rayāḥ satīm agne āpa vṛddhi
|| 29 ||
| agne tvāṃ yāṣā asy ā mitrāvāruna vaha | rītavānā
| samrāja pūtādakshasa || 30 || 14 ||


dsūya | tvā yuṣmā ca tvete yasmin dhṛṣṭe
dvāraḥ | śrōtyaḥ 
| mātṛāḥḥ | tvā tattvāḥ
dvāraḥ | puruṣāḥ

24.

Sākhaya ā śishamahī brāhmēndraya vajrīne | stushā u
shū vo nītamāya dhṛṣṭhāve || 1 ||
| sāvasa hy āsi śrutō vṛitrāhāt | maγhaśrīr maγhōno ātī śuṛa dāśasi || 2 ||
sā na stāvāna ā bhara rayīm citrāsravastam | nīreko
eid yō harivo vāsur dadīh || 3 ||
a nīreko uta priyām in-
dra dārshi jānanām | dhṛishata dhṛishno stāvamana ā bhara
|| 4 ||
O adorable Lord, verily, you are a liberal benefactor. Bestow upon us food with cattle, and the gift of abundant riches. 29

O illustrious adorable Lord, you are renowned; may you bring hither the veracious, the purely vigorous, and the resplendent divines,—the sun and the ocean. 30

O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief leader and the Lord of resolute will-power for your benefit. 1

O resplendent Lord, you are renowned for your unbounded might and for destroying the devil of ignorance, you are known as nescience-slayer. You are richest among the rich and you distribute riches generously to your devotees. 2

O resplendent Lord, may you, praised by us, bestow upon us riches of wonderful variety. O the Lord of vigour, unmoving as you are, be generous in granting wealth. 3

O Lord of resplendence, may you disclose to your worshippers many sorts of riches, according to their need and choice; glorified by us, may you, who are endowed with resolution, grant us wealth with resolute mind. 4
न ते सुच्यन न दक्षिण हस्ते करन्त आसुरः
न परिवारी हरिणे गविष्ठिष्ठु ||

ná te savyána n dáékshiṇaḥ hástaḥ varanta ánúraḥ
ná paribádho harivo gávishṭishu || 5 || 15 ||

"16" आत्था गोपिणिव ब्रजं गोपिणैं नात्मकः विनयमिव समस्तिः
प्रणे जयो जयो अवहन्तमां उभये विपन्ने द्वारा गते
बुधुन्त अवश्य दुर्युग्मं च न नर्ह्मम्
वसो राजस्वं गविष्ठिः
हन्त यथा वास्ते नेपरित्येकः तुमसे
अतस्कः गति: विपङ्गः नात्मभः
आ दुष्प्रथं महामहां महे तुनंम् राजसे
वग्न्विष्ठिः महावस्तूरे || 16 ||

á tvá góbhir iva vrajáma guháhir śūnomy adrivera
dhanyam jārutār á mánaḥ priya || 6 ||
visvāna visvāmanao
dhiyā no vṛtrahantama|| 7 ||
vayám te asyá vṛtrahan vidyāma śu naivyasaḥ
vá iso spārhasya puruhita rádhasaḥ || 8 ||
indra yatha hy āsti
té paritaṃ nṛito śával|| 9 ||
vārhasya mahāmaḥ mahē nṛita mahād rádhase
drīthaś
cid dṛihya mahagavan mahāhattaye || 10 || 16 ||

"19" nū anyāta śrīnīvāsaścā stotām bhuvane:
मर्मवस्त्रिधं तत्र तत्रं जगितं
नाय अवः अवः तवाँ महाप्रभु|| 19 ||

nú anyātra cid adriveras tvān no jagmuraśásah
mághavañ chadghi táva tá na utibhiḥ || 11 ||
nahy ánga nṛito
tvād anyāma vindámi rádhase
rayé dyummáya śivase ca
girvanāḥ || 12 ||
O Lord of vigour, the evil-spirited persons can neither resist your left nor right arm in the effort of regaining the lost wisdom; no one can put obstacle in your progress.  

I approach you with praises, O thunderer, as a shepherd moves to his pasture with his cattle. May you fulfil the wishes of him who sings your praise.  

O destroyer of evils, fierce, leader of all, and the lord of wealth, may you preside over all (offerings or deeds) of us, O beloved of all, guide us with your supreme wisdom.  

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom.  

O most revered supreme leader of men, invoked by many, your strength is irresistible, and so is your munificence to your devotees, unlimited and unchecked.  

O most adorable, supreme leader of universe, bounteous Lord, may you invigorate yourself for distributing great wealth and consume the strongholds of evil forces for raising wealth.  

O wielder of the bolt of punitive justice, our solicitations have never been addressed to forces other than you; therefore, O bounteous Lord, make us strong with your help and protection.  

O impeller Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength.
एन्मिन्द्राय सिःतत पिवाय सोम्य घडः। प्र रावसा चोदयाते महिलवा। ॥ १२॥
उपो हरिणाय पति द्वरे प्रववेत्रस्माः। नूने श्रुविः स्तवते अस्वयम्। ॥ १३॥
नाहि द्रे पुरा चन जजि कर्तव्यस्तव। नकी राय पौरा नेवाठा न भवनाः। ॥ १५॥

एन्म मध्यो मदिन्तरं सिफ वाचवयः अन्येः। पुच्छ हि वीरं। सत्कं सुन्दराः। ॥ १६॥
इन्ह् स्वात्तरि नकिः पुर्वस्वत्तिः। उदाहनं शरस्वा न भवनाः। ॥ १७॥

एन्म उ मध्यो मदिन्तरम् सिफ्व वाचवयो यहिः।
इन्ह् हि वीरं। सत्कं सुन्दराः। ॥ १६॥
इन्ह् स्वात्तरि नकिः पुर्वस्वत्तिः। उदाहनं शरस्वा न भवनाः। ॥ १७॥

ने ये वाज्यानां पतिमहमहि अन्येः। अप्रायुमन्योमित्वाश्वयेन्ये। ॥ १८॥
एन्ह् निवन्ते स्वर्मस्य सर्क्यस्य। स्त्रास्य सर्वम्। ॥ १८॥
कृष्टि विष्णो अन्यस्यं इत। ॥ १९॥
अग्रोव्याय गिरियां रुखाय तम्यां वरं। ॥ २०॥

ताम् वो वाज्यानां पतिम आहुमाह श्रवस्यावाहं|
ाप्रायुभिः यज्ञेभिः वाव्रिदहेयं। ॥ १८॥
एतो न इत्र स्तावानं संक्हयं स्तोम्यं नारम्। ॥ १९॥
कृष्टिष्यो विष्णो अन्यस्यं इत। ॥ २०॥
अग्रोव्याय गिरियां रुखाय तम्यां वरं। ॥ २१॥

ग्रीतं स्वाह्यो माधुनास्य का वोकां। ॥ २०॥
Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom. 13

Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise. 14

O Lord of resplendence, no one has ever been born more chivalrous than you; no one has ever been richer than you; no one is better saviour than yourself; no one is more worthy of praise than you. 15

O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us. 16

O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power nor can be compared with you in fame or in strength. 17

Desirous of food, we invoke you, O Lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work. 18

O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces. 19

May you recite agreeable words, sweeter than clarified butter or the celestial elixir, to the illustrious Lord, who appreciates eulogy and never rejects what is offered to Him. 20
yāsyāmitani vṛyaña nā rádhah pāryectave | jyōtir nā viṣ- 
vam abhy āsti dākshiṇa || 21 || stuhindraṁ vyāsavad ānur-
mīṃ vājinaṁ yānam | aryō gāyam māñhamanaṁ vī da-
sīshe || 22 ||

evā nūnāṁ upa stuhi vaīyasya daśamāṁ nā-
vāṁ | svāvidvaṁsaṁ carkṛtiyaṁ caraṇamam || 23 || vēṭhā hi 
nirṛityam vājrahaṣta parivṛṣjam | āhar-āhaḥ śundhyāḥ pa-
ripādāṁ iva || 24 || tād induvā ā bhara yēna daṁśishṭha 
krītvane | dvītā kūtsaya śīṣnatho ni codaya || 25 || 19 ||

tāṁ u tvā nūnāṁ mahe nāvyam daṁśishṭha sānyase |
sa tvāṁ no viṣāva abhiḥmatiḥ sakshāṇiḥ || 26 || yā rīkṣadh 
āṁhaso mucād yō vāryat saptā sīndhusu | vādhar daṁśasya 
tuvinṛimṇa uṇamaḥ || 27 ||
Whose energies are unbounded; whose bounty can never be surpassed; whose liberality extends like the light of firmament over all. 21

Glorify the resplendent Lord, the unassailable, the powerful, the regulator of men, as is always done by the austere speedy sage; He is the Lord, who gives a spacious mansion to the sincere offerer of the oblation. 22

O children of austere devotees, may you verily praise Him, who to the tenth time is still new. He is adorable, the all-wise, and worthy to be honoured repeatedly. 23

You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows every day and every step. 24

O splendidous resplendent Lord, bring that aid to the offerer, wherewith to defend him, you have twice slain the enemies for the benefit of enlightened devotees; send the same down to us. 25

O Lord of resplendence and splendour, worthy of adoration, we implore you and adore you for preservation. Verily, you are the overcomer of the troops of all our adversities. 26

He is the one, who rescues men from the wickedness of evil beings, and who enriches devotees on the side of gliding rivers. O extremely bounteous Lord, may you strike the undisciplined infidel with your punitive justice. 27
yathā varo sushāṁcena samibhyava
avahō rayima | vyāśvebhyyah subhage vajimvati || 28 || ā nāryāsya dākshiṇa vyāśvaṁ etu somiṇah | sthūram ca rádhaḥ saṭāvat sahāsravat || 29 || yat tva prieḥād ijanāḥ kuhayā kuhayakrīte | esho āpaśrīto valo gomātīm āva tisṭhitati || 30 || 20 ||

25.

Ta vaṁ viṣvasya gopā devā devēshu yajñīyaḥ | ritāvana
yajase putādakārhasa || 1 || mitra tāna nā rathyā vāruṇo yāss
cā sukrātuḥ | sanāt sujatā tánaya dhṛitāvrata || 2 || tā maṭā
viṣvāvedasasurīyaḥ prāmahasa | mahī jajānādītir ṛtāvari || 3 ||
O revered Lord, as you distribute vast wealth to the pious singers, may you, O gracious wise and powerful, grant riches to the descendants of the austere sages. 28

May the gifts of supreme leader be extended to the austere devotees. May they obtain substantial wealth by hundreds and thousands. 29

O seeker, if anyone asks of you, where he dwells who performs worship, tell him, the noble man has gone to stay on the land rich in cattle. 30

I pay homage to you two, who are the protectors of the universe, the divine, the adorable among Nature’s bounties, faithful to eternal laws, and whose power is sanctified. 1

The lords of cosmic solar rays and vapours are the doers of good deeds, and like charioteers are the diffusers of riches. They are born of nobility, the sons of mother Infinity, and firm observant of eternal order. 2

The great and veracious mother Eternity gives birth to these two, who are possessed of all affluence. They shine with great splendour for their supreme sway. 3
mahānta mitrāvāruna samrāja devāv āsūra | ṛitāvānav
ṛtām ā ghoshato bṛihat || 4 || nāpatā śāvaso mahāḥ sūnū
dākshasya sukrātu | sṛiprādau ishō vástv ādhi kshitāḥ
|| 5 || 21 ||

sām yā dānuni yemāthur divyāḥ pārthivir īshaḥ | nābhasvatir ā vaṃ carantu vṛishtyayah || 6 || ádhi yā bṛihatō
divo 'bhi yūthēva pāsyataḥ | ṛitāvana samrāja nāmase hitā
|| 7 || ṛitāvana nī shedatuh sāmrājayaya sukrātū | dhṛitāvrata
kṣhatrīya kṣatrām aṣatauḥ || 8 ||

akshnāś cid gātuvīttara-
nulbanēna cākṣhasa | nī cin mishāntā nicīrā nī cikyatuh
|| 9 || utā no devy āditir urushyātāṃ nāsatyā | urushyāntu
marūto vṛiddhāsavasaḥ || 10 || 22 ||
The two great lords of cosmic light and water vapours are sovereign rulers, and powerful divines. They are true to eternal laws and proclaimers of our sacred work. 4

They are offsprings of mighty power, source of energy, doers of good deeds and liberal benefactors. They control the cultivation and production of food. 5

May you bestow your good gifts—celestial and terrestrial—upon us. Let your water-shedding rains come to us fraught with the mist of heaven. 6

They are the ones, who are observant of eternal order, worthy of adoration and look down from lofty sky on herds below. 7

They are true to law, doers of good deeds, exceedingly strong, and sit down for the office of sovereignty. Their laws stand firm and fast, and surely they acquire vigour. 8

They are the thorough-knowers of the path, much better than our eye, with unobstructed sight. They perceive even when they close their lids; they have been observants since ever. 9

May the divine mother eternity, may ever-true divines, protect us well; may the vital principles, endowed with mighty strength, guard us well. 10
तेन नातनुभṛण्त दिया नन्दुनाय | अर्न्द्यंतरध्वनिपुष्टवेत | सचेमहि ||

अन्ते विष्णुवे वर्मविष्णुः सुधानवे | सृष्टि सप्तयवलिस्तरः पूर्वतिष्ठते ||

तहाये वर्षते गोपुरलम मित्रा कत्पानि वर्णेण यद्यमा ||

उन न: सिद्धुपायः नन्दलस्यस्दिनानां | इन्द्रा विर्युपिद्राम: | सुभाष्यम: ||

नेहि पत्तां वनुपा नगरभिमानि कर्मेय चित्त | तिगम्म न ओऽद्व: | प्रतिवन्धिनिभृण्या ||

ते नो नवामुरुष्यता दिवा नाक्तायुद्याय | अरिश्यंतो नै पायुभी सचेमहि || 11 || अघनते विश्वर्णे वायत आरिश्यात्ता दुधानाय | व्रुधि स्वायावलिस्तरः पूर्वतिष्ठते || 12 ||

tad váryam vṛṇīmahe vārīśthām gopayātyam | mitrá yát pānti vārṇo yād ariyamā || 13 || utā naḥ sīndhur apām tān marūtas tād asvīnā | índro vīṣhūr ni-

ध्वानशाḥ sajāsasah || 14 || tē hi shma vanuṣho nāro 'bhī-

mātiṃ kāyasya cit | tigmām nā kshodāḥ pratighnānti bhūr-

nayaḥ || 15 || 23 ||

ayám ēka itthā purūrū cashāt vil vispātiḥ | tāsyā vra-

tāny ānu vaś caramasi || 16 || ānu pūrvāṇy okyā sāmrājayā-

syasa sacīma | mitrāsyā vratā vāruṇasya dirghaṃsrūta || 17 ||
pāri yā raśmīna divō 'ntān mamē prithivyāḥ | ubhé a pa-

praon rōdasi mahitvā || 18 ||
O munificent and irresistible, guard our vessel by day and by night so that we may be secure under your protection. 11

May we, uninjured, serve bounteous, all-pervading Lord who harms none. May you, self-moving and kind, hear our prayer on behalf of him who has commenced the worship. 12

We solicit that ample, all-coveted all-guarding wealth, which the lords of light, waters and cosmic order, hold under their protection. 13

And may the one, who causes the water to flow, the vital principles, the twin-divinities, the divine lords of resplendence and vital breath, and the showerers of blessings, protect us. 14

These desirable leaders of mankind, rapid in movement, break down the haughtiness of an adversary, as an impetuous current sweeps away all obstacles. 15

This one, the preserver of mankind, single-handed looks forth, far and wide. And we follow the holy laws for our advantage. 16

We observe the old traditional laws, the statutes of supremacy, of the lord of light and water vapours which are widely known. 17

He is the measurer (mitra) who measures with his rays the limits of both heaven and earth, and He is venerable (varuna) who fills both heaven and earth with his majesty. 18
उदुति प्रशाणे द्वितृ प्रतिपिनिर्यंस्त मुथे: । अशिर्न शुक्लं संधिधान आँहँतं ॥ १९॥
वचो रसिर्मश्रुतिनाथो वास्तुं प्रमर्म: । इति त्वि प्रित्योषितं सुवचनं ॥ २०॥

ुदा उ श्या् सरणेऽदिवो ज्योतिर
ayañśta sūryaḥ | agnir nā śukrāḥ samidhanā āhutah || 19 ||
vāco dīrgāhāprasadmanise vājasya gōmataḥ | iśc hi pitvō
t'vishāya dāvāne || 20 || 24 ||

तत् sūryam rūdasu ubhē doshā vástor úpa bruve | bho-
jēshv asmān abhy úc cara sādā || 21 || rijram ukshaṇyāyane
tājatom hārayanē | rāthaṃ yuktām asanāma sushāmaṇi
|| 22 ||

ता में अभ्यानं हर्मिणं निनाणोन। उनो नू क्रित्यानं नृवाहं ॥ २३॥
म्मर्मेश्वू कावान्न विष्णु नविष्णु मूनी। महा विज्ञावर्तनं सचामममू ॥ २४॥

tā me āśvyānanं hāraṇam nitōṣana | utō nū kṛityā-
māṃ nṛivāhasā || 23 || smādaḥbhū kāsavanā vipra nāvish-
thaṇyā matī | mahō vajīnav ārvanta sācasanam || 24 || 25 ||
He, the sun, spreads his radiance aloft up to the region of the heaven. He is bright like fire, when kindled and invoked with oblations. 19

May you raise your voice in the spacious hall of sacrifice to the one, who is the possessor of wealth derived from milk products, and who is able to grant nutritious food. 20

I glorify by night and day that sun (Mitra and Varuṇa), and both the heaven and earth. May you, O sun, ever rise up, bringing enjoyable things for us. 21

We receive from the well-worshipped, and the bliss-bestowing, a well-harnessed and well-going chariot of silver, yoked with a pair of fast-moving horses. 22

Among vital energies, the bay horses, these two are preeminently the destroyers of evils, and of those eager in combat the two strong carriers of men. 23

Through this new praise, I welcome at the same moment, the mighty prince, who holds the whip and reins of two fast going, sagacious steeds, the powers. 24
26.

Yuvór u shú rátham huve sadhástutyaya suríshu | átur-
tadakshā vrishanā vrishanvāsa || 1 || yuvāṁ varo sushāmne
mahē tāne nāsatya | ávobhir yatho vrishanā vrishanvāsa|| 2 || tá vām adyā havamahe havyēbhīr vajinivāsa | pūrvir
ishā ishāyantav āti kshapāḥ || 3 || á vām vāhishtho aśvinā
rátho yātu śrutō nara | úpa stóman turāsya darsaṭhāḥ śriyé
|| 4 || juhuranā cid aśvinā manyetham vrishanvāsa | yuvāṁ
hí rudrá párhsatho āti dvishalā || 5 || 26 ||

dasrā hí visvam anushān makshūbhī paridiyathaḥ |
dhiyaṁjinaṁ mádhuvarnaṁ subhās pāti || 6 || úpa no yatam
aśvina rayā visvapūsha sahā | maghāvāna suvīrav āna-
pacyuta || 7 ||
O twin-divines, possessors of irresistible strength, affluent showerers of blessings, I invoke your wondrous chariot to come amidst noble princes, assembled to celebrate your presence. 1

May you come, O evertrue celebrated, affluent, showerers of wealth, as you have been coming to good chanter's of hymns, with your protections to grant them great riches. 2

O affluent in nourishment, sender of plenteous food, we, desiring wealth and wisdom, invoke you on this occasion at dawn with oblations. 3

O twin-divines, leaders of rites, let your renowned, all-conveying chariot come to us, and may you appreciate the praises of the zealous worshipper for his prosperity. 4

O twin-divines, affluent showerers of blessings, detect the guileful; verily, O lords of vitality, lead us safe beyond our foes. 5

O wonder workers, inspirers of intellect, possessors of lovely complexion, lords of rain, may you, being glorified, travel round our sacrifice with your speedy horses and always preserve our wealth from all quarters. 6

Come to us, O twin-divines, with your all-supporting riches, for you are opulent, heroic, and can never be overthrown by anyone. 7
आनं अस्य प्रफीयथ लिङ्गनामात्य गनम। भ्रुवा भुविभस्य सुचननंसमा ॥
वयण्ड हि वा हवमहू उष्णसमनो व्ययत। उष्णसमनो विधालिस्मात गनम ॥ 9 ॥
अजिना रूपे सतुह कुवितके श्रवतो हवम। नेद्यसाः कृत्यहातः पूणिन्ति ॥ 10 ॥

देवादिन्नधिः स्यायाः स्यायाः येन । स्माजयो यस्माः मिथ्रो अर्थमाः ॥ 11 ॥
इववावतोष्ण्य ध्वन्यणा युवानवतो युवरंभः। अहरहरुप्यम दसी दिशतमा ॥ 12 ॥
या वा युवामिकावतो धिनिसर्वत। दुर्यूहितः। सुपिन्तो यूथे चक्रते अर्थिना ॥ 13 ॥
या बष्ट्रस्वर्चसमे चिकतति नुपायम्। वृत्तिर्यिना परिः यत्मम्यूह ॥ 14 ॥
अस्मेये सु व्रजप्रस् याते वृत्तिर्यिप्यस्म। विश्रुद्धेव युक्तमहुर्यिणाः ॥ 15 ॥

वैयायस्याः शृतम नारोध न मे अस्य बेद्धः। सुजरिस्सा वर्णंगो मिथ्रो अर्थमाः ॥ 8 ॥
यवादत्तस्य धिष्णाय युवानवतो युस्मितः। अहरहरुप्यम दसी दिशतमाः ॥ 9 ॥
या वा युवामिकावतो धिनिसर्वत। दुर्यूहितः। सुपिन्तो यूथे चक्रते अर्थिना ॥ 10 ॥
या बष्ट्रस्वर्चसमे चिकतति नुपायम्। वृत्तिर्यिना परिः यत्मम्यूह ॥ 11 ॥
अस्मेये सु व्रजप्रस् याते वृत्तिर्यिप्यस्म। विश्रुद्धेव युक्तमहुर्यिणाः ॥ 12 ॥

vaiyasyasya srutam narotam me asya vedathah | sajosahas varuho mitro aryanah || 11 || yuvdattasya dhishyam
yuvanatasya suribhih | ahar-ahar vrishanam mahyam sikshatan || 12 || yo vam yajnabhur avrito 'dhiavastra vadhur iva |
saparyanta subhe cakrate asvinah || 13 || yo vam uruyacastaman ciketati nripayam | vartir asvinah pari yatum as-
mayuh || 14 || asmabhym sru vrishanchas yatam vartir nripayam | vishhdrueva yajnah u hathur girah || 15 || 28 ||
O Lord of resplendence and O twin-divines, the ever-
true, most accessible, come to bless this my work and
worship. Come, O divine, today with other divine
forces. 8

O bestowers of wealth, like an austere sage, we, desirous
of our well-being, invoke you. O sagacious twin-divines,
may you come here with all your loving kindness. 9

O seer, praise the twin-divines devoutly, so that they may
repeatedly hear your invocation, and destroy the greedy
persons, and their associates. 10

O leaders, listen to the son of austere devotee, and under-
stand its purport and may the lord of light, water, and
cosmic order listen to me concurrently. 11

O adorable showerers of blessings, bestow upon me day
by day some of that wealth, which we yearn for, which is
given by you and brought by you for the worshippers. 12

The twin-divines honour the person well and make him
prosperous, who is intensely engaged in his duties, just as
a bride in her additional raiment. 13

Come, O twin-divines, to the dwelling of him, who so well
knows the devotional hymns, to be enjoyed by the leaders
(of rites). 14

O affluent showerers of blessings, come to our home, to
listen to devotional hymns to be enjoyed by the leader of
rites. You bring the sacrifice to completion by devotional
praises like the fatal shafts (slaying a deer). 15
वाहिष्ठो वानं हवाः नमो दुतो हुवानरा। युवाभ्यो मुत्तविन्यो नमूर्य।
यदनो दिनो अर्णव हुण्डा वा महं यो गृहे। श्रुतिन्यो अर्थां न।
उन सप्तम्यावर्षी वाहिष्ठा वा नृत्तां नाम। सिन्धुरं प्रणयतीन्।
बहिष्ठेऽ श्रुत्रयायान। युवा हिं ले रर्यासहं युवा पोष्यं कसो।
आन्तृ वायो मध्यं पित्रासारं सवन। नंदि।

vāhīṣṭho vāṇaṁ hāvānāṁ stōmo dūto hūvānara | yu vābhyaṁ bhūtv asvīna || 16 || yād adō divō arṇāvā isho va
mādatho giriḥ | srutāṁ in me amartīyā || 17 || utā syā sveti
rayāvarī vāhīṣṭha vāṇaṁ nādirnām | sīndhus hīranyavartanī
|| 18 || smād etāya sukṛtyāśvīna svetiṣya dhiyā | vāhethe
śubhrayayāna || 19 || yuksyā hī tvāṁ rathasāḥa yuvāsva
pōṣya vaso | ān no vāyo mādhāḥ pibasmākaṁ sāvanā gahi
|| 20 || 20 ||

तवं वायुवत्सप्ते तः त्राज्ञेमात्र संतु। अर्यस्या बृणकमेहे
|| 21 || तः त्राज्ञेमात्रं वर्मीशशों गम्य ईमेहे। सुनारावत्सो बायुं दुःखा जनास।
वाचो याहि दिवा दितीयो हव्हसा मुख्यायम्। वहस्य समः। पूर्णपत्सासं रथेः || 22 ||

tāva vāyav yitaspate tvāśṭur jāmatar adbhuta | āvānsy
ā vṛṇumahe || 21 || tvāśṭur jāmataruṇa vāyam śānaṁ rayā
imahe | sutāvanto vāyuṁ dyumnā jānasāḥ || 22 || vāyo.yahi
śīvā divō vāhasva sū svāsyaṁ | vāhasva mahāḥ prithu-
pākhasa rāthe || 23 ||
O twin-divines, leaders of ceremonial invocations, may my most earnest praise call on you as a messenger; may it be acceptable to you. 16

O immortal twin-divines, listen to me, whether you are at present rejoicing in the water of the firmament, or in the dwelling of the worshipper. 17

Verily, this golden-pathed, bright stream of intelligence is the special bearer of your message among all other media. 18

O twin-divines, following our brilliant songs, come here with all your glorious celebrity, your paths are brightened with light; please come hither. 19

Yoke your chariot, drawing energies, O wind-divine, and O lord of riches; bring those divine energies to cherish our loving devotion. May you come to our daily worship. 20

O divine wind, lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (Tvāṣṭr = the sun, of which dawn, the Uṣa, is the daughter, wedded to the wind or Vāyu). 21

We, the offerers of divine love, solicit riches from the sovereign wind-divine, the son-in-law of the sun, so that we may be prosperous. 22

O auspicious divine wind, may you establish happiness in heaven, and bear quickly your well-yoked chariot. May you yoke the broad-winged horses to this wonderful cosmic chariot. 23
त्वाः हि सुपसर्समं नृपदेवपुत्रु सुमुहेः। ग्रावाणं नाथं वृष्णुं मुनो ॥ २४॥
सत्वे नेतृत्व मनस्नावायो मन्त्रानो अभिष्यः। कृष्णि वाजेछ अपी धियं धियः ॥ २५॥

त्वाः हि सुपसारसमाभ्य सुखादानेशु हुमाहे। ग्रावाणं नाश्वप्रिश्त्यहम् मान्धानं ॥ २४॥
सत्वे नेतृत्व मनस्नावायो मन्त्रानो अभिष्यः। कृष्णि वाजेछ अपी धियं धियः ॥ २५॥

अभिमुख्ये पुरोहितैः ग्रावाणो वृद्धरुपे।
कुचो यामी मर्त्यो बहुप्रतिष्ठितं देवाः अवां वर्णयम् ॥ २६॥
आ पुष्च गामिः ग्रहीः बनस्तेर्वान्धृश्मागः नक्कमोपसी ॥
विशेषं च नो वसवो विश्वेदसो धीनां भूत bumper नाम प्रतिवाराः ॥ २७॥
परं च सु नेतृत्वं एतक्रूर्गो श्रृद्धेवेपु पुर्वे ॥
आदिभेद्येषु व वर्णेण भूतनिः मर्त्यो विश्वमानसः ॥ २८॥

27.
Aguir nukthē purōhito grāvāṇo barbhir adhvarē | ricā
yāmi marūto brāhmaṇas pātiṃ devāu āvo vareṇyaṃ || 1 ||
ā paśūn gāsi prthivīṁ vānaspatiṁ ushāsā nāktam ósha-
dhīṣ | viṣye ca no vasavo viṣvavedaso dhīnām bhūta prā-
vitāraḥ || 2 || prā sū na etv adhvaro 'guṇā devēśhu pūrvyaḥ |
ādityēshu prā vārune dhṛitāvrate marūtna viṣvābhanushu
|| 3 ||
We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a pressstone, and through your magnitude, you extend your limits in all directions. 24

O divine wind, foremost, joyful in your own mind, may you make our sacred efforts productive of food and drink. 25

The fire-divine is the prime force of this cosmic sacrifice. The clouds in heaven and the earth are ready for the initiation ceremony. I invoke with holy verse the vital principles, the masters of sacred knowledge and other Nature's bounties for our much desired protection. 1

Please come to cattle, to earth, to trees, to dawns, to nights, and to plants; may all these Nature's bounties, providers of food and wealth, knowing my wishes, be defenders of our pious acts. 2

Let this eternal sacred act of sacrifice proceed first to the adorable Lord, then to Nature's bounties, to the radiant cosmic rays, to vapours of inter-space, who abide to eternal laws and to the all resplendent vital elements of the celestial region. 3
विश्वे हि प्मा मन्वे विश्वे वेदसो मुर्वन्युधे रिष्टाद्वेषः।
अरस्वतिः पायुमीविश्वे वेदसो यज्ञा नाडवुर्गे चुर्विः॥५॥
आ नेत्र अथ समसंसो गन्ता विश्वे सुजोपः।
ऋचा गिरा मरुनो देवशीर्वि सदने पस्ये महि ॥६॥

विश्वे हि श्मान्वे मान्वे विश्वायेवसो भुवने व्रिधे रि-
सदासाह । अरिष्ठेब्लहि पायुबिह विश्वायेवसो यांता नो 'व्रि-
काम चार्दिन || ४ || आ नेत्र अथ समसंसो गन्ता विश्वे ग्रजो-
शसाह | रिचा गिरा मारुवो देवयुद्धि सदाने पाये महि ॥ ५ ॥ ॥

अभि प्रिया मरुवो या वेः अवश्च धन्वा मित्र मण्यादाने ।
आ बृहदिन्द्रावरणसुरा नर्म आदियायाः सदन्तु न || ६ ॥
वृष्टि वेः वृक्षाहिण्यो हिन्द्रप्रयास आनुषाकः ।
मुनोम्मोमो वर्ण हवामहे मनुभिर्हन्दन्तयः || ७ ॥
आ प्र यज्ञ मरुवो विष्णु अवक्षिन्न पूजनमा्क्रियया धीया ।
इन्द्र आ यज्ञ प्रयासः संतियुभिरेऽत्स वेः नवीन्न हुगो || ८ ॥
वि नेत्र देवायेव अद्वो साधुकिरित्य शर्म यच्चन ।
न यदुराद्वेषो नू चिर्दलिनो वर्णमादुमण्यन || ९ ॥

abhí priyá maruto yá vo ásvyā havyā mitra prayā-
tháma | á barhír índro váruñás turá nára ādityásit sadantu
nah || ६ || vayámy vo víśábarbhisó hitáprayaśa ánumáhak |
sutáso māso várúña havañáhe manushvád iddhágnayah || ७ ||
á prá yáta máruto víśhno ásviñá púsha mákinañá dhíyá |
índra á yátu prathamáh saúiñiábhír víśhá yó vítrañá
gríñc || ८ || ví no deváso adruho 'çhidrañ sárma yachata |
ná yád dúrád vásavo nú cid ántita várútham ádadhárshati
|| ९ ||
May the universal Nature's forces, providers of opulence, be the strengtheners of men and destroyers of their enemies. May you, who know all things, secure for us dwellings and make them safe from robbers through your unassailable protections. 4

O universal cosmic forces, come to us of one mind and be united together and come this day to us attracted by the sacred praises addressed to you. May you, O vital principles, and the mighty mother Infinity, be with us in our homes to bless us. 5

May you direct your speedy horses to our sacred works; may you, O sun rays, come to accept our offerings. Let the lord of lightning and bliss, and the radiant cosmic rays, as well as the swift leading solar forces, be with us to participate in cosmic sacrifice. 6

We have trimmed the grass for cosmic worship and set the oblations in due order; have tuned devotional songs and kindled the fires. We call you, O virtuous Lord, to come and bless us, as our forefathers had been doing. 7

O vital principles, all-pervading forces, twin-divines and providers of food, may you, induced by our prayers, come hither to me. Let the resplendent Lord, destroyer of evils, showerer of blessings, come to us to grant benefits. 8

May you, O ever-friendly Nature's bounties, bestow on us such a fortification, as is strong on every side, so that no one may assail our defences and attack us from near at hand or from afar. 9
अस्ति हि व: सनात्यः रिषादसो देवासो अस्त्याय्यतः।
प्रण: पूर्वसो मुक्ताय वैचित मुखः मुखा नन्यसे। ॥ १०॥

ास्ति हि वहिसैनियः रीडादसो डेवासो अस्त्याय्यतः।
प्रण: नी पुर्वसन्ताय सुवियाय वैक्रमा मक्षामा सुम्जया
नन्यसे। ॥ १०॥

इदा हि व उपस्तुतिमिदा वामस्य भक्तेः।
उपयो वो विधवेदो नमस्योरी अमृत्युत्वाच। ॥ ११॥
उदु प्या व: सविता सप्तीयोरोपियोरो वेरेय:।
नि दिपादरमुप्यादो अधिनोलविश्वनप्याणुरव:। ॥ १२॥
देवदेवधो बोवसी देववेदममिदीये।
देवदेवधो हुवेम वाजसात्ये गुणोत्तरे देवेना दिया। ॥ १३॥
देववासो हि प्न्मा मनवेः सर्वन्यो विख्ये साक्षे सर्वत:।
ते नै अव ते अपुरु कुचे तु नै महर्यनु वसिमविद:। ॥ १४॥

idā hi va úpastutim idā vāmāsya bhaktaye | úpa vo
visvavedasā namasyūr āni áśrikhy ányām iva || 11 || úd u
shyā vāh savitā supraṇitayō 'sthād urdhvā várenyaḥ | nī
dvopādaś cātushpado arthinō 'visrān patayishnāvah || 12 ||
devām-devām vō 'vase devām-devām abhīṣṭaye | devām-
-devām huvema vájasātaye grīnánto devyā dhiyā || 13||
devaso
hi shmā mānaye sāmanyavo visve śakām sāratayah | te no
adyā té aparāṁ tucē tū no bhāvantu varivovidaḥ || 14 ||
O Nature's bounties, destroyers of our adversities, there is a definite kinship and my close alliance with you; therefore, may you call us to our prosperity which we had before, and soon provide fresh happiness. 10

O bounties, lords of all wealth, I offer my homage and greetings composed of unprecedented praise to you to obtain desired affluence. 11

O much-praised (vital principles), when the adorable Lord of all divine lights mounts high in the firmament, then bipeds and quadrupeds and the flying birds, in the fulfilment of their ambitions, are set to their tasks. 12

We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. 13

May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. 14
प्र वा: श्रृंगाम्यः सुस्थ उपस्तुतीनाम।
न तं द्वैतिन्वेण मित्रः मत्यः यो वे धाममध्योविधत।\|15\|।
प्र स कर्मः तिरते वि महारिष्यो वे वर्षो दारानि।
प्र प्रजाभिज्ञायेते धर्मणुस्पर्शयिन्द्रः सवं एष्ठे।\|16\|।

प्रावह शान्तायम् अद्रुहात सामस्त्वां उपसत्तिनाम्। नातं धृतिः
वरुणा मित्रः महत्यः यो वे द्वामभ्यो यविधत।\|15\|।
प्रास कर्मः तिरते वि महारिष्यो वे वर्षो दारानि।
प्राप्राप्तां ये धार्मिकं प्राप्तेऽधार्मिकं सवं एष्ठे।\|16\|।

अनेन स विन्दुः गुहः सुमोहिन्यायंचनः।
अवर्मा मित्रः वरुणः सरत्यो ये तत्त्वने सुमोहः।\|17\|।
अनेन विश्वेद्मेव क्रुद्धः नयक्षनेव द्रुमेव विष्णुः सुमरणम।
पुष्य विश्वेद्मादशनिः। पुष्यन तु सासेधान्तः वि निविधन।\|18\|।
यत्र यथो उपर्ययः स्पष्टः अनेन ध्वन्यः द्रुणः।
पञ्चविन्द्राध्य विश्वेद्मेव यहां ध्वन्यः द्रुणः।
पथो नं विश्वेद्मयः सुप्रववीय ध्वनिः मधुः आ।\|19\|।

रङ्गाव सावन्दे युधाहः सुगेभिः यात्य अधवाः। अर्यमा मित्रः
वरुणः सारत्याः। या त्रायां सणोहसाः।\|17\|।
एकों एस्माक क्रिदाय न्यायानाः। दुर्गे।
एस्माक क्रिदाय एकों सणोहसाः। अस्थर्यक्षेत्र कर्तवे।
नस्यातु।\|18\|।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।

एस्माक क्रिदाय त्रायां सणोहसाः। अस्थर्यक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
एस्माक क्रिदाय त्रायां सणोहसाः। अस्थर्यक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
याद अद्यासुरः। उदयति। प्रियक्षेत्रः।
O faultless divine forces, I glorify you in this congregation. No harm befalls the man who offers oblations and obeys your laws, O the lord of lightning and bliss. 15

The one who offers you sincere dedication verily obtains your blessings. He makes his house spacious and obtains abundant food. Through his pious acts, he leaves ample riches for his progeny and in his family all prosper without any hindrance. 16

Even without war, he (the devotee) gathers wealth, and travels far and wide on pleasant paths. The ordaining, all-friendly, and virtuous cosmic forces, alike in munificence and of one accord, protect him from all sides. 17

You enable him (the devotee) to proceed by an unobstructed road; you grant him easy access to difficult passes. May the shaft of adversities be far from him and vanish without inflicting any injury. 18

O divinity of benevolent vigour, the possessor of all wealth, since at the rising of the sun you preside over the ceremony, and you are present at sunset or at the noon of day; — 19

—or since, O all-wise divine forces, you accept the worship and provide shelter to the worshipper, may we, O possessors of all wealth, be able to come and stay in the midst of you. 20
yād adyā sūra údite yán madhyāmdina átúci | vāmāṁ dhatthá máñave viśvavedaso júhvānāya práctase || 21 || vayám tát váha samrája á vṛiṇi-mahe putró ná bahupáyyam | asyáma tát ādityá júhvato havír yéna vásyo 'náśāmehai || 22 || 34 ||
The divine forces who are possessed of all wealth, bestow the desired opulence upon that wise man, who offers oblations to you at sunrise, at noon or at sunset. 21

O resplendent divine forces, we solicit of you the blessing of your wide protection as a son; may we, O cosmic radiant forces, offering oblations obtain that wealth which shall bring us greater prosperity. 22

May the three and thirty divine powers (i.e. 33), come to our sacred place of worship; may they accept our offerings and bestow upon us both sorts of prosperity (material and spiritual). 1

May the divine forces of ocean, the sun, cosmic law and the fires with their consorts, honouring the donors and addressed with the sacrificial exclamation, Vaṣat, — 2

— be our guardians from the west, from the north, from the south, and from the east coming with all their attendants. 3

Whatever these Nature's bounties desire, surely that comes to pass. No one can resist their will and no mortal can withhold their offerings. 4
सप्ताण्मि नुप रिष्ट्यायानि सप्ताद्युम्नानि
eshām | saptā ádhi sriyo dhire || 5 || 35 ||

29.

Babhurú éko víshunāḥ sguñāro yuvānīy āṅkte hiranýāyam
|| 1 || yónim éka á sasāda dyótano 'ntár devéshu médhirāḥ
|| 2 || vásím éko bibharti hásta áyasíṃ antár devéshu ni-
dhruiś || 3 || vágram éko bibharti hásta áhitaṃ têna vri-
tráni jighnate || 4 || tigmáṃ éko bibharti hásta áyudhám
śicir ugró jálashabhesháhaḥ || 5 || pathá ékaḥ pípāya táskaro
yathāḥ eshá veda nidalám || 6 || tríny éka urugayó ví ca-
krame yátra deváso mádanti || 7 ||
The seven types of forces carry seven appliances; seven are the splendours they possess and they assume seven outstanding glories. 5

29

One of the divines (i.e. one of the behaviours of manas or mind) is sustainer, all-pervading, efficiently leading and ever-young, and it decorates itself with gold ornaments. 1

In another (mental behaviour), it is luminous, all-wise among the sense organs, and keeps itself to its place of origin. 2

In another behaviour, it is immovably stationed among Nature’s bounties; it brandishes an iron axe in its hands. 3

Another holds the bolt of justice wielding in its hand, wherewith it destroys the devils of evil forces. 4

In another behaviour, it is brilliant and fierce, yet the distributor of healing measures. It holds its sharp weapon in its hands. 5

Another protects the roads like a watchman and knows the places where the hidden treasures lie. 6

Another in three mighty strides traverses along the three regions of time (past, present and future), where the divine forces rejoice. 7
vibhir dvā carata ēkayā
sahā prá pravāsēvā vasataḥ || 8 || sádo dvā cakrāte upamā
divī samrājā sarpīrāsuti || 9 || árcanta ēke māhi sáma man-
vata téna sūryam arocayan || 10 || 36 ||

80.
Nahī vo ásty arbhakó dévāso ná kumārakāḥ | víṣye sa-
tómahānta ít || 1 || iti stutāso asathā risādasa yé sthā trāyas
catriṇāc ca | mǐnor devā jayājyāsaḥ || 2 || té nas trādhvam
tē 'vata tá u no ádhi vocata | mā naḥ pathāḥ pítryān má-
navād ádhi dūrām naishṭa paravātāḥ || 3 || yé devāsa ihá
sthāna víṣye vaisyānará utá | asmābhyam sārma saprātho
gāvé 'svāya yachata || 4 || 37 ||
Two (mind and ego) with one bride (the allurement) travel with swift steeds and move like travellers on their way to distant places. 8

These two of like-beauty and of royal rank, when worshipped with oblations of butter (i.e. dedicated devotion) take their seat in heaven. 9

Some, when singing prayers, conceive sacred chants of the Saman, whereby they light up the sun (i.e. the self). 10

There is no one among you, O Nature's bounties, who is infant or a youth. Verily all of you are great. 1

You are destroyers of adversities, O divines, adored by men and you are three and thirty and are thus lauded by sacred hymns. 2

May you preserve us and protect, and with benedictions speak to us. May you lead us not afar from the eternal paths of our ancestors, nor from those who are still far away. 3

O Nature's bounties, who are present here, and to whom this entire worship is offered, may you give us, and give to our cattle and horses, wide protection and renowned happiness. 4
Yó yájáti yájáta it sunávac ca pácáti ca | brahmédd in-
indrásya cákanat || 1 || puroláśaṁ yó asmai sómaṁ rárata
ásiram | pád ít tám šakró āuhasaḥ || 2 || táśya dyumáu asad
rátho devájútaḥ sá suśuvat | víśvá vanváum amitríyá || 3 ||
ásyá prajáváti grihé 'saścaunti divé-dive | śá dhenumáti duhe
|| 4 || yá dámpati súmanasá súmtá á ca dhávataḥ | déyasa
nityayáśíra || 5 || 38 ||

práti prásavyáu itáh samyánea barhír aśáte | ná tá vá-
jeshu váyataḥ || 6 || ná devánámi ápi hmunáh sasantiḿ ná ju-
gukshataḥ | śrávo brijád vivásataḥ || 7 || putríñá tá kumá-
ríñá víśvam áyur vy áṣnutaḥ | ubhá híranyapesasá || 8 ||
That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord.  

The resplendent Lord protects from woe that man who surrenders the cakes of his material gains to Him, and offers the elixir of devotional prayers, blended with the milk of dedication.  

His chariot of life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children.  

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day.  

O divines, may the husband and wife who, with one accord, offer the elixir of dedication with pure heart and propiciate you with the milk of sweet devotional prayers, — 

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour.  

May they never deny their reverence and promises to the divinies. May they never give up your worship, and may they win wide fame for themselves.  

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold.
vītiḥotra kṛitādvasu dasasyāṁśaṁ rūdhritāyā kāṁ | sāṁ údho ro-
masaṁ hato devēśhū kṛiṇuto dūvah || 9 || á sāraṇa pārvata-
nāṁ vṛiṇimāhe nudaṁ | á víśnoḥ sacābhūvah || 10 || 39 ||

aītu pūṣah rayír bhāgah svasti svadvatámah | urá
údhvā svastaye || 11 || árāmatir anarvāṇo viśvo devāsya má-
nasaḥ | ādityānāṁ anchā ́it || 12 || yáthā no mitrō aryaṁ-
vāraṇah sánti gopāḥ | sugá ṛitāsya pánthāḥ || 13 || agním
vah purvyāṁ girā devāṁ ile vāsūnām | saparyāntah puru
priyām mitrām nā kṣhetrasādhasam || 14 || makshú devāvato
ráthah sūrō vā prītsū kāsu cit | devānaṁ yā in máno yá-
jamāna īyakshaty abhīd áyajvano bhuvat || 15 || nā yaja-
māna rishyasi nā sunvāna ná devayo | devānaṁ yā in máno

|| 16 ||
Offering acceptable sacrifices, obtaining the desired wealth, presenting oblations for the sake of immortality, they satisfy the claims of love and pay due honour to the divine powers. 9

We solicit the happiness afforded by the hills, the rivers, and the sun associated with other divine powers. 10

May the lord of nourishment, the possessor of opulence and may the most benevolent, the all-bounteous, come to us auspiciously, and may our path that leads to bliss be wide open for us. 11

All men with devout minds are the unwearied praisers of the irresistible lord of nourishment; He is most virtuous among all the cosmic forces and His gifts are faultless. 12

Since the lord of light, waters and cosmic justice is protecting us, may it become easy to travel along the paths of virtue. 13

I glorify with prayers the adorable Lord, the foremost among the divine forces, to obtain riches. We honour the Lord like a friend who prospers our fields. 14

The chariot of the devoted worshipper moves swiftly like the chariot of a warrior fighting the battle. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 15

Never are you injured, O worshipper; O devoted to God, O the loving devotee, if you honour divine powers. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 16
निलिष्टं कर्मणा नहः प्रायोपल्योपति ।
देवानां य इन्मेऽर्जमान्य इष्टक्षणीद्विव्यावः सुषुप्तः ॥ १७॥
अपौमेष सुविश्वसन त्यूषविश्वम् ।
देवानां य इन्मेऽर्जमान्य इष्टक्षणीद्विव्यावः सुषुप्तः ॥ १८॥

nākīsh tāṁ kārmaṇā naśan nā prá yoshaṇ nā yoshaṇi | devānāṁ yā íṁ máno — || 17 || ásad átra suvīryam
utā tyād aśvāsyam | devānāṁ yā íṁ máno — || 18 || 40 ||

(१२) दाताधिः स्त्रामः
(२-२०) विद्धाठवायम् स्त्रामः काण्णो मेघातिविष्णुः। हन्दे देवता। गुणार्थी चन्दः। ॥

""प्र कृतान्युच्चारिणः कथा इन्द्रेः सुभातः ॥ ११॥
यः सूचिनिवृत्ताः पर्वेन द्वारांतिहीनः। क्रित्य क्रियाधिः ॥ १२॥
न्यूनताः विचित्रे वर्माणि ब्रह्मतिस्तिः। कृतेः तिर्युः पोष्यम् ॥ १३॥
प्रति भूनाये वो धृष्टवृष्टेः न विग्रहिते। हुये सुविश्वासनाः ॥ १४॥

32.

Prá kritány ṛjīshīnāḥ kāṇvā índraṣya gāthayaḥ | máde sómasya vocata || 1 || yāḥ śribindam ánaraṇam píprum daśām ahīṣūvam | vādhit ugrō rīnāṇām apāḥ || 2 || ny ārbudasya vishtāpam varṣhmāṇam brihatās tīra | krishhe tád indra paūnṣyam || 3 || práti śrutāva vo dhṛishat túrnāśaṁ nā girer ādhi | huvé susiprām utāye || 4 ||
No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 17

The unparalleled heroic strength belongs here to him and he alone is the possessor of swift vigour and vitality; the man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 18

32.

Wise devotees glorify with songs the great deeds of the resplendent Lord, ever full with exhilaration of spiritual joy. 1

The fierce Lord subdues wicked, violent, greedy and crooked tendencies and liberates the stream of virtuous thoughts. 2

May you pierce the vast stronghold of the cloud of evil thoughts; O resplendent Lord, achieve this manly exploit. 3

I invoke the victorious handsome resplendent Lord for your protection and to hear your praises, as (a thirsty traveller) invokes water to come down from the clouds. 4
सा गौरवेश्य वि ब्रजः मन्त्रः सोऽस्येऽः। पुरुः न शूरः दयसि। ॥ १५॥
सा गौर आश्वस्या विव्राजं मन्दनाह सोमेभ्याः। पुरां न सुरा दयसी। ॥ ५ ॥ १॥

यद्र ते गर्य्यः सुन उक्षे वा दर्शसे वचने।। आरादुः स्थाना। गन्धि। ॥ ६ ॥।
क्रयं गा ते अपे प्रसांसो स्नोतारः इन्द्री गयथ्यः। त्यं नो जिन्नो सोऽपाः ॥ ७॥
इन्द्रं ने: पितुमा भरे संग्रांपो अविक्षितम।। मधवमूर्तिः ते वर्षः ॥ ८॥
इन्द्रं ने: गोम्यस्मइति हिरण्यवतो अधिने।। इत्यदि: सं। गंगमहि। ॥ ९॥
बुजुर्गः हवायेः सूपकर्मस्मवेः।। साधुः कृष्णवानंवेः।। ॥ १०॥

यदि मे रारानाह सुतां उक्षे वा दद्धसे तानाः।। एराद उपा सवद्धा गाहः।। ६॥।
वयाम्गः गः ते आपि शमसी स्तोताराः।। इन्द्री गयथ्यः।। ७॥।
त्यं ने: पितुमा भरे संग्रांपो अविक्षितम।। मधवमूर्तिः ते वर्षः।। ८॥।
इन्द्रं ने: गोम्यस्मइति हिरण्यवतो अधिने।। इत्यदि: सं। गंगमहि।। ९॥।
बुजुर्गः हवायेः सूपकर्मस्मवेः।। साधुः कृष्णवानंवेः।। ॥ १०॥

यः सुऽसे भिक्षुरनंदवारी कृष्णाति कृष्णाः।। जरित्रभ्यः: पुरुःसुः:।। ॥ ११॥
स नै: श्रुक्षुत्वां श्रुक्षुतायाः अन्तराः:।। इन्द्री:। विश्वशूक्ति:।। ॥ १२॥
यो गुणाः ज्ञानेश्वरं: सुऽस्य:। सहाः:। तमिदेशस्मिः गायत:।। ॥ १३॥

यः सामस्थे चतुःक्रतुर: तिम कृनोति वृत्राहा:।। जरित्रिभ्यः: पुरुःसुः:।। ॥ ११॥
स नै: श्रुक्षुत्वां श्रुक्षुतायाः अन्तराः:।। इन्द्री:। विश्वशूक्ति:।। ॥ १२॥
यो गुणाः ज्ञानेश्वरं: सुऽस्य:। सहाः:। तमिदेशस्मिः गायत:।। ॥ १३॥

yāḥ saṃsthē cie chatākratur ād iṁ kriṇōti vītraḥāḥ | jaritṛībhyaḥ purūvāsuh | ११ | sā nāḥ sakrāś cid ā sakad dānavaṁ antarabharāḥ | índro víṣyābhīr utībhīh | १२ | yō rayō 'vānir mahān supārāḥ sunvatāḥ sākāḥ | tām īndram abhī gāyata | १३ |
Through the ecstasy of spiritual joy, O resplendent Lord, you throw open the doors of the pastures of wisdom (cows) and vitality (horses), as if from a hostile city.  

If my tributes and praises delight you and you take pleasure in my laudation, come to me with your divine personality even from afar.  

O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us.  

And pleased by us, O bounteous Lord, bring us still undiminished wealth and food which you possess in plenty.  

Make us possessed of wisdom, wealth of gold, and vitality. May we exert ourselves in consonance with divine words.  

Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us.  

He is the performer of cent per cent selfless noble acts the destroyer of devil of ignorance, and provides ample wealth of wisdom to his sincere worshippers.  

May the all-powerful one give us strength, and may the resplendent Lord, along with all the protections, satisfy our needs.  

Glorify that resplendent Lord who is mighty and is the preserver of riches, the saviour of devotees and friend of the offerers of libation.
आयन्तायं महि स्थिरं प्रत्यन्ताय। अनवा.तिम। ॥ १४॥
नाकिर्यं शर्यीरं नियंत्रय। सुनृतानम। ॥ १५॥

अयंताय। माहि स्थिरं प्रितनासु स्र।
वोजितम। भुररं इसामं दृष्टम। ॥ १४॥
नाकिर्य। अश्र। संस्कृतम।
नियंत्र चुलतानम। ॥ १५॥

न नूनं भ्रक्ष्णमूलं प्रत्यन्तिस्त। सुनृतानम। ॥ १६॥

पन्यं इदं रूपं गायत। पन्यं उद्धारन। श्रीसानं। ॥ १६॥

पन्यं आ दंदिर्युदत्ता सहस्रं बाल्यं निक्षेपं। ॥ १८॥

नासुनं द्राह्मणमृत्रिनं नम्नताम। न सोमं। अप्रवान। पापेः ॥ १६॥
पन्यं इदं रूपं गायत। पन्यं उद्धारन। श्रीसानं। ॥ १६॥

पन्यं आ दंदिर्युदत्ता सहस्रं बाल्यं निक्षेपं। ॥ १८॥

नासुनं द्राह्मणमृत्रिनं प्राप्तं नम्नताम। न सोमं। अप्रवान। पापेः ॥ १६॥
पन्यं इदं रूपं गायत। पन्यं उद्धारन। श्रीसानं। ॥ १६॥

पन्यं आ दंदिर्युदत्ता सहस्रं बाल्यं निक्षेपं। ॥ १८॥

वि पूरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि पूरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि पूरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥

वि स्वरं चर्यं अनु। कृष्णमानवाव्रेः। ॥ २०॥
(Glorify Him) who is always near us, who is mighty, and firm to help us in our struggles, and leads us to glorious victories. He is the lord of vast riches through his superior prowess. 14

No one puts a limit to His blessings and no one can complain that He is not generous. 15

Verily, no debt (of Nature’s bounties) is due to those devotees who are actively engaged in the extraction of devotional elixir. The elixir is not to be enjoyed by those who are miser and non-liberal. 16

May you sing praises to the revered (Lord), repeat prayers to Him who alone is revered; address hymns to the revered resplendent Lord. 17

The powerful resplendent Lord, the discomforter of hundreds and thousands, the one unobstructed by adversities, is worthy of reverence. He is the benefactor of the worshippers. 18

May you, who are to be invoked by men, come to those who call you with devotion. May you accept, O the resplendent Lord, and enjoy the loving prayers they offer. 19

May you drink and relish these devotional elixirs from the plants, purchased in exchange of milch cows, and which have been mixed with water. They are, O resplendent Lord, your own. 20
अतः मन्यथाविन्यः सुप्रवांसूपारं। इस्मे सते मुते पित्॥ २१॥
इति तिस्रः परावार इति पञ्चा जनो अतिः। वैन्य: इत्यावाचारङ्गः॥ २२॥
सुरीं सरितं यथा सुजा त्वा यन्त्रन्तु से मिरम्। तिस्रमायो न सूचयः॥ २३॥
अच्छोद्वा तु इति पित्व सोम्य दीर्घवृत्तिणि। मरो सुस्त्रये श्रीत्वे॥ २४॥
य उद्ध: फूटिम सिनत्वः किर्म्योग्राहकः। यो गोपुः पक्षे वासर्वः॥ २५॥

átihī manyushāvīnām sushuvāṃsam upāraṇe | imāṇaḥ rātāṃ
sutām pib | 21 | ihī tisrāḥ parāvāta ihī pāṅca jánaṁ āti | dhēnā
indrāvacākasat | 22 | sūryo raśmim yāthā srijā tvā yachantu
me gīrah | nimmām āpo nā sadhryāk | 23 | ādḥvṛṣyavāv ā
tū hī shīncā sōmaṁ virāya śīpīne | bhārā sutāsyā pitāye
| 24 | yā udnāḥ phaligām bhūmān nyāk śindhūr avāśrijat
yō gōshu pakvāṃ dharāyat | 25-5 |

अहंत्नृत्वमुच्छििपम | ओर्णवारम्ब्येहिःश्रव्यम | हिमेनाविभवद्भुङ्गम || २६०|।
प्रेव उप्रायः निहुर्दर्पव्याह वसक्षणः। षेवतं बहो गायत || २७।।
यो विश्वायुम्भ वर्ता सोमस्य मेवः अव्यक्तः। इन्द्रो षेवेषु चेतति || २८।।

āhan vītrāṁ rīcishama aurṇāvābhām ahūśvam | himē-
navidhyad ārbudam || 26 || prá va ugrāya nishtūrē 'shāḥhāya
prasakshine | devattam brāhma gāyata || 27 || yō vīśvāny
abhī vratā sōmasya māde āndhasah | īndro devēshu cētati
|| 28 ||
May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love. 21

O resplendent Lord, having listened to our invocations, may you proceed over the great distances in three directions (from the back, from the front and from the sides) and pass over all the five types of men. 22

May you send forth your riches to me as the sun disperses the rays; let my songs attract you hitherward as waters run to low levels. 23

O the sacrificer, may you quickly offer your devotion to the resolute resplendent self of pleasant appearance; may you offer devotional songs to Him for His acceptance, — 24

—to Him who cleaves the dark clouds of ignorance and lets loose pure thoughts for their free flow and sets the matured thoughts in men like ripe milk in the kine. 25

The brilliant resplendent Lord destroys evil thoughts, smites down the obstructive forces, puts an end to the poisonous tendencies, and pierces through dark clouds of doubts and ambiguities. 26

May you sing aloud your praises inspired by your divine instinct to the one who is matchless, unconquerable and subduer of the evil passions. 27

The resplendent Self, through the ecstasy of spiritual joy, inspires all virtuous thoughts among men of divine nature. 28
Vayām gha tvā sutāvanta āpo nā vyktaśabihishaḥ | pavitrasya prasravaneshu vyitrahan pāri stotāra āsate || 1 || svāranti tvā sutē nāro vāso nirekā ukthīnḥ | kadā sutam tresbanā ēka ā gama ēndra svabdīva vānsagāḥ || 2 || kāñcvebhīr dhṛishnāv ē dhrishād vājam darshi sahasrīnām | piśāṅgarūpam maghavan vicarshanē nakshū gomantam īmahe || 3 ||
May those two beautiful powers, like golden-maned steeds, share rewards worn by you; may they convey you to the place of loving food-offerings. 29

O much-praised Lord, may these twin powers praised by all benevolent intellectuals bring you here to accept our devotional prayers. 30

We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters. 1

The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place; when do you, O resplendent Lord, come to drink the elixir of sweet devotional prayers, as a thirsty bellowing bull to the home? 2

O resolute resplendent Lord, may you bestow abundantly upon wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of the splendid wealth of gold and matured wisdom. 3
pāhi
gāyāndhaso māda īndrāya medhyātithe | yāḥ sāmīślo há-
ryor yāḥ sutē sācā vajrī rátho hiranyāyah || 4 || yāḥ sushav-
yāḥ sudākṣhīna inō yāḥ sukrātur grīnē | yā ākaraḥ sa-
hāsrā yāḥ ṣatāmagha īndro yāḥ pūrbhīd āritāḥ || 5 || 7 ||

yō grīṇoṁ vāṣakvāṁ yō ārtī smāsreṇu ḍhīrāṁ:

viśnūkṣayānāṁ | puruṣṭuṁ | kartva | gaurīva | ṣrīkīna | || 6 ||

k ēk veda sūte sācā pīvartē kadbō dēte

arthe | yāḥ | purōṁ | viśnuktaṁyajam | mantraṁ | ṣrīkhyāṁ | || 7 ||

drāma mūnō n vairāṇāṁ | puruṣa ērtha dēte

narkīyā nūṁda sūte gāmō | smāśānkṣaya jayantam | || 8 ||

yō ṛtām | smāśānkṣāntam | śrīkhyāṁ rājyāṁ sāmśāntam:

yāṁ stūrmaṁvāṁ śrīkaṁvāṁ nāntreṁ yūṣṭāṁ gāmat || 9 ||

yō dhṛishhitō yō 'vṛito yō āsti śmāsrushu śrītāḥ | vi-
bhūtadvumnaṁ eyāvanah purushtutāṁ krātvā guār iva sā-
kīnāḥ | 6 || kā īṁ veda sutē sācā pibantaṁ kād vāyo dadhe |
ayāṁ yāḥ pūro vibhinātyy ējasā mandānāḥ śipry āndhāsaḥ

|| 7 || dānā mṛgīy uā vāranāḥ purutrā carāthamaḥ dadhe | nā-
kīsh ṭvā ni yauvaat ā sutē gamo mahānś carasy ējasā || 8 ||
yā ugrāḥ sāmś ānīṣhtrıtā sthirō rāṇāya sāṃskṛitāḥ | yādi
stotūṁ maghāvā śrīnāvad dhāvaṁ nēndro yoshaty ā gamat

|| 9 ||
O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord who, harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold. 4

He is the resplendent self, who is spoken of as having strong hands, both right and left; He is most wise and performer of great acts; He is rich in thousands, and has hundreds of bounties; He is the demolisher of strongholds of adversities. 5

He is the subduer of evil forces, the unresisted, a confident fighter in the struggles, possessor of vast wealth, the over thrower of foes, much lauded and by his acts of bounty is like a milch-cow to His worthy devotee. 6

No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength. 7

May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength. 8

He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come. 9
सत्यां इत्थावर्षेह अस्तित्वाः पररीतिः पारस्योऽर्जनविनिः प्रतिवर्तिः प्रशान्तं व्रशव्रीति ॥ १०॥

व्रशनास्ति अभिमाध्यं व्रशं करतो विरेण्यवी ॥ ११॥
व्रशं रथेयं मधुवन्हष्णपण हरी व्रशं लं शत्कतो ॥ ११॥
व्रशं संठरं सुनोतु तेषामुरजीविपुर भर ॥ १२॥
व्रशं दधान्ते व्रश्नां नन्दीशा नुस्वर्य स्वात्तरीणाम् ॥ १२॥
एवं याहे पीने मधु शविष सोभयम् ॥ १२॥
नायमच्छाश्च मधवाः श्रोणविधिः स्वरेक्षा च सुवर्तुः ॥ १३॥

व्रशनास्ति अभिमाध्यं व्रशं करतो विरेण्यवी ॥ ११॥
व्रशं रथेयं मधुवन्हष्णपण हरी व्रशं लं शत्कतो ॥ ११॥
व्रशं संठरं सुनोतु तेषामुरजीविपुर भर ॥ १२॥
व्रशं दधान्ते व्रश्नां नन्दीशा नुस्वर्य स्वात्तरीणाम् ॥ १२॥
एवं याहे पीने मधु शविष सोभयम् ॥ १२॥
नायमच्छाश्च मधवाः श्रोणविधिः स्वरेक्षा च सुवर्तुः ॥ १३॥

वहन्तु लो रघुमां धर्मो रघुरुक्तः ॥ १४॥
तिसिद्धुः सर्वनानि व्रवक्षक्षणपण यतुं संतत्र अश्वास्मां लोकों श्रीव नामकर्मम् ॥ १५॥
अस्माकं तेष सर्वोन सन्तृश्व शंतमा मदाय युक्त सोभयाः ॥ १५॥

वाहन्तु त्वः रधेण्यामाः अतो रथयावजः तिरस्य नियो रघुरधयायाः पररीतिः पारस्याः प्रतिवर्तिः प्रशान्तं व्रशव्रीति ॥ १०॥

उपवं त्यायं मधुरायं मधुवन्हष्णपण हरी व्रशं लं शत्कतो ॥ ११॥
उपवं संठरं सुनोतु तेषामुरजीविपुर भर ॥ १२॥
उपवं दधान्ते व्रश्नां नन्दीशा नुस्वर्य स्वात्तरीणाम् ॥ १२॥
एवं याहे पीने मधु शविष सोभयम् ॥ १२॥
नायमच्छाश्च मधवाः श्रोणविधिः स्वरेक्षा च सुवर्तुः ॥ १३॥

वहन्तु लो रघुमां धर्मो रघुरुक्तः ॥ १४॥
तिसिद्धुः सर्वनानि व्रवक्षक्षणपण यतुं संतत्र अश्वास्मां लोकों श्रीव नामकर्मम् ॥ १५॥
अस्माकं तेष सर्वोन सन्तृश्व शंतमा मदाय युक्त सोभयाः ॥ १५॥
Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places, near and far. 10

O performer of hundreds of selfless acts, your controlling powers, the reins, are showerers of blessings and such is your golden whip. O bounteous Lord, your chariot is the showerer of benefits and such are your twin-horses and you yourself are the showerer of blessings. 11

O showerer of blessings, may the offerer present to you the devotional love as a showerer; O straight-going Lord, bring us wealth; O controller of the horses, the showerer is effusing out prayers to be offered to you which will flow like rivers. 12

Come, O most powerful resplendent Lord, to drink the elixir of devotion. This bounteous person, the achiever of sacred exploits, does not hear the prayers, the chants, and the hymns till He comes. 13

O performer of hundreds of sacred acts, the destroyer of evils, let your powers, yoked to your car, bring you here. O Lord, may you mount on the chariot and avoiding other offerers, come here swiftly. 14

O greatest of the great, may you accept our laudation as nearest to your heart. May our libations be most successful in exciting your exhilaration. 15
नाहि शस्त्र तावं मां मामा शास्त्रे अंयाय्या राण्यः। यो अस्मान्यीर आन्यता ॥ १६॥
इन्द्रिष्णिं तत्रजङ्गलिखिता अंशायं मनः। उन्न्तं अहं कर्त्तु रघुः ॥ १७॥
सतीं छिद्रा मनोचर्यां मिथुनां वंहतो रथ्यम्। एवेद्वृत्तिः उत्तरः ॥ १८॥
अः पेद्वस्तां मांपरः संतरं पातकः हरे।
मा ते कस्पन्तको हस्तंत्रिः हि ब्रह्मा वमूलिं ॥ १९॥

Nahi shas tahva no mama satra anyasya ranayati | yo asmân virâ anayat || 16 || indras cid ghâ tâd abravît striyâ aśasyâm mânah | utô áha krama raghûm || 17 || sapti cid ghâ madacyûtâ mithunâ vahato râtham | evêd dhûr vriśnâ uttara || 18 || adhâh pasyasva mopaři saṃtaram padakeau hara | mâ te kaśaplakaû druśan stri hi brahmâ babhûvitha || 19 || 10 ||

(२३४) पतुलिंस सूक्ष्म ।
(२३१) भाष्टसर्वस्वतः सूतराय (२३५) प्रशासितपदश्च श्राणो नीपालितिधिः। (२३२) पोढःपा-
धाराय पाठ्यनामा। लोकाः वस्मोरत्निकान्तः। कहो देशसमा। (२३३) प्रशासितमहि-
दशांमिन्तुपवृत्ति, (२३३) पोढःपाृवृत्तिः व गायकी बन्दसो॥

२१||

एद्रे याहि हरिन्मुखः कण्ठस्य सुदृढः ।
द्रवो अमुष्य शास्तो दिवं युध दिवावसो ॥११॥
आ ला ग्रावा वदंकिषं सोमी घोषणं पच्छनु ।
द्रवो अमुष्य शास्तो दिवं युध दिवावसो ॥२॥

84.

Endra yahi harih bir upa kanyakasya sushtutim | divo amushya sasato divam yayâ divâvaso || 1 || â tvâ grâvâ vâ-
dann ihâ somî ghôsheṇa yachatu | divo amushya — || 2 ||
The brave resplendent, who guides us, does not take delight in giving punishments, either to you, or to me, or to anyone else. 16

This is what, verily, the resplendent Lord speaks; the mind of women is sensitive and delicate and resists control and their intellect works through emotions under limitations. 17

The pairs of horses of the resplendent Self rushing in exhilaration, draw His chariot; the pole of the showerer of universe rests upon them. 18

Cast your eyes downward, not upward; keep your feet close together; let none see your ankles, for now you, the creator, have become a woman. 19

Come, O resplendent, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region. 1

May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 2
अत्र वि नेमिरेषामुन्र न धूर्ते बृक्षः।
द्रिवो अनुमया शासनो दिवं युध दिवावसो।
आ त्या कथा इहावे सहस्रेष्ठास्य।
द्रिवो अनुमया शासनो दिवं युध दिवावसो।
द्वारांमि तेन सुतानां ग्रन्थो न पूर्वपाययम्।
द्रिवो अनुमया शासनो दिवं युध दिवावसो।

ाृत्रा वि नेमिरे शासि ना धूर्ते व्रिकाः।
दिवो अमुश्या ।
--- ॥ ३ ॥
ा त्या कायाः इहावे सहस्रेष्ठास्य।
दिवो अमुश्या ।
--- ॥ २ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या ।
--- ॥ ४ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या ।
--- ॥ ५ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या ।
--- ॥ ६ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या ।
--- ॥ ७ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या ।
--- ॥ ८ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या ।
--- ॥ ९ ॥

समतुरश्चर्चारं आ गंधि विश्वनाथम्यो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
आ त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १२ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १३ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १४ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १५ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १६ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १७ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १८ ॥
ा त्या कायाः सहस्रासि शासि शासनो।
दिवो अमुश्या शासनो दिवं युध दिवावसो।
--- ॥ १९ ॥

समा-पुराम्धिर ना गाहि विश्वातोधिर ना उताये।
दिवो अमुश्या ।
--- ॥ ६ ॥
ा नो याहि महेमते सहस्राति शासि शासनो।
दिवो अमुश्या ।
--- ॥ ७ ॥
ा त्या होता महेमते देवता वैश्विदेक्षे।
दिवो अमुश्या ।
--- ॥ ८ ॥
ा त्या महासुता हरीं स्यनं परस्बेब वसतं।
दिवो अमुश्या ।
--- ॥ ९ ॥
ा त्या महेमते सहस्राति शासि शासनो।
दिवो अमुश्या ।
--- ॥ १० ॥
ा त्या महासुता हरीं स्यनं परस्बेब वसतं।
दिवो अमुश्या ।
--- ॥ ११ ॥
ा त्या महेमते सहस्राति शासि शासनो।
दिवो अमुश्या ।
--- ॥ १२ ॥
The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region. 3

The wise devotees invoke you here for protection and for food. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 4

I make offering to you, O showerer, of the libations as the first drink. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 5

May you, the master of the family of celestial region, and the sustainer of the universe, come to us for our protection. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 6

O sagacious Lord, bestower of infinite wealth and numerous protections, come to us. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 7

May the invoker, the divine force behind the fire, most adorable among the bounties, benefactor of man, bring you here. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 8

Let your pair of vigorous physical and spiritual powers, humiliators of the pride of foes, bring you as two wings of the falcon bring him on the earth. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 9
आ याहय आ परि स्वाहा सोमस्य पीतेये।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।

ायये नय्य क्र पायी स्वाहा सोमस्य पीते।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।
संह्या यु नो गाहि संहनीः संहवत्ताहः।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।

अ नयि उपाश्र्यं उधेश्यु रूप्यु इह।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।
स्त्रूपांर्य नो गाहि संहनीः संहवत्ताहः।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।

आ याहि पर्वतेम्यः समुद्रस्याथि विद्ये।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।
आ नो गाल्यस्याथि सहस्रां नय्य दर्शि।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।
आ नोः सहस्रास्म भस्युत्तानि श्रान्तीः।
दिव्यो अमुश्य शासतो दिव्ये युप दिवावसो।

ायये पार्वतेयहि समुद्रायाधी विश्वतापि।
दिव्यो अमुश्य युप दिवावसो।

ायये पार्वतेयहि समुद्रायाधी विश्वतापि।
दिव्यो अमुश्य युप दिवावसो।

ायये पार्वतेयहि समुद्रायाधी विश्वतापि।
दिव्यो अमुश्य युप दिवावसो।

अ नयि गाययाय आशया सहस्या नय्या दार्शेह।
दिव्यो अमुश्य युप दिवावसो।

अ नयि गाययाय आशया सहस्या नय्या दार्शेह।
दिव्यो अमुश्य युप दिवावसो।

अ नयि गाययाय आशया सहस्या नय्या दार्शेह।
दिव्यो अमुश्य युप दिवावसो।
Come, O Lord, from whatever direction, to accept our devotional prayers, ending with the syllable — SWAHA. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 10

May you come to listen our praises when they are repeated and take delight in our laudations. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 11

O Lord of highly-energized speedy powers, come to us with your well-fed forces, alike in functions. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 12

Come from the mountains, from above the region of the firmament. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 13

O hero, may you bestow upon us wealth in thousands, both of wealth and vigour. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 14

Bring to us riches in hundreds, thousands and myriads. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 15
अयद्नेत्रेण द्रुतेः सुहसनं सर्नोरोचिपः। ओजितुर्मण्यं प्रशुम || १६ ||
य स्रुता वातरंहसुरस्वलो ग्राम्यादः। अभजने सर्नी हव || १७ ||
पारद्रवतस्य गभिरं हववचनिः ग्राहिष्ठशुष्कः। तिश्चे वनस्य मध्ये आ || १८ ||

अष्टादश वा दाद्वाह्व सहास्रम वासुर-चिस्बाल || जिस्यायम् आस्याम् पासु || १६ ||
या रिज्रा वातराशः हसो रुशासृो पाहसुहश्यादाह || भ्रायान्ते सूर्या इवा || १७ ||
Pारवतस्या रातिशु द्रवास्कालेस्व आस्त्विः || तिश्चे वनस्य वान-स्या माध्या आ || १८ ||

( २५ ) पश्चान्तिः सुकुम ||
(१-२५) वधुस्वतस्यायनं मुङ्कास्वायनं मस्ति। अभिन्नी वेद्धे। (२-२१)
प्रयासवेदकस्वधुवशायनपंडित्यप्रद्धिपि क्योः।
(२२) महाविलाश्याय हंसानाति चेद्धे ||

अभिन्नेत्रेण वर्णेन स्वदेशादितः स्त्रेस्वनभिः सचासुवाः।
सुतोपवक्षा उवस्य सुरस्वच च सोर्वः पिवतमिच्छिना || १० ||
विक्ष्यातिरथिनियुक्तादितान वाज्जना दिवा प्रथितनिर्दिष्टानभिः सचासुवाः।
सुतोपवक्षा उवस्य सुरस्वच च सोर्वः पिवतमिच्छिना || २१ ||
विक्ष्यातिरथिनियुक्तादितान वाज्जना दिवा प्रथितनिर्दिष्टानभिः सचासुवाः।
सुतोपवक्षा उवस्य सुरस्वच च सोर्वः पिवतमिच्छिना || २१ ||

35.
Agninendreṇa vārunena vīṣhṇunādityaś rudraśrī vāsubhīḥ
sacābhūvāḥ | sajōshasā ushāsā sūryeṇa ca sōmam pibatam
aṣvina || १ ||
vīṣyābhīḥ dībhīr bhūvanena vājina dirvā prī-īthivyādribbhiḥ sacābhūvāḥ | sajōshasā ushāsā — || २ ||
vīṣyair devaśib tribhīr ekādāsaś irādhibhīr marūdbhīr bhṛgubhīḥ sacābhūvāḥ | sajōshasā ushāsā — || ३ ||
When we, the recipients of the thousands of lights, and our resplendent leader obtain the mightiest troop of powerful vital energies, —16

—which are straight-going, swift as the wind, bright-coloured, light-footed and shine like the sun, —17

—then, having received the gifts from afar, attached to the swift rolling-wheeled chariot of universe, we seem to stand as if, amid the forest of the world. 18

May you be associated with Nature's bounties such as fire, lightning, water, wind, sunrays, thundering clouds and the stellar bodies; and twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 1

May you be associated with all intelligences, with all beings, mighty ones, with the mountains, heaven and earth, and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 2

May you be associated with all the thrice eleven (33) divines, with waters, vital principles and bright stars and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 3
jushéthāṁ yajñām bōdhataṁ hávasya me vīṣvēhā devau sāvanāva gachatam |
sajóshasā ushmanā sūryena cēśaṁ no volhaṁ aṣvinā || 4 ||
stōmaṁ jushethāṁ yuvasēva kanyānāṁ vīṣvēhā devau sāvanāva gachatam | sajóshasā ushmanā sūryena cēśaṁ — || 5 ||
gīra jushethāṁ adhivaraṁ jushethāṁ vīṣvēhā devau sāvanāva gachatam | sajóshasā ushmanā sūryena cēśaṁ — || 6 ||

hāridravēva patatho vānēd úpa sōmaṁ sutām mahishēvāva gachathāh | sajóshasā ushmanā sūryena ca trīr vartīr yātaṁ aṣvinā || 7 || hānsāv iva patatho adhvgagāv iva sōmaṁ sutām mahishēvāva gachathāh | sajóshasā ushmanā sūryena ca trīr — || 8 ||

ṣye伐 iva patatho havyādātaye sōmaṁ sutām mahishēvāva gachathāh | sajóshasā ushmanā sūryena ca trīr — || 9 ||
May you be delighted by the selfless service; hear my invocation, and come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food.  

May you accept our praises as young people accept maidens; come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food.  

May you accept the songs we sing and be delighted with the charitable works; come near all our offerings on the occasion of benevolent works and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food.  

May you eagerly accept our emotional prayers as a green bird plunges into the water; may you eagerly come to accept it like two buffaloes approaching a pool of water; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions (left, right and from above).  

May you eagerly come to accept our offerings like two flying swans or two travellers or two thirsty buffaloes to a pond; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions.  

May you hasten like a pair of falcons to the offerer of libation; may you alight upon the offerings as two buffaloes hasten to water. May you, O twin-divines, accordant with one mind, with dawn and the sun, come hither from the three directions.  
पिबताम च तुप्ताते चा च गच्छन्ति प्रजां च धतुं द्रविणं च धतम्।
सुजोपसा उपसा सूर्येण चोजी नो धतामस्थिना || १०||
जयते च प्र स्तुते च प्र चालते प्रजां च प्रते द्रविणं च धतम्।
सुजोपसा उपसा सूर्येण चोजी नो धतामस्थिना || ११||
हि ते च श्राव्यते ते च मित्रिणं प्रजां च प्रते द्रविणं च धतम्।
सुजोपसा उपसा सूर्येण चोजी नो धतामस्थिना || १२||

पिबताम च त्रिपुताम का का गच्छध क्रोधम प्रभावम् का धातम्। साजोशसा उष्णामा सूर्येन द्राविनाम का धातम्। साजोशसा उष्णामा सूर्येव कोर्जम नो धातम् अष्टवा || १०|| ज्याताम का प्रा स्तुताम का प्राक्ष द्राविनाम का धातम्। साजोशसा उष्णामा सूर्येन मित्रिणाम प्रभावम का धातम्। साजोशसा उष्णामा सूर्येव कोर्जम नो धातम्। साजोशसा उष्णामा सूर्येन मित्रिणाम प्रभावम का धातम्। साजोशसा उष्णामा सूर्येव कोर्जम नो धातम्।

मित्रवारुणवंता उत्तम धिरमवंता मुर्लवंता जरितुरग्च्छेदो हवम्।
सुजोपसा उपसा सूर्येण चावुलश्येषतमस्थिना || १३||
अंजिरसवंता उत्तम विष्णुवंता मुर्लवंता जरितुरग्च्छेदो हवम्।
सुजोपसा उपसा सूर्येण चावुलश्येषतमस्थिना || १४||
कुमुमवंता उपसा वाणवंता मुर्लवंता जरितुरग्च्छेदो हवम्।
सुजोपसा उपसा सूर्येण चावुलश्येषतमस्थिना || १५||

मित्रवारुणवंता उत्तम धिरमवंता मुर्लवंता जरितुरग्च्छेदो हवम्।
साजोशसा उष्णामा सूर्येन मित्रिणाम प्रभावम् का धातम्। साजोशसा उष्णामा सूर्येन मित्रिणाम प्रभावम् का धातम्। साजोशसा उष्णामा सूर्येन मित्रिणाम प्रभावम् का धातम्। साजोशसा उष्णामा सूर्येन मित्रिणाम प्रभावम् का धातम्।

मित्रवारुणवंता उत्तम धिरमवंता मुर्लवंता जरितुरग्च्छेदो हवम्।
साजोशसा उष्णामा सूर्येव कोर्जम नो धातम्। साजोशसा उष्णामा सूर्येव कोर्जम नो धातम्। साजोशसा उष्णामा सूर्येव कोर्जम नो धातम्। साजोशसा उष्णामा सूर्येव कोर्जम नो धातम्।
Come hitherward and accept our prayers, satisfy yourselves, give us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 10

May you conquer your obstructing forces; protect us, praise your worshippers, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, give us vigorous strength. 11

May you destroy evil forces and animate men whom you befriend, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 12

May you, associated with lord of light and bliss, and with lord of justice and vital principles, repair to the invocation of the adorer; and O twin-divines, accordant of one mind with dawn and the sun, come to us with the cosmic rays. 13

May you, associated with vital breath, with wind and with vital principles, repair to the invocation of the adorer. O twin-divines, accordant of one mind, with dawn, and the sun, come to us with cosmic rays. 14

May you, associated with material, and spiritual faculties of the cosmic realm, and with the showerers of blessings, and dispenser of food, repair to the invocation of the adorer; O twin-divines, accordant of one mind, with dawn and the sun, come to us with cosmic rays. 15
bráhма jinvatam utá jinvatam dhíyo hatām rákshaṇi sédhatam āmīvāḥ | sajóshasā ushásā súryeṇa ca sómaṃ sunvató aśvinā || 16 || kshatrām jinvatam utá jinvatam urín hatām rákshaṇi sédhatam āmīvāḥ | sajóshásā ushásá súryeṇa ca sómaṃ — || 17 || dhenúr jinvatam utá jinvatam viśo hatām rákshaṇi sédhatam āmīvāḥ | sajóshásā ushásá súryeṇa ca sómaṃ — || 18 || 16 ||

atraśi śrūṇāt pūrvyāstutim śyāvāśvasya sunvató madacyutā | sajóshásā ushásā súryeṇa cáśvinā tiróahnyam || 19 || sárğāḥ iva srijatām sushiṭūtīr úpa śyāvāśvasya sunvató madacyutā | sajóshásā ushásā súryeṇa cáśvinā || 20 ||
May you inspire our intellectual faculty and animate our thoughts; destroy the violent evil forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 16

May you be propitious to the protective faculty, be propitious to the common man, destroy the violent forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 17

May you be propitious to the milch kine, may you be propitious to the wealth-producer, destroy violent forces, and drive away diseases; and O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 18

O humblers of the pride (of evil forces) as you have been hearing the prayers of thrice-detached sages, may you also hear the earnest praise of the diseased devotees; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 19

O humblers of the pride (of evil forces), accept the earnest praises of the diseased devotee as if you were accepting oblations; O twin-divines, accordant of one mind with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 20
raṣmīūr iva yachatam adhvarāṁ āpa śyāvāśvasya sunvato madacyutā | sajōšasā uśhāsā sūryena cáśvinā -- || 21 ||

arvāg rāthaṁ ni yachatam pībataṁ somyāṁ mádhuh | ā yā- 
tam aśvinā gatam avasyūr vāṁ ahāṁ huve dhattāṁ rā- 
tnāṇi dāśūshe || 22 ||

namovākē prāsthite adhvarē narā vi-
vākshaṇasya pītāye | ā yātam — || 23 ||

svāhākrītasya trim-
patam sutāsyā devāv ándhasah | ā yātam — || 24 || 17 ||
O humblers of the pride (of evil forces), may you take control of the sacrifices of diseased devotees as one grasps the reins (of a horse); O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayer composed at the close of the day. 21

Direct your chariot downward; accept our sweet devotional prayers; desirous of your protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 22

May the leaders of ceremonies come here at the place of worship at which the adoration is being recited. The ceremony is commenced; come to accept the prayers offered by me; desirous of protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 23

Come and drink the elixir of devotional prayers to your entire satisfaction, consecrated with the exclamation SVAHA: desirous of protection, I invoke you; come, O twin-divines; please come hither to grant precious riches to the donor of offerings. 24
Avitási sunvató yriktábarhishah píbā sómam mádāya kāṃ satakrato | yām te bhágám ádhārayan víśvāh sehānáh pítānā urú jráyāh sám apsu jínu manútvān indra satpate || 1 || práva stotáram maghavam áva tváṃ píbā sómam mádāya kāṃ satakrato | yām te bhágám — || 2 ||

úrjá de-
vān ávasy ójasā tvám píbā sómam mádāya kāṃ satakrato | yām te bhágám — || 3 || janitá divó janitá príthivyáh píbā sómam mádāya kāṃ satakrato | yām te bhágám — || 4 ||
O performer of hundreds of selfless deeds, you are the protector of the offerers of devotional prayers, of the devotees who have trimmed all the impurities of body and the soul; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles.

O bounteous Lord, the performer of hundreds of selfless deeds, may you protect your worshipper; protect him well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles.

O performer of hundreds of selfless deeds, you help the divine forces with energy and protect them well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles.

You are the generator of heaven and generator of earth, O performer of hundreds of selfless deeds; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles.
janitāsāvanāṁ janitá gāvāṁ asī pība sōmaṁ mādāya kāṁ śatakrato | yāṁ te bhāgāṁ — || 5 || ātrīnāṁ sōmaṁ adrīvo mahās krīdhī pībā sōmaṁ mādāya kāṁ śatakrato | yāṁ te bhāgāṁ — || 6 || śvāvāsasya sunvatās táthā śṛṇu yāthā-śṛṇor átṛē kārmāṇi kṛīṇavatāḥ | prá trasādasyum āvitha tvām ēka in nrishāhīya índra brāhmaṇi vardhāyaan || 7 || 18 ||

Prédām brāhma vṛitratūryeshv āvitha prá sunvatāḥ sācīpata índra vīṣyābhīr útibhiḥ | mádhyaṁdinasya sāvanasya vṛitrahan añedya pībā sōmasya vajrivaḥ || 1 ||
You are the generator of all vital powers; you are the generator of supreme intellects; O performer of hundreds of selfless deeds, please joyfully accept our prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 5

O wielder of the bolt of justice, O performer of hundreds of selfless deeds, May you fully appreciate the tributes paid by the thrice-detached sages; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 6

May you hear the prayers of the diseased devotees while they offer libations as you have been hearing invocations of thrice-detached sages engaged in holy services. O resplendent, you alone can help the weak mind, frightened in the struggles of life, and animate their prayers. 7

O resplendent Lord, O Lord of rites, you help the devotees with all your protective measures in life struggles. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the midday solemn ceremony. 1
सहान उम्म पूर्तना अभि हृदे: शाचिपत इन्द्र विश्वासविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि:।
माध्यमिनायु सर्वस्य ब्रह्मचर्येय विवाह सर्वमय विज्ञव: ॥१॥
एकरालय भूवनय राजस्य वाचिपत इन्द्र विश्वासविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि:।
माध्यमिनायु सर्वस्य ब्रह्मचर्येय विवाह सर्वमय विज्ञव: ॥२॥

सचानां उग्रावरनाशु भुलहश सजिपता इंद्रा विस्वाभिर उतिभिं | माध्यमिनायु च - ॥ २ ॥ एकराल अस्य भुवनाय सजिपता इंद्रा विस्वाभिर उतिभिं | माध्यमिनायु च - ॥ ३ ॥

सस्थवाना यावस्यस्म ल्यमेक इच्छशीपतेः इन्द्र विश्वासविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि:।
माध्यमिनायु सर्वस्य ब्रह्मचर्येय विवाह सर्वमय विज्ञव: ॥३॥

सस्थवाना यावस्यस्म त्वम एका इंद्रा सजिपता इंद्रा विस्वाभिर उतिभिं | माध्यमिनायु च - ॥ ४ ॥

क्षेमस्य च प्रशुभाषु ल्यमिनिम सजीपतेः इन्द्र विश्वासविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि:।
माध्यमिनायु सर्वस्य ब्रह्मचर्येय विवाह सर्वमय विज्ञव: ॥५॥
शुवाय ल्यमिनिम स्व ल्यमापिय सजीपतेः इन्द्र विश्वासविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि:।
माध्यमिनायु सर्वस्य ब्रह्मचर्येय विवाह सर्वमय विज्ञव: ॥६॥

क्षेमस्या का प्रत्यासः
का त्याम इश्वरे सजिपता इंद्रा विस्वाभिर उतिभिः | माध्यमिनायु च - ॥ ५ ॥ क्षत्राया त्याम अवसि नात्याम अविथा
सजिपता इंद्रा विस्वाभिर उतिभिः | माध्यमिनायु च - ॥ ६ ॥
O resplendent Lord, powerful, subduer of hostile forces, Lord of rites, you help the devotees with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony.

O resplendent Lord, O Lord of rites, you shine as the sole sovereign of this world with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony.

O resplendent Lord, O Lord of rites, you alone divide the two combined worlds of heaven and earth with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony.

O resplendent Lord, O Lord of rites, you are the supreme master of acquisitions and their preservation with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony.

O resplendent Lord, O Lord of rites, please help one to power, and protect with all your protective measures; you need no defender. O destroyer of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony.
śyāvāśvasya rébhatas tātha śrīṇu yāthāśrīnora átreḥ kārmāṇi kṛṣṇvataḥ | prá trasādasyum āvitha tvām ēka in nṛishāhya índra kshatrāṇi vardhāyan || 7 || 19

(३८) अष्टाविचिं शुक्लम्

(२४६२) इतस्यभाष्यम् सुलभ्याविधेः यथाभाष्य कपि। इन्द्राश्रीं देवने। गायिनी हणम्।

यहाः स्थ स्तुतिजा सभ्री बालेशु कृष्णम्। इन्द्रान्द्रि तस्य बोधनम्।।

तोहामी रघुवानान व्रतवण्याराजिता। इन्द्रान्द्रि तस्य बोधनम्।।

इंद्र वो मन्त्रें मधुचंक्षक्मिन्यें। इन्द्रान्द्रि तस्य बोधनम्।।

ज्ञेष्ठ यज्ञिष्ठेऽनुतं सोमं सत्सुती। इन्द्रान्द्रि आ गंते नरा।।

38.

Yajñāsya hī sthā rītvījā sāsni vājeshu kārmasu | indrāgni tāsya bodhatam || 1 || toṣāśa rathayāvānā vṛitrāhānā parājita | indrāgni tāsya bodhatam || 2 || idām vām madirām mādhy ādukshānau ādhibhir nāraḥ | indrāgni tāsya bodhatam || 3 || jushēṭhāṃ yajñām ishtāye sutāṃ sōmaṃ sadhasātstuti | indrāgni ā gataṃ nara || 4 ||
May you hear the prayers of the diseased devotees, while they sing songs, as you have been hearing invocations of thrice-detached sages, engaged in holy services. O resplendent, you alone can help the weak minds, frightened in the struggles of life, and animate their prayers. 7

38

Both of you are of supreme importance in wars and holy works. O pair of lightning and fire energies, may you take cognizance of it. 1

Both of you are destroyers of foes, riders of one chariot; killers of darkness and are invincible; O pair of lightning and fire energies, may you take cognizance of it. 2

The leaders of people have composed these praises for you, as if herbal juices by stone extractions, O pair of lightning and fire energies, may you take cognizance of it. 3

O the two leaders, both associated together in merits, this effused sweet exhilarating preparation is for you. May you accept our sacrifice, O the pair of lightning and fire, please come. 4
इमा जूफिश्यं सवेना चेमिद्व्यान्यल्यं ह्रेणा:। इत्राशि आ गंतं नरा ॥१॥
इमा गौत्रस्तवर्तनिं जूफिश्यं सुष्थिति समं। इत्राशि आ गंतं नरा ॥२॥
imá jushēthāṁ sāvanā
yēbhīr havyāṇy uḥāthuḥ | śīrāgni ā gataṁ nara ॥ ५ ॥ imāṁ
gāyatrāvatārānām jushēthāṁ suṣṭūtiṁ māma | śīrāgni ā
gataṁ nara ॥ ६ ॥ २० ॥

#२१॥
प्रातयालावर्ति गंतेत् क्वेविग्रीण्यावच्छ। इत्राशि सोमपीतये ॥१॥
प्रातयालावर्ति सुवन्तोतांश्रीं श्रणते हवम। इत्राशि सोमपीतये ॥२॥

prātaryāvabhir ā gataṁ devēbhīr jenyāvasū | śīrāgni
sōmapītaye ॥ ७ ॥ śyāvāśvyasa sunvato 'trīnām śrīnutaṁ hā-
vam | śīrāgni sōmapītaye ॥ ८ ॥

#२२॥
प्रणव वोमन्त्र उमेत् यथाचृतवस्त मेधिराः। इत्राशि सोमपीतये ॥१॥
आहं सरस्तवीत्वोतार्हस्येवो चुँहे। याभ्याः गायत्रमूद्यनेन ॥२॥

evā vāṁ ahva utāye yā-
thāhuvanta médhirāḥ | śīrāgni sōmapītaye ॥ ९ ॥ āhāṁ
sārasvatītavator śīrāgni śrīnycor āvo vṛīṁ | yābhīyāṁ gāyatrāṁ
rīcyāte ॥ १० ॥ २१ ॥
O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come.  

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come.  

O lords of genuine wealth, please come along with the early faring divine powers. O the pair of divine lightning and fire, please accept our emotional prayers.  

Please listen to the invocations of the thrice-detached sages, and of the diseased devotees. O pair of divine lightning and fire, accept our emotional prayers.  

I invoke you both for my protection, as the sages of divine intelligence have been invoking you from ancient times. O pair of divine lightning and fire, accept our emotional prayers.  

I solicit the protection of the Lord of lightning and fire associated with the Lord of divine speech, to whom this GAYATRI hymn is addressed.
Agním astoshy ājgrímiyam agním ila yajádhyai | agnír deváin anaktu na ubhé hi vidáthe kaviś antáś caráti du-
tyām nábhaṁtām anyaké same || 1 || ny āgne návyasā vá-
cas tanúśhu sāśisam esham | ny árati ráraśvam víśvā aroyó árātir itó yuchantv ámuṛo nabhāntaṁ anyaké same || 2 ||

āgne mómanāṁ tūbhyam kāṁ ghritāṁ nā jhva āsāni | sá devéshu pra cikiddhi tvāṁ hy ási pùrvyāḥ śivó dūtō vi-
vāsvato nabhantām anyaké same || 3 || tád-tad agnír vāyo
dadhe yáthā-yáthā kripaṁyāti | úrijáhutir vásūnāṁ sāṁ ca
yōṣ ca máyo dadhe víśvasyai devahūtyai nabhantām anyaké
same || 4 || sá ciketa sāhiyasāgniś citreṇa kármanā | sá hótā
ságyatāṁ dákshinābhir abhīṣrita inóti ca pratívyaṁ ná-
bhartām anyaké same || 5 || 22 ||
I glorify the adorable fire-divine; I invoke him with praise and worship him with devotion. May this fire-divine inspire natural powers for us. The virtuous fire-divine traverses both worlds as messenger of the supreme forces; may all our adversities vanish. 1

O fire-divine, may you burn down through our newest speech all hostilities against our persons; please consume all the hatred against those who are liberal; all the wicked man's malignities be also burnt down; may the violent assailing forces go away from hence. May all our adversities vanish. 2

O fire-divine, I offer my hymns to you while holy butter is being poured within your mouth; may you among Nature's other bounties acknowledge these praises; you are the most ancient; and benevolent messenger of the sun. May all our adversities vanish. 3

The fire-divine grants all food whatsoever is solicited. He bestows upon the worshippers happiness springing from tranquility and other enjoyment. He is the medium for all invocations addressed to Nature's bounties. May all our adversities vanish. 4

The fire-divine is known by his most powerful and victorious deeds; he is the invoker of enternal forces. He inspires divine powers for benevolent deeds; surrounded by the gifts of oblations, he proceeds against evil forces. May all our adversities vanish. 5
agnír játá devánām agnír veda mártānām apícyām |
agníḥ sá dravirṇodā agnír dvārā vy ūrṇute svāhuto návi-
yasā nábhantām anyakē same || 6 || agnír devēshu sāmva-
suḥ sá vikshū yajñīyāsv ā | sá mudā kāvyā purū víśvam
bhūmeva pushyati devō devēshu yajñīyo nábhantām anyakē
same || 7 || yó agníḥ saptāmānushaḥ śrītō víśveshu sīndhu-
shu | tám āganma tripastyām mandhātūr dasyuhántamam
agnīṃ yajñēshu pūrvyaṃ nábhantām anyakē same || 8 ||
The fire-divine knows all that springs from Nature's bounties; he knows the secrets of mankind. He is the giver of riches; when duly worshipped with a new spirit, He sets open the doors of opulence. May all our adversities vanish. 6

The fire-divine is closely associated with Nature's other forces. He dwells amongst pious people. He, like earth, cherishes all sacred acts with delight. He is adorable among all Nature's bounties. May all our adversities vanish. 7

Let us approach the fire-divine, which is honoured by seven priests; and which pervades through all streams of life. He has a triple dwelling place; He is the destroyer of demonic forces for wise devotees, and is foremost in all sacred deeds. May all our adversities vanish. 8

The all-wise fire-divine pervades the three triple formed regions. He is the granter of blessings and performer of cosmic sacrifice associated with thrice eleven \((3 \times 11 = 33)\) divine forces, and fulfils our aspirations. May all our adversities vanish. 9

Our fire-divine is first among Nature's bounties and foremost among living men. He alone is lord of wealth. The flowing streams of water confined within their own banks run around him. May all our adversities vanish. 10
Indrāgni yuvāṁ sú naḥ sāhantā dāsatho rayīṁ | yēna dṛilhā samātsyā vilū cīt sāhishimāhy agnir vāneva vāta<br>īn nābhantāṁ anyakē same || 1 || nahi vāṁ vavrāyāmahē 'thendram īd yajāmahe śāvishtham niṁnāṁ nāram | sā naḥ kadā cid ārvatā gāmad ā vājasātaye gāmad ā medhāsātaye nābhantāṁ anyakē same || 2 || tā hī mādhyam bhārānām indrāgni adhikshītūḥ | tā u kavitvānā kavī priyāyāmānā sakhiyatē sāṁ dhītām aśnutaṁ naraṁ nābhantāṁ anyakē same || 3 || abhy ārca nabhākavād indrāgni yajāsā girā | yāyor viśvam īdāṁ jāgad iyaṁ dyaūḥ prithivī mahy ūpāsthe bibhrīto vāsu nābhantam anyakē same || 4 || prá brāhmāṇi nabhākavād indrāgniḥbhīyām irajyata | yā saptābudhnam arṇavāṁ jihmābāram aportūtā īndra īśāna õjasā nābhantāṁ anyakē same || 5 ||
O victorious Lord of cosmic lightning and fire, bestow upon us riches whereby we may overcome our powerful enemies in combats; may you burn them, as the fire fanned by the wind consumes the forests. May all our adversities vanish.  

Verily, we do not invoke any one of you for wealth; we particularly worship the resplendent Lord who is the strongest leader of men; he comes occasionally unto us with his speedy chariot, comes unto us to grant us strength and to bless us at the sacred worship. May all our adversities vanish.  

They two, the lords of lightning and fire, are present in the midst of our struggles of life; may you two, Leaders of ceremonies, who are really sagacious, accept our offerings when solicited by those of us who seek your friendship. May all our adversities vanish.  

We, like the pain-despiser, worship the lord of lightning and fire of celestial region with sacred songs and praise. All this world, the spacious earth and heaven which bear rich treasures in their lap belong to them. May all our adversities vanish.  

O devotees, may you, like the pain-despiser, address your praises to the lords of cosmic lightning and fire, who overspread with their lustre the seven celestial regions, whose gates are hidden and of whom the supreme Lord of resplendence is master by His supreme authority. May all our adversities vanish.
अपि व्रीश्च पुराणवादः व्रताते
वा गुश्पितम् जो दासायथा दांभया
वैयम् ताद अस्या संभृताः वास्यं यद्रेणा
वि भजेमहि नाध्यातमः अन्याः

|| 6 || 24 ||

यदन्द्रामी जनाः इमेव विद्वतेष्वे
तन्न गिरा
अस्मातः विन्दुद्धिवर्गे सांस्कृतं पूर्वम्
तत्या वनुषयो वनुषयो नाध्यातमः

या नु श्रेष्ठते दिव उषब्रहः
वन्यादशब्रहं नाध्यातमः
पुर्वीः इद्रापन्ततयः
पुर्वीः प्रतास्यः:
सुनोऽहन्ते हरिवः

वसोऽविश्वयािपो नु साध्वं नो वियो
नाध्यातमः

तं हिन्दीहृता सुर्वितिस्वेष्वे सत्वानमूहिनिमयं

उत्तो नु विच विजयसुर्प्रस्याण्वि
वेदवि

याद इन्राग्नि जाना इमे विहवयान्ते.

समाकेभिः
न्रीभिः
वायम्
सासह्याम्
प्रतियतो
वानुषयो
नाध्यातमः
अन्याः

|| 7 ||

या नु स्वेताव अवो
दिवा
उपा
दुभिहि.

िन्राग्नि
अनु
उहानाय
यां
सिंहवयो
यां
सिंहवयो
नाध्यातमः
अन्याः

|| 8 ||

पुर्विशः
ता
प्रिटपमातः
पुर्विः
उताः
प्रिंगसायाः
सुनो
हिन्वस्या
हरिवा

|| 9 ||

तम्
शिष्ठाः
सुव्रीकृतिः
त्वेश्वा
सात्वां
रिम्रयाः
उतो
नु

या
जासाः
सुख्ष्मायः
भेदाः
जेहति
स्वर्वतिः
अपो
नाध्यातमः
अन्याः

|| 10 ||
O resplendent Lord, may you cut off the evils like tangles of the creeping plant; and weaken the strength and vigour of an infidel. With the help of the resplendent Lord, may we divide the treasure that he has gathered up. May all our adversities vanish. 6

While these men invoke the lords of lightning and fire with prayers, may we with our own herbs quell those who provoke us to the fight, and honour those who seek honours. May all our adversities vanish. 7

The two whites with their effulgence rise from below onwards to heaven. By the grace of the lords of lightning and fire, they verily liberate our streams of thoughts from bondage. 8

O resplendent Lord, many are your helping ways and many are your ways of guiding us. O Lord of steeds (i.e. the inspirer of the vital and mental powers), the bestower of affluence and progeny, may you come and bless our worship. May all our adversities vanish. 9

May you (O devotees) animate Him, the resplendent Lord, with your sacred hymns. He is brilliant, and adorable; He is the distributor (of riches). With His might, He demolishes the embryos of the greedy and conquers celestial blessings for us. May all our adversities vanish. 10
तं शिशितं स्वद्वरं सुखं सत्वनमृत्विषयं ।
उतो नु चिच्छ औहंत आण्डा शुष्णं सुखं महत्वजे स्वतंत्रारामं नभूतानुमन्नं के समे ॥ 11 ॥
प्रवेण्टास्मयं पितृवश्वत्वं मन्द्यातुपवद्हिभ्रस्वद्ववचि ।
विषाणुनां शर्म्यं पातमस्सान्तः स्वास्तं परं श्रीषाम् ॥ 12 ॥

tām ṣiṣītā svadhvarāṁ satyāṁ
sātvānam ṛtvīyaṁ | utō nú cid yā óhata āṇḍā śūshṇasya
bhēdaty ājaiḥ svārvatīr āpō nabhantāṁ anyakē same ॥ 11 ॥
evendrāṅībhīyāṁ pītṛvāṁ nāviyo mandhātrivād aṅgirasvād
avači | tridhātunā sārmāṇā pātam asmān vayāṁ syāma pā-
tayo rayāṇāṁ ॥ 12 ॥ ॥ ॥
May you glorify that resplendent who is worthy of worship, sincere, bountiful and adorable. With His might He demolishes the embryos of the greedy and conquers the celestial blessings for us. May all our adversities vanish. 11

Thus have we sung a new hymn to honour the lord of lightning and fire as has always been done by our ancient sages, the bearers of light, the source of wisdom and vital energies. May you cherish us with triply-defended dwellings. May we be the possessors of ample riches. 12
NOTES

Book 8
Hymns 1–40

श्रष्ट मंडलम्
सूक्तानि १–४०
NOTE OF र्ग्वेदा No. 8

Hymn-1

For verses 1 and 20, see Nir.VII.2 and VI.24.

1. Ma cid anyat vi samsata, ना चिद्द्र प्रमाद विष जंगल, do not praise any other; this phrase is quoted by Yaska (Nir.VII.2) as an illustration of the praises addressed directly, while the objects of praise are indirectly addressed (प्रवधक्रेता: स्तोतारो प्रवधित, परोक्षाविहारी स्तोताविहारी).

2. Ubhayavinam, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयविन्य स्मरण पारिव सबस्थणो निम्नविन्यो बिन्दुनारोपयेत्—; or स्वायसंस्कृतम्य द्विवकारेण—but रक्षतायेननेतु—Sayana); or being honoured by both those who recite his praises and those who offer oblations (उभयविन्य स्तोतन्मित्वंदर्शनोपेत्तम्—Sayana); doer of both (हितानुसारायें—Venkata).

Ubhayamkaram, the displayer of both, enmity and favour (उभयपंक्ति विन्दुण्ड्रवृष्टायवो कारस्य—Sayana; उत्तमस्य कारस्य—Venkata).

5. Satamagha, O opulent; (शतामण्ड स्वतन्त्र—Venkata; स्वतात्मनाम—Sayana).

Sataya, for a large price (शतताय बहूतमेत्तर; प्रपरिमाणाय धनाय—Sayana).

7. Puramdara, पुराण्वर, O destroyer of the citadels (or cities of enemies, or of ignorance); usually Indra is addressed by this name.

9. Dasagvinah satino ye sahasrinah, which are traversers of tens, or hundreds or thousands of leagues; or, which are traversers of
ten leagues, and are numbered by hundreds and thousands (दशस्विनि: गतिनो वे सहस्तिनि: दशादिवंश्यायुक्ता; —Venkata; दशस्विनि: दशायोजनपायिनि: ; गतिनि: गतसंवश्याका: सहस्तिनि: सहस्तसंवश्याका: सहिनि—Sayana).

10. **Cayatra-vepasam**, of excellent speed; of excellent motion (गायत्रेवपसं प्रसर्य वेगाम्—Sayana; गायत्रं साम वर्षा भेदनोवेगमुलाद्वति—Venkata; i.e. having the form or beauty of the **Gayatri**, being the Gayatri personified.

Anyam isam urudharam, as another form, the vast dropping desirable (rain) (भव्यं वक्तव्यक्ष्यां उद्भावरी बृहस्तक धारां इवं एष्यीयं बृहद्यम्—Sayana); also भव्यं may mean unparalleled (बृहद्यम्यम्—Wilson).

11. **Vanku**, two horses (i.e. the internal organ or antahkaran and organs of senses); the crooked in action (बहुकृत्तगामिनी—Sayana; बहुकृत्तरी चाली—Venkata).

Arjuneyam Kutsam, the soul, the child of Nature—Arjuni's son, the Kutsa seer (प्रांजनेयं गृजनेयः पुत्रं, कुलं गृजनेयम्—Sayana). For Arjuneyam, See

प्रांजनेयम्—I.112.23; IV.26.1; VIII.I.11.

प्रांजनेयाः—VII.19.2.

प्रांजनि—I.49.3; V.84.2 (white-complexioned).

प्रांजनो: —X.85.13. (in Arjunis, two asterisms in lunar mansions; the same as Phalgunis).

In the Rgveda, Arjuneya occurs as the patronymic of Kautsa (Macdonell and Keith).

Satakratuh, Lord of hundred self-less tasks or deeds (one who
is selfless in cent per cent actions).

Etasam, see I.54.6; 61.15; IV.17.14; 30.6; VIII.I.II; 6.38; 50.9; IX.63.8 and other references.

Etasa, एतस, is in the Kausitaki Brahmana (XXX.5), the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitasayanas, the descendents of Etasa, are declared to be the worst of the Bhrgus. See also the Aitareya Brahmana (VI.33).

However, in the Rgveda, Etasa seems merely to designate the horse of the Sun. (वेगादिर गुणयुक्ताधिकलं—Daya. on I.54.6). Also the name of a protege whom Indra helped against the Sungod Surya, Etasa was wounded in the conflict with the Sun (Wilson). (See also Nigh. I.14, एतस = पशु = horse).

13. Aranah-iva, like the abject; like the one cast down. (परमावर प्रचन्दना दुःखिन द्व—Sayana; परमावर द्व—Venkata).

Prajahitani, neglected (प्रजाहितानि इतरेऽर विष्णुपथानि—Venkata; प्रजाहितानि; one without branches, बायाधिभिभिभिभिभि—Sayana).

15. Pavitram, the filters (पवित्रनि पवनसाधनं वजापूज्यम्—Sayana); an appliance for purification.

Tirah, placed inclined (तिरः तिर्यंगवस्थांत्र—Sayana).

16. Sadha-stutim; collected laudation; the laudation made by him along with many other priests (सदाभिः प्रत्येकादि श्रवणेः सहितम् सुविन्द्र—Sayana).

Upastutili, the subsidiary praise; or merely, praise (उपस्तुतिः सतिवागम्)
—Sayana).

18. Sukrato, O Sukratu! — a name of Indra, O Indra (similar to Satakru).

20. Galdaya, गल्दाय—“May we, always beseeching with our hymns, songs, praises, and the straining of the Soma, not make thee angry like a wild beast at the time when Soma is pressed; for who has not besought the Lord? Galdā (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा धामनयो भवति गल्दमनायु धीयते).

See for गल्दा—Rv.I.15.1; VIII.92.22.

गल्दा विशालिवन्दनं गल्दा धामनीनाम्—Let the Soma-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here Galdā, गल्दा, means the juices, which have been extracted in the vessels (माना विभक्तीर्वेते भवति; गल्दनाय धमनीनानित्वः).

The word Galdā does not occur anywhere else in the Rgveda, besides VIII.1.20.

We have in the Manava Srauta Sutra:

गल्दा विशालिवन्दनं गल्दा धमनीनाम्।
रसेन मे रसं पूर्ण बाजिनो मे यस्य वहानि॥ (I.7.2.18).

"May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice."

Galdaya, with the effusion of the Soma (गल्दया. गालनेनासावणेन—Sayana).

Compare: गल्दायिय गल्दनव गल्दा विशालिवन्दनं—Yv.VIII.42. ; इति सोम लिङ्ग
26. *Purvapa-iva*, पूर्वपःः इव, like the first drinker (among Nature’s deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपायव | न्याय: सबै देवेश्वर: प्रममभावीसमु निर्मातिम पूर्वपा जायते: —*Sayana*).

See *Aitareya Brahman* also II.25.

28. *Dvita havyah*, in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वितैशः द्वितीयो दिवसमिवात्—*Venkata*; द्विता दिवस द्विदिवावे: स्तोत्राभिषेकवृत्तमित्—*Sayana*).

29. *Api-sarvare*, during the night also (पृष्ठ शर्मे शर्वरी राजिमित्या: काल: प्रतिकार: —*Sayana*; but according to Venkata, at the junction of night and day, पृष्ठ शर्मे शर्वरी प्रक्ष्ण संगमे पृष्ठ शर्मे राजिमुखवे सामम्—*Venkata*).

The four times for the praises are thus the sunrise, noon, evening and night.

*Prapitve*, at the close of the day; i.e. evening (प्रपित्वे प्रपित्वं प्रातित:—*Venkata*; प्रपित्वे प्राप्ते विवस्वाषवाने सावाल्ले प्रभृति मदीयाया; स्तोत्राभिषेकवृत्तमित्—*Sayana*).

For *prapitve*, see:

प्रपित्व—II.53.24; V.31.7.

प्रपित्वाद—X.73.2.

प्रपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.I.29; 4.3.

Similar to this word, we have *Abhhipitve* I.126.3; IV.34.5; V.76.2;
VIII.4.21 etc. (also ब्रम्हपिल्ल्वम्, ब्रम्हपिल्ले, ब्रम्हपिल्ले, ब्रम्हपिल्लेश्वर्) also at one place ब्रम्हपिल्ल्वम् (apapitvam, III.53.24) (पपिल्लव प्रपचयम्—Daya.; पपिल्लव प्रमलम्—IV.16.1; ग्रह्यम् VII.18.9; पपिल्लव सर्वं: प्रपो:—प्रभूदा प्रपो।—IV.35.6; पपिल्लवम् गमने—IV.33.34.)

30. Medhyatithi, O Medhyatithi, O the venerable guest, (मेद्या: सज्जमनीया। पवित्र प्रतिषयो यद्य तथू—Daya).

For Medhyatithi, see

मेद्या:—I.36.10; 11.

मेद्या:—I.36.17; VIII.2.40; 49.9.

मेद्या:—VIII.1.30; 33.4.

मेद्या:—IX.43.4.

मेद्या:—VIII.51.1.

31. Yadvah, seers amongst men (from Yadu, यदु, a synonym of man—Nigh—II.3). (याद: यदुवाकोऽवाः। यद्वा। यद्वो मनुष्य: , येव व्रजहः;—Sayana).

32. Saha tvaca hiranyaya, as if in the golden leather case, or in golden purse (सहर्वचा हिरण्याचया कल्याण्या युक्तः—Venkata; हिरण्याचा हिरण्याचया लचा श्रमेयास्तरणै: सहा सहितान्नि—Sayana).

Asangasya, of the liberal giver (of the unattached); of Asanga, a person according to Sayana). The word only occurs twice, once as प्रासाज्ज—VIII.1.33, and प्रासाज्ज्व VIII.1.33—nowhere else in the Ṛgveda.

According to the Sankhayana Srauta Sutra (XVI.11.17), Asanga was a woman, but became a man. Sayana also repeats this version (VIII.1.34), based on the fact, that this verse contains the expression.
sasvati nari, शाब्दिक नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. Pla-yogih, प्ला-योगिः, is the patronymic name of Asange in the Rgveda (अग्रक्षेत्रविनिविद्वस्तु भग्यावः प्राप्तजः: —VIII.I.33) (The word playogih does not occur anywhere else in the Rgveda).

Dasabhih-Sahasraih, cattle ten times thousand (10×1000) in number (दशभिः दसाधिण्यति: सहुते: सहस्रसंवक्ष्यवार्यादिपिः: —Sayana).

34. Sasvati nari, शाब्दिक नारी, Sasvati, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment—Wilson).

Sayana conjectures a myth; Asanga, a certain King, was perhaps cursed by some god, and he became impotent; on this, his wife Sasvatl underwent severe penances, as a result of which Asanga recovered his manhood.

Purastat, on the front side (पुरस्तत् पूर्वालं मुखादेवे).

Sthram, स्थ्रूरं, the male organ appeared (स्थूरं स्थूरं गुर्जस्तु गुर्जस्तं गुर्जस्तं गुर्जस्तं—Sayana).

Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. Indra it somapah, Indra alone is worthy of our devotion (सोमपाः:). All our reverential and emotional praises are due to Him alone, the resplendent Lord. The other deities, Nature's bounties reflect His glories only. He alone is sutapah, सुतपाः: . In rituals, He alone is to be presented with the entire oblation, the other gods and
men, sharing only a part of it.

(एकः एवं देवः सोमपा: , हनु: सुतपा: , सर्वस्याभिगता, देवानु मन्दयमानु च भवतः: वर्तमानः:
—Venkata).

Mr̥gam na vrah mṛgayante, as hunters seek game (so panegyrics seek thee, मूर्ति न त्रिवृक्षं भोगते। मनोकथा ब्रजन: बृहपतिः: —Nir.V.3); Durga explains praisah, ब्रजन: , as panegyrics addressed to thee, and vrah, ब्रज: , as greedy persons.

For Vrah, ब्रज: see I.124.8; 126.5; IV.I.16; VIII.2.6; X.123.2.

For Vratah, ब्रजाः —IX.14.2.

For Vratasah, ब्रजाः —I.163.8.

(ब्रज: यह बुध-निति—Daya; also दबनिते; ब्रज वज धातोबहुवलकादेवाविद्रोह प्रलयः।
ब्रज इति दिनम—Nigh.IV.2,—Daya.on I.126.5; Vratasah, ब्रजाः वजेतु सर्वाचारपन्नेषु
भवा: —Daya).

8. Trayah Kosasah, the three vessels or troughs, drona kalasa, used in the preparation of the Soma libations; (i) द्रोणकलसा, drona kalasa, (ii) पूतमुदृः, putabhṛt, and (iii) भास्ववीय, adhavaniya (ब्रज: क्रोणकलसा: भास्ववीय: पूतमुदृः वर्णः
क्रोणाभ्यांति—Venkata).

Tisrah camvah, the three ladies, used in the three savanas (विसः तियच; सवन ब्रजये वर्तमानाः: चयः: —Sayana).

12. Durmadosa na Surayam, like the ebriety caused by sura or wine (Wilson); like bad intoxications, wine being drunk. See Nir.I.4: Like hard drinkers of wine, the particle na, न, is used in the sense of comparison.

Udharna nagnah jarante, the praisers praise like an udder; nagna
means *naked*, but here it means a *praiser* (स्तोत्र) who does not neglect or abandon the verses of the Veda (मन्त्रशङ्करोऽसि, ताधि न ज्ञातीति नम्न: स्तोतारः), since the word *gnah* means the Vedic verses and the one who does not abandon them is *na+gnah*, and hence the praiser. (For *gnah*, Nigh. III,29, one of the *uttaranamani*. Here the particle *na*, न, is used in the sense of negation.)

20. *Mo su adya duh-hanavan sayam karat*, let not Indra, the insuperable (इन्द्र इनावान) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—Sayana) [इनावान् परेः इन्द्रः हनवन दुह्नाम्। तद्वान् इति.]

*Jamata*, the son-in-law (जामाता, जातित्र जा श्रेष्ठयाम्। तथ्य निर्माता दुहितुः। पितृः, i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

*Asrirah iva jamata*, like an unlucky or unworthy son-in-law (प्रकृत इव न धीरू प्रकृतः। तदस्यायर्यीयतीर्थः। मल्लिकायो र।। एवेश्विवह्रः कुसितो जामाता सकृदादाययनोऽभासायायायाय विलम्बे, तद्वस्त्, तस्य कारविलम्बे मा हुषा इत्यें।—Sayana).


25. *Viraya Suraya*, वीरयं सूरयं, for the brave and conqueror.


*Risivah*, रिसिवः; foremost sage or seer; honoured of sages.

*Sacivah*, सचीवः; full of divine wisdom; doer of great deeds.

34. *Esah etani cakara visva*, has made all these (beings etc.); or has performed all these exploits, the slaying of Vṛtra etc.

35. *Ratham gavyantam*, desirous of cattle (प्रभातं रथं ग गच्छलं धर्मेन)
Rathah, is derived from the root ramh(√रंह), meaning to speed, or from sthira by metathesis; one sits in a chariot with joy, or from rap, √रप, to chatter, or from ros, (रस्), to make a sound (रसों रंगत्यां रमान्येऽस्मिनस्तिप्रभूति वा। रपतेवा, रसतेवा।—Nir.IX.II).

37. Sonaih satyamadva, Truthful when exhilarated by the Soma potations, i.e. he fulfills the desires of those people who worship him with perfect devotion and sincerity.

Priyamedha, प्रियमेधा.; performers of auspicious work; the descendants of Priyamedha (प्रियमेख्य युज्वा:—Venkata); persons with pleasing wisdom (प्रिय नेवा प्रक्षा यस्य; प्रिय तृत्या कमनेया प्रवीणं मेघा बुद्धिस्वयं—Daya.).

In historical references, Priyamedha is the name of a seer; but no hymn of the Rgveda is associated with this seer. His descendants are named as Priyamedha, (also written as praiyamedha), a patronymic of the priests who sacrificed for the Atreya Udamaya, पालेव उदयम, in the Atitareya Brahmana (VIII.22). They appear in the Kathaka Samhita (VI.I), and the Maitrayani Samhita (I.8.7) as priests who knew all sacrificial lore. In the Gopatha Brahmana, they are called Bharadvajas and in the Taittiriya Brahmana, three Priyamedhas are referred to (II.I.9.1). For references, see:

प्रियमेखा;—I.39.9

प्रियमेख्यत्—VIII.5.25

प्रियमेख्यज्ञ—I.45.3
40. Medhyatithim, मेध्यतिथितिमि, the venerable guest.

41. Siksa, विष्णु, liberal giver.

Vibhindhoh, विभिन्दो, इति विभिन्दो (voc.) vanquisher of enmity.

Catvari ayuta, चत्वारि अयुत, four times ten thousand (perhaps cattle),

Asta-sahasra, अष्टसहस्र, eight thousand.

**Hymn-3**

For verses 17 and 21, see Nir.X 37 and V.15 respectively.

7. Ṛbhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhṛgavah, to the celebrated priests; the dispellers of ignor-
ance with their knowledge (विद्याविद्याया भर्तीका नवारकः: विद्वानो जनः: —Daya.; भूगै इति पदनम्, Nigh.V.5; विद्वाद्यमानचतुर्दशे विद्वाजे वा विद्वाजनः:, the knower of the science of yajnas, यज्ञवालेश्वरः; the learned, See Nigh V.5, where Bhrgavah is one of the padas (पदानि). See Nir IV.23; XI.18,19; for Bhrgu III.17; IV.23; XI.19. [प्रधानो भूगै: संबधुव; भूगृष्ण्यमानो न देते, i.e. Bhrgu was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, Bhrgus are associated with Atharvanas (चतुर्दशे भूगै: सोभ्यः; सोभ्यमयतादिनः: —Nir, XI.19 on Rv.X.14.6]. Also see:

भूगैः—I.58.6; 127.7; 143.4; II.4.2; IV.7.1; 16.20; VI.15.2;
VII.18.6; VIII.3.16; 6.18; IX.101.13; X.14.6; 39.14; 46.2; 9;
92.10; 122.5.

भूगवे—I.60.1; VIII.3.9.

भूगत्तिः:—VIII.35.3.

भूगुम्म्यः:—III.5.10.

भूगुज्ञः—VIII.43.13.

भूगुञ्जः—III.2.4.

Praskanvam—man of creative genius. Also see:

प्रस्कारणम्—VIII.3.9; 51.2.

प्रस्करणस्य—I.446; 45.3.

प्रस्करणाय—VIII.54.8.

The son of Kanva (प्रस्करणः कण्वस्य पुत्रः: , कण्वस्यजयापायांग्रहम् , Nir.III.17).
Kanvah, man of wisdom (कण: नेघाविनाम—Nigh. III.15).

12. Pauram, पौरम्, a citizen; one belonging to a city (son of Puru, पुरु, a king—Sayana).

Rusamam, रसामम्, a skilled person; a destroyer of cruel and wicked.

Syavakam, श्यावकम्, men engaged in welfare work.

Kṛpam, कृपम्, kind-hearted one.

According to Sayana, all the three words, Rusamam, Syavakam and Kṛpam, stand for three Rajarṣis; royal seers of these names.

Rusamam, रसामम्—VIII.3.12;

श्रवण: —V.30.12;

श्रवणानाम्—V.30.14, and


(श्रवणान् हिसक मंत्रीणाम्; श्रवणः वे श्रवणे हिसकानु मिल्लुरति वे; हिसक-हिसकानामः, the destroyers of those who cause injury—Daya.).

Syavakam, श्यावकम्, VIII.3.12;

श्यावके—VIII.4.2.

Kṛpam, the word occurs only once, VIII.3.12; also कृपे, VIII.4.2. No further information is available besides his being a protege of Indra along with Rusama and Syavaka.
16. Kanvah-iva bhrigavah Suryah-iva visva, Bhrgus like the one born in the family of Kanva has attained the all-pervading Indra, as the sun pervades the universe by his rays (पृथ्वीः पृथ्वीकृत जाता: कथवकृत जाता: इव श्रवणा सूर्यः: इव च विश्वम्—Venkata).

17. Rṣvebhīḥ, with your other attending charming bounties (श्वेतेष्वोऽस्मानीयेः प्रभुद्वीः सह—Venkata). Probably it refers to Maruts; श्वेतेः दर्शनीयेमेवस्तुभिः: —Sayana).

Paravātaḥ, from a distant place, i.e. from the heaven (परावत: दूरावतः। दूरे वर्तमानायदुरौकात्—Sayana).

18. Karavah, the praisers (कारव: स्तोतारः:—Venkata).

Girvanah, O worthy of praises (गिरवेपि: श्रीरवेपनीयः!—Venkata).

Venah na, like the one eagerly desirous, listening with apt attention (वेन: न कारव: इव—Venkata; केवले न वेनति कारवकः) (also गातिकम्, even गातिकम्। वया कारवो जातादिलाम्: पुरव: कारवगत्वपैकायुष्येन श्रवणोऽति तद्वस्त्—Sayana).

For venati, वेनति, Nigh.II.6; 14; III.14.

Aḥim, darkness, nescience, the one which ought to be dispelled or destroyed (अहिं प्राहुनस्तीलं वृष्णम्—Sayana).

Niti-adhamah, come out, emerge out (नितः प्रधमः निरपमयः। प्रधमिन्ति कर्मा—Sayana; प्रधमिन्ति—Nigh.III.14).

21. Pakasthama Kaurayanaḥ, पाकस्थामा कौरयानः, the Soul, stationary and yet traversing; according to Sayana, the name of a king; son of Kurayana. Macdonell and Keith, while speaking of Kurus, write: In the Rgveda, the Kurus do not appear under that name as a people. But mention is made of a prince Kuru Sravana (X.33.4), “the glory of the Kurus”, and of a Pakasthama Kaurayana (VIII.3.21)".
Ludwig suggests, that he may have been a king of Anus.

**Hymn-4**

For verses 3 and 19, see Nir.III.20 and VI.22 respectively.

1. **Anave turvase,** For those who follow you and are vigorous (also on behalf of the son of Anu; on behalf of Turvasa (प्रति: पुत्र गानवः, तुवसे च—Venkata; धनुर्मोहराजः, तत्पुरुषे राजवा, for the two sons of Anu—Sayana; तुवसे एवसं च राजनि नूपुल: —Sayana).

**Nr-sutah,** incited by man (nüput: नूपितः सूरभिस्वायः; स्तोत्रिमि: प्रेमित: —Sayana).

**Sima,** लिंग, excellent; superb (सिम श्रेष्ठेन्त्र! सिम इति व श्रेष्ठमाचलते, इति बालसनेयकस्य—Sayana); here, a title of Indra.

2. **Rume, rusame, Syavake, Krpe, madayase saca,** exhilarated in the society Ruma, Rusama, Syavaka and Kṛpa. Ruma is the name of a king according to Sayana.

**Ruma,** रम, timid; not mentioned anywhere else in the Rgveda.

**Rusama,** रुसम, brave

**Syavaka,** स्यावक, vicious

**Kṛpa,** क्रप, kind 

3. **Prapitve,** arrived at; it is in pairs with abhike i.e. approached (प्रपित्वे प्रभीक ह्यासनन्स्यः प्रपित्वे प्राप्ते, प्रभीक प्रभीकते—Nir.III.20).

See also VIII.1.29 for prapitve.

**Aptive,** affinity (प्राप्तिवे बन्धुले—Sayana) According to Venkata, aptive is in the morning and prapitve is in the evening (तथा लघुमि प्राप्तिवे
7. Turvasam, तुर्वसम्, to the physically strong person.

Yadum, यदुम्, to the assiduous worker. Also see V.31.8.

10. Rsyah, a deer; an animal (ऋषोऽ ऋषयः गुप इव—Sayana).

13. Adhi bradhnasya adrayah, placed upon their bases; placed upon the root or base (ऋषिद्रतनस्य ग्रहणः—Mahat; इत्तस्य ग्रहणः—Venkata; व्रतस्य बुझतय गृहसायिवाय भरणिणि स्वानितिस्येक्यपरायणस्य भिक्षुस्त्वार्थम्: ऋषिः उपरि ग्रहः: ऋषये ग्रिनांस्यकल्याणः दिक्षु वर्तमाना:—Sayana, i.e. it refers to a broad slab placed upon a skin, and called upara).

14. Adhvarasriyah, glorious through sacrifice or yajna (ऋषवर्षश्रीय: यज्ञेन यज्ञः—Venkata; ऋषवर्ष यज्ञः सेवमानाः, or sacrifice-haunting—Sayana).

Saptayah, the fast-moving horses (सप्तत्त: सर्वाष्ट्रोत्त प्रत्येक्य तयाया धरितः—Sayana).

Bradhnam, mid-space (ब्रह्म ब्रम्हकर्णम्—Sayana).

Vavata, traversing repeatedly (वावत्त: गमनकर्णो—Venkata; पूर्वपुं: गच्छताः—Sayana).

Vṛṣana hari, a pair of vigorous horses (वृषका वृषस्य सेवकाः हरे हरण-श्रोतस्य—Sayana).

16. Sam nah sishi bhurijoh-ıva ksrnam, like arazor (ऋरुर), placed as it were (संविभीः) in the two arms (पूरितोऽ इव) of a barber (न: ग्रहणेन संविभीः सम्भव किं नियत तीक्ष्णाकुटः कुरोः पूरितोरिव। बाहुलामेतत्। नाधितस्य बाहुरिव फिर्तं द्वीरा: हेतु—Sayana).

19. Divistisu, Sacred rites which lead to heaven (विविधत्सु दीव एष्टेन्तु).
Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga.

Here Sthuru (abundant) is so-called because it becomes great having been collected in all measures (स्थूर: समाधिततानि महान् भवति); Anu (मूथ) i.e. minute, means something which is not abundant (प्रमुःत्रू स्वरीयांसम्—Nir.VI.22).

Kurunga, this was the name of a King, so called because he attacked the tribe of Kurus, or because he attacked the dynasties (of his enemies), Kuru is derived from the root Kṛt (कृत), to cut. The word Kṛura (कृरुर), cruel, also belongs to the same root (कृर्त्वा राजा ब्रम्हा। कृष्णनाथा। कुलगनाथा। कुरु: कृत:। कृरुरित्यपस्मा भवति—Nir.VI.22).

20. Kanvasya, of the men of wisdom. According to Venkata, it refers to Devatithi of Kanka family (काण्यस्य देवातिथि:—Venkata; काण्यपुलस्य—Sayana).

Devatithi Kanka, देवातिथि काण्य, is mentioned in the Pancavimsa Brahmana (IX.2.19), as the seer of a Saman (chant) by which, it is conjectured, he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. Devatithi is the Rṣi or seer of the present hymn. (VIII.4).

Priyamedha, by lovers of sacred ceremonies (by Priyamedha, a seer—Sayana). See I.139.9; also our notes on VIII.2.37.

Hymn-5

9. Vipathah sataye sitam—And close the path (against aggression) upon our gains; alternative translation is: open or show to us the paths of profit (vi reverses the sense of sitam) (पथ: तद्यथायभयान् भारान्ति वि नित्य विभोरये वन्नीतम् i.e. the path is closed; or in the reverse sense, वि नित्य विश्रुवंतस्—particularly opened—Sayana).

11. Subhah pati hiranyakavartani, magnificent lords of good
fortune; or lords of bright ornaments, or lords of water. (सुभस्वती शुभः
श्रीभन्नस्पालांकारस्य उदकस्य वा वतीवास्यिनो है प्रविवनो—Sayana).

Hiranya vartani, two golden paths (हिरण्यवर्तनी हिरण्यमणी; or vartani
may mean chariot, वर्तनीस्विमयिन्ति वर्तनी रयः; छिरण्यमयो रयो वर्योस्त्रो, they too who
have golden chariots; or vartani may mean behaviour, वर्तनी वर्तनमार्गरण, रणोपावर्तनी, hence the excellent behaviour—Sayana).

13. Brahma jananam ya avistam, whoever protect the Brahmana
amongst men (or yajamana).

Brahmana, may mean the intellectual and enlightened class; it
may mean divine knowledge and also the great praise or sacrificial food
Venkata calls it.

Karma, नितरां रक्षितवती कर्म जहानाम् यी तस्मी स्थानां ब्रह्मानां प्रचक्षतम्। यां
एव द्राक्षरल्युप गच्छितम्—Venkata; (जनानां जहानानां ब्रह्म वरिष्ठेऽस्तोर्वेऽ हृन्दनंत्रणमबन्धं यी
युवां स्वतिविष्ण्द स्मांच्यातम्—Sayana).

16. Manisinah, thoughtful persons; the praisers (मनसीविहा; मनसः
ईतितारः स्तोतारः—Sayana; स्तोतारः, praisers—Venkata).

18. Antamah, be at the closest or nearest; be most nigh (प्रत्यतः
प्रतिहक्यै समीपवस्ती—Sayana and Venkata).

19. Ratha carsane, in view of your car; at the centre of the car
(रथप्रवेणस्य रथस्य चर्यवेण देहायें मथिवेन्ये—Sayana; रथिवेन्ये—Venkata).

22. Taugryah, the son of Tugra—See earlier notes. Historically,
the same as Bhuju:

तोङ्गः—I.117.15; 180.5; 182.7; VIII.5.22.
तोङ्गः—I.118.6; 182.6; X.39.4.
23. Nasatyau, title of Asvins; ever-true; those in whom there is no un-truth. “They are ever true and never false,” says Aurnavabha; “they are promoters of truth”, says Agrayana, or else, they are so called because they are nose-born; (Nara नरा नर्तकी सातीविक अवस्था। समयनास सत्यश्रव्योर्वेचार। समयनास मनोपानाय। नासिका प्रभवी ब्रम्हतुलिति वा—Nir.VI.13).

24. Vṛsanvasu, rich in shower (व्रस्ववसू वर्षणादन। See Panini: व्रस्ववसूवर्षणादन । 1.4.18.4—Sayana).

Also see the verse 27 for this word.

25. Priyamedham, प्रियेमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Shnjaram, शन्धजारम्, praise-repeating.

See earlier notes on Priyamedha, and Atri.

The word upastuta, उपस्तुत is mentioned several times in the Rgveda:
According to the legend, *Upa stuta* is a sage of old days, mentioned along with Kanva, favoured by Agni, Asvins, and other gods.

The *Upa-stutas* (उपस्तुतः) are regarded as sons of *Vṛṣṭihavya* (व्रष्टिहव्य) well-known as singers. (See X.115.9).

*Sinjara* (सिंज्यारा), according to a legend, is the name of a Rṣi, usually mentioned along with Kanva, Priyamedha, Upastuta and Atri. Geldner regards Sinjara as a name of Atri or an adjective. (VIII.5.25; X.40.7).


*Agastyam*, अगस्त्यम्, steadfast seer.
Sobharim, सोभरिन, brave patriot.

According to legend, Amsun is the name of a protege of the Asvins (VIII.5.26); he may be identical with Khela. There is another person, Amsu Dhananjayya (अम्सु धानान्धजय्य), pupil of Amavasya Sandilyayana, प्रमावास्य सान्दिल्यायन, according to the Vamsa Brahmana.

Agastya—According to legends, he was a Māna (मान) and therefore came to be known as Manya, मन्य, and son of Mana (लतौ ह मान द्विवाय मह्यात् ततो जातमुनिमाहुर्वसिध्दम्—VII.33.13; तत: कृष्णस्य मध्यालू अग्न्य: उद्धययः—Venkata).

Another legend regards Agastya as the son of Mitra and Varuna. His greatest feat was the reconciliation with Indra and the Maruts after Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra (See hymns: I.165; 107 and 171; also its reference in Taittiriya Samhita VII.5.5.2; Taittiriya Brahmana II.7.11.1; Maitrayini Samhita II.1.8; Kathaka Samhita X.11; Pancavimsha Brahmana XXI.4.5; Aitareya Brahmana V.16, and Kausitaki Brahmana XXVI.9).

There is also a dialogue between Agastya and Lopamudra (I.179; see our translation) which appears to show him as an ascetic who finally yields to temptation. Von Schroeder regards it as a ritual drama of vegetation magic, whilst we consider it as a dialogue on a spiritual theme.

In another passage of the Rgveda, he helps as helping in the Asvins gift of leg to Vispala (भगवते भावाणा वानुधाना संसिद्धां नारकारिष्णोतम्—I.171.11).

According to Sayana, Agastya was a purohita of Khela (Khela might be the deity, vivasvats—Pischel, Vediche Studien I.171-173). Geldner shows that Agastya, as brother of Vasistha—both being miraculous sons of Mitra and Varuna—introduces Vasistha to Tṛṣṇus
For Agastya, see also VIII.5.26, for his inclusion amongst Amsu and Saubhari; X.60.6, alluding to his sister’s sons, Nadbhyas, i.e. Bandu etc. On the basis of such a variety of associations, it is difficult to make out a reasonable legend, much less a historical account, in connection with Agastya.

गाजस्व—I.170.3;

गाजस्वः—I.179.6; 180.8; VII.33.10.


गाजस्वस्य—X.60.6.

गाजस्वे—I.117.11; 184.5.

According to Dayananda, Agastya is not a proper name nor a legendary figure. Those who are not deviated from the path of virtue are Agastyas (वे धर्ममेव प्राप्त न मण्डलं के व्ययत्वस्य तत्त्वं; सत्त्वः—1.179.6); free from blemishes (प्रलंबित: सत्त्वः; VII.33.10) those who discard vice (धर्मम पराधस्वाक्तं प्रक्रियत त्सु सत्त्वः; विक्रियः—I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (गाजस्वे धर्मस्थेः शायस्तेः श्वेत्यारिः सत्त्वं कर्माणि यस्य—I.117.11); and also a path-free from vices, (भवरातरहन्तो मार्गः—I.184.5).

29. Hiranyakyi, of gold, or golden; or beautiful and charming (all the parts of the chariot, shafts, axle and wheels were charming as of gold, or of golden colour).

31. Purvib, plenteous riches (पूर्वः: बहुन्त—Venkata) cities (पूर्वः:—Sayana) (धारित्वः दुःशंका बहुन्त धन्यत्वो धर्मवीरो! प्रवृत्ताणां स्वभूतावर्जनानि, हे धर्मवीरो! जयार्थमायण्यतनिष्ठः: —Venkata).
Dasih, दासी: , of infidels.


In legend, Kasu (कसु) is the name of a prince with the patronymic Caidya, or descendent of Cedi (चैदि), as a generous patron of singers who praise the liberality of the Cedis (दासी). Cedi and Chaidyay are nowhere else mentioned in the Vedic Samhitas.

38. Dasa rajnah, ten rajas; or kings; ten organs of senses and action.

Caidyasya, of the one, born of or sustained by intellect, and such noble qualities as liberality and generosity.

Dasa rajnah a mamhata, give me for servitude ten kings (स: , कसु संजीराजा, मे हिरण्यां संवायतानू प्रलहक्तानू देववास: प्रायच्छतू भस्माभिकितं भवद्भि: कदीविमिति, यद्य मम प्रदीपमानं सुकुमरस्मै दातव्यमिति—you shall have to do as duty; this may be considered as a penalty; since you have been defeated—Venkata).

Having taken these rajas prisoners in battle, he gives them to me in servitude (दसं संवायकानू राजो यूद्धे पदरीतानू गुहित्वा दातेवेनात्मे दत्तवान्—Sayana).

Adhaspada, they shall stay under our feet, i.e. in our servitude (प्रभ्यस्य हतु पाद्योरक्तादेव वर्तेन्ते—Sayana).

Kristayeh, all the people (क्रिस्य: सर्व: प्रजातस्य)

Carmamnah, they who are used to put on leather-armour or wear cuirasses of leather (चर्मम्म: चर्मस्य कवचादिविगीतान्ते दाताध्यास: —Sayana).

Carmani, may also mean the means of transport as horses, carts etc. (चर्माणि चरणसाधनायक्षवादिनि वाहिनिः—Sayana).
Hymn-6

1. Parjanya, cloud; cloud-divine. Yaska gives thirty words as synonyms of cloud (Nigh.I.10). They are common with synonymns of mountain (from adrih to upala in the Nighantu list). Parjanya (cloud), Vayu (air) and Aditya (the sun)—these three working in succession warm the earth and cause the herbs to become ripe with heat, cold and rain. Working in succession, they serve the world one after another, the two carry the fertilizing moisture (वर्षाविनित पूर्वामुखात्र पृथ्वीमयं बृहस्तत: पुर्वामयं—X.27.23). Heaven is my father, here is my uterine relative; the great earth is my mother. The father bestows a life-germ on the daughter, i.e. the rain-cloud (Parjanya) on the earth (दोषमेव पिता जनिता नामिर्भ अृष्ट्यमं माता पूर्वेन महीयम्...पिता दृवितुष्यम्मनामाहवः—I.164.33. तत्र पिता दृवितुष्यम् द्वाताति पर्वेन्य: पूर्वेन्यः; Nir. IV.21, Varsa and parjanya are the same (स्वर्गवासस्म पर्वेन्यः—Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (पृथ्वी पर्वेन्य विविधानिं दिवं जित्वा जित्वा जित्वयः—I.164.51).

There are in fact three deities only (i) Agni on the earth, (ii) vayu or Indra in the atmosphere (midspace) and (iii) the Sun in heaven. However, there is a community of jurisdiction and enjoyment (संस्काराकारं संस्काराकारम्) for example, the enjoyment of earth by the Parjanya (cloud) together with air and the Sun (Nir.VII.5).

There is a cloud (Parjanya) and Frog hymn in the Rgveda (VII. 103, वाच पर्वेन्यविनिवातं प्र योक्ता प्रवाहितः).

The word parjanyah (cloud) is derived from √trp (तृप्), to be satisfied, by reversing the first and the last letter (तृप् + जन्यः = पृप् + जन्यः = पृप् + जन्यः = पृप् + जन्यः); or being the best conquerer—परः + √जित्न, or best progenitor परः + √जित्न; or the bestower of juices—परः + जित्न(Nir.X.10)

Vatsasya, वस्तस्य, of dear ones. According to legend, it is the name of a singer, a son or descendant of kanva (VIII.6.1; 8.8; 9.1; 11.7). In the Pancavimsa Brahmana(XIV.6.6) he is said to have passed successfully through a fire—ordeal to which he resorted for the purpose of proving to his rival, Medhatithi, the purity of his descent. Also see Sankhayana Srauta Sutra(XVI.11.20).

Rtasya, of the sacrifice; of truth (ऋत्स्य यज्ञस्य सत्यस्य वा—Sayana).
prajam, progeny, here means Indra (प्रजा प्रकृतिः जातिमिन्द्रम्—Sayana).

Rtasya Sahasa, with hymns of rite (ऋत्स्य यज्ञस्य वाहस्सस्य प्राप्यंगेन स्वोक्ष्यं तत्तिमं स्तुविन्त्—Sayana; यदा बोधार ज्ञातव: मेधाविन्य: यज्ञस्य वाहस्सस्य सह, तदा स्तोमः: वलस्य बाल्ये—Venkata—Vatsa of the family of Kanva as the seer of the hymn).

3. Jami bruvata ayudham, they declare all weapons useless (Wilson) (जामि ज्ञाते गतिकर्मण्: —Nigh.II.14; Nir.III.6).

Jami, जामि, useless (जामि प्रतिलक्ष नामावल्ल। प्रतिरिक्षं शहितं प्रयोजनं—रहितम्—Sayana); words are their own appropriate arms (Griffith); Kinsman (प्रस्य जामि प्रायृवं स्तुविन्त—Venkata).

Ayudham, may also mean ayodhanasilam Indram (योद्धानशीलभद्रम्) —then they call Indra bearing weapons.

9. Purvacittaye, before it is known to others (पुर्वविचित्रे प्रथमममार्यातिः—Venkata; प्रवेष्य: पूज्यमेव ज्ञानव प्राप्तवाम्—Sayana; prayer that may be noticed first—griffith).

15. Antariksanile, the space between heaven and earth; (the regions of) the midspace; the atmosphere (प्रतिरिलाभिः प्राण्वर ज्ञातानि धान्यनिधिष्ठोंच्चे वर्तनाती लोकां: —Sayana).

Compare: “वत्सो वा रजः ब्रजीतो लोकां: —Ait. Aranyak, I.1.2; तिलोमुमि: —II.27.8). The text gives the actual names, of earth, midspace and heaven, but in plurals, धार्य: ग्रंथिरिलाभि and भूमय: ;—thus refering to realms and regions.

19. Ghrtam-asiram, पूर्त्य ग्रंथिरिलाभ्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.
Asih, अशि, is a mixture of milk and Soma; it is so called from being mixed (पा + १९ अ, to mix) or from being silently cooked (पा + १९ विरा to cook). [पारसी—Nir. VI. 8 = इन्द्रय साव यासिर VIII. 69.67]

20. Tva asa garbham pari acakrīran, स्वासागरभ चक्रकर्न परिष है, having taken into their mouth (Wilson); have received thee as a life-germ with their mouth (Griffith). (या इमा: प्रभान्त; इग्लिय; त्वाम पवयो निवसनेिन गर्भभूतम परि चक्रकर्न परिस्वर्णित—Venkata); thee with thy mouth (स्त्रिया) the embryo (गर्भ), they made (चक्रकर्न)—the literal rendering.

The plants that sprang up after the destruction of vṛtra and the consequent fall of rain, were the vigour (वीर्य) of Indra, and by feeding upon them, the cattle multiply (see Kathaka Samhita—chapter XXXVI; after Indra killed vṛtra, his virility passed into the waters, plants and cattle—Wilson, also 'हृदय निपूण ज्ञानि: ...तत्परव अधिकारियोपाशरं' मनवन्त तदमयं व्युहत—Taittiriya Samhita, II. 5.3.3).

Pari dharmena suryam, भर्गमने सूर्यम्—as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things (गर्भम धार्मिक पोषकमुद्तकं यथा रथयो गर्भभूतम विप्रति तदज्जुः...मया-सूर्यम् परित: सर्वं जगद्धसेत्तुद्वतः गृहभ्रस्य जगतो धार्मिकविन्द्रत्वं वैस्मिनिर्मित्वः:—as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—Sayana); also यथा द्रम्य सूर्यम परित: करोति; द्रम्य हि धार्मिक दिविभ सूर्यमिति—Venkata.

24. Nahusisu, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—Nahe—near, Nachbar,—neighbour). (नाघुसिसु नाघुसिस्वम्भूवासु—Venkata) For Nahusa, see

नाघु: — I. 122.8; 10; 11; VII. 6.5; VIII. 8.3; X. 49.8; 80.6; 99.7

नाघुप्रस्य — I. 31.11; V. 12.6

नाघु: — VI. 26.7
Nahusa, नहुस, is one of the 25 synonyms of man (Nigh.II.3) (नहुस मनुष्यमिथप्यनि—V.73.3; नहुस मनुष्य सम्बन्धायनि—VI.22.10; नहुसीपु नहुसाणां मनुष्याणामसृ श्रकासु—VI.46.7—Daya).

According to Ludwig, Nahus is a tribe on the river Sindhhu (I.31.11; VI.22.10; 46.7; X.80.6) or sarasvati (VII.95.2; cf IX.88.2; 91.2), rich in horses allied with the Bharatas and Simyus (सिम्यु) (I.100.18; VII.18.5) connected with Kaksivant (कक्षीवंत), and the Varsagiras (वर्सागिरा), (I.100.16; 17) and having as kings Masarsara (मसरसरा) and Ayavasa (आयवसा) (I.122.15; Cf, also नहुसीपु विख़्या: —VII 6 5; X 49.8; 99.7 etc.). Roth on the other hand, sees in Nahus the general sense of Neighbour, as opposed to a member of one’s own people (विख़्या); this is supported by the phrase नहुसीपु नहुसीपु (X.49.8; cf.VIII.8.3.), closer than a neighbour. Nahusa (नहुस) has the same sense Nahus (नहुस) in I.31.11; and V.12.6. Perhaps Nahus word is a common noun for a man like Manu (मनु).

28. Vipra, wiseman; wise (‘Indra) मेघाभिः—Sayana; मेघाभिः सोम:, wise Soma—Mahidhara Yv.XXVI.15; Yajuh has Sangathe (संगथे) for Sangame (संगमे) in this verse.
Dhiyah, by right actions, by intellect or understanding (धिया प्रज्ञा कर्मणा वा—Daya.); by holy rites (Mahidhara) it may also mean “by solemn prayers or by meditating to lord.” The best rendering of the whole verse would be: A wise man is engendered (i.e. a person becomes wise) by prayer or devotional meditation (to Lord) on the skirts the mountains, or at the confluence of rivers”. (यो मनुष्यो गिरीणां उपलब्धे नदीगाँ च संगमे योगेनेवकरं विभारणं विवायं बोधातित्व स धिया विभ्रो प्रज्ञायत—Daya.).

Alterantively, the resplendent Lord, the omniwise is manifested (to the devotee), when he praises, meditates or chants at places where the mountains downward slope, or at the confluence of streams of water. (See also Yv XXVI.15; Samaveda 143).

29. Samudram the sea; the exuding; the affluent (समुद्र समुद्रनशील—Sayana; the exuding Soma).

The word also means Atmosphere, and also the terrestrial ocean. According to Yaska, from it waters flow up (सम् + द्रु + √ढ़; from the root dru); or waters flow towards it (सम् + बभि + √ढ़); also beings take delight in it; or it is a great reservoir of water; or it moistens thoroughly (सम् √उद्र)(समुद्र: कर्मालु। समुद्रवनस्यादायः। समृद्धस्यायनमपि; समीद्रश्चैवन्न्रु; भूतानि। समुद्रको भवति, समुद्रीति वा—Nir.II.10)

“Indra, identified with the Sun, look down from the firmament on the ocean (or world), enlightening it by his rays”. (समुद्रोपलक्षितं सर्वं जमदं पश्यति। समुद्रं मुँखं प्रसृतेः: किरणं: प्रकाशयति—Sayana).

30 Ad it, ग्रादुः, then धनन्तरमेव—Venkata).

Pratnasya retasah, of the ancient (प्रत्स्थ) shedder of water (रेतस:).

Vasaram jyotih, बासरं ज्योति:, daily light; or sees the light spreading (बासरं वासितुः—Venkata); Vasaram is also clothing, enveloping; the cause of abiding (बासरं निबाससंग बासस्य निबासस्य हेतुभूतम्—Sayana).

If used as an adverbial accusative of time (प्रत्स्थतं संयोगे हृदीया), it may
mean the light that lasts throughout the day, from sunrise to sunset. (Sayana).

Retasah, the goer (रेतसः: gntu:—‘री मर्तिरेतपणो:—सूरीव्य लडू च—रीयले सवतीति रेत: वैष्ण या—unadi IV.203; also water—having (रेत इस्युदक नाम, Nigh.I.12).

39. Svarnare, स्वर्णारे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्णरे सर्वयुद्धायम्पैनेतव्यो यशो—Sayana); in the leader or person, full of bliss (स्वर्णरे स्व: सुचेन युक्ते नरे—Daya.V.18.4).

Svarnaram, स्वर्णरं the one who leads to divine bliss (स्व: सुचेन युक्ति तम्—Daya; VI.15.4. सुचेन नेतारस्य—Daya.II.2.1;

Svarnarah, स्वर्णरः—यं सुचेन युक्ति ते—Daya. V.54.10.

See also:

स्व:नर:—V.54.10

स्व:नरसम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; I.X.70.6; X.65.4

स्व:नरसर—IV.21.3

स्व:नरे—V.18.4; VIII.6.39; 65.2; 103.14.

Saryanavati, सर्यानावति; Saryana means mid-space or antariksa; a place at a close distance from it, i.e. the earth, is Saryanavati (सर्यानावतिज्ञारिस देवलस्वादूर भवे (स्वाने) —Daya, 1.84.14); also on the earth full of unkind objects (—Daya, on IX.113.1 in the Sanskaravidhi, sannyasa Chapter).

Saryanavant, सर्यानावंत, meaning a lake with reeds, occurs in several passages of Rgveda: (सर्यानावनमाण्य कुस्तिकरस्य नवनमधवस्य सर: —Venkata).
According to Sayana, it appears to be a local name. *Saryanah* (mas. pl. *Saryana*) is a district in Kurukshetra, Saryanavant being a lake not far from it in the backpart (बक्षाय) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyataḥ plakṣa* (तपयः पलक्षा), a word which means "the wave-leaved fig-trees on one side only".

(See *Satapatha Brahmana* XI.5.1.4, where it occurs in the story of Pururavas and Urvasi, Pischel places it somewhere in Sirmor (Vedische Studien 2.217).

According to Roth, in two passages (1.84.14 and X.35.2), the word denotes merely a "lake", literally, (water) covered with a thicket of reeds (*Saryana*), and in others a Soma vessel.

According to Hillebrandt, it may be the Wular Sea of Kashmir. But these are all conjectures.

Vivasvatah, sacrificer (विवधवता: परिवर्तनलो मयंमानस्य — Sayana).

Matsva, may you enjoy (सत्यमयं स्वर्गम् प्राप्ति—Sayana) verse 46—48:

Danastuti, दानस्तुति, praise of gifts,

Tirindire, तिरिन्दिरे, from the most munificent (तिरिनिदत्रम् = तीर्थिष्ठम्); also mean, from the *invisibility* The word does not occur any where else in the Rgveda. According to Sayana, Tirindira is the name of a king.

Parsau, पार्शु, Son of Parasu (पार्शु परशु नामन: पृङ्गस् — Sayana); the seer of all (सत्यमार्घ्यता); one who touches all (सत्यमार्गता).

Yadvanam radhamsi, treasures of men, *Yadu*, is a synonym of man
(यादवान्। यदुरिति मनुष्यनाम), $Yadavah$, यदवः, are yadhavah, यदव इति यादवः—$Sayana$) Tirindira along with $Parsu$, (तिरिंडिर यादवकर्म) bestowed gifts on the singer.

(See Sankhayana $Srauta Sutra$) (XVI.11.20); According to Ludwig, this Rgvedic verse indicates the victory of Yadus over Tirindira, and they gave a part of the booty of singers (Zimmer does not agree with the interpretation). $Macdowall$ and $Keith$.

Hymn-7

1. Tristubham isam—food at three diurnal rites; chief at the three libations (त्रिस्तुब्हम् इसम् त्रिस्तुब्हम् स्तुवं वा—$Sayana$; or accompanied by hymns in the Tristup metre (यहः त्रिस्तुब्हां छल्शसा स्तुवं मायैवद—
स्तुवं मायैवद—i.e. Soma-offering at the mid-day libations $Sayana$); घर्न्न त्रिस्तुब्हपि त्रिस्तुवक्षणां—$Venkata$), compare विन्यासां $विन्यासां मृणावे, I.140.2, the fire is twice generated (first by attrition and the then caught in the dry grass), and it devours the triple food (i.e. wood fuel, butter and other seasonal offerings).

2. Parvataḥ ni ahasata, mountains depart from their places (परवतः नि दहसात, स्वभावाः स्वभावाः निभलितः—$Venkata$).

3. Vayubhīh, with their breezes (वायुभिः प्रवेशर्म धाराः—$Venkata$, वायुभिः मण्डलीताः भावः पृथ्वः। पृथ्वीविविचारानुभूताभिः स्वभावविमुखिविचार वा—with the winds or the spotted deer, the horses of the Maruts—$Sayana$).

$Vasrasah$, the loud-sounding (वास्रसः वास्रसाः स्वभावीतः—$Sayana$).

$Prsnimatarah$, they whose mother is $Prsnī; Prsnī is madhyamika speech (पुनितमातरः। पुनितमातिकात्मकाव्य वाष्प। सा माता जनभो ये त्रितता तथ्योऽकाः—$Sayana$ used for Maruts) पुनितमातरः—I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34 5, (पुनित्तमातिकातिकार्यं मात्रोत्तरं निमित्तं ये ये त्रितता तथा तथ्योऽकाः—Nigh.I.4; पुनित्तमातिकातिकायं मात्रोत्तरं निमित्तं ये ये त्रितता तथा तथ्योऽकाः—$Sayana$—are the Maruts—पुनितमातिकातिकायं मात्रं मात्रं मात्रादत्तं मात्रं—$Maitrayini$ S.II.5.7; महतं पुनितमातिकाति इति वा मात्रः:
4. The Maruts, when they scatter rains, they shake the mountains when they mount their chariots with winds (यां मण्डलं वा—Sayana, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (वा यामाय समनाय वा; निरेशिरे स्थवरं निवारते। सिन्हः स्थानवीता; समुद्रा नं वा। निघर्गम् महेशुमाय—for the upholding of your great strength, सुभद्राय शौककाय सुभद्रीयाय बलाय—Sayana).

The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through the fear of your coming and strength (निघर्गो नवः सुभद्र क्वमाय भीतत्या एकः ब्रह्म ताने विनता वर्तते—Sayana).

10. Trini saransi, three lakes of sweet (निद्रु) beverage, (अष्ट्रि सरासि चर इव सोमः; पुरितमि, तीनि सवनानि, तिष्ठित्वि सवनेपू आषारन्तम्—Sayana; it refers to the libation of milk etc.) mixed with Soma at the three diurnal rites; or the libations of Soma, filling the three vessels—श्रेणकलस, धातवनीय and यूमभूत.

Kabandham, water (Nigh.I.12).

Udrinam, उद्रिनम्, water-bearing.

Utsam Kabandham udrinam duduhre—from the dripping water-bearing cloud. (उसं कलवणाराष बनणं उदरं, उद्रिनं उककवं नें अष्ट्रल हुहते—Sayana); may also mean—“(they have milked) the dripping water from the cloud.”

12. Rudrah, the Rudras of sons of Rudra (—Sayana). See our earlier notes on Rudra.

Dame, the house of sacrifice (वनं वासव्य—Sayana).
Sudanavah, O munificent! (सुदानवः हे शोभनदानः: —Venkata).

Rbhuksanah, O the wise, O the great (ऋषुक्षानः महात: —Venkata); ऋषुक्षा इतितत्तानाम्, Nigh. III. 3; मेघाविनो बिहानः, the wise and intelligent —Daya.) Also उक्तायन: ऋषुक्षानः राजेति वा —Nir. IX. 3; ऋषु: मेघाविनामः —Nigh. III. 15.

18. Turvasam, सर्वस्म, toiler.

Yadum, यदुम् warrior.

Kanvam, कन्वम्, priest.

Kanvam dhana spṛtam, कन्व धनस्पृतम् wealth-seeking priest (धनस्पृत्व धनामाम् —Sayana).

20. Brahma, Brahmana priests, or singers (प्रह्वा ब्राह्मण: स्तोत्रा —Sayana; —Venkata).

21. Vṛkt barrier, वृक्तविट्ठः, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, यासिका: , the Maruts (प्रबुधस्याऽपि पवित्र: —Sayana).

Sardhan ṛtasya jinvatha, for the former praises (of others) you have nourished strength connected with the sacrifice (Wilson) (वृक्तस्व उवक्तस्य सर्वस्य जिनस्य शा सम्बन्धिन: सर्वाध्य ग्रामीणानि बलानि जिन्यथ धीरायथ —Sayana); उसाध्यानु सर्वाध्यस्थ्य यजमानस्य धीरायथ —Venkata).

23. Vi yayuh vṛtram parvasah, वि ययु: वृत्तं पर्वशा: they have divided Vṛtra (cloud) joint by joint, (पूर्वः पावरकमस्युर्ने मेघः वा पर्वशः: पर्वशि पर्वशि मेघेन वि ययु: विसिद्ध वधामामयः —Sayana); also they have planted the thunderbolt in (vṛtra’s) every limb. Compare: VIII.6.13 —विबृत्तं पर्वशी रजन, the verb yatiḥ is related to Slaughter (पतितविव वर्त्ततः —Nigh. II.19).

26. Usanah, उसानः: glorified by usanas, उसानसं, the poet, (उसानः उसानसं कामोत्पातिणां स्तुत्यानां; or it may be for usanash, i.e. desiring worshippers (उसानसं स्तोलं कामयस्मानं यूर्य —Sayana; उसान स्तोलितः कामयमः परसवर: —IV.26.1; कामोत्पातः: बिहान्म् —1.130.9; काम्यिता विभुजन: —1.83.5—Daya.)
For Usana, see:

उज्जन—I.51.10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8;34.2; VIII.7.26; 23.17; IX.87.3; X.22.6.

उज्जनार्जुन—IV.16.2; IX.97.7.

उज्जनाम्—X.40.7.

उज्जने—I.51.11; VI.20.11.

29. Susoma, सूपोम, the name of a place, on the bank of Susoma a river (सूपोम स्थितम् नाम देवो) वन्कतं—Venkata); one with charming movement (सूपोम स्थितम् नाम देव स्वर्गः यस्यन्तिसुमुक्ते, possessing the plessing Soma—Sayana).

Susoma (सूपोम) is regarded as the name of a river in the Nadi-stuti (नदी-स्तुति) in X.75.5. The Nirukta, IX.26 identifies it with Sindhu (सूपोम सिन्धुः यस्यन्तिसुमुक्ते) In VIII.7.29; it is used as a proper name (masculine), perhaps the people; and once, feminine, (VIII.64 11)—Macdonell and Keith.

Saryanavati, सर्याणवति, land of warriors; सर्याणावतु, the name of a lake, See I.84.14; VIII.6.39; VII.29; 64.11; IX.65.22; 113.1.

Arjike, one with straight streams; straight-flowing channels; pertaining to the land Rjika, रजिका (भारीब्रह्मकानादेशम्, तत्सम्बन्धिनिः—Sayana).

Arjika, भारीक (masculine)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

Arjikiya, भारीकिय (masculine)—VIII.64.11.

Arjikiya, भारीकिया, (feminine)—X.75.5 (denotes the river of the land).
Hille brandt (Vedische Studien, II.209,217) locates the country in or near Kashmir; Roth and zimmer do not recognize the word as a proper name.

Pastyavati, Coutry-side (पस्त्यावति, पर्याय इति मूहनाम, यज्ञवृहोपेते शोमपानाय —Sayana).

Nicakraya, with whirling motion (निक्राय नीचीनचन्द्रमा प्रावाह मुखः प्रवर्तं संपत्या—Sayana).

31. Indram, the sun.

Yat Indram ajahatana, that you really deserted Indra, i.e., they never deserted him, but alone of the gods stood by him in his conflict with Vṛtra. Indra (the sun) dispersed the clouds with his allies, the winds. Indra, as goes the allegory, desired the gods to follow him, which they did; but when Vṛtra breathed upon them, they all ran away, except the Maruts. Even then, they encouraged Indra saying; (शहरभमानो बलि वीरवस्त्र—Aitareya Brahmana III.20, or Adhyaya 12, Khanda 8: Strike, lord, kill; show thyself a hero (See. वर्तस्य वस्य्यादोपनाम विवेचितवा प्रजृन्तय सभाय;—96.7.

34. Girayah nijahate parvatah cit ni yemire—The mountains are restrained (निजितहैं नितरां च प्रज्ञेति। मन्दबेमेन स्थानात् प्रब्याशते—by the violence of the winds, they fall from their place; निजितहैं नितरां च प्रब्याशते—Sayana. Parvatah means clouds or even the large hills (पवभन्त्रतं पववस्ती मेवा: —Sayana) Girayah means small heaps of rocks (मिस्रुद्र; शिलीच्छवा महत्तम: पवता: —Sayana); also clouds (मिस्रुद्र; पर्यावा इति मेघस्थानी Nigh.I.10;—Venkata).

36. Sayana regards this verse as refering to the ceremony Agni-maruta (अग्नि-मारुत), when Agni is first worshipped and then the Maruts.

Chandas, adorable (ढंड: उपजन्यवय: —Sayana); brilliant; pleasant.


Hymn-8

1. Dasrah, marvellous ones; destroyer of adversaries; dispeller of ignorance, pains, diseases or poverty (द्रु. कोपकृतिः, on VI.56.4; दस्रा, दुःकोपस्वितारी; for twin-asvins—on I.112.24; दुःखबहिष्कृतो—on I.117.5; दुःखमुतावशतार्की—"दशृष्टकृते", दत्तित रोगानुपश्चतीति दश्रा—Unadi II.13 (for रक्षक प्रसार)—on I.116.76; दशंमुक्तातिर्तारी—on I.47.6—Daya.); fair ones; pleasing to look, दस्रा दसर्वीयो (मननयात दस्रा मननयाय दसर्वीयो, for man, O fair ones, Nir.VI. 26; दस्रा दसर्वीयो—Venkata) epithet of Asvinau.

Hiranya Vartani, riders in golden chariots; traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यराको—Venkata).

हिरण्यवर्तनी इति हिरण्यप्रत्त्वनी—I.92.18; V.75.2; 3; VIII.5.11; 8.1; 87.5.

हिरण्यमुनि—VI.61.7; VIII.26.18.

2. Hirany-pesasa, with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेसस्त्रा हिरण्यवाल्कोरो हिरण्यवाल्क्स्वं वा—Sayana).

Surya-tvaca, सुर्यत्वा, with the glow of the sun. (सूर्योत्सव सूर्यबद्र भासमावेन—Sayana).

4. Putratha Kanvasya, son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva र्शि, the seer of this hymn—साधवसः काँव्यः) see earlier notes on Kanva : I.14.2; I.36.8.

Kanva is prominently mentioned in Book I and Book VIII.

Book I
कथ्यः—I.36.10; 11; 48.4; 139.9

Book VIII
कथ्यम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.

कथ्यङ्गमः—I.48.4; X.115.5

कथ्याङ्गमान्त्मु्—VIII.2.22.

7. Havanasruta (vocative), O hearers to our invocations! (हवनसुरता = हवनसुरता—Venkata; हवनसुरता हवनसुरता—Venkata स्तोलस्य श्रयरो—Sayana).

8. Putrah Kanvasya, the seer-son of the wise, pious or intelligent priest.

9. Aripa, अप्रिग, free from sin (अप्रिग अप्रिग—Venkata; Ripra, रिप, is the name of sin (स्पौरिग्निति पापान्ति भवतः —Nir.IV.21).

11. Sahasra-nirnija, decorated with thousands of ornaments
of multifarious forms.

(सहुर्गनित्वा सहूलप्रेण—Venkata, सहुर्गनित्वालिनिगिति रूपनाम स्वरंमयतया
बहुगिर्गपयुक्तेऽन (Sayana); निषिद्ध रूपनाम, form—Nigh. III.7.

15. Vatsah, lovable; also calf (Nir.II.20; XI.42) Name of a
seer. Pancavimsa Brahmana mentions Vatsa who cleared himself of an
imputation by a fire ordeal (XIV.6.6). Medhatithi (or Medhyatithi),
as the traditional myth goes, appears to be a rival of Vatsa, whom he
accused of low birth, but later on, Medhatithi was convinced of his
error who had undergone a fire-ordeal (Pancavimsa Br. XIV.6.6).

Vatsa, as a son of descendent of Kanva, is a singer (VIII.6.1; 8.8;
9.1; 11.7). He is mentioned in the Sankhayana Srauta Sutra XV.11.20,
as the recipient of bounty from Tirindara Parasavya. (See also
Apastamba Srauta Sutra XXIV.5.11).

18. Priyamedhah, lover of ceremonies; wisdom-loving. See
our note on I.45.3; 139.9; traditionally, a seer belonging to the family
of Kanva.

प्रियमेघ—I.139.9

प्रियमेघच्छुपस्रं—VIII.5.25

प्रियमेघज्ञात—I.45.3

प्रियमेघज्ञातुतेः—VIII.6.45; 32.30

प्रियमेघधाः—VIII.2.37

प्रियमेघधे—VIII.69.18

प्रियमेघे—VIII.4.20

20. Kanvam,—to enlightened ones.

Medhatithim, Medhatithim, to guest at ceremonies, the same as Medhyatithim, having a guest at the sacrifice,

Medhyatithim—VIII.8.20 (only once in the Rgveda).

Medhyatithi: —I.36.10; 11

Medhyatithi: —I.36.17; VIII.2.40; 49.9

Medhyatithi: —VIII.1.30; 33.4

Medhyatithi: —IX.43.3

Medhyatithi: —VIII.51.1.

In tradition, Medhatithi and Medhyatithi appear to be the names of one and the same person, a descendent of Kanva, and a famous Vedic Rṣi, who specialized in the mystic meanings of Various hymns (See Anukramani. As the mythology goes, to him Indra came in the form of a ram—Medhyatithim. Medhö BhuótiBHishyanvay: (VIII.2.40). The myth is perpetuated in the Subrahmanya formula recited by the priest while the Soma is being carried with in the sacrificial enclosure, when Indra is hailed as “ram of Medhetithi.” (Jaiminiye Br. II.79; Sadvimsa Br. I.1; Satapatha Br. III.3.4.18; Taitiriya Ar.I.12.3).

Vasa, Vasa—the glorious one.

Dasavraja, Dasavr̥ja, the mendicant
Gosaryam, गोसर्यम्, men adept in controlling senses. The word occurs thrice in the Rgveda.

गोसर्यम्—VIII.8.20

गोस्वर्यम्—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go' sarya or sayu (सयु) whose barren cow, the Asvins enabled to give milk.

21. Trasdasyum, त्रसदस्यम्, those who fight against law-breakers. (ब्रह्म स्वर्यस्मि जयस्वः श्रवणि धन्यानां—on VII.19.3; त्रस्त्वमि बस्यवो वस्मातु तम—on IV.42.9; यो बस्युपास्वतिः पत्तम्—on IV.38.1—Daya.)

In tradition Trasdasyu is son of purukutsa, supposed to be the king of the purus (V.33.8; VII.19.3; IV.38.1; VII.19.3). He was born to Purukutsa by his wife Purukutsani (IV.42.9), at a time of great distress. Trasdasyu was also a descendant of Giriksit (V.33.8)

23. R*tasye patmahih, by the paths of truth (श्रुतस्य परम्भि: श्रुतस्य पतम्: स्वह ब्रह्मकान्ति पातवस्यो—Venkata; श्रुतस्य, र्तस्या, of truth, of water, or of sacrifice; patmahih is explained as padath, which means wheels (ब्रीणिपदानि),—three wheeled car of Asvins. (ब्रीणि संवहकानि धनयो: धवनो: देवसः र्तस्य सम्प्रेचानि पदानि ब्रह्मसि: ब्राह्मि: सर्निं गारिन्चयति संवहम्ब्दानि दुर्दयते। दुर्धविवनस्य र्तस्य राजजयो-पेतलं च (Cf, र्तस्य लिंकक: परिवति—IV.36.1; श्रुतस्य सर्वस्यवदवस्य यज्ञस्य वा; पतम्भि: वै: पदे: —Sayana)

Hymn-9

1. Vatsasya avase, for the protection of vatsa, or a worshipper (वसस्य ब्राह्मस्व वसस्य रक्षणाय—Venkata); वसस्य स्तोऽपि: —Sayana).

A*ratayeh, misers; those who do not give donations; nonmuni-
ficent (प्रात्याय प्रदानकीला: शिबूपुला: प्रात्याय: —Sayana).
Yuyutam, drive away (युयुतम् पूषकः कुस्तम् —Venkata; स्तोत्रम्: प्रथक् कुस्तम् —Sayana).

2. Nṛmmam, wealth (नृम्म धनम्—Sayana); Nigh.II.10; VII.56.5.

6. Nasatya, O Nastye, ever true divines; an epithet for Asvins (नासत्य नष्टे)
(नासलो सत्विनो).

7. Gharmam, hot or warm oblation (घर्म प्रवर्ग्य सम्बिष्ण घर्माण्य हृविष्ण —Sayana; it relates to Pravargya ceremony called Pravargya; gharma is the name of a sacrificial vessel, as well as the oblation it contains (घर्म प्रवर्ग्य हृविष्ण धार्गर्म पूरो महातरी घर्म —Sayana); घर्म प्रवर्ग्य—V.73.6) (घर्म घर्म—V.73.6; घर्मघर्म गभर्म; gharma is a synonym of day, घर्म: Nigh.I.9; , a synonym of yajna, Nigh.III.17); घर्मघर्म घर्मम्—Daya.

घर्म: —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

घर्मम्—I.112.1; 7; 119.2; 2; 6; 164.28; 180.4; III.53.14; V.73.6; 76.1; VIII.9.7; 73.3; 87.2; 89.7; X.16.10; 181.3;

घर्म सतुविष्ण: —X.15.9; 10.

घर्मस्तुविष्ण: —V.54.1

घर्मस्तुविष्ण: —IV.55.6

घर्मस्तुविष्ण: —X.67.7

Also घर्म—X.114.1; घर्मन्त्र X.106.8; घर्म: —VII.103.9; घर्मिं: —VII.33.7; घर्मिन्य: —VII.103.8; घर्म: —X.80.3; घर्मन्त्र—X.106.5.

Atharvani, in the ritual fire प्रवर्ग्य प्रान्नो—Venkata; प्रवर्ग्य प्रहिसके प्रान्नो, in the fire free from violence; or प्रवर्ग्य, the Rsi, who produced the fire by attrition or churning; तेन तिमिनिलोकिन: उपचारास्यस्यतुष्ट्यतो प्रवर्ग्या निर्मित्यन्त च; "स्तामने
9. Ukthaṁ acucyuvimahi, we may bring you down by these prayers and praises (उक्तके प्राचुपुष्चुतमही—शत्रेष्ठ: प्राचुप्रयावम:—Venkata; उक्तके शत्रेष्ठ प्राचुपुष्चुतमही प्रागासमयम्—Sayana).

Vanibbih—praises, words of praises (वाणीभि: उक्तप्रयतिरिष्टाभिरिष्टेभिम: स्वतितिमि:—Sayana).

Bodhatam, such may you know (वृहति व्रवणग्रञ्जतम्—Sayana; बुध्यतम्—Venkata)

10. Kaksivan, craftsman, also learned persons कक्षीवत विष्णुवेन विदुष, —Daya. I.117.6; कक्षीवत: प्रवस्ता कालि विद्वाने वेषाने, Daya. I.126.4

Dirghatmas, a person with pentetrating insight (this the only verse in the Rg. where Dirghatamas and kaksivant are mentioned together) (दीर्घत्तमः दीर्घत्तम: यस्मात् स्: (लोभातुरी वष: ) I.158.6; तमसु—तमुक्षाशास्तम्; तमसु—तमोते; (Nir. II.16); —Daya.on I.32.10; दीर्घ द्राप्ते: तमस्तनोते: dirgha is derived from √ द्राप, to lengthen; and tamas, from तन, to spread).

Vi-asvah, व्ययः, the composer.

Prathi, पृथि, the intellectual.

Vainyah, वैन्यः, the astronomers.

According to the tradition, Kaksivant is the name of a Rsi, a descendant of a female slave Usij (उसिजः); he might be a Pajra (कक्षीवतं व धौरितः: , I.18.1; गाभि: सुद्रानु मोहिनिव विष्णुवेन...कक्षीवतं स्तोतिरम, I.112.11). He might be a Pajra (पज्र) by family, and hence one of his epithets is Pajriya (पज्रि नरा स्तुव्भे पवित्राय कक्षीवते—I.116.7; also 117.6) and his descendants are called Pajras. (कक्षीवत उदमुकस्त पवित्रा: —I.126.4). In a hymn of the Rgveda, according to the traditionalists, he celebrates the prince Svanaya Bhavya who dwelt on the Sindhu, as having
bestowed magnificent gifts on him (I.126). The list of nara-samsas (नरासंसस्) in the Sankhya na Srauta Sutra; mentions one of by Kaksivanta Ausija (कक्षवंत अवशिङ्ग) in honour of Svanaya Bhavayavya (स्वनयभावयय—XVI.4.5). In the old age, he is said to have married a maiden Vṛcaya (व्रस्या). He is further said to have lived for a hundred years. (कक्षिङ्गले व्रस्यायगोनाम—IX.74.8).

Vyasva, is the name of a Rṣi, according to traditionalists, a protege of the Asvins (see several hymns of the Eighth Mandala—VIII. 23.16; 23; 24.22; 26.9). Perhaps, Visvamanas (विश्वमनस्) is one of his descendants. Sometimes, he is only mentioned as a Rṣi of the past (VIII.9.10; IX.65.7). There is some one of another name Vyasvas (व्यासवस्), related to Vasa Asvya (वस अवस्या). See also Angirasa Vyasva (अंगिरस व्यस्वा) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (द्वि:द्रोऽरकस—Venkata; द्वि: द्वि:द्रोऽरकम्, Chardih—house, Nigh.III.4; तत्त्वादिशीत्य धराको नन्ति—Sayana); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्य परापतिनिवेश पालको—Sayana).

Tanupa, guard of the body (तनुपा तनुनं शरीरणां तन्त्रानां या पालको, also the guardian of sons, तन्त्रानां—Sayana).

Jagatpau, guardian of the world; of all creatures (जगतो सर्वं जगतो जगतमः प्राणिज्ञात्यस्मात्यस्मीदीवर्ग पालको—Sayana).

12. Visnoh, of all pervading God (विष्णु म्यापती; also Unadi III.38; Visnu is the name of Yajna, Nigh.III.17; पद्मान, Nigh.IV.2; V.6; Visnu is derived from (the root) विष्णु, विष्णु, to pervade or from Vy-as (व्यस्), to interpenetrate (विष्णुमात्र व्यस्तं विष्णुवर्धत:; विष्णुविशालत:—तदं विष्णुविग चके मेघ नि व पद्म—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णु: बैतृक व्याप्तीति वाच्चक जगतः, स परवेश्वर:—Unadi, III.39; Daya,); Visnu is sacrifice or yajna, (यो व विष्णु: स यज्ञ:—SBr.V.2.3.6; विष्णुमय्य:—Gopatha Br.I.12; विष्णुमय्य यजः:}
Ait. Br. I. 15. Also यजुप्रमोऽविधि विष्णु (प्रसुजत) तद्र विष्णुः यमः भाषिष्ठत। तमस (विष्णु) ग्रासितत विष्णोऽपोषि भोजस्यत, Taitt. Br. II. 3. 2. 4.) विष्णु: किक्षु विष्णु: —Unadi III. 39).

Vikramanesu, tisthathah, you may be seating in all the three worlds; or you may be proceeding on the tracks of Visnu, the Sun, (विष्णू: विक्रमेण्यू विष्णुः देवेन विक्रमान्तेयो लियु लोकेन्तु विष्णु: —Sayana).

14. Turvase, by Turvasa. Turvasa is a physically powerful person. See VIII. 4. 7.

Yadav, by yadu, the assiduous worker. See VIII. 7. 4.

15. Vimadaya, for the depressed one; Vimada, the depressed, or intoxicated.

Vimadaya, also for the various enjoyments (विमदाय विविधलक्ष्माय —Daya. on I. 112. 19; विमदाय मदा हृष्ण यस्मात् व्यवहारे तस्य —Daya. on I. 51. 3; विमदाय मद्य युक्ताय —Daya. on I. 117. 20; विमदाय मदो हृष्ण वस्मात्स्यम् —Daya. on I. 116. 1; विमदेतन बे देवा प्रसुरान्ति व्यमदान् —Kausi. Br. XXII. VI).

Vimada, विमदा, is credited by the Anukramani (Index) with the authorship of a number of Rgvedic hymns. (X. 20. 10; 23. 7; ऐश्वर्णविन्द: ; विमदा तंत्र X. 23. 6; योशुस्वर चेन्द्र विमदस्य च चे: X. 23. 7). We have a repeated refrain, वि को मदे (X. 21. 1-8); meaning “in your carouses”, vimada is usually alluded to this.

Vimada, is also mentioned in several passages as a Protege of the Asvins, who gave him a wife Kamadyu (कमावु) —(I. 51. 3; 112. 19; 116. 1; 117. 20; X. 39. 7; कमावुं विमदयोहयुर्वं, X. 65. 12). Luding, basing on the present verse, VIII 9. 15. infers that Vimada and Vatsa are identical. (Macdonell and Kelth).

Kamadyu, is probably identical with the maiden (yosa, योषा) of purumitra, his daughter, vimada, appears to have taken her for his
bride against the will of her father (पुत्र वचीभिविमदय जायं मूहुः: पृष्ठलस्य घोषाम्—X.117.20; पुत्र र्येन विमदय शुम्भुः: पृष्ठलस्य घोषाम्—X.39.7) *Vatsa*, the young folk.

**Hymn-10**

2. Manave, for the man; for the earliest man (मनवे मनुप्याय—Venkata); for the Prajapati yajamana (मनवे प्रजापतिये यजमानय—Sayana).

5. Turvasa, and *Yadu*, see earlier notes.

*Druhyavi*, with violent; with *Druhyu*.

*Anavi*, with non-violent; with *Anu*.

See also I.108.8—यहिन्द्राभ्यं मुदुः तुर्य्यक्सोऽऽऽ यदुः द्रूः हयजितुः पृष्ठस्य:, a mention of puru. *Anu*, *Druhyu*, *Turvasas* and *Yadus* in one passage.

*Anu*, *Anava* (आनव) according to traditionalists, dwelt on the parusni river (VIII.74.15; VII.18.14—सत्यसितृ स्वा महेन्द्रि परस्य येदिलम्—VIII.74.15; Cf. (निषादयोजयो द्रुवावस्य तत्त्वः शता सुपुरुः पद्य सहस्य—VIII.18.14). *Anava* is used as an epithet of *Agni* also (VIII.74.4—अपेयवियाहिमानवस्य); *Anu* is the name of a prince according to traditionalists, व्यानवस्य तूलस्य गयं भाग्नेत्रम्—VIII.18.13).

*Druhyu*, according to the traditionalists is the name of a people mentioned in plural I.108.8). The well-known five people (Perhaps-pārṇavijaya) are Druhyu, Yadus, Turvasas, Anus, and Purus. These are also mentioned in singular in the present passage (VIII.10.5). According to some scholars, Druhyus were the north-western people.

**Hymn-11**

7. Vatsah, dear young devotee; a child; a son; a praiser; all-pervading:
the world in which all creatures live; the created world; the pair of day and night; the divine speech. (वेदित भूतानि यशस्तिः संसारम्; वेदित सत्त्वमिति सतो बलस्ते वा—Daya. on Yv.XXXIII.5; महत्त्वादिकम्, III.55.4; जात संसारम्—I.95.1; प्रसूत नन्दयादिक संसारम्—I.164.17; धारस्वत् बर्तमानोऽहारः—I.146.3; सुचोपु निवासयन व्याकृतवचन् प्रसिद्दे वेदाकुष्ठम्—III.55.13; स्वाभावम्—I.38.8—Daya.). See our earlier notes.

10. Svam tanvam piprayasva, Cherish your own form or person i.e. be living to the entire creation of yours (स्वाच तनं प्राचीनं च सरीरं नििप्रयास्य स्वदीयेन हृिविपणं लर्प्प्यं—Sayana).

Hymn-12

2. Adhrigum, the irresistible (lit.); the noble life (श्रवणसः सत्वमिति); the fast moving (प्रतियो भविष्याते—air and electricity—Daya. on V.73. 2; प्रतियोध्रीयो प्रतियो धारकानु यवष्टित सतामूळो-विष्णुन) one who knows the vedic texts, relating to that, योष्टित मप्यान यवष्टित जानानि, सतामूळो Daya. on III.21.4; also प्रतियोध्रीयो भवति गुणधि कूलवत्; गनि और Indra are also known as adhriguh (प्रतियोध्रीयो भवति गुणधि कूलवत्; गनि और Indra, Nir.V.11.)

Adhriguh means a stanza, so called from being at the head of a cow (i.e.पति-पु।); or else it is intended to refer to an injunction, for there is a repetition of words: प्रतियोध्रीयो भवति। गुणधिकूलतत्। गनि और प्रसन्न-मेवाभिवृं स्वाहू। श्रवणवत्। "प्रतियोध्रीयो गनि और श्रवणवत्। "प्रतियोध्रीयो गनि और श्रवणवत्। Toil O irresistible one, toil well, toil, O irresistible one."—Ait. Br.II.7.11.

7. Asya Ketawah uta, his banners that mark him are flying high; this refers to the thunderbolt (स्रण:)

Suryo na rodasi avardhayat, he (Indra) has expanded the heaven and earth like the sun (सूर्ये: न ह रोदसि शपालपश्यि श्रवणवत्—Venkata; सूर्ये: न संवर्त्क सोऽस्त्रकम रोरक प्राचिय इह रोदसि शपालपश्यि बुद्धनानि प्रशालन श्रवणवत्, when he has refreshed them both with rain etc.—Sayana).

10. Rtviiyavati, suited to the time or season (स्र्वित्वावातिः काले प्रवृत्यानां—Venkata; suited to the season, or connected with sacrifice
pertaining to the season: उस्ती वसन्ताविंशाश्चन्द्रेण भजनम । तद्वशी—Sayana).

Mimita it, this is the hurthen consisting of four letters, of verses 10,11 and 12; proclaims the measure of his merits; lit. it proclaims the measure (the metre is usnik;हलियिण्यु दुःतोऽ पादेनि मानो बलरामवराणो पादवर्मो दृश्येत्—Venkata.).

12. Praci vasi iva, श्रीमानिकाः, as the pious praise dilates (प्रची वासीव उप्योपरि वर्षभाना स्वूति:—Nigh.I.11, वासी=वाहनाम। प्राची प्राची वर्षभाने स्वूति गुणमणि प्राणुस्वली, like the dilating praise, प्राची=dilating; स्वूति=praise—Sayana),


Puru prasastam utaye, for his immense or excellent protection. (पुरु प्रससस्त बुद्धिमुक्त स्थान पुरुषित: प्राणेति—, for the sake of his protection or praise—Sayana).

19. Devam devam indram indram, देवदेवमिन्द्रमिन्द्रम, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देव देव वानाविरुणयतमुः। इत्यमित्रोद्भो बुद्धि देवेषु पुणपद्ध प्रवृत्ते पामेद्यु तत्तदत्त हुवि: स्थिकरणाय बुद्धि य वर्षराध्यावदान: स्वयमेकोष्ठयानै: संस्तत संनिध्यसं—Sayana, cf. इद्गोमायामि: पुरुषय ईवे—VI.47.18).

17. Samudre, in the Soma (समुच्छे समुदरनिषेषोऽसमुच्छे—Sayana, समुच्छे=सोम, the exhilarating one, समुदरनिषेषोऽसमुदरनिषेषोऽसमुदरनिषेषोसक्रा, वत्क, O the mighty Lord!

27. Visnuh ojasas, Visnu by his strength; Visnu is the all pervading lord; also the sun.

Trini pada vicakrame, stepped by his three paces; the sun's first
pace—morning rise to mid-day; second, midday to evening; the third, evening to next morning. शासन पदा विषयम्—Rv.I.22.18; VIII.12.27. Av. VII. 26.5; Samaveda, II.1020; Yv.XXXIV.43; Ait.Br. I.25.9; Tait.Br. II.4.6.1.

At it te haryata hari vavaksatuh, प्रातृ हृद् ते हर्वता हरी ववालतुः; then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तत्त काति भ्रक्ष्यो त्वासः ववालतुः—Venkata; हर्वता हर्वतीति काति हरी प्रातृ हृद् ते त्वां ववालतुः: प्रभृत्वाम्—Sayana).

28. At it te visva bhuvanani yemire, आ तिते विस्वव भूवाननां येमिरे, all existent beings were subject unto thee. (प्रातृ हृद् प्रभृत्वाम् त्वासः ववालतुः विस्वव भूवाननां येमिरे नियमिते—sayana). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhvare, on the navel; the altar of the sacrifice; on the navel (of the earth): on the spot, where the soma libation is effused at the sacrifice (नाभा नाभी यज्ञस्य दोहनं प्रा अद्वा रे, शम्याल्पम् कर्ता कर्तारं प्रा अद्वा रे, शम्याल्पम् कर्ता कर्तारं; sacrifices is called uktym—सोमस्याल्पम् प्राद्वा रे शम्याल्पम्—Sayana; शम्याल्पम्, i.e. on the vedi, where the Soma is effused).

Hymn—13

For verses 18 and 27, see Nir. I.10 and VI.21.

1. Kratum punita ukthyam, Sanctifies the offerer and the praiser (Wilson). Sayana renders uktym as offerer and the praiser both. (उक्तम् श्लोकार्यम् बच: प्रकाशनां कर्तारं प्रा अद्वा रे; sacrifices is called uktym—सोमस्याल्पम् प्राद्वा रे शम्याल्पम्—Sayana).

Any speech pertaining to divine wisdom is uktym, (उक्त्यम् प्रकाशितम् शम्याल्पम् बच: शम्याल्पम् बच:—Daya.); a Vedic verse, worth being recited; any act deserving praise (शोभ्यम् विषयम्—I.105.13; उक्त्यम् प्रकाशितम् साधुम् बच्चम् बच्चम्—Yv.XXXIV.57; प्रकाशितम् शम्यम्—V.38.2; प्रकाशितम् योगम् (शम्यम्)—III.26.2; बच्चम् शोभ्यम् बच्चम् (शम्यम्) बच्चम्—I.64.14; बच्चम् शोभ्यम् बच्चम् (शम्यम्) बच्चम् (शम्यम्)—I.40.5
—Daya.); उक्तम् प्रकाशितम्—Nigh.III.8; बच्चम् प्रकाशितम्, whose praises should be proclaimed—Nir. XI.31); अन्या उक्तयम्—Gopatha Br.I.4.20; पश्च उक्तयम्
3. Bharaya, For the sacrifice (बहराय यथाय—Sayana, but in Nigh, for the combat (Nigh.II.17). Most of the words signifying combat, संघ्राम, have a second meaning also—Wilson).

Vajasataye, in the battle (वाजसातये संघ्रामे—Nigh. वाजसाते II.17).

Susminam, strong (सुमिन्य सलवायम्—Venkata).


Barhīḥ, बही: midspace; बुन्नले सर्वाक्षार् यस्मिन्तदन्तरिलं, यव. II.22; pure water, शुद्धमुक्तम्, यव. II.1; enlightenment, सर्वज्ञता तेज हि विज्ञानम्—I.188.4; good seat, उत्साहनम्—IV.9.1. a spacious house or building, गहनदीविशालं (बही: =गहन) VI 67.2; a good gathering, उत्साहम् समायम् यव.XXVIII.4; excellent oblations, उत्साहम् प्रबुद्ध हुमिः—VII.7.3; a bundle of grass, उपरविष्योदयसमुहः—यव. XVIII.21; पुलचः—XI.11.5. [बही: =प्रतारितम्, न्यिः.1.3; उद्यवनम्, न्यिः.1.12; पदनाम, न्यिः.V.2; बही: परिव्रत्तिः, निः.VIII.9; ज्ञाता वै बही: =people, काउ. ब्रह. V.7; पशुमो वै बही: =animals, अत. ब्रह. II.4; शोकयो बही: =plants and herbs, अत. ब्रह. 28; व्रष्ण शोकयो बही: =this world, =SBr.I.4.124; ब्रह्म वै बही: =autumn—SBr.I.V.3.12.

5. Svarvidam, means of obtaining everything, or heaven (स्वविद्यम्
6. Vaya-iva, like the branches (वयायय वायृ इव ययेकाशिन्य वुैते बहुः: वाया उपरि प्रोहितता—Sayana.).

7. Pratnavat, as of old (प्रत्वत्त पुरायत्य—Sayana).

Girah, eulogies (गिर; स्तुति: —Sayana).

9. Patih ya ucyate Krstinam ekah, he who is called the one absolute lord of men (पति ये उच्यते कृष्टिन्याचेक हतू बशी, पति च स्वाभो य: उच्यते मनुष्याणां एक: एव स्वतंत्र: —Venkata).

15. Sakra, शक, O mighty refulgent.

18. Trikadrakesu, mighty sacrifice in three regions; at the trikadraka rites; the three days prior to the deluge are jyotih, gauh and ayuh. (विक्रड़का नाम क्योतिग् रायुतित्र क्रीप्रयमितिविकाष्य हानि—Sayana).

विक्रड़केशः =X.14.16.

विक्रड़केशः—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three Kadukas are body, spirit and mind, the seat of ailments (क्रीषण कदुकाचिस शरीरालम मनः पीडनाचिस वेयु तेयु अवहारेयु—Daya. on II.11.17; the three phases of creation: birth, sustenance and destruction (ब्रह्म उत्पन्न-स्थाय भार-यान्य; क्रदवो विविध कल्य वेगां तेयु कार्य-पदार्थो विक्रड़केशः—Daya. on I.32.3).

Tam-id-vardhantu no girah, तमिद्र वर्धन्तु नो गिरः —may our hymns make him grow. Hymns=songs of praise (गिर; स्तुति:); giras, गिरस (songs) is derived from √ए to speak (गिरो गिराते: —Nir.I.10) See also
VIII.92.21; also उद्देश्यं वर्ष्ण्य नो निर्: —VIII.13.16.

20. **Rudrasya yahvam**, the great strength of Lord, who rescues from all pains; sons of Rudra, i.e. the Maruts; or sons of the Lord: स्रव्यं। हलु दुर्लभम्। तस्य जाणितुरीश्वरस्य यहृं ग्रापस्य महस्त्प्यं त्रस्कम्।

Alternatively: हलस्त्र्यं सङ्क्षण शद्वाणु उच्यते। स्रव्यं हलुस्त्वम् महस्य ग्रापस्य यहृं, महामार्गेत:। यहृं=महल; तदेव बलम्, the strength of the Maruts. (Sayana).

Cetati pratnesu dhamsasu, are very well known in distant and ancient stars and galaxies. प्रतनेषु धामसु पुराणेषु यासमें बेतति त्वपि—Venkata, i.e. in the old sacrificial houses; प्रतनेषु विरस्त्वेषु धामसु पुनिविष्यादि स्थानेषु बेततिगात्यवतैः—Sayana; the sons of Rudra, i.e. the Maruts, are known in ancient places—Wilson).

Mano yatra vi tat dadhuh vicetasah. high intelligent persons concentrate their mind thereon, (मन: यत्र स्तोले विद्वान: विषेषतः देवा: —Venkata: विषेषतः विषेषते शान:। स्तोलाः: —Sayana).

23 Madintamam yam imahe. शरीरमवम यमिमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदितमम् प्रतिस्वेन मदवस्यं, यं त्वं धनं ईमहे यात्रामहे। —Sayana).

Arjuyasya, of the one free from old age and decay (भर्जूःपस्य जरा रहितस्य—Sayana).

27. Hari indra pratat-vasu abhi svara. Pratadvasu means they two who have obtained wealth. O Indra, urge the two bay-steeds (हरी) that have obtained wealth (प्रतद्वसुः) towards (सभि) us, (प्रभिवम् प्रभिगम्य; प्रतद्वसुः प्रतद्वसु विरस्त्वेषु त्वपि—Sayana); also hari=couple, man and his wife.

28. **Rudrasah**, हलुस्य:—Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. **Ayam dirghaya**, प्रयं दीर्घयं, दूरस्य द्वंनामय, for a distant object,
or for a long prospect: इस्ते, तं प्राचीने वर्त्तमाने यशे समीपति करोति यशे याम साधने प्रानुपकुशी सोम प्रानुपकुशी विषय बुद्धय युस्क्ति—Venkata; literally, this Indra for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice—Wilson. also, accomplishes the yajna, the dedicated project with constant care for spiritual attainments.

31, 32. Vṛṣa, वृष, showerer of benefits. (वृष विष्ठार कामानान्; also ब्रह्मोपस्थ व धनुषिक्षिताः—Sayana).

Hymn-14

2. Sikseyam asmai ditseyam manisine, (सिक्सेयम्) I would wish to give, (दित्सेयम्), I would present to that (सैनीपिको) intelligent worshipper (मनोवाच स्तुते—Venkata).

7. Valam, वलम्, forces of evil; clouds; (वलं धारुः स्थितमसुरसंघे वा—Sayana; प्रसारं वलम्—Venkata).

8. Gah ajat angirasya, cows of conscience; cows stolen by the Panis (उद्ध धारतः पुरुष परिभ: प्रपहतां ग्रामिरोधयः धार्वः क्षणं गुहायं वर्त्तमानाः—this refers to the cattle stolen by the Panis and kept concealed in the cave—Venkata).

12. Kesina hari, a pair of horses with long and thick manes or hairs (केसिन हरि प्रस्तल्केलश हरी बलग्रे—Venkata); hari=pair of man and woman.

13. Apam phenena, with the foam of water, the Asura Namuci was beheaded. Salva Parva of the Mahabharata gives a story. When Indra defeated the Asuras, he was unable to capture Namuci, नमुचि; on the contrary, Indra was captured himself, Namuci, however, liberated him on a condition that he (Indra) would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his promise, Indra, at twilight, or in a fog, decapitated Namuci with the foam of
water, (Wilson). For Namuci, see

नमुचि—I.53.7; II.14.5; VII.19.5; X.73.7.

नमुचे—V.30.7, 8; VI.20.6; VIII.14.13.

नमुचो—X.131.4.

Etymologically, namuci means (i) the one that has no prospects of getting liberation (नमुचि न विहृते मूर्चिमौिलं यस्य तमः (i.e. मांविन जनमः an unreliable person, I.53.7; (2) the one who does not discard his vices (यथेष्ठम न युगःति तत् i.e. vicious man, प्राद्विधिमानः जनमः II.14.5; (3) the one who does not change his nature or form; thus the cloud, or Vṛtra (ष्व: त्वृष्टि न युगःति तमृष्टि द्वारारम् वायुः—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचे: न युगःति यः , तस्य (दास्यं—देशकस्य कार्यं—VI.20.6; (5) the one who does not leave the possession of what he has acquired or stolen from others, thus a thief (न युगःति पर पदार्थानु हुष्टाराणां वायुः: लेन—Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (व्यावहार्यांविषयांनते मेयस्य—V.30.7); (7) the effect from an eternal cause (द्विविशिष्टरूपः कार्यार्थुपनां कार्यं: Yv.XX.67); (8) one who does release the rain, the demon cloud, (यो जलं न युगःति-प्रसूरो मेयः: —Yv.XIX.34). The wicked or sinner is also namuci: पाप्मा व निमृचि: —SBr.XII.7.3.1-4) —Dayananda.

Hymn-15

2. Girin ajran, the swift moving clouds (मिरोगः प्राचान भेषानु गमन-शीलान्—Venkata.) also the quick mountains, i.e. before their wings were clipped (प्राचान ध्रुविग्रहमनान् मिरोगः प्रवेषानु भेषानु वा—Sayana).

Svah, the moving ones (स्व: सरलशीला:).

Apah, waters (पप: उदकानि).

4. Pṛtsu, in the combats (पुष्क संग्रामेऽक्तः—Venkata, Nigh.II.17).
Lokakṣṇinu, the creator of the world; the provider of space (सौरज्ञित्रम् सौरभ्य—Venkata; स्वप्नविश्वम्—Sayana.).

Harisriyam, him who is to be served by his steeds (हरिप्रियं हरिग्यायत्रां अययति—Sayana; य: मदोज्यो अयति। यदि हि जनितेनवागुवस्तिनुम: —Venkata).

5. Ayave manave ca, for Ayu, for Manu (प्रायवे प्रवेशस्याय). Ayu, the sun of Urvasi; for Manu, the son of Vivasvan, —Sayana).

Ayave, for man gifted with long life.

Manave, for the wise or rational man.

9. Visnuh, the great sustainer.

Brhan Ksayah, mighty giver of dwellings (ब्रह्मक्षाव अवमयति: महान् निवासपूत; —Venkata; महान् निवासपूत: —Sayana).

Tvam sardhah madati anu marutam, find delight in your association (मध्: वन्य अहलुद्विति, तव मदमुद्वितयं पश्कास्यविनिगति—Sayana; the company of the Marutis imitates thee in exhilaration—Wilson.); भां: =वन्य (Nigh. II. 9).

10. Manhishah, the most munificent giver (मणीस्थ: दानुः: —Sayana ; Venkata).

Visva svapatyani satra dadhise, you associate with yourself all good offspring (i.e. you give offspring and all good things; —विस्वा स्वपूर्णि स्वप्लायनि कोवणि: पुत्रादिविनि: महिलानि सत्रा सहू दश्ये दातूं पार्वतिनि, ददाति वा—Sayana).

13. Visva rupani, all the forms of Indra, (lower or higher self)
i.e. the various attributes with which Indra is addressed (बिरवा विष्वानि भायतानि रुपाणि इमेगतानि गुणारतानि—Sayana). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives.

Hymn-16

7. Brahma, ब्रह्म, most magnanimous; one most proficient in the Vedic lore.

Rsih, र्शि, seer; the beholder of all the Aryas (र्शि: इष्टा सबस्य भायतानि—Sayana).

Puruhutah, पूरुहूत: , evoked by all (पूरुहूत: वहृष्टिराहूत: —Venkata).

Mahan, महान्, very powerful.

Mahibhih sacibhih, through mighty supreme power (महीभि: महीभि: प्रभाभि: —Venkata).

Hymn-17

For the verse 12, see Nir.III.10.

3. Soma-pam, bearing devotional love; cherisher of loving songs.

Brahmanah, the learned devotees; the Brahmins (ब्रह्माण: ब्रह्माणा—Sayana, Venkata).

Suta-vantah, सुतावंत: , singing delightful songs (सुतावंत: =सुवंत: प्रभातृतेन सोमेष्टेताः , bearing the effused juices, —Sayana).

4. Sustutih, सुस्तुति: =सुस्तुति: , earnest praises.
Su-Siprin. सुसिप्रिन्, O nice-chinned Indra, handsome-jawed; one bearing a nice helmet or head-dress (सुसिप्रिन् शोभन विरस्त्राण शोभनहुक बेण्ड्र —Sayana).

Andhasah, of food (पन्नसय: प्रानसय सोमसलशणसय स्वंसलशणम् भायं, of beverage).

5. Gṛbhaya jihvaya madhu, take the honeyed Soma with tongue (सोम जिह्व बया रसनेश्वर्य मुखाय मद्धाय—Sayana); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

Asincami kuksyoh, I fill thy belly (हुस्यो: उदयस्य: प्रासिकाय शोमनभवनायमि —Sayana); I cleanse thy belly with water.

8. Tuvi-grivah, one with wide-shoulders; or long-necked (तुविग्रीव: विस्तीर्य कन्धय: —Sayana).

Vapodarah, of large belly (वपोदर: पीवरोदर: —Sayana).

12. Sacigo, the one possessing strong cows is saciguḥ (वाचयः शास्त्रागावो वस्त्यातो शाबिष्य: —Sayana); or like the one who has remarkable rays or cows; O renowned for radiance (वाचयो व्यक्तयः प्रव्यासयासयो रामयो गाव एव वास्त्रय तामुः—Sayana).

Sacipujana, renowned for adoration (वाचिप्रृजन प्रव्यातूजन) (vocative).

Akhandala, O the destroyer of foes (प्रव्यालस सत्रुतामागाध्ययति: —Sayana).

Akhandala pra huyase, प्रव्यालस प्र हुयसें, thou art invoked, O shatterer; O breaker in pieces. Khanda, खण्ड, is derived from √खण्, to break (वधयं खण्डयते: —Nir.III.10).

13. Srunga-Vṛsah, श्रव्णाव: ; the sun, napat-pranapat, नपत प्रानपत् ,
the mighty and showerer sun, who neither falls, nor lets other luminaries fall (सन्नियता)\. \textit{(napat=an offspring (वशस्य, or the son, पुत्र)}. The term रुपचार्य occurs only in this verse of the Rgveda).

Kundapayya, कुण्डपायय, preserver of other realms of the universe. The word does not occur anywhere else in the Rgveda.

Kundapayya, is also a particular ceremony in which the Soma is drunk from a vessel called Kunda and this is said to be ते प्रणापत ते रक्षित, the protector of thee, Indra. \textit{(See Panini; कलो कुण्डपायय संबाद्यो—III. 1.130; कुण्डे: पीणेनिर्मित सोम इति कुण्डपायय: कुण्डविविषेय.)}.

Pranapat, प्रणापत, not protected in particular, \textit{(प्रकरण न पालित रक्षिता—Sayana)}.

14. Vastospate, O householder (वास्तोपये मूहपते!); O city master.

Sthuna, स्थूना, pillar, the support of the house or building \textit{(स्थूना मूहाधारण: स्तम्भ:—Sayana)}.

Muninam, of the seers \textit{(मुनीनां श्रवणाय—Sayana)}.

For \textit{muni}, see:

मुनि: —X.136.2.

मुनि: —X.136.4, 5.

मुनिज्ञाय—VII.56.8.

मुनिनाम्—VIII.17.14.

15. Pradaku-sanuh, पुष्काकुसुम:; Pradaku is serpent or snake
(पुजः: सर्वं: स इव सानुः: समुच्छितः: तब्दुन्नतविवरस्कः: —Sayana); with head uplifted like a serpent.

The word is derived from पद्म कृतिन्ते शब्दः (पद्म कृतिन्ते शब्दः करोतीति पुजः: ,
one who makes an offensive sound, and hence a tiger or a serpent—
Unadi—III.80); मृदुबद्धनामास्वार्धवलं हिस्कः: —on Yv.VI.12; कृतिन्तवाकः (प्रति: =
विष्णुः), on Yv.VIII.23—Daya.

Pṛt, पृव, also means ‘combat’ or battle; one who leads to success on the occasion of conflicts is also pṛdaku-sanu.

Hymn-18

1-3. Adityanām, the self-luminous stars, which are enumerated in verse 3: Savitr, Bhaga, Varuna, Mitra, and Aryaman. (cf.I.164.46: Indra, Mitra, Varuna, Agni, Suparna, Yama and Matarisvan. They are supposed to be 12 in all, born of mother Infinity. The sun in 12 phases is also known by different names. The universe has a large number of self-luminary stars, of which only a few have been recognized.

4. Devebhīh devi adite, O the Goddess Infinity (देव्य! द्विते!) along with your sons (देवेन्द्र).

Purupriye, पुरुप्रिये, beloved of many; beloved of all.

Suribhih, along with wise (सूरिमिन्: प्राणः: —Venkata).

Susarmabhīh, along with happy divinities (सूसर्मभिः: सुसुवी: प्राणिमे:); the divine self-luminarys (चालिमे:).

5. Aditeh putrasah, प्राणिते: पुजः: , the sons of mother Infinity.

6. Advayah, without the two-ness; externally and internally
the same; free from duplicity of any kind (प्रवर्त्त: बालाबन्धनः प्रेमचन्दन प्रकार-हरिहिता सर्वदेह प्रकार कपटरहिता सा धारित: —Sayana); —an epithet of mother Infinity.

Patu-amhasah, save us from sin (शोहसः पापात पालु रक्षतु).

7. Matih, adorable; monitress (मति: पूजनीया—Venkata; मति: मन्वी मन्लब्धा स्तोतर्व्या धारित: —Sayana).

10. Yuyotana nah amhasah, Keep us away from sin (युषोतन पूषक कृषि नः प्रस्ताना शोहसः पापात—Sayana).

11. Visvavedasah, one who knows all; O omniscient! (विश्ववेदस: सर्वधना: सर्वज्ञा वा).

Dvesah rdhak krmuta, keep afar from those who hate us or who are our enemies (द्रष्ट: देशः शव्युत शचक पूषक क्रमुत कृषि कृषि—Sayana).

13. Raksastvena, from his diabolical nature; from his demoniac nature (रक्षस्तवन्न स्तोत्रास्ते विशाचारात्मना—Sayana).

Ririksati, seeks to do evil (रिरिलक्ष्यति विशीतिष्ठति धार्मिकता “रिष विषाचारम्”).

Ririsista, incur that evil (रिरिषीस्त महिषिस्तो मुषास्त—Sayana).

14. Durhanavan, one who wishes to do us harm (दुर्हानवान् = दुष्णानवन् दुष्टहन्तन्यान्—Sayana).

Dusamsam. ill-reputed, calumniating दु.स्मस दुष्कृति—Sayana).

Dvayuh, One who plays duplicity, कपट; the deceptive (कपटो दुर्दुष्टोधाते—Sayana).

(one who appears to be helpful, but in reality who causes
damage: ह्रद: ह्रद्यं पश्चात्रह्यं युक्तच: भवति। प्रत्यवाक्तो हिंसा: वदति। परस्परक्तस्वविभवम् —Sayana) See ह्रद् and ह्रद्यं in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. Dyava-ksama, शाय-क्षामा = शायवापृथ्वी, heaven and earth (क्षामा = earth=ह्य=ह्या, Nigh.1.1).

17. Nava, नावा, vessels, boats, ships.


Draghiyah ayuh, long life, (ड्राघीय: दीर्घंतम् ग्र: = जीवितम्—Sayana).

Tuce, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair तो-तनयः).

Tanaya, तनय, sons of sons, grandsons.

19. Hidah, हिदः, worth attaining; duly-presented (हिदंवस्वस्यः: मन्तव्य: प्राप्तवयोजितांप्रसिद्ध:).

Yusme it vah api smasi sajayye, may we ever abide in near relationship with you—Wilson.

20. Brhad varutham, spacious dwelling with all seasonal comforts (ब्रह्दी वर्णव: वर्णस्यविधि निवारको मूहस्—Sayana).

21. Anehah, all-secure (अनेह: प्रहिस्तम्—Sayana); without evil or injury—Venkata).

Nrvat, well-peopled, not desolate (नृवत् नृभ: पुन्नविभिन्नेत—Sayana);
with family relations.

Mitra, Lord of the sun.

Varuna, Lord of the oceans.

Aryaman, Lord of the wind.

Marutah, clouds, cloud-bearing winds.

Tri-varutham, a threefold shelter against the three: heat, cold and rains; or three-storeyed house. (तिवरुच्य त्रियाणां शीतलप वर्षाणां निवारकम्; यद्य बिंगंक काहः सृष्टि—Sayana).

22. Mṛtyu-bandhavah, kin to death; being mortals, we are always afraid of death (मृत्युबन्धवः प्रवासः मरणः भवामः—Sayana).

Hymn-19

For the verse 37, see Nir.IV.15.

2. Sobhare, (vocative), O bounteous sage; O bearer of gifts;

Sobhari, (सोभरि) is also the Rṣi of this hymn.

For Sobhari, in the text, see:

सोभरि: —VIII.19.32.

सोभरिस्—VIII.5.26.
The reference occurs only in Book VIII of the Rgveda, no where else, Sobhare (सोभटे) is the father of सोभरि; according to the tradition- 
lists, the passages VIII.19.32 and 20.8 refer to the family. The Dana-stuti, दानसूर, ‘Praise of Gifts’ in VIII.21.18, in later legends is 
attributed to Sobhari (originally to the Prince Citra (चित्र)—See 
Bṛhaddevata, VII.58.

4. Urjah napatam: the grandson of anna or food (or of fuel): 
उर्जह, वानतां न पतत्त्वम् हि विभवेषानेनाति जायले प्रादीनार्थाः पर 
वनस्तत्वक्षेत्रम् एव जात इति चतुर्यम्—from the burnt offerings, rains are obtained, 
from them the timber, from timber the fire (four stages).

6. Deva-krtam, wrought by Nature; or wrought in respect to 
Nature; work of gods (देवक्षं देव: कृतम्—Sayana).

Martya-krtam, wrought by man, a mortal; wrought in respect of 
man; work of man (मर्यादयं मनुष्य: कृतम्—Sayana).

Amhah, अमहे, sin; see देवेद्वृक्तमनोयज्ञस्वय मल्लिमयोहक्तम्—Yv.XX.18 (देवक्षं 
देवराष्टिर—Daya on Yv.XX.18; also देवक्षं = इत्रयक्तकम्, actions done by 
sense organs; also actions wrought by learned men, चिदाद्धि: इति निर्भावितम् 
—Daya. on III.33.4; देवक्षंस्यीद्यमक्षिपरमस्च नवधक्षंस्यीद्यमक्षिपरमस्च—VIII.13; the 
sins accomplished by donors: देवक्षय वानसीलक्तस्य, Daya. on VIII.13.
8. Raja rayinam, Sovereign lord of riches (वं राजा मधुसिद्ध मधनानाम् —Venkata).

12. Avodevam, upari martyam—below the Devas (परोदेवम् देवानामवस्त्राणि), gods, and above the mortals or men (परपर्यमेव मल्लयानायमपरिरहतात्); spread it throughout the sky; सर्वं नमः प्रदेवें भायध्येति यावत्—Sayana).

14. Aditih, mother Infinity; also here the everlasting or continuous fire; insuperable (प्रदिति प्रमण्डलीय तन्मात्मिनि—Sayana).

Nisiti, useful as a means of burning or igniting (निषिद्धि निषिद्ध्वा निवर्णसाधनया प्रयुजनस्तेष्यसुः; wood stick, used as a means for igniting fire).

Dhibhii, by the intellect or wise action (धीमिः कर्मिः बुद्धिविसेविः —Sayana).

Dhamabhih, by bodies (धामभ: बृहर्: , माहेष्वरादि क्पेष्व मित्रक्ष्व समानी: सार्वं —Sayana); According to the prescribed modes, as his laws recommend —Griffith.

Udga-iva, like waters (उद्ग-इव उदजानीव—Sayana).


Varunah, Mitrah, Aryaman, Nasatya and Bhaga are self-luminous suns or stars (VIII 18.1-3- Adityaḥ; and I.164,46).

21. Manurhitam, established by Manu, or our earliest forefathers or by Prajapati (मनुरहित: मनुनानिनिहित: —Venkata; मनुग प्रजापतिना हित: —Sayana).

24. Manurhitah, benefactor of man; serving the interests of man.
25. **Mitra-mahah** (vocative), O the respected one among friends (मित्रमह: हे मित्राण्या पूजयितः —Venkata); or, O the one, shining with friendly radiance (मित्रमहः स्वपूकूलस्वपितमनुः —Sayana).

**Sahasah Suno** (vocative), O son of strength (सहस: सूनो बलस्य पुत्र! —Sayana).

32. **Sobharayah**, bearers of gifts (see notes on the verse 2 of this hymn).

**Trasadayavam**, ally of **Trasadayu** (त्रसदसयवम्। त्रसदसयुनाम राजयः। तस्य स्वेतवालयेन साविन्यम् —Sayana); of whom the wicked men are afraid of. (त्रसदयुः सस्पन्ति दस्यो यस्मात् मः —वेनापति: —Daya. on IV.38.1).

36. **Trasadayuh**, destroyer of wicked (see verse 32).

**Paurukutsyah**, पौरुकुतस्य : sustainer of all the wise. **Kutsa** is also thunderbolt, बल्भ, Nigh.II.20 and hence, वहुः कुत्सा बल्भा बस्त्रविभेषणा यरिमेल्लं पुरुकुतस्य—Daya.; पुरुकुत् याः—वहुःस्त्राय—Daya. on VI.20.10).

**Pauru-Kutsa, Puru-kutsi**, or **Pauru-Kutsya** are variant forms of the patronymic of Trasadayu, the descendent of Puru-Kutsa. (For Pauru-Kutsu, see Kathaka Samhita XXII.3; pancaavimsa Br XXIV.16.3; for Pauru Kutsi, see VII.19 3; for Pauru-Kutsya, see V.33.8; VIII.19.36; Tait. Sam.V.6.5.3)—Macdonell and Keith.

37. **Suvastrvah**, at the banks of Suvastu. (सुवास्त्व) (traditional); at the completion of one’s duties. The word suvastru means ‘having fair dwellings’. It may be the name of a river. It is clearly the Soastos of Arrian and the modern, Swat, a tributary of Kuhba (Kabul river) which is itself an affluent of the Indus (Macdonell and Keith).

**Suvastrvah adhi tugvani**, on the bank of the Suvastu. **Suvastu** is a river; **Tugva** means a ford (तौग्व), so-called because people hasten towards it (सुवास्त्व श्रव्दि तौग्वनि। सुवास्तुनंदि। तौग्वातिथि भवित।) तौग्वातिथि बाले यज्ञापनि—Nir.
The word connected with सुवास्तु does not occur anywhere else in the र्ग्रवेदा.

Durga, in his commentary of the Nirukta, explains the verse thus; “Moreover on the banks of the Suvastu (he has given) to me (plenty) of beasts of burden and garments, he the affluent leader and lord of thrice seventy, i.e. 3x70=210; noble dark-coloured (cows has given them to me)”

 sayaṇa’s comment on this verse is missing in the manuscript.

Hymn-20

2. Sobharianavah, सोभारीवः, benefactors; well-disposed to Sobhari; सोभारी कामयमाना: —sayana).

For सोभारिन्न , see VIII.5.26; सोभारी:, VIII.19.32; सोभारी VIII.19.12.

3. Visnoh esasya Milhusam, shedder of the diffusive rain (विनम्: एष्ये एष्यीतयम् मीलुतयां सेक्तणामयचय तां यज्ञम—Venkata; विनम्: व्हादतस्य एष्ये एष्यीमयव वुष्ट्युक्तस्य मीलुतयां सेक्तणाम्—Sayana).

4. “The islands fall asunder, the fiest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them” —Sayana.

8. Sobharinanam, of the benevolent devotees; name of a clan of seers, सोभारिनां व्हचोणाम्—sayana).
Vanah, वाण: lute of Maruts, महत्वीणा—Sayana; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाण:) blends (भय्यः) with the songs (गीतः:) of the Sobharies (सोभरीणा—Wilson (सोभरीणा स्तुतिभि: महत्व वाण: ;
वाचविकेः: भय्यः—Venkata).

9. Vrsat-anjayah (vocative), O sprinklers of the libation (है बृषत्तभ्रणः, है बृध्मण हृविक्षा:—Venkata).

Vrsane, the rain bestowing (बृणे वृपते—Venkata).

Vrsaprayavne, बृषप्रयाणे swift passing (बृषप्रयाणे। बृणाण: सेक्तार: प्रयाणान:,
प्रकृत्य गतार:—Sayana).

10. Vrsanasvena, rainshedding strong-horsed chariot (बृषास्वेने
बृणाम: तेचनसमयकवेतेन—Sayana).

Vrsapsuna, with all provisions of rain-shedding (बृपुषुना वर्षकहयुक्तेन).

Vrsanabhina, whose wheels bestow showers (बृषनाभिना। नाभिक्षा—
विभादस्य। वर्षकनाभियुक्तेन—Sayana).

Syenasaḥ na paksinah, like hawks (or swift flying birds); the words Syena etymologically means “a swift-flying bird”, स्त्रेण: शब्दीयेषस्य:
विभू: यास्तिध्रमान्वतित: तद्वदनासावं श्रीघ्रामान्तत—Sayana).

11. Davidyutati, gleam or shine (दबियुतति ग्रास्यं बोलाने—Sayana).

Rstawah, war-weapons (ऋष्टय: वान्तप्रिययुक्ति—Sayana).

12. Dhanvani ayudha, weapons like bows and arrows (धन्यामि,
धार्यक धनवानीयुक्ति धान्यविधानि वायुधोनि—Sayana).
14. Dhuninam, wide-roaring or widely agitating; agitators.

Aranam carman na, like (र) a menial servant (चर्म:) of a lord (प्रवणान्यप्रयाण; प्रव = इववर = lord) (प्रवणान्य प्रयाणान्य स्वामिनान्य वषा चर्म: हृद: सेवक: —Sayana).

19. Yunah, to ever-young (पूनः निनयतरुमानः).

Navisthaya gira, by the newest or latest song (नविष्ठया ब्रातिष्येयनान्यनवया विरा वाचा स्तुतिवन्या—Sayana).

Abhigaya, sing the praise (अभिगमाय अभिनिदुः—Sayana).

20. Mustiha-iva havyah hotrsu, like a boxer (मूड़िता) who has been challenged (हम्य:) over his challengers (होत्सु)-(होत्सु प्रास्ताधामान्योहोत्सु हम्य: भावयं: मूड़िता इत मूड़ियनिर्देश हुस्तीति मूड़िता मल्ल:—Sayana).

21. Gavasct, offspring of the maternal cow (पुत्रः) (भाविष्यत् गावधाय

Samanyavah, of the same wrath, of the same valour (समन्व: समान-

Sajatyena, of the same origin (सजात्येन साजात्येन समानेन जननेन समान-

25. Sindhau, in the flow of a river; in the Sindhu (सिन्धो सिन्धुमान्यौ

Asiknyam, during the night; also in the Asikni (प्रसिक्यां नवाम्—Venkata).

Bhesajam, medicament.
The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as Chandrabhaga (Chandrabhaga), and to Greeks as Akasines, now the Chenab in the Punjab. The references in the *Rgveda* are:

*प्रसिक्लिन्*-VII.5.3

*प्रसिक्नीम्*-IX.73.5; X 3.1

*प्रसिक्लिन्या*-X.75.5

*प्रबिक्लितम्*-IV.17 15; VIII.20.25.

The famous hymn (X.75.) refers to the terms Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marud-Vṛdha, with Asikni; also Arjikiya with Vitasta and Susoma, (ten names, later on given to ten rivers in the North-West of India.)

*Asikni*, in the *Nirukta* (IX.26) means non-bright, non-white (*प्रसिक्लितम् सितमिति वर्णम् सुलोक्षितम्*-Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *asitam*, the same as *asikni*.

*Sindhu* occurs at numerous places in the *Rgveda* and also in the *Atharvaveda*. It often means "stream" in general or a river (*सन्तितिक्*); in latter literature as a particular case, it is the stream par excellence, the well-known Indus.

The horses from the Indus were famous and were known as the *Saindhavas* (*सैन्धवाः*)—See *Daya*.

The words related to Sindhu in the *Rgveda* are:

*सिन्धवः*-I.52.14—X.124.7 (numerous)
सिन्धु: (vocative)—III.33.9; 56.5; VII.47.4; X.30.8–9.

सिन्धु: —I.65.3—X.75.1; 3; 7–9. (numerous)

सिन्धु: जव—X.62.9.

सिन्धु: व—VII.64.2.

सिन्धु: प्रभ—I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धु: ध—I.23.18; 109.6; VII.47.3; IX.86.21; X.89 1; 11.

सिन्धु: —I.11.6—X.43.7; 104.8; 111.10; 123.4 (numerous)

सिन्धु: जय—X.78.6

सिन्धु: जयरम—IX 61.7

सिन्धु: जय—VII.36.6

सिन्धु: जय—I.97.8; V.11 5.

सिन्धु: जयस्त्र—V.75.2

सिन्धु: —I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धू: —I.32.12—X.35.2; 67.12; 87.7; 111.9; 133.2 (numerous)

सिन्धू: न्याय—I.46.8—X.180.1 (numerous)

सिन्धू: जय—VI.46.14.
26. **Rapah, Sin; disease** (रप: रिप्रमिति पापनामनी भक्ति: —Nir.IV.21; पापनामंदल् | रपस्: पापकलस्व रोगस्य—Sayana).

**Hymn-21**

(For verse 8, See Nir.V.23).

1. **Apurvyā, (vocative)—unprecedented, unprecedented, unparalleled; evernew, the new** (पूर्वां हे प्रभिन्न! —Venkata; हे पूर्वां लितु सवथे प्रातुर्पर्वस्तापि भिन्नवेद! ; ever-new at the three oblations—Sayana). An epithet for Indra, the resplendent Lord.

   *Vaje, in the combat (वाजे संग्रामे—Venkata; also —Nigh.II.17).*

3. **Asvapate (शवपते), gopate (गोपते), urvarapate (उरवरपते) and soma-pate (सोमपते)—Lord of horses and fast moving stars, of cattle and speech, of fertile land, lord of the Soma, bliss and happiness (उरवरपते । सूर्यस्वाभ्या सूर्यस्वाभ्या । सत्या: पते—Sayana).*

5. **Gosrite, on curds; on devotion, (on fruits ripened by the heat of the Sun and produced on the earth** (गोर्मा देवस्, श्रीते=ripened by heat) (मोर्मा: | श्रीदेवस् | मोर्मारे दधिपक्षी यो सबदेवोभ्ये । दच्या पद्या व श्रीते अग्निक्षेत्र मिर्भिते —Sayana).*
8. Uto samasmín a sisihī nah vaso—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उद्भार्त): उतोत्सम हिमान्ता वायरोहिनी नू मबो Lo! give us wealth on all occasions. The word occurs in the locative case. The word sisihī means to give, (इति सप्तथ्याम् वायरोहिनी कर्माः—Nir.V.23).

Gomati, one possessed with wisdom; with sense organs; also food (पोथभत पवादियुक्ते—Sayana).

Vaje, food (वाजं प्रान्नं).

Sisihī, sharpen (वायरोहिनी तीव्रीयुक्तं। उपलस्यम्। प्रवर्तनास्मात् वृत्तिश्राद्यू कुविलयम्): चिज्जा निसाने, टांडस: हल्लो—Sayana).

12. Kare, in the combat. (कारे कौमंवत धारावधान्यणे तित कारो युद्धम्, तमिन्—Sayana).

14. Surasvah, the drinkers of wine, drunkards; the non-believers. (सुरास्वति, सुरास्वति विद्वृत्तम् प्रभावता नासिकास:—Sayana).


18. Citra-raja—Raja Citra, wondrous lord of King (चित्र इत्य चित्र नामेव राजा—Venkata); one who wonderfully manifests Himself in His creation.

Rakjah it, like princes (राजका हं राजन एव—Sayana).

According to Macdonell and Keith, Citra is the name of several persons: (a) The Rgveda contains a Dana-Stuti ("Praise of Gifts") of a prince Citra (VIII.21.18). The later legend attributes the panegyric to Sobhari and describes Citra as a king of rats.

(b) Citra-Gangayayani (चित्र पांथ्यायनी) or Gargayayani (चित्र गार्गायनी) is
mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayavani (चित्र गोसरायवणि) is mentioned as a teacher in the Kausitaki Brahmana (XXIII.5).

**Hymn-22**

The present hymn consists of 18 verses, of which the first 6 are known as *Pragathas* (प्रगाथः) from the point of view of metres, A pragatha has the Odd feets in *Bṛhatī* (ब्रह्मी) metre and even ones in sato-*bṛhatī* (सतोब्रह्मी): thus it is ब्रह्मी प्रगाथ = ब्रह्मी + सतोब्रह्मी (36+40) syllables.

The verses 1 and 2 combined is one *pragatha*, \((15+19)+(18+20)\).

The verses 3 and 4 combined is the second pragatha \((16+19)+(20+20)\).

The verses 5 and 6 combined is the third pragatha \((16+19)+(19+20)\).

The verse 7 is *Bṛhatī* \((16+20)\).

The verse 8 is *Anustup* \((16+16)\).

The verse 11 is *Kakup* \((8+12+8)=28\).

The verse 12 is *Jyotih* (a variation of *Tristup* \((12+7+12+12)=43\); also known as madhye—*jyotih*.

The verses (9 and 10); (13 and 14) and (15 and 16) and (17 and 18)
in pairs are again \textit{pragathas}, (the odd number of the verse is Kakup and even number is satobrhati).

\textbf{Pragatha pair (verse 9 and 10)} = Kakup + Satobrhati
\[
= [(8 + 12 + 8) + (12 + 8 + 12 + 8)]
= [28 + 40]
\]

\textbf{Pragatha pair (verse 13 and 14)} = Kapup + Satobrhati
\[
= (7 + 12 + 8) + (12 + 8 + 13 + 8)
= 27 + 41
\]

\textbf{Gayatra Pragatha pair (verse 15 and 16)} = Gayatri + Satobrhati
\[
= [(8 + 9 + 8) + (12 + 8 + 11 + 8)]
= 25 + 39
\]

\textbf{Kakup Pragatha pair (verse 17 and 18)} = Kakup + Satobrhati
\[
= [(8 + 12 + 8) + (9 + 10 + 12 + 8)]
= 28 + 39
\]

1. \textbf{Rudravartani}, advancing along the red-coloured paths, (रुद्रवर्तनी संवरणे रोदनशील माणी, यदा स्तुण्यमान माणी—\textit{Venkata}, and \textit{Sayana}, i.e. advancing on the path to battle).

2. \textbf{Purvapusam}, the benefactor of former encomiasts; supporter of the former (पूर्वपूज्य पूज्यवाण्य स्तोतरणां धनादि वाने पोपकम्—\textit{Sayana}).

3. \textbf{Arvacia,} come down forward (अरवचिना अरवचिनो अरविमुखमात्रणहत्ति—\textit{Sayana}; अरविमुखो—\textit{Venkata}).

4. \textbf{Manave}, मनवे, for mankind (a king of this name, मनवे एकनामकाय राजे—\textit{Sayana}).

5. \textbf{Triksim,} त्रिक्सिम, fearless man; (the son of Trasdasyu in my-
thology). The word does not occur in the र्ग्वेद अन्ये अन्ये.

Trasadasyavam, त्रशदस्यवम्, belonging to the group of overcomers of lawless robbers.

9. Pivarih isah, the coarse food (पीवरी: हस: स्पूलानि प्रमानिन्—Venkata).


Adhrigum, अध्रिगुम्, to the rheumatic (patient).

Babhrum, बच्छ्रुम् to the leucodermic (patient).

Bhisaajvatam yat aturam, administer medicine (भिषज्यवतम्) to the sick (पाठुम्).

14. Rndra vartani, on the road of battle (स्मृतायम मायो ह्रायमः—Venkata; संग्रामे रोदमालील मायो—Venkata, See VIII.22.1). Also रुद्रस्त्री राजस्य मायायास्य वर्तिनिर्वर्तिनिमावास क्षोद्धी—Daya. ; epithet of Asvins), See I.3.3; VIII.22.1; VIII.22.14; and X.39.11; and also Yv.XIX.82. Also on the way of inflicting punishment to wicked.

Vajinivasu, O rich in food, strength etc. (वाजिनीवसू हृ प्रमन्नपनी!—Venkata).

Rudrau, रुद्री=राशिनीो, twin-Asvins.

Dosa-usasi, during night and dawn hours (दोषा रात्रि उपसि—Venkata.).

Subhaspati, a pair of lord of waters (शुभस्पती उदकपति—शुभम्=उदक,
15. Sobhari, see earlier notes. VIII.5.26; 19.32.

Hymn-23

The word Visvamanas, (विस्वमनस्), occurring in verse 2, is also the name of the Rṣi of this hymn, who is said to be the son of Vyasva (व्यस्व).

2. Visvamanas, विस्वमनस्—the beloved of all; entirely devoted to Lord. See:

विस्वमनस्: —VIII.23.2.

विस्वमनस्: —VIII.24.7.

विस्वमनस्: —X.55.8.

Traditionally, it is the name of a Rṣi, and a friend of Indra in the Pancavimsa Brahmana (XV.5,50). He is the Rṣi of hymn VIII.23 to 26.

3. Upavida vindate vasu, takes away the wealth (of those persons who are infidels, and do not give oblations to gods, who are non-sacrificers).

(उपविदा उपवेदनेन तेयं वसु धनेन विन्देते वन्धः: नोधा उपवेदनेन एते हरिविष्ठ देवाय न प्रवणन्तवेदनेलायनेन—Venkata; तेषामेव वसुधनेन विन्देते सभते—Sayana).

4. Tapurjambhasya, with blazing teeth (तपुर्जम्भस्य तापविक्षु वेष्टुस्य —Sayana).
Ganasriyah, amongst the troops (of worshippers) (गणश्रीयः हृदिरातानार्यो जयमानगण अवति तस्य—Sayana,

5. Devya Kṛpa, with the celestial splendour (देव्या च्वालया देव्या धोतमानया—Sayana).

9. Jujusuh, "they have adored", but here in the sense "adore with praise" (जुजुः उपासच्छ्व—Sayana; मध्यम पुरुषस्य प्रथम पुष्वादेष्य:).

10. Angirastamam, fire-priests.

12. Samatsu, in battles or combats (समस्ते सुप्रामेषु—Nigh. II.17).

16. Vyāsvah (vi-āsvah); the austere sage.

17. Usana Kavyah, usana, the son of Kavi (काव्य: कविपुत्र: उसना एलामाक शुश्रुषा:—Sayana); usana means loving, the one with splendour; one who loves to serve and help others (उसना सर्वत्वं कामयमान: ; कार्तिकामुखः, कामित्वम्, धर्मवकामूकः—परमेवर: , प्रजापतिः विद्याके, राजा—Daya. on III.6.7; 34.3; VII.7.2; उ उच्चति परस्वं कामयमि तातु बहूः बहूः स:—समेतः)—Yv.XXXII.26—Daya.) See:

उशना—I.51 10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8; 34.2; VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनादि—IV.16.2; IX.97.7.

उशनाम्—X.40.7.

उशने—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the Rgveda, where he is often mentioned, especially as associa-
ted with Kutsa and Indra. Later on, he becomes the Purohita of Asuras in their contests with the gods (Kavi Usanas, कवि उसानस). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br.II.7.2.6) (Macdonell and Keith).

19. Kṛṣṇa-vartanī, on the dark path (कृष्णवर्तनि कृष्णार्घ्यम्—Venkata); dark moving, smoke-pursuing. (कृष्णवर्तनि वर्तनि मायम्; कृष्णार्घ्यम्—Sayana).

Vihayasam, विहायसम्=विहाया great (विहाया महनाम—Nigh. III.3; great in qualities and splendour, मणितोमेदिकतेन वा महान्तम्—Sayana) See विहायसे VIII.23.24.

22. Namasa, by salutation or praise (नमसा स्तोर्णेन नमस्कारेन य वह—Sayana); by food (नमसा ब्रानाविता—Daya. Nigh. II.7).

24. Vaiyasva, son of Vi-asva; See verse 16.

Stharayupa-vat, confirmed worshipper; (स्थरयूपजृत यथा स्थरयूपो नामप्रेतमनिमान्यद्वृत्त—Sayana. here Stharayupa is the name of a Rsi; the word occurs only once, as here, in the Rgveda.

25. Pratnam, old ancient (प्रत्नम पुरातनम्).

30. Rtvahna, र्तवान, truth-speaking (सत्यवन्ती—Venkata).

Putadaksasa, पुतदक्षसा, of pure strength (पुतबल्लो—Venk.ita).

Hymn-24

For verse 29, see Nir.VI.22.

3. Rayim citrasrvastamam, riches of most wonderful types.
Harivah, lord of vital forces, the lord of steeds.

Nireka cirt, निरेक्ष विल, at the issue (निरेक्ष निर्यामने Venkata); also unmoving as you are (निर्यामन एव—Sayana); at the issue of the weapons.

Vasuh, wealth, abode; it may refer for weapons, वसु: शत्या वास्तिता प्रवति। तथानु निर्यामनादेव शतब: पलायने खलु—Sayana, when you take out your weapons, the enemies retreat—Sayana).

4. Nirekam ut, disclose, burst open (निरेक्कूल विपुः करोदिथ—Venkata; निरेक्कूल धर्म विविध निरेकानानि विविधानास्वदैि—Sayana).

Visvamanas, a proper name (Sayana); the universal thought (see VIII.23.2; 24.7). He, a Rṣi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasa. He is the seer of hymns VIII.23-26.

7. Nah, our mine (न: मन, Venkata, Sayana, न: पूजायं श्रेयसम्—Sayana; plural used in singular sense).

9. Nrtah, O impeller (Lord); O inspirer of men (नृत: नेत: नर्तयति न:—Venkata; being present universally in our hearts, He impels; नृत: ! सर्वेस्यान्तमामिता नर्तविता:—Sayana).

See also VIII.24, 12. The word is a vocative of नृत, a dancer, or who causes to dance, i.e. agitator, exciter (Wilson).

13. Pra radhasa codayate mahitana—He by his mighty (महित्वन) rewards (प्रोद्यते) the donor by his wealth (राघवा) (राज्यन महिषेन स्वेतुः प्रोद्यति—Venkata).

14. Asvyasya, of the austere fast-working sage; fastmoving person or a horse (प्रश्य: प्रवेशु स्वायम्भूतु वायुर्व्यष्टा येकदारी—Daya.); I.74.7):

See earlier references: I.32.12; 74.7; 112.10; 117.22; 119.9; IV.28.5;
V.52.17; 61.5; VII.92.3; VIII.21.10 etc.

17. **Harinam Sthatah**, the master of vital forces; ruler of horses (हरीण स्थत: प्रखिष्ठत: प्रवाहनम्—Venkata).

18. **Aprayubhīḥ**, by the attentive (प्राप्रायुष्टि; प्राप्रायुष्टि—Venkata; कर्मसू श्रमायन् मनुष्यदृष्टे: —Sayana).

22. **Aryah gayam mamh amanam vi dasase**—he, the lord (पर्यं) gives a spacious dwelling (सर्वं) to the donor (दास्ये)

Gayam—(र्वः) is wealth or a dwelling of worship (र्वः दन, यद्व देवानां पुजार्यं गयं गृहम्—Sayana).

23. **Navam**, नवम्, of the nine *pranas* or vital breaths; in this list, Indra is the tenth *prana*. (नवां नाम प्राणां दशमम् । नव वै पुरुषे प्राण: —Jaim.Br. I.132; Tait Ar.V.6.9; मनुष्यमुच्छन्तम: इन्द्रस्तेपं दशाए भवति। इन्द्रस्तेपं दशायतर्लम्
—Tait Ar.III.11.1.

25. **Kutsaya**, for the enlightened devotee. See earlier notes on Kutsa (कुस्त: =व्यासम्, Nigh.II 20; the word Kutsa is derived from √कुस्, to cut. It is also the name of a seer. “A seer is a composer of the hymns,” says Aupamanyava. Further, it has the meaning “to kill” only, e.g. his friend Indra slew drought (तद कुस्त इत्येतु कुस्तते। भूषिण: कुस्यो भवति। कहांतीमानानिस्वयमयव,। प्रवाहणस्य वधकर्में भवति। तत्तती इश्व: लुप्त्यं जपधारणति—Nir. III.11).

Sisnathah, destroyed (सिस्नाय त् शब्देर्वधी: —Sayana).

27. **Dasasya**, of the servant; of the indisciplined person; of the infidels (those who do not believe in the Vedic gods, the Vedic yajnas and the entire Vedic culture).

**Dasa**, दास also means the donor or giver (i.e. giver of water, जलस्य दास: —*Daya*, on V.30.8). दास: लेखक: I.158.5; लेखक इन मेष: , VI 47.21;
Sapta-Sindhusu, on the banks of the gliding rivers or channels (सप्तसंधारशोलासु सिन्धुपु, तत्कलियु); of seven rivers like the Ganga etc., सिन्धुपु
मण्डपाणासु नदीपु—Sayana. Also as the shores of seven seas.

Tuvinrannu, O master of wealth (तुविन्नाम बहुधनेन!—Sayana).

28. Su-Samne, to the pious singers; for the king known as susaman, सुपाणान—Sayana; the name of a man in verses VIII.25.22; 60.18
and probably forms part of the strange name Varo Susaman (वरो सुपाम्बे
—VIII.23, 28; 24.28; 26.2) (Meadonall and Keith).

29. Sthura, it is so called because it becomes great having been collected in all measures (स्पूर। समाधित मानो महान् प्रभवत Nir.VI.22—
Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्पूर राव: कुँजक्ष्ठस्य—VIII.4.19; Brhad Devata, VI 44).

For kurunga, see VIII.4.19.

30. Gomatim, land rich in cattle (name of a river in a later age).
Also see:

गोमती—I.8.8

गोमती—I.48.2; 15; 113.18; 123.12; V.61.19; 79.8; VII.41.7; 80.3;
VIII.5.9; 23.29; IX.62.24.

गोमतीनाम्—II.28.2.

गोमतीम्—VIII.24.30; X.75.6.
Gomati, गोमती "possessing cows", is mentioned as a river, in the नवीसुतिः or praise of rivers hymn (X 75.6). In that hymn, a river flowing in to the Indus must be meant and its identification with the Gomal, a western tributary of Indus cannot be doubted, (Mecdonell and Keith). The accentuation on the word Gomati, गोमतीम्, प्रत्योदास, shows that a river is meant.

Hymn-25

For verses 13 and 22, see Nir.V 1 and V.15 respectively.

2. Tanana, diffusers of riches (like the rich donors) (तना न धनानीय नेतारो—Venkata; तना तन्यति मुखुर कठकादिनिति तनानि धनानि । न श्वाय। धनानि च—Sayana).

Rathya, diffusers, carriers, bringers of riches (रथ्य रथ्यो नेतारी र रथवती; धनानि कर्मण; कल्पनील्वात् प्रयञ्चतती—Sayana).

Tanaya, तनया तनयो, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. Samraja, सम्राज्ञा—सम्राज्, perfectly resplendent, (सम्राज् दीप्तमानो).

Rtavanau, truth-abiding र्तवनामस्य तस्य—Venkata).

Asura, आसुरा—आसुरी, strong (आसुरी वलयती—Sayana); also impellers by being present everywhere from within (सवान्तसस्माितव्य ब्रेकी). Mitra and Varuna are the indwelling principles.

8. Ksatriya ksatram asatuh, both the ksatriyas, the strong
ones, acquire *ksatram*, the vigour (क्षत्रिय शिक्षाय विषमति लते बलं प्राणशु ग्रानवाते भ्याप्न्ते—Sayana).

9. According to Sayana, Mitra and Varuna préside over day and night respectively. (वर्षा यहीरात्यो वर्षायंते हेजसा—Sayana).

Gatu vit’ tara, knowers of the paths (गातु वितरा प्रतिघातेन मांसवसारो—Sayana).

Aksanah-cit, before the eye can see (श्रेण्य:अच्छु चलिसयिंग पूर्वम्—Sayana).

11. Navam urusyat. protect our vessel or boat (here, perhaps, sacrifice is boat, वशूष्यं नाब—Sayana See X.44.6 for यशियां नाबम्)

12. Sindho, O Visnu or O Sindhu, since from Him, flows out the stream of wealth for the worshippers (विन्योसोऽत्रूण प्रति धनां श्वन्दनसीस बिग्न्यो!—Sayana)

13. Varyam, respected or honoured by all (वायुं सर्ववनानवनिव—Sayana). “We choose that boon, the best protection” तद्वायुं वृषीयमहे बंसितं गोवित्वम—The word वायुं (boon) is derived from नू, to choose; or else it is so called because it is the best—वायुं वृषीयम्: भवानि बस्तमयम्—Nir.V.I Mitra—Lord of light; Varuna—Lord of water, Aryaman—cosmic order.

19. Suryah, सूर्यं, used for Mitra and Varuna, because Surya is full of vigour and impeller of all (सूर्यं: सूर्यं: सूर्यं सवस्सत्रयं प्रेण:—Sayana; सूर्यं: सूर्य:—Venkata).

20. Dirgha-prasadmani, in the spacious hall of the sacred public work (दीर्घ प्रतिद्वंशि इसे दीर्घ प्रति विस्तृत सदृश साधनं विसमन् यथे—Sayana).

21. Tat suryam, that sun i.e. Mitra and Varuna (brightness of Mitra and Varuna).

22. Rajatam harayane, (we found) silver on him whose car
moves constantly. *Harayana* means one whose car is moving constantly (हरयाणो हरयाणाण यान: —Nir.V.15).

Susamani, सुष्माणि, सुष्माणिनि, from the son of Susaman (सुष्मान). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षन).

Uksanyayane, उक्षन्यायनेन, some one of the name of uksa, उक्ष, a predecessor of Varu (*Sayana*).

Rajatam harayane, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षण: बलप्रदान सोरान्, strong and brave, I 135.9; impregnator, सेषकान्तः V.52.3; उक्षण: सेषकः VI.16.47; सेषककल्लरः I 64 2; उक्ष-सेषके-स्या; Unadi. I.159; उक्षन् महुनां, synonym of big or great, Nigh.III.3; also—उक्षण उक्षतः व द्विकल्पणः। उक्षनधुर्दीनेति—*uksan* (sprinkling bull) is derived from √उक्ष, meaning to grow, i.e., they grow with water —Nir.XII.9.

**Hymn-26**

For verse 16, See Nir.V.1.

2. *Varo*. O Varu! (say, Varu, this). Sayana puts the verse in the mouth of Varu—O Varu, say thus: "O Nasatyas, O Vṛṣana, O Vrsanvasu,...etc."

Mahetane, for great riches (समहतने महते धनाय—*Venkata*).

3. *Ati ksapah*, at the close of night, i.e. at the dawn (प्रतिकषपः धरणाय प्रतिकषपः—*Venkata*; धरणाय प्रतिकषपः धपः काल इत्यथः: —*Sayana*).

6. Madhuvarna, of pleasing complexion or colour (मधुवर्णः मधुवर्णो
Subhaspati, protectors of water; Lords of rain (सुभस्पतिः वदकस्य पालिकारोऽि, ताप्ती युधाम—Sayana; उदकस्य—Venkata).

11. Asya vedathah, understand its purport; understand this invocation (प्रस्थवेदयः स्पूर्तं ज्ञानम्—Venkata; प्रस्य तदावज्ञानं बेदवः ग्रास्मिवलयवा ज्ञानीयः—Sayana).

For Varuna, Mitra and Aryaman, see earlier notes: (cf. VIII.25.13).

13 Adhivastra, with additional clothes or garments (प्रस्ववस्त्रा उपरिनिविस्त्ते पल्लवः—Sayana); having another garment over her ordinary clothes.

14. Nṛpayam, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपायम् नेतृपायं पुजामयम् पालयम् सीमम्—Sayana). See also the next verse.

15. Visudruha-iva, as the fatal shaft slays the deer (Visudhruk, विप्रदृक् is arrow; विप्रदृक् वरो भवति, विप्रदृक् हिनस्तीति तेन यथायम् प्रभुमिलितं देशं प्राप्ति तदवथ—Venkata; विप्रदृक्। इह विप्रदृक्तयाः विप्रदृक् हिनस्ति शलोनिति विप्रदृक्। यथा तेन यथा व्याधो मूलभिलितं देशं प्राप्ति तदवथ—Sayana; as a hunter by an arrow brings the deer to the desired spot).

16. O men; invoke the messenger, i.e., the hymn who is the best carrier of invocations (साहित्यो वां हवामां स्तोमो दूरो हुवननरः). Here Nara. नरा, means men; they repeatedly move (नृत्यित) in action, Duṭah (messenger) is derived from वृत्त, to be quick, or from दू, to run, or from the causal of वृ, to keep back: बोस्तोमो हवामां स्तोमो दूरो हुवननरः। नरा मनुष्या नृत्यित कर्मम्। दूरो जपवेदः। धक्षेवर्मः। धर्मवेदः। वार्तुंयेव—Nir.V.1).

17. Iso va grhe, in the house of the worshipper (देव: युवामिक्षको
18. Svetyavary, bright stream of intelligence; a stream or river of white or colourless water (श्वेतायवारी, श्वेतजल यायिति श्वेतायवारी—Sayana).

Svetya, श्वेता, appears in the नीदस्तुति hymn (Priase of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2.

Svetyavary nadinam etc., white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतायवारी श्वेतजलया नदीना सिन्धुहरण्य पर्वतीः).

19. Svetya dhiya, by the white river worthily praising you (Wilson) (श्वेतया धिया धारणिकाय हिरणमल्लवत्वादृभयकुलस्तितानां भाविनां धनदानेन पीविष्या एतत्सा नया—Sayana).


Tvastuh, त्वस्तुः, O the sun; O creator; (त्वस्तु जामात; त्वांनां जामात); Vayu is the Son-in-law (जामात: and वयो are vocatives).

Adbhut, O wonderful, O great.

Hymn-27

For verse, 10. see Nir.VI.14.

1. Purohita, placed in the front (in literal sense); or on the east; placed on the uttaravedi (पुरोहित: वत्तां तुष्टत्व उत्तरवेदायबिभिन्निनिहितोष्टू—Sayana).

Gravanah, ग्रावाणः, clouds, Nigh.I.10.
Barhīh, बर्ही: , earth.

Brahmanaspatim, ब्राह्मणस्पति, master of sacred knowledge.

2. Prthivim, to the earth; to the dwelling of the worshipper (पृथ्विम ईव देवस्यन्ति प्रति—Sayana).

Oṣadhīh, Soma; annual plants (ओषधी: । "वष दाः" प्रत्ययानकर्मः । ओषधिः मानसत्वनेत्रवोष: । सोमः । स दीयते निघोधि वेदव्योधधयो ग्रावः । तानु प्रत्यावङ्गिः । यदा । ओषधिः: फलपाकालास्यतः । ततः प्रत्यावङ्गिः—Sayana).

3. Adityasū, अदितियेवृ, the radiant cosmic rays.

Varunēsū, वरुणेवृ, vapours of interspace.

4. Āvṛkam chardīh, a house or abode free from thieves or robbers (पवृकम् । चर्द्द: । स्तन: । वटहितम् । बाधारहितम् । तादृश: छदि: । मृहस्—Sayana); a house free from any trouble or hindrance, or annoyance.


Indrah Varunah, इद्र: वरुण: , lord of lightning and vapours.

Adityāsah, अदितियास: , Solar forces.

7. Varuna, here it means Varuna and Mitra both or numerous gods (वरुण वरुणादये हे देवः—Sayana). see also S.Br. I.8.1 for Manu’s Sacrifice).

10. Asthi hi vah sajatyam isadoso devaso astyapayam, there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here apyayam mean friendship; it is derived from √षाय, to obtain, (षस्तिहिः व: । समानाविवर्ता रश्यदारिणो देव: । पत्यायम् ।
19. Rtam dadha, स्रावं वध, since you preside over the rite (स्रावं कल्याणचतुः गृहं वध धारयत्—Sayana); since you uphold the house.

Nimrucl, निम्रुचि, in the evening (निम्रुचि। मृणियः त्यथः। सूर्यस्य निम्रुचि नितराः गमने। सायमित्यः—Sayana)

20. Wilson gives the conjectural meaning "Since you give a dwelling to the donor of the oblation proceeding by the rite, which is to bring you to our sacrifice", or "on your approach to our sacrifice". (वर्षं तत्त्वं अतिरं तत्वः हे बस्वं: विवेदेस्। उप स्थेयम, भवद्भि:। प्रतत्व कल्याणस्य गृहस्य माये लिनष्टाम—Venkata).

Asurah, O intelligent or all-wise; or O warriors, fighters with weapons (असुरः: प्राज्ञ:। संप्राम धावाधानां केलारां बा देवा:—Sayana).

21. Atuci, at the sunset (प्रातुचि। प्रातुचिवर्मनाथः। सूर्यस्य निम्रुचि नितराः। सायमित्यः—Sayana).

22. Yena Vasyah anasamahai, वेन वस्य: प्रामानहै, by which we attain good prosperity or abundance (सस्य:। वसीयोतिवेतन मुस्मलः—Sayana).

Hymn-28

1. Trimsati trayah devasah, the thirty-three divinities For thirty three (विम्रुचि। वय:। श्रवण्युपस्थु;। अय:।विवेदल्लभु॥—See I.45.2; VIII.28.1; VIII.30.2; 8 Vasus + 11 rudras + 12 adityas + Indra + Prajapati—See Yv. XXI.28. There are 33 stomas too.

Dvitasanan, both kinds of wealth, i.e. cattle and money (द्वितिसानं। अभ्यां हजालाप्याम्।। विनयां दियां क्रमकर्मः। प्रस्तन्त्य परम्परा वर्तने पर्यायिनः।। प्रस्तन्त्य—Sayana).

2. Vasat-kṛtah—Vasat-kara is a sacrificial exclamation.
See वष्ट्व—VII.99.7; 100.7; X.115.9.

वष्ट्वकृतम्—I.162.15; II.26.1; X.17.12.

वष्ट्वकृतम्—I.120.4.

वष्ट्वकृतम्—VIII.28.2.

वष्ट्वकृतम्—I.14.8.

वष्ट्वकृतम्—I.31.5; VII.14.3; 15 6.

3. The verse describes six directions:

apacyah, प्रपाण्यः from प्रपाणी, apaci=west.

udak, उदासू=उद्दीप्तः=north.

Ittha, इत्था; this indicates उद्दीप्तः=zenith, and also the दक्षिण or the south (इत्था इति स्वदने प्रक्षा दिवसं दक्षिणां च निदिशति—Sayana).

nyak, the nadir=the downwards (न्यक् नीठ्य दिवस: —Sayana).

Purastat, पूरस्ततः=east (पूरस्ततः प्राण्यः दिवस: —Sayana).

4. Arava can martyah, even the non-offering mortal; or no mortal with-holds the offerings.(परावा=प्रमत्ता=non-offering).

5. Saptanam spata ṛṣṭayah, seven are the lances (सप्तनम्: प्रायुष्मिलोष्यः:—Sayana) of the seven Maruts, (सप्तमणि वै महतः:—Tait Sam. II.2.11.1;
Sapta dyumanani, Seven ornaments (सुम्नानि चोतमानानि कुण्डलादीन्यांभरणानि —Sayana); also dyumna=food.

Hymn-29

One by one, the hymn describes in short the characteristics of the following: Soma (1); Agni (2); Tvastṛ (3); Indra (4); Rudra (5); Pusan (6); Visnu (7); Asvins (Pair) (8); Mitra and Varuna (9); Atri or Surya (10).

This is one of the finest hymns summarizing the essential features of the nine or ten.

1. Babhruh, brown in colour.

Sunarah, leader of the rites.

Hiranyam, gold ornaments.

2. Devesu medhirah, देवेषु मेघिरः; wise (or resplendent) among the gods.

Yonim'a sasad, योनिं प्रा ससाद, seated in his abode (योनि गृहस् —Venkata).

3. Devesu nidhruvih, immovable seated among the gods (निध्रुवि: निशच्छे स्थाने प्रवर्तित: —Venkata).

Vaśim, iron-axe (वाशीम ग्राविशीम् —Venkata).

4. Vajram biharti haste, holds the thunderbolt in his hand.
5. Tigmam ayudham bibharti haste, hold sharp weapons in his hand, (तिमम तीश्वर धारुर्ध विनाक्षम्—Venkata).

Jalasabhesahajah, healing medicines (जलासबहेसहजः सुहकरेवेजः—Venkata).

6. Pathah ekah pipaya taskarah yatha, keeps watch on the roads like a robber (तस्करः चोरः द्वि पीयाय रक्तति पपः मार्गानि—Venkata).

7. Trini ekah urugayah vi cakrame, wide spreading (वर्णवायः), has traversed the three worlds (ब्रीणिबिष्णमेः).

8. Vibhih dwa caratah, by the two horses (विभी: द्वाः हो चरतः—Venkata).

Ekaya saha, with one, i.e. with Surya or the sun (एकया सूर्यया सह—Venkata).


Sarpia-asuti, सपिःउपमशूली, worshipped with clarified butter.

10. Suryam arocayay, सूर्यारोचयाः, wherewith they light up the sun. The Atris recite the Mahat Saman (महिः साम). These ten gods are the ten behaviours of mind also.

Hymn-30

All the gods (mental behaviours) mentioned in the previous hymns are of mature existence (क्षे महास्तः) i.e. greater than all that is; and none of them a young (क्षे महारकः) or an infant (प्रभेकः), (1); the gods in all, adored by Manu or the rational man, are 33 in number (2); these gods are invoked for all types of prosperity (wisdom and vitality; गवेश्वरः), Manu is also regarded as the universal father, the first giver of law.
Hymn-31

The hymn is devoted to a householder and his public duties (yajamana and yajna).

1. Pacati ca, पचाति च, presents or prepares the sacred cake, known as purodasa, पुरोदास, For Purodasa, see III.28.2; 41.3; 52.2; IV. 24.5; VI.23.7; VIII.31.2 etc.

2. Purodasam, cake of material gains (पुरोदासम्—Sayana).

Soman, elixir of devotional prayer.

Asiram, असिरम्, mixed with milk (Soma+milk).

3. Amitriya, adversities; hostilities (अमित्रिया अमित्र्कङ्तानि—Venkata; अमित्रियान् शतुभि: क्लान्ति—Sayana).

4. Ida dhenumate, Ida, food, is the devata, goddess of cows इदा यदां इवतः सा वैनुभि: धनुमतिः भवति—Venkata).

Gṛhe asasanti dive-dive, गृहे असासचं दिवदिवे, in his house, perpetual abundance, accompanied by progeny and cattle (प्रजावती धनुमती) is milked day by day.

Ida Juhe, goddess of cows milks forth or bestows. (इदा जुहे, धनुषयं जुहे: गृहे जुहे: जुहे—Sayana).

7. Sravah brhat, श्रवह ब्रह्म, wide fame; or food in large measures
9. Udah romasam, उधः रोमसम्, satisfy the claims of love; enjoying the personal union (रोमसम् रोमचन्द्रैः वृषेण उधः योनि च—Sayana; pairing of couples).

10. Visnoh, विस्नोः, of the sun.

Sacabhuvah, सचाभूः, associated with gods (सच्चे सच : सह भवनः—Venkata).

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलथरसहित लताभिर्युपनाम्—Sayana).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीना चौमलोग्नार्थसिद्धि निनिधीसम्यन्ते—Sayana).

11. Svasti, auspiciously (स्वस्ति क्षेमेण—Sayana).

12. Adityanam, of the cosmic forces.

Aneahah, अनेहं, faultless or sinless gifts, (अनेहं इति तथा यथापमेव खलु—Sayana).

14. Ksetra-sadhasam, men who work or toil on farms; perfector of the sacrifice (क्षेत्रायाःसम्। विनयति निनवादसैन कर्मधन्यायवर्णसन्तो क्षेत्रे यज: , i.e. ksetra is also a yajna; तत्स लक्ष्यस्मू—Sayana).

15. Ayajvanah, अयज्ञवन: infidels; those who do not perform the sacrifice.

Prtsu, in combats पृत्सु पुत्रासः—Venkata).
Devanam yah it manah etc. who desires to propitiate the mind of the gods.

(यः देवानां इति प्रवदारणे। मनः एव इश्वरति स्थिरितः पुजविद्युमिश्यति—Sayana).

17. Yosat na yosati, is not separated from one's own place; is never driven from his own status; he is never separated from his family (योशत स्वस्माद्व स्वामाननि विभक्त: पुषष्ठ-क्तो न भवति। किष्ण न योशति पुजविद्युमिश्यति
न विभक्तो भवति—Sayana).

Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

2. Srivindam, wicked; the exploiter; the proper name of an enemy (सूविन्दं सूविन्दनामकं शब्दं—Sayana).

(A foe of Indra; the word has no Aryan derivative, so a real foe—Macdonell and Keith).

Anarsanim, अनर्सनम्, violent; leader of violent forces (a proper name according to Sayana).

Piprum, पिपुरम्, the greedy; the resister (from √pr, √q).

See earlier notes (a foe of Indra).

For Pipru, see

पिपुर्म—I.101.2; 103.8; II 14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रो:—I.51.5; VI.20.7; X.99.11; 138.3.
Pipru was repeatedly defeated by Indra for Rjisvan. Mentioned as possessing forts, he is called a Dasa (दास), as well as an Asura. He is described as having a black brood (हृद्यमभावः—I.101.1), and as being allied with blacks (थ्र गिर वल्का कुण्डणा—IV.16.13)—Macdonell and Keith.

Ahisuvam, अहीसुवम्, one growing like a snake or cloud; crooked.

Apah, the stream of virtuous thoughts.

3. Arbudasya, of the clouds (पवुदस्य मेषस्य—Sayana), of an evil thought.

4. Gireh adhi, addresses to the clouds (पवति—मेष, पवति—मिरि, and hence गिरि—मेष (गिरिर्भि मेष प्रति हुषयति। “पवति गिरि.” इतिमेषनामस्य पाठल—Sayana).

Turnasam, water (तूर्तासमुदकम्। तूर्तासमुदकं प्रवति तूर्तासमूते—Nir.V.16; turnasam means water, because it flows quickly (तूर्तासि न गिरिर्भि—like water on a mountain; or water from a cloud).

7. Somapah, सोमपा, O lover of devotion; or the one who drinks Soma i.e. Indra (सोमपा: सोमस्य पातरिः—Sayana).


Hiranyavatah, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of ustra—(ब्रह्मचर्यस्म नामानि। ब्रह्मचर्य इत्येके प्रवतिः—Av.XX.132.13-14; also हिरण्यवति: घनवति:—Sayana).

Asvinah, possessor of vitality; possessor of horses (पविन: ाच्छान्ति—Sayana; गो, ब्रह्मचर्य और प्रवति in sequence mean cow, sheep and horse).

Idabhih, इदाबिष्, with divine words or speech; with viands (इदाबिष्,

**Brbat-uktham**, a sublime hymn; greatly to be praised, i.e. Indra (ब्रह्मुक्तन्महादुर्दास्मि—Sayana).

(ब्रह्मुक्तन्महादुर्दास्मि वत्सल्यस्मा उपविष्टमि। ब्रह्मुक्तन्मि वा—Nir.VI.4; a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed; we invoke him to whom sublime hymns are to be addressed (ब्रह्मुक्तन्मि ह्रस्वाते).

**Suprakarasnam**, one with extended arms; one with stretched arms—सुप्रकरातरं प्रसृत बाह्यम्। करस्ती बाहु कर्मणां प्रस्तातारि—Nir.VI.17).

15. **Surntanam sacinam**, notable or glorious deeds or actions (सूर्यस्तो शोभायां शरीरां कर्मणाम्—Sayana); blessings.

17. **Panye it**, sing or repeat praises (पन्येहि इति स्तुत्यं—Sayana).

**Brahmanani**, the stotras or hymns; *ukthani* praises.

20. **Svadhenavanam**, स्वधेनवातानम्, plants (of Soma) purchased in exchange of cows (पंच श्रीणाति—Tait. Sam. VI.1 10, 2; see also SBr.; घंट्या क्रीतानि—Sayana).

**Yah tugrye saca**, which has been mixed with water, *tugryam* means water (यहुर्वे तुद्धेकेष; तुड्ड्या =water—Nigh.I.12).

24. **Siprine**, बिरिन्दे, of pleasing appearance; one with chin (ह्रस्वाते—Sayana).

Aurna-vabham, a chain of obstructive forces (also the name of a enemy—Sayana).

Ahisuvam, a chain of poisonous or harmful tendencies (also the name of an enemy—Sayana).

Arbudam, cloud; doubts and ambiguities.

Aurnavabha, a descendent of Urnavabhi. It has been the name of a pupil in Brhad. Up. (IV.5.26); an etymologist in Nir. VII.15; XII.19).

29. Prayah, a food like Soma (Sayana).

30. Priyamedha-stuta, praised by Priyamedha (a benevolent intellectual) (also a seer in the Rgveda, I 139 9; VIII.5.25).

Hymn—33

1. Pisanga-rupam, splendid, tawny-coloured.

Maksu, with speed; quickly (Sayana); speedy availability.


5. Puh-bhit aritah, demolishers of strongholds, pervading, also "pervading strongholds". Puh-bhit—demolishers who steady in every action belongs to all, i.e. pervading all hymns—II.1.2; Nir.V.15). Also sm. vi. 1.101.4; sum. II.21.3—Daya.

6. Smasrusu, in the battles or conflicts; a confident fighter in battles (Venkata; Sm. 22.4.3); also (as a name of a sivir)
Vibhuta—dyumnah, possessor of vast wealth (विभूतियाः: प्रभुत्वमः: —Sayana).

Cyavanah, Over-thrower of foes. (व्यवन: गन्ता—VI.18.2; व्यवनिता—II.21.36—Daya.). Also a seer by this name; he is the collector of hymns (व्यवन: निविंचति। व्यवनिता स्त्रीमात्रम्। व्यवनिविनिविवस्य निगमो भवति। "मूः व्यवनम्"—X.39.4; Nir.IV.19).

Puru—stutah, lauded by many (पुस्तत: बहूस्तुकः: —Sayana).

8. Mrghah, मुंग:, wild animal; also the one who traces out the enemies (मुंग: वासुरसम्वेदकः: —Sayana; Venkata).

Dana, दाना, mad with heat, (दाना मदजलानीव—Sayana, Venkata).

Varanah, elephant, (मुंग: दाना इव वारण: —as a wild elephant emitting the dews of passion—Wilson).

Nakih tva ni gamata, नकहद्ध या नि गमदा—no one can bind you (न कहिंद्र निगमटित—Sayana).

12. Harinam sthatah, हरिनाम स्थातः: controller of horses (i.e. Indra).

16. Sastre, in punishment (शास्त्रे शाशवे—Sayana); in discipline.

17. Raghum, small (रघु समुसः:—Sayana).

19. "Cast thine eyes (Son of Playoga) downwards, not upwards; keep thy feet close together; let not (men) behold thine ankles, for having been a Brahman, thou hast become a female!" (Wilson)—Indra is supposed to say this to Asanga as a female. एवमतरिजीनांगिरिः रघुस्थः हत्रः सिंधो सत्त्र नवमातु पुष्यमिक्षुः अवाप्यि वदुपार्श तदाहृ—हृ व्यायोऽभि तव ईव स्त्रीमती, ऋषि: पश्यते एव
Playogi, प्लायोगि, a descendent of Playoga, is a patronymic of.

Asanga, आसांग, (VIII.1.33)—Asanga, in mythology, was a woman but became a man (see Sayana on VIII.1.34. According to Macdonell and Keith, this rendering is a blunder based on the fact that an additional verse—VIII.1.34—, tacked on to the hymn, contains the expression श्रस्वती गारी, which has been taken to mean “his wife Sasvati, श्रस्वती, instead of merely every woman”.

Hymn-34

1. Amusya, thither; yonder; the other region.

Divavaso, O radiant with oblations (i.e. O Indra) (दीवासो दीप्त दृविकेर्न!—Sayana); Lord radiant while glorified.

5. Vrsne, to the showerer; also to the wind (वृष्णे वाष्ट्रवे—Sayana; See Ait.Br. II.25).

14. Gavyani, गच्छानि, wealth; cows, even horses (गच्छानि गोहितानि गोह्यानि).

Asvyani, vigour; pertaining to horse (पश्वानि पश्वहिताद्यवाल्यमकामि—Sayana).

19. Paravatasya ratisu, gifts from afar (पारावतस्तयानां देवेष्).

Dravat-cakresu, द्रवत-चक्रेष्व, attached to the rolling-wheeled chariot.
Hymn-35

For verse 1, see Nir. V. 5.

1. Agnina, associated with the fire-divine.

Indrena, associated with the resplendent sun.

Varunena, associated with cosmic ocean of water vapours.

Visnuna, associated with wind (cosmic wind).

Adityaih, associated with solar radiations (cosmic radiations or self-luminary stars).

Rudraih, associated with thundering clouds.

Vasubhiih, associated with stellar bodies.

Vasubhiih sacabhuva, being together with the Vasus, i.e. being with the Vasus (सचा सहेवयः; Saca means together; सत्सविं चता सुवा, सशुभि: सह मुनो—Nir V. 5).

The word saca bhuvva occurs in the first three verses of this hymn. सचा बहवषा सत्सविं च—It is the refrain (the recurring phrase in verses 1-21).

सचाम पिशतामित्विना—refrain in verses 1-3.

इव नो थोलहमित्विना—refrain in verses 4-6

विवाित यतिमित्विना—refrain in verses 7-9

ऋणं नो प्रतिमित्विना—refrain verses 10-12


<table>
<thead>
<tr>
<th>Deity</th>
<th>Teams of Deities (प्राचीन उपयोजन)</th>
</tr>
</thead>
<tbody>
<tr>
<td>इम्र</td>
<td>pair of Hari (हरी).</td>
</tr>
<tr>
<td>धर्म</td>
<td>Rohita (red) (रोहित:).</td>
</tr>
<tr>
<td>आदित्य</td>
<td>Harita (green) (हरित:).</td>
</tr>
</tbody>
</table>
4. भक्ष्यद (pair) Mules, pair of (रानवर)
5. पूण्य Goats, (प्रजा:).
6. मश्तु-गण Speckled variegated horses or antelope (पुस्ती).  
7. छोसु pink cows, (rays) (प्रस्फु नाव;).
8. सर्वन्त brown or bay-horses (स्वाभा:).
9. बुहुपति Of various forms; horses of this name, (विचलप्या:).
10. वायु Niyuta horses (निमु्त:).

[1] इन्हें विवश-विवश-हुरणाशीलो द्रापण नीलावस्य बुक्कादे हैवारे। श्राक्-सांपे वा इन्द्रस्य हुरी।

[2] रोहितोऽवसुधा यागनेवद्वापावव न्वाला:।

[3] हुरितो हुरणाशीला रथवियोज्यव न्वावविलय।

[4] ज्ञोतिरसयोराणेय सार्यमयवद्योदयी:। तयोरवहा:। राष्ट्रार्यक्षा पापसदुस्यात्तरज्जा:।

“यदरसदिव स रासमोठमवतु—SBr. VII.1.11; धृति तत्योपनि दर्जना धृतिवि स रासवी नामवात्तामन् गण्यति।

[5] दृष्ण: पुष्पाष्ठ प्रजा:। केतुपक्षम:। तै: अवेगकमः। पुष्पिकी स्वपरिको प्रमति।

[6] महात्मानानाररव वार्यं गुर्जयमुद्वतवणं भा; प्रवाहः। प्रवणा:।

[7] छोसु: बुक्को रक्तवर्मः। किरणा:। प्रवणा:।

[8] सर्वन्त। उदयकालवत: सूर्यस्य। प्रवणा। कुण्डगोरवणा। किरणा:। प्रवणा:।
(9) बृहस्पते: विश्वरुप ब्रह्म:।

(10) वायो: पृथिवीं प्रचलनशीलस्य नियुत: नियमन वेगा: ध्रुवो वा ब्रह्मां।।

19. Tirah—ahnyam, at the close of the day (तिर: प्रह्लव्यम् निरनोग्वि
पूविष्मन्ननि परेणः प्रातर्विनोर्विन दित:—Sayana); prepared at the previous day;
the Soma prepared the day before and drunk at early dawn at the
worship of Asvins. (Wilson).

20. Sargan-iva, like oblations or ornaments (सर्गानिव। प्रामलनावि वा
ह्यांिि वा सर्गि:। तान् यथा—Sayana).

II.7].

Hymn—36

1. Uru-jrayah, Conqueror of many (उरुः:। उरुव्ययः: वेगों, of high
speed,—Sayana; विर्लीच्यापिवः VIII.27; victor over all hostile hosts and
over wide space).

3. Urja, normally by energy; fuel or fire, against Isa (इष्टम्)
which means food; but here it means food, (उर्जं प्रज्ञेन ह्यव्या—by food
oblation—Sayana; उर्जं = उर्जं =प्रज्ञेन Nigh.II.7; sap vigour, strength,
juice, food and refreshment.

(The first six verses of this hymn are in the Sakvari metre (24+
32=56 syllables, and the seventh verse in the Mahapankti metre (8+
8+7+8+8+7=46 syllables.).

Hymn-37

1. Brahman=Brahmanas ब्रह्मास्थानूं ब्राह्मणान्—Sayana).
Sacipate, वचोपैते = कर्मपै, lord of rites.

Vajrivaḥ, वज्झिवि: , the possessor of adamantine will power. (वज्झिविः—Sayana).

Madhyandinasya savanasya, at the midday solemnity.

5. Ksemasya-prayujascas=क्षेमस्य+प्रयुजस्व: prayuja=प्रयोः, acquisition; kṣem=क्षेम:=preservation=रक्षणम् (प्रमाणस्य प्राक्तिक्षणो योगस्य रक्षण क्षेम:—Daya, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

Hymn-38

2. Tosasa, तोसासा, destroyer of foes (वद्रुत हिस्तो—Sayana; तोससे हिस्तसि—Sayana on VIII.15, 11).

तोसासा:—I.169.5.

श्रोते—VIII.50.5; IX.27.1; 107.9; 109.22.

तोषय:—VIII.54.8.

तोशि.—VIII.15.11; IX.45.2; 63.23.

तोशा—III.12.4.

तोशासाVIII.38.2.

6. Gayatra-vartanim, followers of Gayatri; of the path of
Gayatri (गायत्री वर्तनि गायत्रमार्गम्—Sayana).

10 Gayatram, the Gaytri hymn, the Saman (गायत्रं साम—Sayana).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतोः सुविमलतः—Sayana; associated with praises; possessors of praises).

Hymn-39

For verse 1, see Nir, V.23 and X.5.

The metre is Mahapankti (8+8+8+8+8+8=48 syllables in general; but here 8+6+8+8+6+8=14+30=44 syllables (verse 1); 7+7+8+7+7+6=42 (verse 2); 8+8+8+7+6+8=45 (verse 3); and 8+7+8+8+8+8=47 (verse 9).

1. Nabhattam anyeke same, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (ये सवं नमस्ताम्। नमस्तः हिस्सा कर्मः, ब्रह्मक्षेतः, विषयक्षेतः—Sayana). See Nir.V.23 and also compare with Nir.X.5; VIII.41.2. (गमते वधकर्मणं; —Nigh.II.19; perish, vanish.).

Ṛgmiyam, ऋग्मियम्, adorable.

5. Daksinabhīḥ, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभिः प्रमिः—Sayana; Venkata).

7. Puru kavya, numerous sacred acts (पुरु भूरत फायवा कर्मणि—Sayana; Venkata).

8. Sapta manusah, seven men; seven priests (सप्त मानुषः सप्त यज्ञ स्तोतारो मनुष्यः—Venkata).
Tripastyam, triple dwelling place (विपरस्य विनवाणम्—Sayana).

Mandhatuh, मन्द्वतु: , for mandhatṛ (मन्द्वतु: योवनस्वभय मन्द्वतुः—Sayana; Venkata; Nigh.III.15; the word mandhata, मन्द्वता, is a synonym of men of wisdom, मेधाविनाम्, i.e. one with intellectual flash or potentiality): son of Yuvanasvya, युवानस्वय.

मन्द्वता—X.2.2

मन्द्वातारम्—I.112.13

मन्द्वतु: —VIII.39.8

मन्द्वातुल्यः—VIII.40.12

मन्द्वातारं यानेन सधो दूरवेशं गम्भिरारं मेधाविनम्—Daya. on I.112.13.

9. Trin-ekadasau, three into eleven (3 X.II=33); i.e. 33 deities, (8 vasus, 12 adityas, 11 rudras, Prajapati and Indra).

Trini, three, three elementary regions (वीणि स्वाराणि—Venkata).

Tri-dhatuni; three bonds, (विद्यहतुि विनवाणि वृद्धिवहतीि—Venkata); cf. यस्य युष्मादः; य त्रिदधातुि—I.154.4; त्रिदधातु: परमाद्य मयाबो—V.47.4.

10. Ayusu, amongst men; Ayu, यायू, is a synonym of man (प्रायू मन्द्वपेयू—Sayana; Venkata; मन्द्व: =प्रायू: Nigh.II.3).

Hymn—40

1. Nabhantam anyake same, may all over enemies perish; see hymn 39 also.
2. Medhasataye, for the participation in sacred acts or sacrifice (नेधसालये यशभवनय—Sayana).

Vajasataye, for the sake of procuring food (वाजसालये प्रन्न साभाय—Sayana).

3. Kavitvana Kavi, कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your penetrating insight (कवित्वना कवित्वेन कवी ख्यातकर्मणी—Sayana):

Bhavanam, in the midst of battles (भरणां यथार्थानां—Sayana; Nigh. II.17).

Ptchchamana, solicited by the wise (पुष्च्छच्चमाना कविजाने: पुष्च्छच्चमानो—Sayana).

4. Nabhaka. pain respiser, O the Nabhakavat, (नभाक, हेनाभाक, न भाककिद्राम्यो—Sayana).

Rṣi of the hymn is Nabhaka, नाभाक, a descendent of नभाक, perhaps a patronymic. The Anukramani (Index) ascribes to him three or four hymns of the Rgveda (VIII.39-41 and may be 42 also) He was an Angirasa, not a kavya (VIII.40.12).

8. Sindhavah, streams of thoughts.

**Hymn-41**

For verse 2, see Nir.X.5.

2. Nabhakasya, नाभाकस्य, of the pain daspiser; See नभाकजस्तु VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्ताषांतु यथार्धा).
Archaeological Library,
72804
Call No. Sa2V1/Sar/Vid
Author—Saraswati, Satya Prakash
Title—Rgveda Samhita.
Vol. IX

“A book that is shut is but a block”

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S.B., 148 N. DELHI.