

GOVERNMENT OF INDIA

ARCHAEOLOGICAL SURVEY OF INDIA

Central Archaeological Library
NEW DELHI

ACC. NO. 72804

CALL NO. Sa2VI/Sar/Vid

D.G.A 79

MUNSHIRAM MANOHARLAL
PUBLISHERS PVT. LTD.

ORIENTAL & FOREIGN BOOK-SELLERS

P B-5715, 54 RANI JHANSI ROAD
NEW DELHI-110055

RGVEDA SAMHITĀ

ऋग्वेद संहिता

72804

RGVEDA SAMHITĀ

ऋग्वेद संहिता

with
English Translation
by
Swami Satya Prakash Sarasvati
and
Satyakam Vidyalkar

72804



Sa2V1

Sar/Vid

Volume IX

Book VIII, Hymns [1—40]

नवम् भागः

अष्टम् मण्डलम्, सूक्तानि [१—४०]

Veda Pratishthana
New Delhi

RGVEDA, Vol. IX

● Veda Pratishthana, 1977

Published by the Veda Pratishthana, New Delhi

Transliteration based on the text of Theodor Aufrecht.

72804 दिनांक 29/12/86
प्रकाशित संख्या
निर्देश संख्या
S2VI / Sarfird
नई दिल्ली
केन्द्राध्य पुरातत्त्व पत्तिकालय

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. G.P.O. 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

8-1, Banerjee Road,

Eranakulam North, Cochin-682018

Printed at :

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

recd. from munshiram manoharlal pub. de. N. B. J.
Bill No. 65346 dt 21/5/82
price Rs 50/-

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 Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

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

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



Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

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

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

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

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

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

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

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

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः.....अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अग्नेष्टासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

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

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

मित्रस्याहं बभूवा सर्वाणि भूतानि समीक्षे ।

मित्रस्य बभूवा समीक्षामहे । यजु. 36.18.

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

ज्वातारो देवा मधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।

वयं सोमस्य विश्वहृ प्रियासः सुवीरासो विदयमावदेम ॥ ऋक्. 8.48.14.

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

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

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

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

मा नो भद्राः क्रतवो यन्तु विश्वतोऽदभ्यासो अपरीतास उदि भद्रः ।

देवा नो यथा सदमिद् यूधे असन्नप्रायवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

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

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

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

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

सञ्जच्छब्दं संवदध्वं सं वो मनांसि जा ॥ १ ॥

देवा भागं यथा पूर्वं सञ्जानाना उपामत ॥ ऋक्. 10.191.2.

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

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

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

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

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

Deepavali, 1978.

Preface

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

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

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

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

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

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

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

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

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

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

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

RGVEDA SAMHITA

ऋग्वेद संहिता

अष्टमं मण्डलम्

(१ : प्रथमं सूक्तम्)

- (१-३४) चतुर्विंशद्वयस्यास्य सूक्तस्य (१-२) प्रथमादिनीययोः क्रोचोपांगः काण्वः प्रगाथः । (३-२९)
कृतीपादिसप्तविंशतेः काण्वो मेवातिविमेष्यानिथी । (३०-३३) विश्वार्दिवत्सृणां प्लायांगमगमद्
ऊपयः । (३४) चतुर्विंशोऽथाद्विगमो गन्धर्वा ऊपिका । (१-२९) प्रथमाविको नविशद्वामिन्द्रः ।
(३०-३४) विश्वार्दिवप्लायां प्लायां देवते । (१-४) प्रथमादिचतुर्केषां प्रगाथः ।
(विपमया बृहती, समया मनोबृहती, (१-३२) पञ्चम्यापि विंशते बृहती ।
(३३-३४) अपास्विनीचतुर्विंशोऽथ विपृष लब्धोऽसि ॥

११२४

मा चिदन्यांह शंसत सखायो मा रिष्यत ।
इन्द्रमित्स्नोता वृषणे सचा सुते मुहुरुक्था च शंसत ॥१॥
अवृक्रक्षिणं वृषभं यथाजुरं गां न चर्पणीमहेम ।
विद्वेषणं संवननोभयंकुरं महिप्रमुभयाविनम ॥२॥

1.

Mā cid anyād ví ṣaṁsata sákhāyo mǎ rishanyata | in-
dram ít stotā vṛishañam sácā suté múhur ukthá ca ṣaṁ-
sata || 1 || avakrakshīṇam vṛishabhām yathājúram gām ná
carshaṇísāham | vidvéshaṇam saṁvānanobhayamkarām mǎn-
hishtham ubhayāvinam || 2 ||

ṚGVEDA SAMHITĀ

BOOK EIGHT

72804

1



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. 1

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. 2

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊनये ।
 अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽह्ना विश्वा च वर्धनम् ॥३॥
 वि तर्तूर्यन्ते मघवन्विपश्चितोऽयों विपो जनानाम् ।
 उपा क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूनये ॥४॥

yác cid dhí tvā jánā imé nānā
 hávanta ūtāye | asmákam bráhmedám indra bhūtu té 'hā
 víśvā ca vārdhanam || 3 || ví tartūryante maghavan vi-
 paścīto 'ryó vípo jánānām | ūpa kramasva pururūpam ā
 bhara vājam nédishṭham ūtāye || 4

महे चन त्वामद्रिवः परा शुल्काय देयाम् ।
 न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥५॥

mahé caná tvām adri-
 vaḥ parā ṣulkāya deyam | ná sahasrāya nāyūtāya vajrivo
 ná śatāya śatāmagha || 5 || 10 ||

॥२१॥

वस्यौ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
 माता च मे छदयथः समा वसो वसुत्वनाय राधमे ॥६॥
 केयथ केदसि पुरुत्रा चिद्धि ते मनः ।
 अलर्षि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिपुः ॥७॥

vāsyāñ indrāsi me pitúr utá bhrátur ábhuñjataḥ | mātā
 ca me chadayathaḥ samā vaso vasutvanāya rādhase || 6 ||
 kvēyatha kvéd asi purutrā cid dhí te mánah | álarshi
 yudhma khajakṛit puramḍara 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. 3

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. 4

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. 5

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. 6

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. 7

प्रास्मै गायत्रमर्चत वावातुर्यः पुग्न्दुरः ।
 याभिः काण्वस्योप वहिगमदं यामेद्वज्री भिनत्पुरः ॥८॥
 ये ते मन्ति दशग्विनेः शतिनो ये महस्विणः ।
 अथासो ये ते वृषेणो गघुद्रुवस्तेभिर्नस्त्यमा गहि ॥९॥

prāsmāi gāyatrām arcata vāvātur yāḥ puramdarāḥ | yābhiḥ
 kāṇvāsyaōpa barhīr āśadam yāsad vajrī bhināt pūrah || 8 ||
 yé te sánti daśagvīnaḥ śatīno yé sahasrīnaḥ | āśvāso yé te
 vṛīṣhaṇo raghudrúvas tébhir nas tūyam ā gahi || 9 ||

आ त्वेय मवदुघां हुवे गायत्रवेपसम् ।
 इन्द्रं धेनुं सुदुघामन्यामिपमुरुधारामरुक्मम् ॥१०॥

ā tv

ādyā sabardūghām huvé gāyatrāvepasam | indram dhenūm
 sudūghām ānyām īsham urūdhārām aramkrītam || 10 || u ||

॥१०॥

यत्तुदत्सुग पतंशं वङ्क वातस्य पुणिना ।
 वहन्कुत्समाजुनेयं शतक्रतुः त्सरद्वन्धर्वमस्तृतम् ॥११॥
 य क्रते चिदभिश्चिपः पुग जवृभ्य आतृदः ।
 मंधाता सन्धि मघवा पुरुवमुगिक्ता विहृते पुनः ॥१२॥

yāt tudāt sūra étaṣam vaṅkū vātasya paṇinā | vāhat
 kūtsam ārjuneyām śatākratuḥ tsarad gandharvām āstritam
 || 11 || yā rite cid abhiṣṛiṣhaḥ purā jatrūbhya ātrīdaḥ |
 sāmdhātā sāmḍhīm maghāva purūvāsura īshkartā vīhrnam
 pūnaḥ || 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 भूम निष्टया इवेन्द्र त्वदर्शना देव ।
 यनीति न प्रजहितान्येद्रियो दुरोपासो अमन्महि ॥१३॥
 अमन्महीदनाशयोऽनुग्रामश्च वृत्रहन् ।
 सकृत्सु ते महता शृग गधमानु स्तोमं मुदीमहि ॥१४॥

mā bhūma nīṣṭyā ivēndra tvād āraṇā iva |
 yānāni nā prajāhitāny adriyo durōśhāso amammahi || 13 ||
 āmammahīd anāśāvo 'nugrāsaṣ ea vṛitrahan | sakṛīt sū te
 mahatā śūra rādhasānu stōmam mudīmahi || 14 ||

यदि स्तोमं मम श्रवेदस्माकमिन्द्रमिन्द्रवः ।
 तिरः पवित्रं समुवांसं आशयो मन्दन्तु तुभ्यावृधेः ॥१५॥

yādi stō-
 mam māma śrāvad asmākam indram indavaḥ | tirāḥ pavī-
 traṁ sasṛivāṁsa āśāvo māndantu tugryāvṛīdhaḥ || 15 || 12 ||

॥१३॥
 आ त्वद्य सधस्तुतिं वावातुः सख्युग गंहि ।
 उपस्तुतिर्मघानां प्र त्वावत्वथो न वयिमुत्तुतिम् ॥१६॥
 सोता हि सोममद्रिभिर्मेनेमस्यु धावत ।
 गव्या वस्त्रेव वासयन्त इन्नगे निधुश्नन्वक्षणाभ्यः ॥१७॥

ā tv ādyā sadhāstutiṁ vāvātuḥ sākhyur ā gahi | ūpa-
 stutir maghōnām prā tvāvatv ādhā te vaśmi sushṭutīm
 || 16 || sōtā hī sōmam ādribhir ēm enam apsū dhāvata |
 gavyā vāstreva vāsāyanta īn nāre nīr dhukshan vakshāṇā-
 bhyah || 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

अथ ज्ञो अथ वा दिवो बृहतो रोचनादधि ।
 अया वर्धस्व तन्वा गिरा ममा ज्ञाता मुकतो पृण ॥१८॥
 इन्द्राय सु मदन्तमं सोमं सोता वरेण्यम् ।
 शक्रं णं पीपयद्विश्रया धिया हिन्याने न वाजयुम् ॥१९॥

ádha jñó ádha vā divó bṛiható rocanād ādhi |
 ayā vardhasva tanvā girā māmā jātā sukrato pṛiṇa || 18 ||
 indrāya sū madāntamaṃ sōmaṃ sotā vāreṇyam | śakrá
 ṇam pīpayad viśvayā dhiyā hinvānaṃ ná vājayūm || 19 ||

मा त्वा सोमस्य गन्ध्या मदा याचन्नहं गिरा ।
 मृणिं मृगं न सर्वेनपु चुक्रुधे क ईशानि न याचिषत ॥२०॥

mā tvā sōmasya gāṇdayā sādā yācam aham girā | bhūṇim
 mṛigāṃ ná sāvaneṣhu cukrudham kā īśānaṃ ná yācishat
 || 20 || 13 ||

॥२१॥

मर्दनपितं मदमुग्रमुग्रेण शर्वमा ।
 विश्रयां तरुतारं मदच्युतं मदे हि प्मा ददाति नः ॥२१॥
 शेवारे वार्या पुरु देवो मर्तीय द्राक्षुषे ।
 स मुच्यते च म्नुचते च गमते विश्रगृतो अरिष्टतः ॥२२॥

mādeneshitām mādām ugrām ugrēṇa śāvasā | viśveshām
 tarutāram madacyūtam māde hī śhmā dādāti naḥ || 21 ||
 śēvāre vāryā purū devó mārtyāya dāśūshe | sá sunvaté ca
 stuvaté ca rāsate viśvágūrto arishṭutāḥ || 22 ||

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

एन्द्र॑ याहि॒ मत्स्यं॑ चि॒त्रेण॑ दे॒व राध॑सा ।
 म॒गे न प्रा॑स्युद॒रं सर्पा॑तिभि॒रा सोम॑भि॒रुक् स्फि॑रम् ॥२३॥
 आ त्वा॑ सह॒स्त्रमा॑ श॒नं यु॒क्ता रथे॑ हि॒रण्य॑ये ।
 ब्र॒ह्मयु॑जो ह॒र्य इन्द्र॑ के॒शिनो॑ वह॒न्तु सोम॑पीतये ॥२४॥

éndra yāhi

mátsva citréṇa deva ráddhasā | sáro ná prāsy udáram sápi-
 tibhir á sómebhir urú sphirám || 23 || á tvā sahasram á sa-
 tám yuktá ráthe hiranyáye | brahmayújo háraya indra ke-
 śino váhantu sómapitaye || 24 ||

आ त्वा॑ रथे॑ हि॒रण्य॑ये ह॒री म॒युरा॑प्या ।
 शि॒तिपृ॑ष्ठा वह॒तां म॒ध्वो अ॒न्धसो॑ वि॒वक्ष॑णस्य पी॒तये॑ ॥२५॥

á tvā ráthe hiranyáye hári ·

mayúrasepyā | śitipriśṭhā vahatām mádhvo ándhaso vi-
 vákshanasya pītāye || 25 || 14 ||

॥२६॥

पि॒त्रा त्व॑स्य गि॒र्वणः॑ सु॒तस्य॑ पृ॒र्वपा॑ इ॒व ।
 परि॑कृतस्य र॒मिन॑ इ॒यमा॑मु॒तिश्चा॒रुर्म॑दा॒य प॒त्यते॑ ॥२६॥
 य ए॒को अ॒स्ति द॑म्न॒तां म॒हो उ॒ग्रो अ॒भि व्र॑तेः ।
 ग॒म॒त्स शि॒प्री न स॑ यो॒पदा॑ ग॒म॒द्भवं॑ न परि॑ व॒र्जति॑ ॥२७॥

pībā tv āsyā girvanah sutāsya pūrvapā iva | párishkri-
 tasya rasīna iyám āsutīṣ cārur mādāya patyate || 26 || yā
 éko ásti dānsānā mahān ugró abhí vrataḥ | gāmat sá
 śiprī ná sá yoshad á gamad dhāvaṃ ná pári varjati || 27 ||

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

त्वं पु० चरि० ण्वं व० धेः शु० णस्य० मं पि० णक ।
 त्वं भा अनु चरे अथ द्विता यदिन्द्र हव्यो भुवः ॥२८॥
 मम त्वा सू० उदिते मम म० मध्यन्दिने दिवः ।
 मम प्रपित्वे अपि० शर्वरे वसुवा स्तोमा० मो अवृत्सत ॥२९॥

tvām púram carishṇvām vadhaṭṭh śúshṇasya sám piṇak |
 tvām bhā́ ánu caro ádha dvitá yád indra hávyo bhúvah |
 || 28 || máma tvā sūra údite máma madhyāṃdine divaḥ |
 máma prapitvé apiṣarvaré vasav á stómāso avṛitsata || 29 ||

स्तुहि स्तुहीदिते वा ते मंहि० णस्य० म० घा० नाम ।
 नि० न्दिताथः प्र० प० र्था प० म० ज्य० म० घस्य० मे० ध्या० नित्ये ॥३०॥

stuhí stuhíd eté ghā te mánhishṭhāso maghónām | ninditā-
 svaḥ prapathí paramajyā maghāsya medhyātithe || 30 || 16 ||

॥३१॥

आ यद० श्रान्वनन्वतः श्रद्धयाहं ग० र्थे म० ह० म ।
 उत वामस्य वसुनश्चिकेतति यो अग्नि यादः पशुः ॥३१॥
 य ऋ० ज्ञा म० ह्यं माम० हे म० ह० त्वचा हि० ण्यया ।
 ए० प० विश्वान्यभ्यस्तु सोम० गाम० ह० म्य० म० न० द्र० थः ॥३२॥

á yád áśvān vānanvataḥ śraddhāyāhām ráthe ruhām |
 utá vāmāsya vásunaṣ ciketati yó ásti yádvaḥ paśúḥ || 31 ||
 yá ṛijrá máhyam māmahé sahá tvacá hiranyāyā | cshá víś-
 vāny abhy āstu saúbhagāsaṅgāsya svanádrathah || 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

अथोष्णो ददा मद्यं रुदन्तो नद्या इव सर्गसो निर्गन्तिष्ठन् ॥३॥
 अन्वेस्य स्युर्गं दददो पुग्स्तादन्त्य उरुग्वग्ममाणः ।
 अश्वती नार्यभिचक्ष्याह मुभद्रमर्य भोजनं विभपि ॥३॥

-ádha

pláyogir áti dāsad anyān āsaṅgó agne daśábhīḥ sahásraiḥ |
 ádhokshāṇo dáṣa máhyam rúṣanto nalá iva sáraso nír
 atishṭhan || 33 || ánv asya sthūrám dadriṣe purástād anasthá
 ūrúr avarámbamāṇaḥ | śaśvati nāry abhicákshyāha súbhad-
 ram aya bhójanam bibharshi || 34 || 16 ||

(२) द्वितीयं सूक्तम्

(१-४२) द्विचन्वाग्निदिवन्वाग्न्यस्य सूक्तस्य (१-४२) प्रथमादिवन्वाग्निदिव्यो काण्वो भवानिधिराद्वयम्
 प्रथममेषः (४३-४८) एकचन्वाग्निदिवन्वाग्न्योऽथ काण्वो भवानिधिराद्वयः । (१-४२)
 प्रथमादिवन्वाग्निदिव्यमिन्द्रः (४३-४८) एकचन्वाग्निदिवन्वाग्न्योऽथ विभिर्मन्दोऽनन्त्युनि-
 देयने । (१-४३, ४५-४८) प्रथमादिमन्त्रविशेषान्वाग्न्यादिचन्द्रोऽनाञ्ज
 रावर्षी. (२८) अष्टाविंशत्याभानुपुत्र उन्मर्षी ॥

॥३॥ इदं वसो सुतमन्त्रः पिवा मुपूर्णमुदग्म । अनाभयिन्नग्नि न ॥१॥
 नृभिर्भूतः सुतो अक्षेण्यो वागः परिपृतः । अथो न तिक्तो नदीपु ॥२॥
 न ते ये ययथा गोभिः स्वादुमेकर्म श्रीणन्तः । इन्द्र त्वामिन्मन्त्रमादे ॥३॥
 इन्द्र इन्मोमिपा एक इन्द्रः सुतपा विश्वायुः । अन्तदेवान्मन्त्र्याश्च ॥४॥
 न ये शृको न दुर्गशीर्न तुप्रा उरुच्यचमस । अपम्पुष्यते मुहादिम ॥५॥

2.

Idāṁ vaso sutām ándhaḥ pibā súpūrṇam udáram | ánā-
 bhayin rarimā te || 1 || nṛbhir dhūtāḥ suto áṣṇair ávyo vá-
 raiḥ páripūtaḥ | áṣvo ná niktó nadíshu || 2 || tām te yávam
 yáthā góbhīḥ svādúm akarma śrīṇántaḥ | índra tvāsmín
 sadhamāde || 3 || índra-ít śómapá éka índraḥ sutapá viṣvā-
 yuḥ | antár devān mártyañś ca || 4 || ná yām śukró ná dúr-
 āṣīr ná tṛiprá uruvyácasam | apasprīṇvaté subárdam
 || 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

2

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

गोभिर्देवदामन्ये अस्मन्मृगं न त्रा मृगयन्ते । अभिन्त्यर्गन्ति धेनुभिः ॥६॥
 त्रय इन्द्रस्य सोमाः सुतामः सन्तु देवस्य । स्ये अये सुतपात्रः ॥७॥
 त्रयः कोशासः श्रोतान्ति तिस्रश्चम्यः सुपुर्णाः । समाने अधि भामेन ॥८॥

góbhir yád im anyé asmán mṛigám ná vrā mṛigáyante |
 abhītsáranti dhenúbhiḥ ॥ 6 ॥ trāya índrasya sómāḥ sutāsah
 santu devāsya | své kshāye sutapāvnaḥ ॥ 7 ॥ trāyah kōṣā-
 sa ścotanti tistrāś camvāḥ sūpūrnāḥ | samāné ádhi bhār-
 man ॥ 8 ॥

युचिर्गमि पुर्मनिष्ठाः श्रीर्मध्वेन आशीतः । दुध्रा मन्दिष्टः दृग्म्य ॥९॥
 इमे न इन्द्र सोमार्त्तात्रा अग्ने सुतामः । शुक्रा आशीर याचन्ते ॥१०॥

súcir asi purunishṭhāḥ kshīrair madhyatá āśirtaḥ |
 dadhnā mândishṭhaḥ śūrasya ॥ 9 ॥ imé ta indra sómās
 tivrá asmé sutāsah | śukrá āśiram yācante ॥ 10 ॥ 18 ॥

नो आशीर पुगेऽशामिन्द्रेमं सोमं श्रीर्णाहि । स्येन्ते हि स्या श्रणामि ॥११॥
 हस्तु पीतामो युयन्ते दुर्मदायो न मृगयाम । ऊध्वेन नम्रा जग्ने ॥१२॥
 स्यो इन्द्रेवतः स्तोता स्याच्चायनो मघानः । प्रेदु हग्विः श्रुतस्य ॥१३॥
 उक्थं चन अग्यमानमगोरगि चिकेत । न गीयत्रं गीयमानम् ॥१४॥

tān āśīraer puroḷāṣam índreman sómam śrīṇihi | revān-
 tam hi tvā śrīṇómī ॥ 11 ॥ hṛitsú pītāso yudhyante durmā-
 dāso ná sūrayam | údhar ná nagnā jarante ॥ 12 ॥ revān id
 revāta stotā syāt tvāvato maghónaḥ | préd u harīvaḥ śru-
 tāsya ॥ 13 ॥ uktham canā śasyāmanam āgor arír á ciketa |
 ná gāyatrām gīyāmanam ॥ 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. 6

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. 7

Three reservoirs exude their drops; three ladles are filled to the brim; the whole is furnished for one common sacrifice. 8

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. 9

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. 10

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches. 11

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. 12

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. 13

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted. 14

मा न इन्द्र पीयत्रेव मा अर्थेन परं दाः । शिक्षां अर्चायः अर्चाभिः ॥१५॥

mā na indra pīyatnāve mā
śārdhate pārā dāḥ | śikṣhā śacivaḥ śacībhiḥ ॥ 15 ॥ 19 ॥

॥२०॥ वयमु त्वा तदिदथा इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जग्ने ॥१६॥
न घेमन्वदा पपन यजिन्नपमो नविष्टो । नेदु म्नामं चिकेत ॥१७॥
इन्द्रान्ते देवाः सुव्यन्ते न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमनन्द्राः ॥१८॥
ओषु प्रयाहि वाजेभिर्मा हृणीथा अभ्यस्मान् । महो इव युवजानिः ॥१९॥
मो त्वद्य दुर्हणावान्मयायं कर्दारे अस्मत् । अश्रार इव जामाना ॥२०॥

vayām u tvā tadīdarthā indra tvāyāntaḥ sakhāyaḥ |
kāṇvā ukthébhīr jarante ॥ 16 ॥ ná ghem anyād á papana
vājrinm apāso nāvishṭau | tāvéd u stómaṃ ciketa ॥ 17 ॥
ichānti devāḥ sunvāntam ná svāpnāya sprihayanti | yānti
pramādam ātandraḥ ॥ 18 ॥ ó shū prā yahi vājebhir mā
hṛñītha abhy āsmān | mahān iva yūvajāniḥ ॥ 19 ॥ mó shv
ādyā durhāṇavan sayām karad aré asmāt | aśrārā iva jā-
mātā ॥ 20 ॥ 20 ॥

॥२१॥ विद्मा ह्यस्य वीरस्य भृगिदावरीं सुमतिम् । त्रिषु ज्ञानस्य मनामि ॥२१॥
आ नृ पित्र कर्षमन्ते न वा विद्म शवसानान् । यशस्तरे शनर्मनः ॥२२॥
ज्येष्ठेन योनिरिन्द्राय सोमं वीराय शक्राय । भग पिबन्नयाय ॥२३॥

vidmā hy āsya vīrasya bhṛīridāvarīm sumatīm | trishū
jātāsya mānāsi ॥ 21 ॥ á tú shiñca kāṇvamāntam ná gha
vidma śavasānāt | yaśastaram śatāmūteḥ ॥ 22 ॥ jyésthena
sotar indraya sómam vīráya śakráya | bhāra pīban 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 अद्युधिष्वश्रावन्ते जग्निभ्यः । वाजं स्तोतृभ्यो गोमन्तम् ॥२४॥
पन्येपन्यमिन्मोता आ धावत मद्याय । सोमं रीगय अगय ॥२५॥

yó védishtho ayyathishv áśyāvantaṁ jaritṛibhyaḥ |
vājāṁ stotṛibhyo gómantaṁ ॥ 24 ॥ pānyam-panyam í so-
tāra á dhāvata mādyaia | sómam virāya sūraya ॥ 25 ॥ १ ॥

पातो वृत्रहा सुतमा धा गमन्तां अगमत । नि यमते शतमृतिः ॥२६॥
एह हर्षं ब्रह्मयुजा इग्मा वक्षतः सखायम् । गीर्भिः श्रुते गिर्वणसम् ॥२७॥

pāta vṛtrahā sutām á gha gaman náré asmāt | ní ya-
mate śatāmūtiḥ ॥ 26 ॥ éhā hāri brahmayúja śagnā vaksha-
taḥ sakhayam | gīrbhiḥ śrutām gīrvapasam ॥ 27 ॥

स्वादवः सोमा आ याहि श्रीताः सोमा आ याहि ।

अभिप्रक्ष्णीवः अर्चया नायमच्छा मधुमादम ॥२८॥

मृतश्च याग्व्या वर्धन्ति महे गर्भम् नुम्णाय । इन्द्रं कारिणं वृधन्तः ॥२९॥
गिरश्च याम्ने गिराह उक्था च तुभ्यं तानि । मवा दधिरे अवीमि ॥३०॥

svadāyah

sómā á yahi śritāḥ sōma á yāhi | śiprīm rīshvāḥ śaśivo
nāyām áchā sadhamādama ॥ 28 ॥ stūtaḥ ca yās tva vārdhanti
mahé rādhasa nṛimāya | indra kārīṇam vṛidhāntaḥ ॥ 29 ॥
gīraḥ ca yās te gīrvāha ukthā ca tūbhyam tāni | satrá
dadhiré śāvānsi ॥ 30 ॥ २ ॥

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

॥३१॥ एवदप तुविकुर्मिर्वाजां एको वज्रहस्तः । मनादमृक्ता दयत ॥३१॥
हन्ता वृत्रं दक्षिणेनेन्द्रः पुरु पुरुहन्तः । महान्महीभिः अर्चीभिः ॥३२॥
यस्मिन्विश्वाश्रपणय उत च्योवा जयांसि च । अनु येन्मन्दी मघानः ॥३३॥

evád eshá tuvikurmír vājan éko vājrahastah | sanād
āmṛikto dayate ॥ 31 ॥ hānta vṛitrām dākṣhiṇeéndrah parū
puruḥutāḥ | mahān mahūbhiḥ śācībhiḥ ॥ 32 ॥ yāsmīn viśvas
carṣhaṇāya utā cyautnā jāyaṁsi ca | ānu ghēn mandī ma-
ghōnah ॥ 33 ॥

एव एतानि चक्रगेन्द्रो विश्वा योजति शृण्वे । वाजदावा मघानाम ॥३४॥
प्रभन्ता रथं गव्यन्तमपाकाच्चिमवन्ति । इतो वसु स हि वोळ्हा ॥३५॥

'eshā etāni cakarēndro viśva yó 'ti śṛiṇv'e |
vājadāva maghōnam ॥ 34 ॥ prābharta rātham gavyāntam
apākāc cid yām āvati | inó vāsu sá hí vólha ॥ 35 ॥

॥३६॥ मनिता विप्रो अर्वद्विर्हन्ता वृत्रं नृभिः शूरैः । सत्योजविता विश्वन्तम ॥३६॥
यजध्वेनं प्रियमेथा इन्द्रं सुवाचा मनसा । यो भृत्सोमैः सत्यमद्रा ॥३७॥
गाथश्रवसं मत्पतिं श्रवस्कामं पुरुत्मानम । कष्यागो गान वाजिनम ॥३८॥

sānitā vipro ārvadbhir hāntā vṛitrām nṛībhiḥ śūrah |
satyo 'vitā vidhāntam ॥ 36 ॥ yājadhvainam priyamedhā in-
draṁ satrácā mānasā | yó bhūt sōmaiḥ satyāmadvā ॥ 37 ॥
gāthāśravasaṁ sātpatim śrāvaskāmam purutmánam | kán-
vāso gātā vājīnam ॥ 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 ऋते चिद्दाम्पदेभ्यो दातृमग्वा नृभ्यः शचीवान् । ये अस्मिन्काममाश्रयन् ॥३९॥
 इत्था धीवन्तमद्रिवः काण्वं मेध्यानिधिम । मेघो भूतोऽग्नि यज्ञयः ॥४०॥
 शिञ्जा विभिन्दो अस्मै चत्वार्ययुता ददन् । अष्टा पुरः सहस्रा ॥४१॥
 उत सु त्य पयोवृथा माकी रणस्य नृप्या । जनिव्यनाय मामहे ॥४२॥

ya rité cid gās padébhyo dāt
 sākṣhā nṛībhyah śacīvān | yé asmin kānam āśriyan || 39 ||
 itthā dhīvantam adrivaḥ kāṇvām médhyātithim | meshó
 bhūto 'bhi yānn āyah || 40 || śikshā vibhindo asmai catvāry
 ayūtā dādat | aṣṭā parāḥ sahāsrā || 41 || utá sú tyé pa-
 yovṛidhā māki rāṇasya nāptyā | janitvanāya māmahe
 || 42 || 24 ||

(३) नृनोयं मुक्तम्

(१-२४) चतुर्विंशत्ययुग्यस्य मुक्तस्य काण्वो मेध्यानिधिरिति । (१-२२) प्रथमाद्विंश-
 त्पुत्राभिन्दः (२३-२४) एकविंशतिवन्मृणाज कौर्याणस्य पाकस्याग्नौ दातृमर्त्तदेवने ।

(१-२२) प्रथमाद्विंशत्ययुगां प्रगायः । विपमवा बृहन्तो, समवा सन्तोबृहन्तो ।

(२२) एकविंशति अनुष्टुप् । (२२-२३) द्वाविंशतिवयोविंशत्यायवा ।

(२४) चतुर्विंशति बृहन्तो जन्तोमि ॥

॥३९॥

पिवा मुतस्य रमिनो मग्वा न इन्द्र गोमन्तः ।
 आपिनो वोधि मधमाद्यो वृधेऽग्मो अयन्तु ते धियः ॥३॥
 भूयाम ते मुन्तो वाजिनो वयं मा नः स्तग्भिमानये ।
 अस्माच्चित्राभिग्वतादभिष्टिभिग् नः मुञ्चेपु यामय ॥२॥

3.

Pibā sutāsya rasīno mātṣvā na indra gómataḥ | āpír no
 bodhi sadhamādyo vṛidhè 'smān avantu te dhíyah || 1 ||
 bhūyāma te smatau vājīno vayām mā na star abhīmā-
 taye | asmāñ citrābhir avatād abhīstibhir á nah summéshu
 yāmaya || 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 promoters of splendrous 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

इ॒मा उ॒ त्वा पु॒रु॒व॒सो गि॒रो वर्ध॑न्तु या म॒म ।
 पा॒व॒क॒व॒र्णाः शु॒च॒यो वि॒प॒श्चि॒तोऽभि॑ स्तो॒मैर्ग॑नृ॒पत ॥३॥
 अ॒यं म॒ह॒स्त्र॒मृ॒षि॒भिः म॒ह॒स्कृ॒तः समु॒द्र इ॒व प॒प्र॒थे ।
 स॒त्यः सो अ॒स्य म॒हि॒मा गृ॒णे श॒वो य॒ज्ञेपु॑ वि॒प्र॒राज्ये ॥४॥
 इन्द्र॑मि॒दे॒वता॑न॒य इन्द्रं॑ प्र॒यत्य॑ध्व॒र ।
 इन्द्रं॑ स॒मी॒कं व॒नि॒नो ह॒वाम॑ह इन्द्रं॑ ध॒न॒स्य सा॒तये ॥५॥

imā u tvā purūvaso giro vardhantu yā māma
 pāvakāvāṇaḥ śūcayo vipaścito 'bhi stómair anūshata ॥ 3 ॥
 ayam sahasram ṛśhibhiḥ sāsaskṛitaḥ samudrā iva papra-
 the | satyaḥ so asya mahimā grīṇe śavo yajñēshu vipra-
 rājye ॥ 4 ॥ indram id devātātaya indram prayaty adhvaré |
 indram samīké vanīno havāmaha indram dhānasya sātaye
 ॥ 5 ॥ २६ ॥

॥२६॥ इन्द्रो॑ म॒ह्ना रो॒दसी॑ प॒प्रथ॑च्छ॒य इन्द्रः॑ सूर्य॒मरो॑च॒यत् ।
 इन्द्रे॑ ह॒ विश्वा॑ भुव॒नानि॑ येमि॒र इन्द्रे॑ सु॒वाना॑स इन्द्र॒वः ॥६॥
 अ॒भि त्वा पु॒र्व॒पी॒त॒य इन्द्र॑ स्तो॒मैर्भि॒रा॒यवः॑ ।
 स॒मी॒ची॒नास॑ ऋ॒भ॒वः स॒म॒स्व॒र॒नु॒द्रा गृ॒णन्त॑ पू॒र्व्यम् ॥७॥

indro mahná ródasī paprathae chāva indrah sūryam aro-
 cayat | indre ha viśvā bhūvanāni yemira indre suvanāsa
 indavaḥ ॥ 6 ॥ abhi tvā pūrvāpītaya indra stómebhir āyā-
 vaḥ | samīcīnāsa ṛbhávaḥ sam asvaran rudrā grīṇanta
 pūrvyam ॥ 7 ॥

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. 3

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. 4

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. 5

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. 6

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). 7

अ॒ग्न्येदिन्द्रो॑ वावृ॒धे वृ॒ष्ण्यं शवो॑ मदे॒ सुतस्य॑ विष्णवि ।
 अ॒द्या तम॑स्य म॒हिमान॑मायवोऽनु॒ श्रुवन्ति॑ पु॒र्वथा ॥८॥
 तत्त्वा॑ यामि सु॒वीर्यं॑ नद्र॒ह्म पु॒र्वचित्ते॑ ।
 येना॒ यति॑भ्यो भृ॒गवे॒ धने॑ हिते येन प्रस्क॑ण्वमाविथ ॥९॥

asyéd indro vāvridhe vṛṣhṇyam śavo mādē
 sutāsya vishṇavi | adyā tām asya mahimānam āyāvó 'nu
 shtuvanti pūrvāthā || 8 || tát tvā yāmi suvīryam tād brāhma
 pūrvacittaye | yēnā yātibhyo bhrīgave dhāne hité yēna prā-
 skañvam āvitha || 9 ||

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदिन्द्र॑ वृ॒ष्णि ते शवः॑ ।
 सद्यः॑ सो अ॒ग्न्य म॒हिमा न स॑नशे यं श्रो॒णीरनु॑चक्रदे ॥९०॥

yēnā samudrām āsrijo mahīr apas tād
 indra vṛṣhṇi te śavah | sadyāḥ só asya mahimā nā sam-
 nāṣe yām kshonir anucakradé || 10 || 26 ||

॥२॥ ३॥ श॒ग्धी न॑ इन्द्र॒ यत्त्वा र॒यि॑ यामि सु॒वीर्य॑म्
 श॒ग्धि वाजा॑य प्रथ॒मं सिषा॑सते श॒ग्धि स्तोमा॑य पू॒र्य ॥११॥
 श॒ग्धी नो॑ अ॒स्य यद्द॑ पौ॒रमावि॑थ धि॒र्य इन्द्र॑ सिषासतः ।
 श॒ग्धि यथा॑ रु॒द्रां श्याव॑कं कृ॒पमिन्द्र॑ प्रावः स्वर्ण॑रम् ॥१२॥

śagdhī na indra yāt tvā rayīm yāmi suvīryam | śagdhī
 vājāya prathamam śishāsate śagdhī stōmāya pūrva || 11 ||
 śagdhī no asyā yād dha paurām āvitha dhīya indra śishā-
 sataḥ | śagdhī yāthā rūṣamam śyāvakaḥ kṛpam indra
 prāvaḥ svārnaram || 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

कल्लव्यो अतसीनां तुरो गृणीत मर्त्यः ।
 नही न्वस्य महिमानमिन्द्रियं स्वर्गणन्त आनशुः ॥१३॥
 कदु स्तुवन्त क्रतयन्त देवत ऋषिः को विप्र ओहते ।
 कदा हव्यं मघवन्निन्द्र सन्वतः कदु स्तुवत आ गमः ॥१४॥

kān nāvyo atasīnām turó grīṇīta
 mārtyaḥ | nahī nv āsya mahimānam indriyām svār grīṇānta
 ānaśūḥ ॥ 13 ॥ kād u stuvānta ṛitayanta devāta ṛiṣiḥ kó
 vípra ohate | kadā hāvam maghavanu indra sunvatāḥ kād
 u stuvatā á gamah ॥ 14 ॥

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते ।
 सत्राजितो धनमा अक्षिनोतयो वाजयन्तो रथा इव ॥१५॥

úd u tyé mādhumattamā gíra
 stómāsa írate | satrājīto dhanasá ákshitotayo vājayānto rá-
 thā iva ॥ 15 ॥ 27 ॥

कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।
 इन्द्रं स्तोमैर्भिर्महयन्त आयवः प्रियमैधामो अस्वरन् ॥१६॥
 युक्ष्वा हि वृत्रहन्तम् हरीं इन्द्र परावतः ।
 अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋग्वेभिर्ग गंहि ॥१७॥

kānvā iva bhrīgavaḥ sūryā iva viśvam id dhitām
 anaśuḥ | indram stómebhir mahāyanta āyávaḥ priyāmedhāso
 asvaran ॥ 16 ॥ yukshvā hí vṛtrahantama hārī indra parāvā-
 taḥ | arvācīno maghavan sōmapītaya ugrā ṛiṣivébhir á gahi
 ॥ 17 ॥

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

इमे हि ते कारवो वावशुर्धिया विप्रामो मेधसानये ।
 स त्वं नो मघवन्निन्द्र गिर्वणो वेनो न शृणुषी हवम ॥१८॥
 निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अस्फुरः ।
 निरवुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥१९॥
 निरग्नयो रुरुचुर्निरु सूर्यो निः सोमं इन्द्रियो रमः ।
 निरन्तरिश्रादधमा महामहि कृषे तदिन्द्र पौंस्यम् ॥२०॥

imé hí te kāravo vāvasūr dhiyā viprāso medhāsā-
 taye | sā tvām no maghavann indra girvano veno ná
 srinudhī hāvam || 18 || nír indra brihatībhyo vritrām dhā-
 nubhyo asphurah | nír árbudasya mrīgayasya māyīno nīh
 párvatasya gā ājah || 19 || nír agnāyo rurueur nír u sūryo
 nīh sōma indriyó rasah | nír antárikshād adhamo mahām
 ābim krishé tād indra paunsyam || 20 || 28 ||

॥२१॥

यं मे दुरिन्द्रो मरुतः पाकस्थामा कौरयाणः ।
 विश्वेषां त्मना शोभिष्टमुपेव दिवि धावमानम् ॥२१॥
 रोहितं मे पाकस्थामा सुधुरं कक्ष्यप्राम् ।
 अदाद्रायो विवाधनम् ॥२२॥
 यस्मा अन्ये दश प्रति धुरं वहन्ति वह्लयः ।
 अस्तं वयो न तुभ्यम् ॥२३॥
 आत्मा पितुस्तनूर्वास ओजोदा अभ्यञ्जनम् ।
 तुरीयमिद्रोहितस्य पाकस्थामानं भोजं दानारमव्रवम् ॥२४॥

yām me dūr indro marútaḥ pákasthāmā kaúrayāṇaḥ |
 víśveshām tmānā śóbbishṭham úpeva diví dhāvamānam
 || 21 || róhitam me pákasthāmā sudhúram kakshyaprām |
 ádād rāyó vibódhanam || 22 || yāsmā anyé dáśa prāti dhú-
 ram váhanti váhnayaḥ | ástam váyo ná túgryam || 23 || ātmā
 pitús tanúr vāsa ojodā abhyāñjanam | turíyam íd róhitasya
 pákasthāmānam bhojām dātāram abravam || 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 diyine 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

(४) चतुर्थं सूक्तम्

(१-२१) एकविंशत्युक्त्वाभ्यं सूक्तस्य काण्वो देवानि विज्रेषिः । (१-१४) प्रथमादिचतुर्दशोर्ध्वमिन्द्रः ।

(१५-१८) पञ्चदश्यादिचतुर्ध्वमिन्द्रः पृषा वा । (१९-२१) एकौनविंश्यादिचतुर्ध्वस्य च

कुम्भस्य दानमुनिर्देवताः । (१-२०) प्रथमादिविंशत्युक्त्वा प्रगाथः (विषमर्था

वृहती, समर्था सनोवृहती), (२१) एकविंश्याश्च पूर उष्णिक् छन्दसी ॥

॥ २० ॥

यदिन्द्र प्रागपागुदुह न्यग्वा ह्ययसे नृभिः ।
 सिमा पुरु नृपूतो अस्यानवेऽसि प्रशार्धं तुर्वशे ॥ १ ॥
 यद्वा रुमे रुशमे श्यावके कृष इन्द्र मादयसे सचा ।
 कण्वांसस्त्वा ब्रह्मभिः स्तोमवाहम् इन्द्रा यच्छन्त्या गहि ॥ २ ॥

4.

Yád indra prág ápāg údañ nyàg vā hūyāse nṛībhiḥ |
 síma purú nṛīshūto asy ánavé 'si praśardha turváše || 1 ||
 yád vā rúme rúshame śyāvake kṛīpa índra mādáyase sácā |
 káñvāsas tvā bráhmabhi 'stómavāhasa índrá yachanty á
 gahi || 2 ||

यथा गौरी अपा कृतं तृप्यन्नेत्यवेरिणम् ।
 आपित्वे नः प्रपित्वे तृयमा गहि कण्वेषु सु सचा पिव ॥ ३ ॥
 मन्दन्तु त्वा पथवन्निन्द्रेन्दवो गधोदेयाय मुन्यते ।
 आमण्या गोममपिवश्चमं सुतं ज्येष्ठं तदधिपे सहः ॥ ४ ॥
 प्र चक्रे सहसा सहो बभञ्ज मन्युमोजसा ।
 विश्वे त इन्द्र पृतनायवो यहो नि वृक्षा इव येमिरे ॥ ५ ॥

yáthā gauró apā kṛitām tṛīshyann éty ávériṇam |
 āpitvė naḥ prapitvė tūyam á gahi káñveshu sú sácā píva
 || 3 || mándantu tvā maghavann indréndavo rādhodéyāya
 sunvaté | āmúshyā sómam apibaḥ camú sutām jyéshṭham
 tād dadhiśhe sáhaḥ || 4 || prā cakre sáhasā sáho babhāñja
 manyúm ójasā | víśve ta indra pṛitanāyávo yaho ní vṛikshá
 iva yemire || 5 || ३० ||

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. 1

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? 2

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. 3

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. 4

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. 5

॥११॥ सहस्रेणेव सचते यवीयुधा यस्त आनलुपस्तुतिम् ।
 पुत्रं प्रावर्गं कृणुते सुवीर्यं दाश्नोति नमउक्तिभिः ॥६॥
 मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।
 महत्ते वृष्णो अभिचक्ष्य कृतं पश्येम तुर्वशं यदुम् ॥७॥
 सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
 मध्वा संपृक्ताः सारघेणे धेनवस्तूयमेहि द्रवा पिव ॥८॥

sahasreneva sacate yaviyúdhā yás ta ānal upastutim
 putráṁ pravargám kṛiṇute suvīrye daśnóti nāmāktibhiḥ
 || 6 || mā bhema mā śramiṣmograsya sakhyé tava | mahāt
 te vṛiṣṇo abhicákshyam kṛitam páśyema turvāśam yádum
 || 7 || savyám ānu sphigvām vāvase vṛiṣhā ná danó asya
 roshati | mádhvā sámpṛiktaḥ sāraghēṇa dhenāvas tūyam
 éhi drávā píba || 8 ||

अश्वी रथी सुरूप इद्रोमौ इदिन्द्र ते सखा ।
 श्वात्रभाजा वयसा सचते सदा चन्द्रो याति सभामुप ॥९॥
 ऋश्यो न तृष्यन्नवपानमा गहि पिबा सोमं वशौ अनु ।
 निमेघमानो मघवन्दिवेदिव ओजिष्ठं दधिषे सहः ॥१०॥
 ॥१२॥ अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति ।
 उप नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा ॥११॥

aśvī rathī surūpā id gómān id indra
 te sákhā | śvātrabhājā váyasā sacate sádā candró yāti sa-
 bhām úpa || 9 || ṛiśyo ná tṛiśhyann avapánam á gahi píba
 sómam vāśān ānu | níméghamano maghavan divé-diva óji-
 śṭham dadhishe sáhaḥ || 10 || 31 ||

ádhyarयो drāvāya tvām sómam índraḥ pipāsati | úpa
 nīmām yuyuje vṛiṣhanā hārī á ca jagāma vritrahā || 11 ||

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

स्वयं चित्स मन्यते दाशुर्जिनो यत्र सोमस्य तृप्सि ।
 इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिब ॥१२॥
 रथेष्ठायाध्वर्यवः सोममिन्द्राय सोतन ।
 अधि ब्रध्नस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥१३॥
 उपे ब्रध्ने वावाता वृषणा हरी इन्द्रमपसु वक्षतः ।
 अर्वाञ्च त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥१४॥

svayām eit sā manyate daśurir jāno yātrā sōmasya tṛim-
 pāsī | idāṃ te ānnaṃ yūjyaṃ sāmukshitam tāsyēhi prā
 dravā pība || 12 || ratheshthāyādhvaryavaḥ sōmam indraya
 sofana | ādhi bradhnāsyādrayo vī cakshate sunvānto dā-
 śvādhvaram || 13 || ūpa bradhnām vāvātā vṛṣhaṇā hārī in-
 dram apāsu vakshataḥ | arvāñcaṇa tvā sāptayo 'dhvaraśriyo
 vāhantu sāvanēd ūpa || 14 ||

प्र पुषणं वृणीमहे युज्याय पुरुवसुम् ।
 स शक्र शिक्ष पुरुहूत नो धिया तुजे राये विमोचन ॥१५॥

prā pūṣhaṇaṃ vṛṇīmahe yūj-
 yāya purūvāsam | sā śakra śiksha puruhūta no dhiyā tūje
 rāyē vimocana || 15 || ३२ ||

११३१ स नः शिशीहि भुरिजोरिव क्षुर रास्व रायो विमोचन ।
 त्वे तन्नः सुवेदमुखियं वसु यं त्वं हिनोषि मर्त्यम् ॥१६॥

sām naḥ ṣiṣīhi bhurijor iva kshurām rāsva rāyō vimo-
 cana | tvē tann naḥ suvēdam usriyam vāsu yām tvām 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

वेमि त्वा पूषन्नृञ्जसे वेमि स्तोतव आघृणे ।
 न तस्य वेम्यरणं हि तद्वसो स्तुपे पञ्जाय साम्ने ॥१७॥
 परा गावो यवसं कच्चिदाघृणे नित्यं रेक्णो अमर्त्य ।
 अस्माकं पूषन्नविता शिवो भव मंहिष्टो वाजसातये ॥१८॥

vēmi tvā pūshann ṛiñjāse vēmi stō-
 tava āghṛiṇe | nā tāsyā vemy āranam hī tād vaso stushē
 pajrāya sāmne ॥ 17 ॥ pārā gāvo yāvasam kāc cid āghṛiṇe
 nityam rékṇo amartya | asmākam pūshann avitā śivó bhava
 māñhishṭho vājasātaye ॥ 18 ॥

स्थुरं राधः शताश्वं कुरुङ्गस्य दिविष्टिपु ।
 राज्ञस्त्वेषस्य सुभगस्य रातिपु तुर्वशेष्वमन्महि ॥१९॥

sthūrāṁ rādhaḥ śatāśvam ku-
 ruṅgāśya dīviṣṭiṣhu | rajñas tveshāśya subhagasya rātīshu
 turvāśeshv amanmahī ॥ 19 ॥

धीभिः सातानि काण्वस्य वाजिनः प्रियमधराभद्युभिः ।
 षष्टिं सहस्रानु निर्मेजामजे निर्युथानि गवामृषिः ॥२०॥
 वृक्षाश्विन्मे अभिपित्वे अरारणुः ।
 गां भजन्त मेहनाश्वं भजन्त मेहना ॥२१॥

dhibhiḥ sātāni kāṇvāśya vājī-
 naḥ priyamedhair abhidyubhiḥ | śaṣṭīm sahasrānu nirma-
 jam aje nīr yūthāni gāvām ṛiṣiḥ ॥ 20 ॥ vṛikṣhāś cin me
 abhipitvé araraṇuḥ | gām bhajanta mehanāśvam bhajanta
 mehanā ॥ 21 ॥ ३३ ॥

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

72804

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

(५) पञ्चमं सूक्तम्

(१-३९) एकोनचत्वारिंशद्वयस्यास्य सूक्तस्य काण्वो ब्रह्मानिधिर्देविः । (१-३६, ३७) प्रथमा-
दिषट्विंशत्वां समविद्याः पूर्वाचम्य चाश्विनौ, (३७, ३८-३९) समविद्या उत्तराच-
म्यष्टाविद्येकोनचत्वारिंशद्वयस्य कशोर्दानमुन्निर्देवताः । (१-३६) प्रथमादि-
षट्विंशत्वां गायत्री, (३७-३८) समविद्यष्टाविद्योर्बृहती, (३९) एकोन-
चत्वारिंशदाधनुष्टुप् छन्दांसि ॥

॥१॥ दुरादिहेव यत्सत्यंरुणप्सुरशिश्वितत् । वि भानुं विश्वधातनत् ॥१॥
नृवदस्ता मनोयुजा रथेन पृथुपाजसा । सचेथे अश्विनोषसम् ॥२॥
युवाभ्यां वाजिनीवम् प्रति स्तोमा अदक्षत । वाचं दृतो यथोहिषे ॥३॥

5.

Dūrād ihéva yát saty ārunápsur áśiṣvitat | ví bhānúṃ
viśvādhatanat || 1 || nṛivád dasra manoyújā rāthēna prītha-
pājasā | śacēthe aśvinoshásam || 2 || yuvábhyām vājīnīvasū
prāti stóma adrikshata | vācam dūtō yāthohishe || 3 ||

पुरुप्रिया ण ऊतये पुरुमन्द्रा पुरुवसम् । स्तुषे कण्वसो अश्विना ॥४॥
मंहिष्ठा वाजसातमेषयन्ता शुभस्पती । गन्तारा दाशुषे गृहम् ॥५॥

puru-
priyā ṇa ūtāye purumandrā purūvasām | stushé kaṇvāso
aśvinā || 4 || māṇhiṣṭhā vājasātameśayantā śubhās pāti |
gāntārā daśuṣhe grīhām || 5 || 1 ||

॥६॥ ता सुदेवाय दाशुषे सुमेधामवितारिणीम् । घृतेर्गव्यृतिमुक्षतम् ॥६॥

tā sudevāya dāśuṣhe sumedhām āvitāriṇīm | ghṛitair
gāvyūtim ukshatam || 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. 1

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn. 2

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger. 3

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection. 4

(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. 5

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water. 6

आ नः स्तोममुप द्रवतूयं श्येनेभिराशुभिः । यातमश्वेभिरश्विना ॥७॥
 येभिस्तिष्ठः परावतो दिवो विश्वानि रोचना । त्रीरक्तूपरिदीयथः ॥८॥
 उत नो गोमतीरिष उत सातीरहविदा । वि पथः सातये सितम् ॥९॥
 आ नो गोमन्तमश्विना सुवीरं सुरथं रयिम् । वोळ्हमश्वावतीरिषः ॥१०॥

á na stómam úpa dravát túyam
 syenébhir āśúbhiḥ | yātām āśvebhir aśvinā ॥ 7 ॥ yébbhis
 tistrāḥ parāvāto divó víśvāni rocanā | triūr aktūn paridīya-
 thah ॥ 8 ॥ utá no gómātir ísha utá sātír aharvidā | ví pa-
 thāḥ sātāye sitam ॥ 9 ॥ á no gómantam aśvinā suvīraṃ
 surātham rayīm | voḷhām āśvāvatīr íshah ॥ 10 ॥ २ ॥

॥३॥ वावृधाना शुभस्पती दत्त्वा हिरण्यवर्तनी । पिबतं सोम्यं मधु ॥११॥
 अस्मभ्यं वाजिनीवम् मघवद्भ्यश्च सप्रथः । छर्दिर्यन्तमदाभ्यम् ॥१२॥
 नि पु ब्रह्म जनानां याविष्टं तूयमा गतम् । मो प्वान्यौ उपारतम् ॥१३॥
 अस्य पिबतमश्विना युवं मदस्य चारुणः । मध्वो रतस्य धिष्ण्या ॥१४॥
 अस्मे आ वहतं रयिं शतवन्तं सहस्रिणम् । पुरुक्षुं विश्वधायसम् ॥१५॥

vāvṛdhānā śubhas patī dāsrā hiraṇyavartanī | pībatam
 somyām mādhu ॥ 11 ॥ asmābhyam vājīnivasū maghāval-
 bhyaḥ ca saprāthah | chardīr yantam ādābhyam ॥ 12 ॥ ní
 shú bráhma jánānām yáviṣṭam túyam á gatam | mó shv
 anyān upāratam ॥ 13 ॥ asyá pībatam aśvinā yuvām mada-
 sya cāruṇah | mādhuvo rātasya dhishṇyā ॥ 14 ॥ asmé á va-
 hatam rayīm śatāvantaṃ sahasrīṇam | purukshūṃ viśvādha-
 yasam ॥ 15 ॥ ३ ॥

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

५॥ पुरुत्रा चिद्धि वा नरा विह्वयन्ते मनीषिणः । वाघद्विरश्विना गतम् ॥१६॥
 जनांसो वृक्तवर्हिषो हविष्मन्तो अरंकृतः । युवां हवन्ते अश्विना ॥१७॥
 अस्माकमद्य वामयं स्तोमो वाहिष्ठो अन्तमः । युवाभ्यां भूत्वश्विना ॥१८॥

purutrā cid dhī vām narā vibhāyante manīṣiṇaḥ | vā-
 ghādbhir aṣvinā gatam || 16 || jānāso vṛiktābarhiṣho havīṣh-
 manto aramkṛitah | yuvām havante aṣvinā || 17 || asmākam
 adyā vām ayām stōmo vāhishṭho āntamaḥ | yuvābhyām
 bhūtv aṣvinā || 18 ||

यो ह वां मधुनो दृतिराहितो रथचर्षणे । ततः पिबतमश्विना ॥१९॥
 तेन नो वाजिनीवसृ पश्चै तोकाय शं गवे । वहतं पीवरीरिषः ॥२०॥

yó ha vām mādhubno dr̥tīr āhito ratha-
 cārshaṇe | tātaḥ pibatam aṣvinā || 19 || téna no vājīnīvasū
 pásve tokāya śām gāve | vāhatam pīvarīr īśhaḥ || 20 || ॥ १॥

॥१॥ उत नो दिव्या इषं उत सिन्धूरहर्विदा । अप द्वारेव वर्षथः ॥२१॥

utá no divyā īsha utá síndhūrharvidā | ápa dvāreva
 varshathah || 21 ||

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

कदा वा तौग्यो विधत्समुद्रे जहृतो नरा । यद्वा रथो विभिप्पतात् ॥२२॥
 युवं कण्वाय नासत्यापिरिप्ताय हर्म्ये । शश्वदुतीदिशस्यथः ॥२३॥
 ताभिरा यातमृतिभिर्नव्यसीभिः सुशस्तिभिः । यद्वा वृषण्वसू हुवे ॥२४॥
 यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम् । अत्रिं शिञ्जारमश्विना ॥२५॥

kadā vām taugryó vidhat samudré jahító
 narā | yád vām rátho víbhish pátāt || 22 || yuvām kaṇvāya
 nāsatyāpiriptāya harmyé | śaśvad ūtír dasasyathah || 23 ||
 tābhir ā yātam ūtibhir návyasībhiḥ suśastībhiḥ | yád vaṃ
 vṛṣaṇvasū huvé || 24 || yátha cit kaṇvam ávatam priyá-
 medham upastutám | átriṇ siñjāram aṣvinā || 25 || ॥

॥२६॥ यथोत कृत्व्ये धनेंशु गोण्वगस्त्यम् । यथा वाजेषु सोभरिम् ॥२६॥
 एतावद्वा वृषण्वसू अतो वा भूयो अश्विना । गृणन्तः सुस्रमीमहे ॥२७॥

yáthotá kṛitvye dhāne 'ṇśum góshv agāstyam | yáthā
 vájeshu sóbharim || 26 || etāvad vām vṛṣaṇvasū áto vā
 bhūyo aṣvinā | gṛiṇántaḥ sumnām īmahe || 27 ||

रथं हिरण्यवन्धुर हिरण्याभीशुमाश्वना । आह स्वाथा दिविस्पृशम् ॥२८॥
 हिरण्ययी वां रभिरीषा अक्षो हिरण्ययः । उभा चक्रा हिरण्यया ॥२९॥
 तेन नो वाजिनीवसू परावतश्चिदा गतम् । उपेमां सुष्टुतिं मम ॥३०॥

rátham hí-
 raṇyavandhuram híraṇyābbiṣum aṣvinā | ā hí sthātho di-
 visprīṣam || 28 || hiranyáyī vām rábbhir īshā áksho hiranyá-
 yah | ubhá cakrá hiranyáyā || 29 || téna no vājīnīvasū parā-
 vátaḥ cid ā gatam | ūpemām susṭutīm máma || 30 || ॥

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

॥७॥ आ वह॑थे परा॑कात्पूर्वीर॒श्नन्ताव॑श्विना । इषो॑ दासीर॒मर्त्या ॥३१॥
 आ नो॑ द्यु॒मैरा श्रवो॑भिरा रा॒या या॑तमश्विना । पु॒रु॒श्चन्द्रा॑ नास॒त्या ॥३२॥
 ए॒ह वा॑ प्रु॒षित॑प्सवो वयो॑ वहन्तु प॒र्णिनः॑ । अ॒च्छा स्व॑ध्वरं ज॒नम् ॥३३॥
 रथे॑ वा॒मनु॑गायसं य इ॒षा वर्ते॑ते स॒ह । न च॑क्रम॒भि बा॑धते ॥३४॥
 हि॒र॒ण्येन॑ रथे॒न द्र॑वत्पाणिभि॒रश्वैः॑ । धी॒जव॑ना नास॒त्या ॥३५॥

ā vahethe parākāt pūrvīr aṣṇántāv aṣvinā | īsho dāsīr
 amartyā || 31 || ā no dyunmaír ā śrāvobhir ā rāyā yātam
 aṣvinā | pūruṣcandrā nāsatyā || 32 || óhā vām prushitápsavo
 váyo vahantu parñinah | áchā svadhvarám jánam || 33 || rá-
 tham vām ānugāyasam yā ishā vartate sahā | ná cakram
 abhī bādhate || 34 || hiraṇyāyena ráthena dravátpāṇibhir
 áṣvaih | dhíjavanā nāsatyā || 35 || ७ ||

॥८॥ यु॒वं मृ॑गं जा॒गृवांसं॑ स्व॒दथो॑ वा वृष॑ण्वस् । ता नः॑ पृ॒ङ्गमि॑षा र॒यिम् ॥३६॥
 ता मे॑ अ॒श्विना स॒नीनां॑ वि॒द्यातं॑ न॒वानाम् ।
 ग॒गो चि॒च्चैद्यः॑ क॒शुः श॒तमु॒ष्ट्रानां॑ द॒दत्स॒हस्रा॑ द॒श गो॑नाम् ॥३७॥
 यो मे॑ हि॒र॒ण्यम॑द॒शो द॒श ग॒ङ्गा अ॑म॒हन ।
 अ॒ध॒स्प॒दा इ॒च्चैद्य॑स्य कृ॒प्र्यश्च॑र्म॒न्ना अ॒भितो॑ ज॒नाः ॥३८॥
 माकि॑रे॒ना प॒था गा॒द्येने॑मे य॒न्ति चे॒दयः॑ ।
 अ॒न्यो ने॒त्सृगि॑र॒हते॑ भृ॒गिदा॑व॒त्तरो॑ ज॒नः ॥३९॥

yuvām mṛigāṁ jāgrivānsam svádatho vā vṛishaṇvasū |
 tā naḥ prīṅktam ishā rayīm || 36 || tā me aṣvinā sanīnām
 vidyātam nāvānām | yāthā cie caidyāḥ kaśūḥ śatām ūshtrā-
 nām dádat sahásrā dáśa gónām || 37 || yó me hiraṇyasam-
 driṣo dáśa rájño ámanhata | adhaspadá íe caidyásya kṛish-
 táyaṣ carmanmā abhito jánāḥ || 38 || mákir enā pathá gād
 yéneme yānti cedāyah | anyó nét sūrír óhate bhūridávat-
 taro jánāḥ || 39 || ८ ||

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

6

The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain. 1

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. 2

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. 3

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline. 4

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. 5

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice. 6

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire. 7

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. 8

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम् । प्र ब्रह्म पूर्वचित्तये ॥९॥
अहमिद्धि पितुप्परि मेधामृतस्य जग्रभम् । अहं सूर्य इवाजनि ॥१०॥

prá tám indra naśīmahī rayīṇa gómantam aśvīnam
prá bráhma pūrvácittaye ॥ 9 ॥ ahám íd dhí pitúsh pári me-
dhám řitāsya jagrábha | ahám sūrya ivajani ॥ 10 ॥ 10 ॥

॥११॥ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिद्धे ॥११॥
ये त्वामिन्द्र न तुष्टुवुर्कपयो ये च तुष्टुवुः । ममेद्धर्षस्व सुष्टुतः ॥१२॥
यदस्य मन्युरध्वनीद्धि वृत्रं पर्वशो रुजन् । अपः समुद्रमैरयत् ॥१३॥

ahám pratnéna mánmanā girah śumbhāmi kaṇvavát |
yénéndrah śúshmam íd dadhé ॥ 11 ॥ yé tvám indra ná
tushtuvúr řishayo yé ca tushtuvúḥ | māméd vardhasya śú-
shṭutah ॥ 12 ॥ yád asya manyúr ádhvanīd ví vřitrām par-
vaśó ruján | apáh samudráṁ aśrayat ॥ 13 ॥

नि शुष्ण इन्द्र धर्णसि वज्रं जघन्थ दस्यवि । वृषा ह्युग्र शृण्विषे ॥१४॥
न द्याव इन्द्रमोजसा नान्तरिक्षाणि वज्रिणाम् । न विव्यचन्त भूमयः ॥१५॥

m śúshṇa in-
dra dharnasīm vājraṁ jaghantha dásyavi | vřishā hy ūgra
śṛiṇvishé ॥ 14 ॥ ná dyáva índram ójasā nántárikshāṇi vajri-
ṇam | ná vivyacanta bhūmayah ॥ 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. 9

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. 10

Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord. 11

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. 12

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. 13

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 show-er-er of benefits. 14

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power. 15

॥१२॥ यस्ते इन्द्र महीरपः स्तभूयमान आशयत् । नि ते पद्यासु शिश्रथः ॥१६॥
 य इमे रोदसी मही समीची समजग्रभीत् । तमोभिरिन्द्र ते गुहः ॥१७॥
 य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवुः । ममेदृग्र श्रुधी हवम ॥१८॥
 इमास्ते इन्द्र पृश्नयो घृतं दुहत आशिर्गम् । एनामृतस्य पिप्युषीः ॥१९॥
 या इन्द्र प्रस्वस्त्वासा गर्भमचक्रिन् । परि धमेव सूर्यम् ॥२०॥

yās ta indra mahīr apā stabhūyāmāna āśayat | nī tān
 pādyaśu śiśnathah ॥ 16 ॥ yā imé ródasī mahī samīcī samá-
 jagrabhīt | tāmobhir indra tāṃ guhah ॥ 17 ॥ yā indra yāta-
 yas tvā bhrīgavo yé ca tushṭuvūh | māméd ugra śrudhī
 hāvam ॥ 18 ॥ imās ta indra prīśnayo ghṛitām duhata āśi-
 ram | enām rītāsya pipyúshīh ॥ 19 ॥ yā indra prasvās tvāsā
 gārbham ācakrīan | pári dhármeva sūryam ॥ 20 ॥ १२ ॥

॥२१॥ त्वामिच्छवसस्पते कप्वा उक्थेन वावृधुः । त्वां सुतास इन्द्रवः ॥२१॥
 तवेदिन्द्र प्रणीतिषुत प्रशस्तिरद्रिवः । यज्ञो वितन्तसाय्यः ॥२२॥

tvām ic chavasas pate káṇvā ukthéna vāvṛidhuḥ | tvām
 sutāsa índavaḥ ॥ 21 ॥ távéd indra prāṇītishūtá prāśastir
 adrivaḥ | yajñó vitanasāyyah ॥ 22 ॥

आ न इन्द्र महीमिषं पुरं न दर्शि गोमतीम् । उत प्रजां सुवीर्यम् ॥२३॥
 उत त्यदाश्वय्यं यदिन्द्र नाहुषीष्वा । अग्रे विश्व प्रदीदयत् ॥२४॥

ā na indra mahīm
 śham pūram ná darshi gómatīm | utá prajāṃ suvīryam
 ॥ 23 ॥ utá tyád āśvasyam yád indra nāhushīshv ā | āgre
 vikshū pradīdayat ॥ 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 adamant 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 व्रजं न तन्निषे सूर उपाकचक्षसम् । यदिन्द्र मृळ्यासि नः ॥२५॥

abhi vrajām nā tatniṣhe sūra upā-
kācakshasam | yād indra mṛlāvāsi naḥ || 25 || 13 ||

॥२५॥ यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः । महौ अपार ओजसा ॥२६॥
तं त्वा हविष्मतीर्विश उप ब्रुवत ऊतये । उरुव्रयसुगिन्दुभिः ॥२७॥
उपह्वरे गिरीणां संगथे च नदीनाम् । धिया विप्रो अजायत ॥२८॥
अतः समुद्रमुद्धतश्चिकित्वा अव पश्यति । यतो विपान एजति ॥२९॥
आदिशन्नस्य रेतसो ज्योतिष्पश्यन्ति वासरम् । परो यदिध्यते दिवा ॥३०॥

yād angā tavishīyāsa indra prarājasi kṣhitih | mahāū
aparā ōjasā || 26 || tāṁ tvā havīshmatīr viśa ūpa bruvata
ūtāye | nruvrāyasam indubhiḥ || 27 || upahvarē girīnām sam-
gathē ca nadīnām | dhiyā viprō ajāyata || 28 || ātaḥ samud-
rām nadvātaḥ cikītvān āva paśyati | yāto vipānā ējati || 29 ||
ād it pratnāsya rētaśo jyōtish paśyanti vāsarām | parō yād
idhyāte divā || 30 || 14 ||

॥२५॥ कप्वांस इन्द्र ते मतिं विश्वे वर्धन्ति पौंस्यम् । उतो शविष्ठ वृष्ण्यम् ॥३१॥
इमां म इन्द्र सुष्टुतिं जुषस्व प्र सु मामव । उत प्र वर्धया मतिम् ॥३२॥
उत ब्रह्मण्या वयं तुभ्यं प्रवृद्ध वज्रिवः । विप्रा अतश्च जीवसे ॥३३॥
अभि कप्वा अनुषतापो न प्रवता यतीः । इन्द्र वनन्वती मतिः ॥३४॥

kāpvasa indra te matīm viśve vardhanti paūnsyam | utō
śaviṣṭha vṛṣṇyam || 31 || imāṁ ma indra suṣṭutīm ju-
ṣhāsya prā sū mām ava | utā prā vardhaya matīm || 32 ||
utā brahmānyā vayam tūbhyam pravṛddha vajrivah | viprā
ataksma jivāse || 33 || abhi kāpva anuṣatāpo nā pravātā
yatih | indram vānavatī matih || 34 ||

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

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः । अनुत्तमन्युमजरम् ॥३५॥

indram ukthāni vā-
vṛidhuḥ samudraṁ iva sīndhavaḥ | ānuttamanyum ajāram
॥ 35 ॥ 15 ॥

॥३५॥ आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् । इममिन्द्र सुतं पिब ॥३६॥
त्वमिद्वृत्रहन्तम् जनासो वृक्तवर्हिषः । हवन्ते वाजसातये ॥३७॥
अनु त्वा रोदसी उभे चक्रं न वृत्यैतशम् । अनु सुवानास इन्दवः ॥३८॥
मन्दस्वा सु स्वर्णर उतेन्द्र शर्यणावति । मत्स्वा विवस्वतो मती ॥३९॥
वावृधान उप द्यवि वृषा वज्र्यरोरवीत् । वृत्रहा सोमपातमः ॥४०॥

ā no yāhi parāvāto hāribhyāṁ haryatābhyām | imām
indra sutām piba ॥ 36 ॥ tvām id vṛitrahantama jānāso vṛik-
tābarhishah | hāvante vājasātaye ॥ 37 ॥ ānu tvā rōdasi
ubhē cakrām nā varty ētaśam | ānu suvanāsa indavaḥ ॥ 38 ॥
māndasya sū svārṇara utēndra śaryanāvati | mātsvā vīva-
svato matī ॥ 39 ॥ vāvṛidhānā ūpa dyāvi vṛiṣhā vajry āroravit |
vṛitrahā somapātamaḥ ॥ 40 ॥ 16 ॥

॥३७॥ ऋषिर्हि पूर्वजा अस्यैक ईशान ओजसा । इन्द्र चोष्कृयसे वसु ॥४१॥
अस्माकं त्वा सुतां उप वीतपृष्ठा अभि प्रयः । शतं वहन्तु हरयः ॥४२॥

rīshir hi purvajā āsy ēka īśana ōjasā | indra eoṣhkā-
yāse vāsu ॥ 41 ॥ asmākam tvā sutām ūpa vītāpṛiṣṭhā abhi
prāyaḥ | śatām vahantu hārayaḥ ॥ 42 ॥

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 splendrous forms, bring you hither to bless our noble deeds, and to our sustenance. 42

इमां सु पूर्या धियं मधोर्धृतस्य पिप्युषीम् । कण्वा उक्थेन वावृधुः ॥४३॥
 इन्द्रमिद्विमहीनां मेधे वृणीत मर्त्यः । इन्द्रं सनिप्युरुतये ॥४४॥
 अर्वाञ्च त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥४५॥

imāṃ sū pūrvyām

dhīyaṃ mādhor ghrītāsya pipyúshīm | kánvā ukthéna vā-
 vṛidhuḥ ॥ 43 ॥ índram íd vímahīnām médhe vṛīṇīta mār-
 tyah | índraṃ sanishyúr ūtāye ॥ 44 ॥ arvāñcam tvā puru-
 shṭuta priyāmedhastutā hārī | somapēyāya vakshataḥ ॥ 45 ॥

शतमहं तिरिन्दिरे सहस्रं पर्शवा ददे । राधांसि याद्वांनाम् ॥४६॥
 त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् । ददुष्पज्राय सान्ने ॥४७॥
 उदानद्वकुहो दिवमुष्ट्राश्चतुर्युजो ददत् । श्रवसा याद्वं जनम् ॥४८॥

ṣatām ahām tirīndire sahasram pārṣāv ā dade | rādhānsi
 yādvānām ॥ 46 ॥ trīṇi ṣatāny ārvatām sahasrā dāśa gō-
 nām | daduṣh pajrāya sāmne ॥ 47 ॥ úd ānaṭ kakuhó divam
 úshtrāñ caturyújo dādat | śrávasā yādvam jānam ॥ 48 ॥ 17 ॥

(७) सप्तमं सूक्तम्

(१-३१) षट्षिंशद्विंशत्यास्य सूक्तस्य कण्वः पुनर्वत्स ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१८॥ प्र यद्वस्त्रिष्टुभमिषं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजथ ॥१॥

7.

Prá yád vas trisṭtúbham ísham māruto vípro áksharat
 ví párvateshu rājatha ॥ 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 chanters 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

यदुङ्ग तविषीयवो यात्रं शुभ्रा अविध्वम् । नि पर्वता अहासत ॥२॥
 उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः । धुक्षन्ते पिप्युषीमिषम् ॥३॥
 वपन्ति मरुतो मिहं प्र वेपयन्ति पर्वतान् । यद्यामं यान्ति वायुभिः ॥४॥
 नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे । महे शुष्माय येमिरे ॥५॥

yád aṅgá tavishīyavo yāmam
 ṣubhrā ácidhvam | ní párvatā ahāsata || 2 || úd ūrayanta vā-
 yúbhir vāśrásah pṛṣṇimātarah | dhuksanta pipyúshīm ísham
 || 3 || vāpanti marúto míham prá vepayanti párvatān | yád
 yāmam yānti vāyúbhiḥ || 4 || ní yád yāmāya vo girír ní
 síndhavo vídharmaṇe | mahé ṣúshmāya yemiré || 5 || 18 ||

११९॥ युष्माँ उ नक्तमूतये युष्मान्दिवा हवामहे । युष्मान्प्रयत्यध्वरे ॥६॥
 उदु ते अरुणप्सवश्चित्रा यामेभिरीरते । वाश्रा अधि ण्णुना दिवः ॥७॥
 सृजन्ति रश्मिमोजसा पन्थां सूर्याय यातवे । ते भानुभिर्वि तस्थिरे ॥८॥
 इमां मे मरुतो गिरिमिमं स्तोममृभुक्षणः । इमं मे वनता हवम् ॥९॥
 त्रीणि सरांसि पृश्नयो दुदुहे वज्रिणे मधु । उत्सं कवन्धमुद्रिणम् ॥१०॥
 १२०॥ मरुतो यद वो दिवः सुन्नायन्तो हवामहे । आ तू न उप गन्तन ॥११॥

yushmāñ u náktam ūtāye yushmān dívā havāmahe |
 yushmān prayaty ādhvaré || 6 || úd u tyé aruṇāpsavaṣ citrá
 yāmebhir irate | vāśrá ādhi śhṇúnā diváh || 7 || sṛijānti
 raśmím ójasā pánthām sūryāya yātave | té bhānúbhir ví
 tasthire || 8 || imām me maruto gíram imām stóman ribhu-
 kṣaṇah | imām me vanatā hávam || 9 || tríṇi sárānsi pṛṣ-
 nayo duduhré vajrīṇe mādhu | útsam kāvandham udrīṇam | 10 ||
 máruto yád dha vo diváh sumnāyānto hávāmahe | á tū
 1a 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 milch-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

युयं हि ष्ठा सुदानवो रुद्रा ऋभुक्ष्णो दमे । उत प्रचेतसो मदे ॥१२॥
 आ नो रयि मदच्युतं पुरुक्षुं विश्वधायसम् । इर्यता मरुतो दिवः ॥१३॥
 अधीव यद्विरीणां यामं शुभ्रा अविध्वम् । सुवानैर्मन्दध्व इन्दुभिः ॥१४॥
 एतावतश्चिदेषां सुम्नं भिक्षेत मर्त्यैः । अदाभ्यस्य मन्मभिः ॥१५॥

yūyām hī śhthā sudānavo rūdrā
 ibhukshaṇo dāme | utā prācetaso māde || 12 || ā no rayīm
 madacyútam purukshúm viśvādhāyasam | iyartā maruto di-
 vāḥ || 13 || ādhīva yād girīnām yāmaṁ śubhrā ácidhvam |
 suvānāir mandadhva índubhiḥ || 14 || etāvataḥ cid eshām
 sumnām bhiksheta mārtyaḥ | ádābhyasya mánmabhiḥ
 || 15 || 20 ||

॥२१॥ ये द्रप्सा इव रोदसी धमन्त्यनु वृष्टिभिः । उत्सं दुहन्तो अक्षितम् ॥१६॥
 उदु स्वानेभिरीरत उद्रथैरुदु वायुभिः । उत्स्तोमैः पृश्निमातरः ॥१७॥
 येनाव तुर्वशं यदु येन कण्वं धनस्पृतम् । राये सु तस्य धीमहि ॥१८॥
 इमा उ वः सुदानवो घृतं न पिप्युषीरिषः । वर्धन्काण्वस्य मन्मभिः ॥१९॥
 क नूनं सुदानवो मदथा वृक्तवर्हिषः । ब्रह्मा को वः सपर्यति ॥२०॥
 ॥२२॥ नहि ष्म यद् वः पुरा स्तोमैर्भिवृक्तवर्हिषः । शर्धो ऋतस्य जिन्वथ ॥२१॥

yé drapsā iva ródasī dhāmanty ānu vṛiṣṭībhiḥ | útsam
 duhánto ákshitam || 16 || úd u svānébhir irata úd ráthair
 úd u vāyúbhiḥ | út stómaiḥ pṛiṣnimātarah || 17 || yénāvā
 turvāśam yādum yéna kāṇvam dhanasprítam | rāyé sú tá-
 sya dhīmahi || 18 || imā u vaḥ sudānavo ghṛitām ná pipyú-
 shīr iśhaḥ | vārdhān kāṇvāsya mánmabhiḥ || 19 || kvā nūnām
 sudānavo mādathā vṛiktabarhishah | brahmā kó vaḥ sapa-
 yati || 20 || 21 ||

nahī śhma yād dha vaḥ purā stómebhir vṛiktabarhishah |
 śārdhāñ rītāsya jīnvatha || 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 महतीरपः सं क्षोणी समु सूर्यम् । सं वज्रं पर्वशो दधुः ॥२२॥
 वि वृत्रं पर्वशो ययुर्वि पर्वतो अराजिनः । चक्राणावृष्णि पौंस्यम् ॥२३॥
 अनु त्रितस्य युध्यतः शुष्ममावन्नत क्रतुम् । अन्विन्द्रं वृत्रतूर्ये ॥२४॥
 विद्युदस्ता अभिव्यवः शिप्राः शीर्षन्हिरण्ययीः । शुभ्रा व्यञ्जत श्रिये ॥२५॥

sām u tyé mahatīr apāh
 sām kshonī sām u sūryam | sām vājram parvaśo dadhuh
 || 22 || ví vṛitrām parvaśo yayur ví párvatāñ arājīnaḥ | ca-
 krāṇā vṛishṇi paúnśyam || 23 || ánu tritásya yúdhryataḥ śúsh-
 mam āvann utá krátum | ánv índram vṛitratúrye || 24 || vi-
 dyúddhastā abhívyavaḥ śíprāḥ śīrshán hiraṇyáyīḥ | śubhrā
 vy añjata śriyé || 25 || २२ ||

॥२३॥ उशना यत्परावत उक्ष्णो रन्ध्रमयातन । द्यौर्न चक्रदद्विया ॥२६॥
 आ नो मखस्य द्वावनेऽश्नेहिरण्यपाणिभिः । देवास उप गन्तन ॥२७॥

uśanā yát parāvata ukshṇó rándhram áyātana | dyaúr
 ná cakradad bhiyá || 26 || á no makhásya dāváné 'śvair hí-
 raṇyapāṇibhiḥ | dévāsa úpa gantana || 27 ||

यदेषां पृषती रथे प्रष्टिर्वहति रोहितः । यान्त शुभ्रा रिणन्नपः ॥२८॥
 सुषोमे शर्यणावत्यार्जिके पस्त्यावति । ययुर्निचक्रया नरः ॥२९॥

yád eshām
 prīshati rátthe práshtir váhati róhitaḥ | yānti śubhrā riṇánn
 apāḥ || 28 || sushóme śaryañávaty ārjike pastyāvatī | yayúr
 nīcakrayā náraḥ || 29 ||

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

कदा गच्छाथ मरुत इत्था विप्रं हवमानम् । मर्दिकेभिर्नाधमानम् ॥३०॥

kadā gachātha maruta itthā vipraṁ
hāvamānam | mārḍikébhir nādhāmānam ॥ 30 ॥ 2: ॥

॥२४॥ कद् नूनं कधप्रियो यदिन्द्रमजहातन । को वः सखित्व ओहते ॥३१॥
सहो पु णो वज्रहस्तैः कष्वांसो अग्निं मरुद्भिः । स्तुपे हिरण्यवाशीभिः ॥३२॥
ओ पु वृष्णः प्रयज्युना नव्यसे सुविताय । ववृत्त्यां चित्रवाजान् ॥३३॥
गिरयश्चिन्नि जिहते पशीनासो मन्यमानाः । पर्वताश्चिन्नि येमिरे ॥३४॥
आक्षण्यावानो वहन्त्यन्तरिक्षेण पततः । धातारः स्तुवते वयः ॥३५॥
अग्निर्हि जानि पुर्यश्छन्दो न सूरौ अर्चिषा । ते भानुभिर्वि तस्थिरे ॥३६॥

kād dha nunām kadhapriyo yād indram ajahātana | kó
vaḥ sakhitvá ohte ॥ 31 ॥ sahó shú ṇo vajrahastaiḥ kápyāso
agním marúdbhiḥ | stushé hīraṇyavāśībhiḥ ॥ 32 ॥ ó shú vṛ-
ṣṇaḥ prāyajyūn ā nāvyaśe suvitāya | vavṛityāṁ citravājān
॥ 33 ॥ girāyaś cin ní jīhate pārśanāso mānyamānāḥ | pārva-
tāś cin ní yemire ॥ 34 ॥ ākṣṇayāvāno vahanty antārikṣheṇa
pātataḥ | dhātāra stuvaté vāyaḥ ॥ 35 ॥ agnúr hí jāni pūr-
vyāś chāndo ná sūro arcīsha | té bhanúbhir ví tasthire
॥ 36 ॥ 24 ॥

(८) अष्टमं सूक्तम्

(१-२३) वयोविशत्युषम्याम्य सूक्तम्य काण्वः सज्ज्वंस ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥२५॥

आ नो विश्वाभिरूतिभिरश्विना गच्छतं युवम् ।
दस्त्रा हिरण्यवर्तनी पिवतं सोम्यं मधु ॥१॥

8.

Ā no viśvābhir ūtibhir aśvinā gāchatam yuvām | dāsra
hīraṇyavartanī pībatam 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 नूनं यातमश्विना रथेन सूर्यत्वचा ।
 भुजी हिरण्यपेशसा कवी गम्भीरचेतसा ॥२॥
 आ यातं नहुषस्पर्यान्तरिक्षात्सुवृक्तिभिः ।
 पिबाथो अश्विना मधु कण्वानां सर्वने सुतम् ॥३॥
 आ नो यातं दिवस्पर्यान्तरिक्षादधप्रिया ।
 पुत्रः कण्वस्य वामिह मुपाव मोम्यं मधु ॥४॥
 आ नो यातमुपश्रुत्यश्विना सोमपीतये ।
 स्वाहा स्तोमस्य वर्धना प्र कवी धीतिभिर्नरा ॥५॥

ā nūnam yā-
 tam aśvinā rāthēna sūryatvacā | bhūji hiraṇyapeśasa kāvi
 gāmbhīracetasā || 2 || ā yātaṁ nāhushas pāry āntārikṣhat
 suvṛiktībhiḥ | pibātho aśvinā mādhu kañvānām sāvane su-
 tāṁ || 3 || ā no yātaṁ divās pāry āntārikṣhād adhāpriyā |
 putrāḥ kañvasya vām iḥā sushāva somyām mādhu || 4 || ā
 no yātaṁ ūpaśruty āśvinā sōmapītaye | svāhā stōmasya
 vardhanā prā kavī dhītībhir narā || 5 || 25 ||

॥२६॥

यच्चिद्दि वा पुर ऋषयो जुहुरेऽवसे नरा ।
 आ यातमश्विना गंतमुपेमां मुष्टुति मम ॥६॥
 दिवश्चिद्रोचनादध्या नो गन्ते स्वर्विदा ।
 धीभिर्वत्सप्रचेतसा स्तोमेभिर्हवनश्रुता ॥७॥
 किमन्ये पर्यासतेऽस्मत्स्तोमेभिरश्विना ।
 पुत्रः कण्वस्य वामिर्गीर्भिर्वत्सो अवीवृधत् ॥८॥

yāc cid dhī vām purā ṛṣhaya juhūrē 'vase narā | ā
 yātaṁ aśvinā gatam ūpeṁām suṣṭutīm māmā || 6 || divās
 cid rocanād ādhy ā no gantaṁ svarvidā | dhībhir vatsapra-
 cetasā stōmebhir havanaśrutā || 7 || kīm anyē pāry āsate
 'smāt stōmebhir aśvinā | putrāḥ kañvasya vām ṛṣbir gīr-
 bhīr vatsō avīvṛidhat || 8 ||

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

आ वां विप्र इहावसेऽहस्तोमेभिरश्विना ।
 अरिप्रा वृत्रहन्तमा ता नो भूतं मयोभुवा ॥९॥
 आ यद्वा योषणा रथमतिप्रह्राजिनीवम् ।
 विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥१०॥

ā vāṃ vipra ihāvasé 'hvat stó-
 mebbhir aṣvinā | áriprā vṛtrahantamā tá no bhūtam mayo-
 bhuvā || 9 || ā yád vāṃ yóshaṇā rátham átishṭhad vājini-
 vasū | víśvāny aṣvinā yuvám prá dhītāny agachhatam
 || 10 || 26 ||

॥२७॥

अतः सहस्रनिर्णिजा रथेना यातमश्विना ।
 वत्सो वां मधुमद्वचोऽशंसित्काव्यः कविः ॥११॥
 पुरुमन्द्रा पुरुवसु मनोतरा रयीणाम् ।
 स्तोमं मे अश्विनोविममभि वह्नी अनुपाताम् ॥१२॥
 आ नो विश्वान्यश्विना धत्तं गधाम्यद्वया ।
 कृतं न ऋत्विषावतो मा नो रिरधत्तं निदे ॥१३॥
 यन्नामत्या परावति यद्वा स्या अध्यम्बरे ।
 अतः सहस्रनिर्णिजा रथेना यातमश्विना ॥१४॥
 यो वां नामत्यावृषिर्गीभिर्वृन्मो अवीवृधत् ।
 तस्मै सहस्रनिर्णिजमिषं धत्तं घृतश्रुतम् ॥१५॥

átah saháśranirñijā ráthenā yātam aṣvinā | vatsó vāṃ
 mādhumad vácó 'śaṁsit kāvyāḥ kavīḥ || 11 || purumandrā
 purūvásū manotārā rayīṇām | stómam me aṣvínāv imáni
 abhí váhni anūshātām || 12 || ā no víśvāny aṣvinā dhattám
 rádhaṁsy áhrayā | kṛtām na řitvīyāvato má no řiradhatam
 nidé || 13 || yān nāsatyā parāvāti yád vā sthó ádhy ám-
 bare | átah saháśranirñijā ráthenā yātam aṣvinā || 14 || yó
 vāṃ nāsatyāv řishir gīrbhír vatsó ávivṛidhat | tásmā sa-
 háśranirñijam íṣham dhattám ghṛitaṣcútam || 15 || 27 ||

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. 9

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. 10

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. 11

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. 12

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. 13

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. 14

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. 15

॥२८॥

प्रा॒स्मा ऊ॒र्जं घृ॒तश्च॒तु॒म॒श्वि॒ना यच्छे॑ते॒ युव॑म ।
 यो॒ वाँ मु॒न्नाये॑ तु॒ष्ट्वेद॑सू॒यादानु॑त्स॒पती ॥१६॥
 आ॒ नो॑ गन्ते॒ रि॒शाद॑स॒मं स्तो॑मं पु॒रु॒भु॒जा ।
 कृ॒ते नः॑ सु॒श्रियो॑ न॒रेमा॑ दा॒तम॒भिष्टे॑य ॥१७॥
 आ॒ वाँ वि॒श्वाभि॑रु॒तिभिः॑ प्रि॒यमे॒वा अ॑हृ॒पत ।
 राज॑न्ताव॒ध्वग॑णा॒मश्वि॑ना॒ याम॑हृतिषु ॥१८॥
 आ॒ नो॑ गन्ते॒ मयो॑भु॒वाश्वि॑ना॒ शंभु॑वा॒ युव॑म ।
 यो॒ वाँ वि॒प॒न्य॒ धी॒तिभि॑र्गी॒भिर्व॑स्मो॒ अर्वा॑वृ॒धत ॥१९॥
 या॒भिः क॑ण्वं मे॒धाति॑थि॒ याभि॑र्व॒शं द॑श॒व्रज॑म ।
 या॒भिर्गो॑श॒र्यमा॑व॒ते ता॑भि॒र्नो॑ऽव॒ते न॑ग ॥२०॥

prāsmā ūrjam ghṛitaścūtam āśvinā yāchatam yuvām |
 yó vām munāya tushṭāvad vasūyād ānunas patī || 16 || á
 no gantam riṣādāsemām stómam purubhuja | kṛítam naḥ
 suśrīyo narema datam abhīṣṭaye || 17 || á vām víśvābhir
 ūtibhiḥ priyāmedhā abūshata | rájantāv adhvarāṇām āśvinā
 yāmahutishu || 18 || á no gantam mayobhúvāśvinā sambhúvā
 yuvām | yó vām vipanyū dhītībhir gīrbhír vatsó ávivṛidhat
 || 19 || yābhiḥ káṇvam médhatithim yābhir váṣam dáśavrajam |
 yābhir góṣaryam ávataṁ tábhir no 'vataṁ narā || 20 || 28 ||

॥२९॥

या॒भिर्न॑ग॒ त्र॒सद॑स्यु॒माव॑ते॒ कृ॒त्ये धे॑ने ।
 ता॒भिः प॒व॒स्माँ अ॑श्वि॒ना प्रा॑व॒ते वा॑ज॒मात॑ये ॥२१॥
 प्र॒ वाँ स्तो॑माः सु॒वृ॒क्तयो॑ गि॒रे व॑र्ध॒न्त्वश्वि॑ना ।
 पु॒रु॒त्रा वृ॒त्रह॑न्त॒मा ता॑ नो॒ भू॒ते पु॒रु॒स्पृ॒हा ॥२२॥

yābhir narā trasādasyum ávataṁ kṛitye dhāne | tábhiḥ
 shv āsmāñ āśvinā prāvataṁ vájasātaye || 21 || prá vām stó-
 māḥ suvṛiktáyo gíro vardhantv āśvinā | púrutrá vṛitrahan-
 tamā tá no bhūtam, purusprīhā || 22 ||

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

त्रीणि पदान्यश्विनो गविः सान्ति गुहा परः ।
कवी ऋतस्य पत्नभिरर्वाग्जीवेभ्यस्पति ॥२३॥

trīṇi padāny aśvīnor
āvīḥ sānti gūhā parāḥ | kavī ṛitāsya pātnabhir arvāg jī-
vēbhyas pātri ॥ 23 ॥ 29 ॥

(०.) नवमं सूक्तम्

(१-२३) एकविंशसूक्तस्यास्य सूक्तस्य काण्वः दशकणं कविः । अश्विनो देवते । (१. ४. ३. १४-१५)

प्रथमाचतुर्थीपद्यीचतुर्दशीपञ्चदशीनाम्नां गृहणी. (२-३. २०-२३) द्वितीयातृतीयाविष्पक-

विशीनां गायत्री. (४) पञ्चम्याः ककूप. (५-६. १३. १३-१५) सप्तम्यादि-

सूक्तस्य त्रयोदश्या षोडश्याद्विचनमृणाञ्जानुष्टुप. (१०) दशम्यास्त्रिष्टुप.

(११) एकादश्या विगट. (१२) द्वादश्याञ्च त्रगनी छन्दोमि ॥

॥३०॥

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।
प्राप्ते यच्छर्तमवृकं पृथु च्छर्दियुयुते या अगतयः ॥१॥
यदुन्तरिक्षे यद्विवि यत्पञ्च मानुषीं अनु । नृपे नद्वन्तमश्विना ॥२॥
ये वां दंमोऽस्थिना विप्रांसः परिमामृशुः । एवेत्काण्वस्य बोधतम् ॥३॥
अयं वो घृमो अश्विना स्तोमेन परि पिच्यते ।
अयं सोमो मधुमान्वाजिनीवसु येन वृत्रं चिकेतथः ॥४॥
यदुप्सु यद्वन्स्पतो यदोषधीषु पुरुदंसमा कृतम् ।
तेन माविष्टमश्विना ॥५॥

9.

Ā nūnām aśvinā yuvāṃ vatsāsya gantam āvase | prās-
mai yachatam avṛikām pṛithū chardīr yuyutām yā ārāta-
yaḥ ॥ 1 ॥ yād antārikshe yād divī yāt pāṇca mānushāñ ānu |
nṛimṇām tād dhattam aśvinā ॥ 2 ॥ yé vā dāmsāsthyā aśvinā
vīprāsaḥ parimāmṛiṣūḥ | evét kāṇvāsya bodhatam ॥ 3 ॥ ayām
vām gharmó aśvinā stómena pári shieyate | ayām sómo
mádhumān vājīnīvasū yéna vṛitrām ciketathāḥ ॥ 4 ॥ yād
apsú yād vānaspátāu yād óshadhīshu purudaṇsasā kṛitām |
téna māviṣṭam 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

॥३६॥ यन्नामत्या भुरण्यथो यद्वा देव भिषज्यथः ।
 अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं हि गच्छथः ॥८॥
 आ नूनमश्विनोऽक्रपिः स्तोमं चिकेत वामया ।
 आ सोमं मधुमत्तमं घृमं मित्रादथर्वणि ॥७॥

yán nāsatyā bhuranyātho yád vā deva bhishajyāthah |
 ayám vām vatsó matibhir ná vindhate havishmantam hí gá-
 chatthah || 6 || á nūnám aṣvīnor ṛśhi stómam ciketa vā-
 máyā | á sómam mádhumatamam gharmám siñcād áthar-
 vani || 7 ||

आ नूनं रघुवर्तनि रथं तिष्ठथो अश्विना ।
 आ वां स्तोमां इमे मम नभो न चुच्यवीरत ॥८॥
 यदयं वां नामत्योक्थेराचुच्यवीमहि ।
 यद्वा वाणीभिर्गन्धनेवेत्काण्यम्य बोधतम् ॥९॥
 यद्वा कक्षीवी उत यद्वयंश्च ऋपर्यद्वा दीर्घतमा जुहाव ।
 पृथी यद्वा वेन्यः सार्दनेष्वेदेतो अश्विना चेतयेथाम् ॥१०॥

á nūnám raghúvartaniṁ rátham tishṭhātho aṣvinā |
 â vām stómā ime máma nábhō ná cūcyavīrata || 8 || yád
 adyā vām nāsatyokthaír ācūcyuvīmāhi | yád vā vāṇibhir
 aṣvinevét kāṇvāsya bodhatam || 9 || yád vām kakshīvāñ utá
 yád vyāṣva ṛśhir yád vām dīrghátamā juháva | prīthī yád
 vām vainyāḥ sādaneśhv evéd áto aṣvinā cetayethām
 || 10 || ३१ ||

O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devôtee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation. 6

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. 7

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. 8

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. 9

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. 10

॥३२॥ यातं छर्दिष्पा उत नः परम्पा भूतं जगत्पा उत नेस्तनुपा ।
 वर्तिस्नोकाय तनयाय यातम् ॥३१॥
 यदिन्द्रेण स्रथं याथो अश्विना यद्वा वायुना भवथः समोकसा ।
 यदादित्येभिर्ऋभुभिः सजोपसा यद्वा विष्णोर्विकर्मणेषु निष्ठथः ॥३२॥

yātām chardishpā utā naḥ paraspā bhūtām jagatpā utā
 nas tanūpā | vartīs tokāya tānayāya yātām || 11 || yād in-
 dreṇa sarātham yātho aśvinā yād vā vāyūnā bhāvathah
 sāmokasā | yād ādityébhir ribhúbhiḥ sajōshasā yād vā vīsh-
 nor vikrámaneshu tīshthathah || 12 ||

यदुद्याश्विनावृहं हुवेय वाजमानये ।
 यत्पृत्सु त्वर्षणे महस्तच्छ्रेष्ठमश्विनोऽगवः ॥३३॥
 आ नूनं यातमश्विनेमा हव्यानि वां हिता ।
 इमे सोमोमो अधि त्वर्षणे यदाविमे कण्वेषु वामथ ॥३४॥

yād adyāśvināv aśhām
 huvéya vājasātaye | yāt pṛitsú turváṇe sáhas śác chréshtham
 aśvinor ávah || 13 || ā nūnām yātam aśvinemā havyāni vām
 hitā | imé sómāso ádhi turváṣe yádāv imé kánveshu vām
 átha || 14 ||

यन्नामत्या पराके अर्वाके अस्ति भेषजम् ।
 तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्सायं यच्छतम् ॥३५॥

yán nāsatyā parāké arvāké ásti bheshajām | téna
 nūnām vimadáya pracetasā chardír 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

॥१७॥

अभुत्सु प्र देव्या साकं वाचाहमश्विनोः ।

व्यावदेव्या मतिं वि रतिं मर्त्येभ्यः ॥१८॥

प्र बोधयोपो अश्विनो प्र देवि मृते महि ।

प्र यज्ञहोतगनुपक्वम मदाय श्रवो बृहत ॥१७॥

ábhutsy u prá devyá sākām vācāhām aśvīnoḥ | vy āvar
devy ā matīm ví rātīm mārtyebhyaḥ ॥ 16 ॥ prá bodhayosho
aśvīnā prá devi sūṇṛite mahi | prá yajñahotar ānushák prá
mádāya śrávo bṛihát ॥ 17 ॥

यदुपो यामि भानुना सं मर्त्येण गंचमे ।

आ ह्यामश्विनो रथो वर्तिर्याति नृपाय्यम ॥१८॥

यदापीतामो अंशवो गावो न दुह ऊर्ध्वभिः ।

यद्वा वाणीरनुपत् प्र देवयन्तो अश्विनो ॥१९॥

प्र द्युम्नाय प्र श्रवसे प्र नृपाह्याय शर्मणे । प्र दश्राय प्रचेतसा ॥२०॥

यन्ननं श्रीभिर्गश्विना पितुर्योना निपीदथः । यद्वा मुन्नेभिस्त्वया ॥२१॥

yád usho yási bhānúnā sām
sūryeṇa rocase | ā hāyām aśvīno rātho vartír yāti nṛipāy-
yam ॥ 18 ॥ yád āpitāso aṅśavo gāvo ná duhrá ūdhabbhiḥ |
yád vā vāṇīr ānūshata prá devayānto aśvīnā ॥ 19 ॥ prá
dyumnāya prá śavase prá nṛishāhyāya śarmaṇe | prá dá-
kshāya pracetasā ॥ 20 ॥ yán nūnām dhībhír aśvīnā pitúr
yónā nishídathaḥ | yád vā sumnébbhir ukthyā ॥ 21 ॥ 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

(१०) दशमं सूक्तम्

(१-६) पदुचम्यास्य सूक्तस्य चोः काण्वः प्रगाथः क्रपिः । अश्विनो देवतः । (१) प्रयमवां बृहती.

(२) द्वितीयाया मय्यन्त्योर्निश्वप (३) तृतीयाया अश्वप (४) चतुर्थ्या आन्तर्यामिः.

(५-६) पञ्चमीपष्ठबोध प्रगाथः । पञ्चम्या बृहती.

पष्ठवाः मनोबृहती । छन्दोभिः ॥

॥३४॥

यत्स्थो दीर्घप्रमद्वानि यद्वादा गेचने दिवः ।

यद्वा समुद्रे अध्याकृते गृहेऽन्त आ यातमश्विना ॥१॥

यद्वा यज्ञं मनेवे संमिमिश्रधुरेवेत्काण्वस्य बोधतम् ।

बृहस्पतिं विश्वान्देवां अहं हुव इन्द्राविष्णुं अश्विनावाशुहेपमा ॥२॥

त्या न्वश्विना हुवे सुदंसमा गृभे कृता ।

ययोरस्ति प्र णः सस्यं देवेष्वध्याप्यम् ॥३॥

ययोरधि प्र यज्ञा असुरे सन्ति मरुतः ।

ता यज्ञस्याध्वरस्य प्रचेतसा स्वधाभिर्या पिबन्तः सोम्यं मधु ॥४॥

यदुद्याश्विनावपाग्यत्प्राक्स्थो वाजिनीवसू ।

यद्ब्रह्मव्यनवि त्वर्षे यदौ हुवे वामथ मा गतम् ॥५॥

यदन्तरिक्षे पतथः पुरुभुजा यद्देमे रोदसी अनु ।

यद्वा स्वधाभिरधितिष्ठथो रथमत आ यातमश्विना ॥६॥

10.

Yāt sthó dīrgháprasadmāni yād vādó rocané diváh |
 yād vā samudré ádhy ákṛite grīhé 'ta á yātam aśvinā || 1 ||
 yād vā yajñām mānave sammimiksbāthur evét kāṇvāsya
 bodhatam | brīhaspátim víṣvan devān ahām huva índrāvīshṇū
 aśvínāv āśubhésāśā || 2 || tyā nv aśvinā huve sudānsasa
 grībhé kṛitá | yáyor ásti prá ṇaḥ sakhyām devéshv ádhy
 ápyam || 3 || yáyor ádhi prá yajñā asūré sánti sūráyaḥ | tá
 yajñāsyādhvarásya prácetasā svadhābhir yá píbataḥ so-
 myām mādhu || 4 || yād adyāśvināv ápāg yāt prák sthó vāji-
 nīvasū | yād druhyávy ánavi turváṣe yādau huvé vām átha
 má gatam || 5 || yād antárikshē pátathaḥ purubhujā yād
 vemé ródasī ánn | yād vā svadhābhir adhitíshṭhatho rátham
 áta á yatam aśvinā || 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. 1

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. 2

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. 3

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. 4

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. 5

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. 6

(११) एकादशं सूक्तम्

(१-१०) दशचेम्यास्य सूक्तस्य काण्वो वत्स ऋषिः । अग्निदेवता । (१) प्रथमर्चः प्रतिष्ठा गायत्री, (२) द्वितीयाया वर्धमाना गायत्री, (३-९) तृतीयादिसप्तम्यां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दांसि ॥

॥३५॥ त्वमग्ने व्रतपा असि देव आ मर्त्येष्व । त्वं यज्ञेष्वीड्यः ॥१॥
 त्वमसि प्रशस्यो विदथेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥
 स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥
 अन्ति चित्सन्तमहे यज्ञं मर्तस्य रिपोः । नोप वेषि जातवेदः ॥४॥
 मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ॥५॥

11.

Tvám agne yratapá asi devá á mártyeshv á | tvám
 yajñéshv ídyaḥ || 1 || tvám asi praśásyo vidátheshu sahan
 tyā | ágne rathír adhvarāṇām || 2 || sá tvám asmád ápa
 dvísho yuyodhí jātavedaḥ | ádevír agne áratīḥ || 3 || ánti cit
 sántam áha yajñām mártasya ripóḥ | nópā veshi jātavedaḥ
 || 4 || mártā ámartasya te bhúri náma manāmahe | víprāso
 jātāvedasaḥ || 5 || 35 ||

॥३६॥ विप्रं विप्रासोऽवसे देवं मर्तास ऊतये । अग्निं गीर्भिर्हवामहे ॥६॥
 आ ते वत्सो मनो यमत्परमाच्चित्सुधस्तात् । अग्ने त्वांकामया गिरा ॥७॥
 पुरुत्रा हि सदृक्सि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥८॥
 समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रायसम् ॥९॥

vípraṁ víprāso 'vase devám mártāsa ūtāye | agnīm gīr-
 bhír havāmahe || 6 || á te vatsó máno yamat paramāc cit
 sadhástāt | ágne tvāmkāmaya girá || 7 || purutrā hí sadrīm
 ási víšo víšvā ánu prabhūḥ | samātsu tvā havāmahe || 8 ||
 samātsv agnīm ávase vājayānto havāmahe | vājeshu citrá-
 rādhasam || 9 ||

11

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

प्र॒नो हि क॒मीड्यो॑ अध्व॒रेषु॑ स॒नाच्च॑ होता॒ नन्य॑श्च॒ सत्सि॑ ।
स्यां॒ च॒ग्नि॑ त॒न्यं पि॒प्रय॑स्वा॒स्मभ्यै॑ च॒ सौभ॑ग॒मा य॑ज॒स्त ॥१०॥

pratnó hí kam íd̥yo adhvareṣhu sanāc ca
hótā nāvyaṣ ca sátsi | svām cagne tanvām pipráyasvasmá-
bhyam ca saubhagam á yajasva || 10 || ३६ ||

(१२) द्वादशं सूक्तम्

(१-३३) अयम्विशद्वयस्यास्य सूक्तस्य काण्वः पवेन ऋषिः । इन्द्रो देवता । उष्णिक उन्मः ॥

१॥ य॒इन्द्र॑ सोम॒पात॑मो॒ मदः॑ श॒विष्टु॑ चे॒तति॑ । येना॒ हंमि॑ न्य॒त्रिणं॑ त॒मीमहे॑ ॥१॥
येना॒ द॒श॒ग्वम॑धि॒गुं वे॑प॒यन्ते॑ स्व॒र्णर॑म् । येना॒ समु॑द्र॒मावि॑था त॒मीमहे॑ ॥२॥
येन॑ सि॒न्धुं म॒हीर॑पो रथी॑ इव प्र॒चोद॑येः । प॒न्था॑मृत॒स्य या॑त॒वे त॒मीमहे॑ ॥३॥
इ॒मं स्तो॑मम॒भिष्ट॑ये घृ॒तं न पु॑त॒मद्रि॑वः । येना॒ नु स॒द्य ओज॑मा व॒वक्षि॑थ ॥४॥
इ॒मं जु॑ष॒स्य गि॑र्वणः समु॒द्र इ॒व पि॑न्यते । इन्द्र॑ वि॒श्वाभि॑रु॒तिभि॑र्व॒वक्षि॑थ ॥५॥

12.

Yá indra somapátamo madaḥ ṣaviṣṭha cétati | yénā
hánsi ny átrīṇam tám īmahe || 1 || yénā daśagvam ádhri-
guṃ vepáyantam svārṇaram | yénā samudrām ávithā tám
īmahe || 2 || yéna síndhum mahír apó ráthāñ iva pracodá-
yaḥ | pánthām ritásya yátave tám īmahe || 3 || imám stó-
mam abhíṣṭaye ghṛitām ná pūtām adrivaḥ | yénā nú sadyá
ójasā vavákshitha || 4 || imám jushasva girvaṇaḥ samudrá
iva pinvate | indra víṣvābhir ūtībhir vavákshitha || 5 || १ ||

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 us (to happiness). 5

॥२॥ यो नो देवः परावतः सखित्वनाय मामहे । दिवो न वृष्टिं प्रथयन्ववक्षिथ ॥६॥
 ववक्षुर्गस्य केतव उत वज्रो गभस्त्योः । यत्सूर्यो न रोदसी अवर्धयत् ॥७॥
 यदि प्रवृद्ध सत्पते सहस्रं महिषां अघ्नः । आदित्त इन्द्रियं महि प्र वावृधे ॥८॥
 इन्द्रः सूर्यस्य रश्मिभिर्यज्ञसानमोषति । अस्तिर्वनेव सामहिः प्र वावृधे ॥९॥
 इयं ते ऋत्वियावती श्रीतिर्गति नवीयसी । सपर्यन्ती पुरुप्रिया मिमीत इत् ॥१०॥

yó no devāḥ parāvātaḥ sakhitvanāya māmahé | divó ná
 vṛisṭīm prathāyan vavākshitha || 6 || vavakshúr asya ketávo
 utá vājro gábhastyoh | yát sūryo ná ródasī ávardhayat || 7 ||
 yádi pravṛiddha satpate sahasram mahishān āghaḥ | ād ít
 ta indriyām māhi prá vāvṛidhe || 8 || índraḥ sūryasya raśmī-
 bhir ny ārsasānām oshati | agnir vāneva sāsaḥīḥ prá vāvṛi-
 dhe || 9 || iyām ta ṛitvīyāvati dhītīr eti nāvīyasi | saparyāntī
 purupriyā mīmīta ít || 10 || २ ||

॥३॥ गर्भो यज्ञस्य देवयुः कर्तुं पुनीत आनुपर्क । स्तोमैरिन्द्रस्य वावृधे मिमीत इत् ॥११॥
 सनिर्मित्रस्य पप्रथ इन्द्रः सोमस्य पीतये । प्राची वाशीव सुन्वते मिमीत इत् ॥१२॥
 यं विप्रा उक्थवाहसोऽभिप्रमन्दुग्रायवः । घृतं न पिप्य आमन्यूतस्य यत् ॥१३॥

gárbho yajñasya devayúḥ krátum punīta ānushák | stó-
 mair índrasya vāvṛidhe mīmīta ít || 11 || sanir mitrásyā
 papratha índraḥ sómasya pītāye | prācī vāśīva sunvaté mī-
 mīta ít || 12 || yām víprā ukthāvāhaso 'bhipramandúr āyā-
 vah | ghritām ná pipya āsāny ṛitāsya yát || 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 divotional 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

उत स्वर्गजे अदितिः स्तोममिन्द्राय जीजनत । पुरुप्रशस्तमृतये ऋतस्य यत ॥१४॥
अभि वल्लय उतयेऽनृपत प्रशस्तये । न देव विव्रता हरी ऋतस्य यत ॥१५॥

utá svaráje

áđiti stómam índrāya jījanat | purupraṣastām ūtāya ṛitāsya
yát || 14 || abhī váhnaya ūtāyé 'nūshata praṣastaye | ná deva
vívratā hārī ṛitāsya yát || 15 || ३ ||

१४॥ यत्सोममिन्द्र विष्णवे यद्वा घ त्रित आप्तये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥१६॥
यद्वा शक्र परावति समुद्रे अधि मन्दसे । अस्माकमित्सुत रणा समिन्दुभिः ॥१७॥

yát sómam indra víshṇavi yád vā gha tritá āptyé | yád
vā marútsu mándase sām índubhiḥ || 16 || yád vā śakra pa-
rāvāti samudré ádhi mándase | asmákam ít suté raṇā sām
índubhiḥ || 17 ||

यद्वा मि सुन्वतो वृधो यजमानस्य सत्पते । उक्थे वा यस्य रण्यमि समिन्दुभिः ॥१८॥
देवदेवं वोऽयम इन्द्रमिन्द्रं गृणीषणि । अथा यज्ञाय त्वरणं द्यामनुः ॥१९॥
यज्ञेभिर्यज्ञवाहसं सोमैभिः सोमपातमम् । होत्राभिरिन्द्रं वावृधुर्व्याननुः ॥२०॥

yád vāsi sunvató vṛidhó yájamānasya sat-
pate | ukthé vā yásya rányasi sām índubhiḥ || 18 || devām
-devam vó 'vasa índram-índram grīṇīṣhaṇi | ádhā yajñāya
turváṇe vy ānaṣuḥ || 19 || yajñébhīr yajñāvāhasam sómebhīḥ
somapátamam | hótrābhīr índram vāvṛidhur vy ānaṣuḥ
|| 20 || ४ ||

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

॥०॥ महीरम्य प्रणीतयः पूर्वीरुत प्रशस्तयः । विश्वा वसन्ति दाशुपे व्यानशुः ॥२१॥
 इन्द्रं वृत्राय हन्तवे देवासो दधिरे पुरः । इन्द्रं वार्षाङ्गनुपता समोजमे ॥२२॥
 महान्तं महिना वयं स्तोमेभिर्हवन्श्रुतम् । अकेंगभि प्र णोनुमः समोजमे ॥२३॥

mahír asya prāṇitayaḥ pūrvīr utá práṣastayaḥ | víṣvā
 vāsūni dāśuṣhe vy ānaṣuḥ ॥ 21 ॥ índraṃ vṛitrāya hāntave
 devāso dadhire puráḥ | índraṃ vānīr anūshatā sām ójase
 ॥ 22 ॥ mahāntam mahinā vayám stómebhir havanaśrútam |
 arkaír abhí prá ṇonumaḥ sām ójase ॥ 23 ॥

नयं विविक्तो रोदसी नान्तर्गिशाणि वज्रिणम् । अमादिदस्य तित्विषे समोजमः ॥२४॥
 यदिन्द्र पृतनाज्ये देवास्या दधिरे पुरः । आदिन्ते हर्यता हरी ववक्षतुः ॥२५॥

ná yám viviktó
 ródasī nántárikshāṇi vajrīṇam | ámād íd asya titvishe sām
 ójasaḥ ॥ 24 ॥ yád indra pṛitanájye devás tvā dadhiré pu-
 ráḥ | ád ít te haryatā hārī vavakshatuḥ ॥ 25 ॥ ५ ॥

॥६॥ यदा वृत्रं नदीवृतं शर्वसा वज्रिन्नवधीः । आदिन्ते हर्यता हरी ववक्षतुः ॥२६॥
 यदा ते विष्णुगेजसा व्रीणि पदा विचक्रमे । आदिन्ते हर्यता हरी ववक्षतुः ॥२७॥
 यदा ते हर्यता हरी वावृधाते दिवेदिवे । आदिन्ते विश्वा भुवनानि येमिरे ॥२८॥

yadā vṛitrám nadīvṛitam śarvasā vajrinn ávadbih | ád ít
 te — ॥ 26 ॥ yadā te víṣṇur ójasā trīṇi padā vicakramé |
 ád ít te — ॥ 27 ॥ yadā te haryatā hārī vāvṛidhāte divé
 -dive | ád ít te víṣvā bhúvanāni yemire ॥ 28 ॥

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

यदा ते मारुतीर्विशन्तुभ्यमिन्द्र नियेमिरे । आदिक्षे विश्वा भुवनानि येमिरे ॥२९॥
 यदा सूर्यममुं दिवि शुक्रं ज्योतिर्धाम्न्यः । आदिक्षे विश्वा भुवनानि येमिरे ॥३०॥
 इमां ते इन्द्र सुष्टुतिं विप्रे इयति धीनिभिः । जामिं पदेव पिप्रतीं प्राध्वरे ॥३१॥
 यदम्य धार्मनि प्रिये समीचीनामो अम्वरन । नाभा यज्ञम्य दोहना प्राध्वरे ॥३२॥
 सुवीर्यं स्वश्व्यै सुगव्यमिन्द्र ददितः । होतेव पूर्वचित्तये प्राध्वरे ॥३३॥

yadā te mā-
 rutīr viśas túbhyam indra niyemiré | ád ít te v. — || 29 ||
 yadā sūryam amúṃ divi śukraṃ jyótir ádhārayaḥ | ád ít
 te v. — || 30 || imāṃ ta indra sushṭutīm vípra iyarti dhítī-
 bhiḥ | jāmīm padéva pípratīm prádhvaré || 31 || yád asya
 dhāmani priyé samīcināso ásvaran | nábhā yajñāsya dohána
 prádhvaré || 32 || suvīryaṃ sváśvyam sugávyam indra dad-
 dhi naḥ | hóteva pūrvácittaye prádhvaré || 33 || ६ ||

[अथ कृत्वायोऽनुवाकः ॥]

(१३) ययोदशं सूक्तम्

(१-३३) ययस्विश्वहवस्याम्यं सूक्तस्य काण्वो नागदः कृपिः । इन्द्रो देवता । दुष्पिण्डः उगदः ॥

॥ ३० ॥ इन्द्रः सूतेषु सोमेषु क्रतुं पुनीत उक्थ्यम् । विदे वृधम्य दक्षसो महान्ति यः ॥ ३१ ॥
 स प्रथमं व्योमनि देवानां सदानं वृधः । सुपारः सुश्रवस्तमः समस्तुजित ॥ ३२ ॥

13.

Índraḥ sūtēshu sómeshu krátum punīta ukthyām | vidé
 vṛidhásya dákshaso mahán hí sháh || 1 || sá prathamé vyò-
 mani devánāṃ sádane vṛidhāḥ | supārāḥ suśrávastamaḥ
 sám apsujít || 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

13

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

तमं ह्ये वाजस्रमातय इन्द्रं भर्गय शुष्मिणम । भवानः मुञ्चे अन्नमः सखा वृधे ॥३॥
 इयं ते इन्द्र गिर्वणो गतिः श्रगति सुन्वतः । मन्दानो अस्य वहिषो वि रजसि ॥४॥
 नूनं तदिन्द्र ददि नो यत्त्वा सुन्वन्त ईमहे । रयिं नेश्वित्रमा भग स्वविदम ॥५॥

tām ahve vājasātaya indram bhārāya
 sushmīnam | bhāvā naḥ sumné āntamaḥ sākḥā vṛidhe || 3 ||
 iyām ta indra girvaṇo rātiḥ ksharati sunvatāḥ | mandanó
 asyá barhísho ví rājasi || 4 || nūnām tād indra daddhi no
 yát tvā sunvánta ímahe | rayīm naṣ citrām á bhara svarvī-
 dam || 5 || ७ ||

॥५॥ स्तोता यत्ते विचर्षणिगतिप्रशार्थयद्भिः । वया इवानुं गेहते जुषन्त यत ॥६॥
 प्रववञ्जनया गिरः शृणुषी जग्निर्हवम । मदेमदे ववञ्जिथा सुकृन्तन ॥७॥
 क्रीडन्त्यस्य सुनृता आपो न प्रवता यतीः । अया श्रिया य उच्यते पतिर्दिवः ॥८॥
 उतो पतिर्य उच्यते कृष्टीनामेक इदृशी । नमोवृधेर्वस्व्युभिः सुते रण ॥९॥
 स्तुहि श्रुते विपश्चितं हरी यस्य प्रसन्निना । गन्तारा दाशुषो गृहं तमस्विनः ॥१०॥

stotā yát te vicarshanir atiprasardháyad gírah | vayá
 ivānu rohate jushánta yát || 6 || pratnaváj janayā gírah śri-
 ṇudhí jaritúr hávam | máde-made vavakshithā sukrítvane
 || 7 || kríḷanty asya sūnṛitā ápo ná pravátā yatíḥ | ayá dhiyá
 yá ucyáte pátir diváḥ || 8 || utó pátir yá ucyáte kṛishṭīnám
 éka íd vaśi | namovṛidhaír avasyúbhiḥ suté raṇa || 9 || stuhí
 śrutám vipaścítam hári yásya prasakshínā | gántārā dā-
 śuśho grīhām namasvínah || 10 || ८ ||

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

- ॥९॥ तूतुजानो महेमतेऽश्वेभिः प्रुषितप्सुभिः । आ याहि यज्ञमाशुभिः शमिद्वि ते ॥११॥
 इन्द्रं शविष्ठ सत्पते रयिं गृणत्सु धारय । श्रवः सूरिभ्यो अमृतं वसुत्वनम् ॥१२॥
 हवे त्वा सूर उदिते हवे मध्यंदिने दिवः । जुषाण इन्द्र सप्तिभिर्न आ गहि ॥१३॥
 आतू गहि प्रतुद्रव मत्स्वा सुतस्य गोमतः । तन्तुं तनुष्व पृथ्व्यं यथा विदे ॥१४॥
 यच्छक्रासि परावति यदवावति वृत्रहन् । यद्वा समुद्रे अन्धसोऽवितेदसि ॥१५॥

tūtujānó mahematé 'ṣvebhiḥ prushitāpsubhiḥ | á yāhi
 yajñām āśubhiḥ śām íd dhí te || 11 || índra ṣavishṭha sat-
 pate rayīm grīñatsu dhāraya | śrāvaḥ sūribhyo amṛitam
 vasutvanām || 12 || hāve tvā sūra údite hāve madhyāmdine
 divāḥ | jushāṇā indra sāptibhir na á gahi || 13 || á tú gahi
 prá tú drava mātsvā sutāsya gómataḥ | tántum tanushva
 pūrvyām yáthā vidé || 14 || yác chakrási parāvāti yád arvā-
 vái vṛitrahan | yád vā samudré ándhaso 'vitéd asi || 15 || १ ||

- ॥१०॥ इन्द्रं वर्धन्तु नो गिर इन्द्रं सुतास इन्द्रवः । इन्द्रं हविष्मतीर्विशो अराणिषुः ॥१६॥
 तमिद्विप्रा अवस्यवः प्रवत्वतीभिरूतिभिः । इन्द्रं क्षोणीरवर्धयन्वया इव ॥१७॥
 त्रिकद्रुकेषु चेतनं देवासो यज्ञमन्नत । तमिद्वर्धन्तु नो गिरः सदावृधम् ॥१८॥

índraṃ vardhantu no gíra índraṃ sutāsa índavaḥ | ín-
 dre havíshmatir víṣo arāṇishuḥ || 16 || tám íd viprā avasyá-
 vaḥ pravátvatibhir ūtibhiḥ | índraṃ kshonír avardhayan
 vayá iva || 17 || tríkadrakeshu cétaṇaṃ devāso yajñām
 atnata | tám íd vardhantu no gíraḥ 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

स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे । शुचिः पावक उच्यते सो अद्भुतः ॥१९॥
तदिद्भुतस्य चेतति यत्नं प्रज्ञेषु धामसु । मनो यत्रा वि तद्धुर्विचेतसः ॥२०॥

stotā

yāt te ānuvrata ukthāny ṛituthā dadhē | śuciḥ pāvakā
ucyate sō ādbhutaḥ || 19 || tād id rudrāsya cetati yāhvām
pratnēshu dhāmasu | māno yātrā vī tād dadhūr vicetasah
|| 20 || 10 ||

॥११॥ यदि मे सख्यमावर इमस्य पाह्यन्धसः । येन विश्वा अति द्विषो अतारिम ॥२१॥
कदा ते इन्द्र गिर्वणः स्तोता भवति शंतमः । कदा नो गव्ये अश्व्ये वसौ दधः ॥२२॥
उत ते सुष्टुता हरी वृषणा वहतो रथम् । अजुर्यस्य मदिन्तमं यमीमहे ॥२३॥
तमीमहे पुरुष्टुतं यत्नं प्रज्ञाभिरुतिभिः । नि बर्हिषि प्रिये सदृदधं द्विता ॥२४॥
वर्धस्वा सु पुरुष्टुतं ऋषिष्टुताभिरुतिभिः । धुक्षस्व पिप्युषीमिषमवा च नः ॥२५॥

yādi me sakhyām āvara imāsya pāhy āndhasaḥ | yēna
viśvā āti dvīśho ātarima || 21 || kadā ta indra girvaṇa
stotā bhavāti śāntamaḥ | kadā no gāvye āśvye vasau da-
dhaḥ || 22 || utā te śuśṭutā hārī vṛṣaṇā vahato rātham |
ajuryāsya madīntamaṁ yām īmahe || 23 || tām īmahe pu-
ruṣṭutām yāhvām pratnābhir ūtibhiḥ | nī barhīshi priyé
sadaḥ ādha dvitā || 24 || vārdhasvā sū puruṣṭuta ṛīshisṭu-
tābhir ūtibhiḥ | dhukshāsva pipyúṣīm īsham āvā ca naḥ
|| 25 || 11 ||

॥१२॥ इष्ट त्वमवितेदसीत्या स्तुवतो अद्रिवः । ऋतादिर्यमि ते धियं मनोयुजम् ॥२६॥

indra tvām avitéd asīthā stuvató adrivaḥ | ṛitād iyarmi
te dhīyam 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

इह त्या सध्रमाद्या युजानः सोमपीतये । हरीं इन्द्र प्रतद्वसु अभि स्वर ॥२७॥
अभि स्वरन्तु ये तव रुद्रासः सक्षत श्रियम् । उतो मरुत्वतीर्विशो अभि प्रयः ॥२८॥

ihā tyā sadhamādyā yujanāḥ
sómapiṭaye | hārī indra pratādvasū abhī svara || 27 || abhī
svarantu yé tāva rudrāsaḥ sakshata śrīyam | utó marūtva-
tīr viśo abhī prāyaḥ || 28 ||

इमा अस्य प्रतूर्तयः पदं जुषन्त यदिवि । नाभा यज्ञस्य सं दधुर्यथा विदे ॥२९॥
अयं दीर्घाय चक्षसे प्राचि प्रयत्यध्वरे । मिर्मिति यज्ञमानुषग्विचक्ष्य ॥३०॥

imā asya prātūrtayaḥ padām
jushanta yād divi | nābha yajñāsya sām dadhur yātha vidé
|| 29 || ayām dīrghāya cākshase prāci prayaty ādhvaré | mī-
mīto yajñām ānushāg vicākshya || 30 || 12 ||

॥३१॥ वृषायमिन्द्र ते रथ उतो ते वृषणा हरी । वृषा त्वं शतक्रतो वृषा हवः ॥३१॥
वृषा ग्रावा वृषा मद्रो वृषा सोमो अयं सुतः । वृषा यज्ञो यमिन्वसि वृषा हवः ॥३२॥
वृषा त्या वृषणं हुवे वज्रिश्चित्राभिरूतिभिः । वावन्थ हि प्रतिष्ठति वृषा हवः ॥३३॥

vṛishāyām indra te rātha utó te vṛishanā hārī | vṛishā
tvām śatakrato vṛishā hāvaḥ || 31 || vṛishā grāvā vṛishā
mādo vṛishā sómo ayām sutāḥ | vṛishā yajñó yām invasi
vṛishā hāvaḥ || 32 || vṛishā tvā vṛishanam huve vājriṇ citra-
bhir utībhiḥ | vāvānthā hī prātisṭhutam vṛishā hāvaḥ || 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. 27

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. 28

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. 29

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. 30

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. 31

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. 32

I invoke the powerful possessor of adamant will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings. 33

(१४) चतुर्दशं सूक्तम्

(१-१५) पञ्चदशचत्वारस्य सूक्तस्य काण्वायनौ गोपकृत्यश्चमृत्तिनादृषी । इन्द्रो देवता । गायत्री छन्दः ॥

॥१४॥ यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोपस्वा स्यात् ॥१॥
 शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे । यदुहं गोपतिः स्याम् ॥२॥
 धेनुष्टे इन्द्र सृनुता यजमानाय सुन्वते । गामश्चै पिप्युषी दुहे ॥३॥

14.

Yád indrāhām yāthā tvām īśiya vāsva éka ít | stotā
 me góshakhā syāt || 1 || śiksheyam asmai dītseyam śácipate
 manīshīṇe | yád ahām gópatiḥ syām || 2 || dhenúṣh ṭa indra
 sūnṛitā yájamānāya sunvaté | gām āśvam pipyúshī duhe
 || 3 ||

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः । यदित्समि स्तुता मघम ॥१॥
 यज्ञ इन्द्रमवर्धयद्यदस्मि व्यवर्तयत् । चक्राण ओपठा दिवि ॥२॥

ná te vartāsti rádhasa indra devó ná mártyaḥ | yád
 dītsasī stutó maghām || 4 || yajñā índram avardhayad yád
 bhúmim vy ávartayat | cakrāṇā opasām divi || 5 || 14 ||

॥१५॥ वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । उतिमिन्द्रा वृणीमहे ॥६॥
 व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनहलम् ॥७॥
 उद्गा आजदङ्गिरोभ्य आविष्कृष्वन्गुहा मनीः । अर्वाञ्च नुनुदे वलम् ॥८॥

vāvṛidhānāsya te vayām viśvā dhánāni jigyúṣaḥ | ūtīm
 indrá vṛiṇīmahe || 6 || vy àntáriksham atiran máde sómasya
 rocanā | índro yád ábhinad valám || 7 || úd gā ājad āngi-
 ro-bhya āvish kṛiṇvān gúhā satīḥ | arvāñcam nunude valám
 || 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 दिवो दृळ्हानि दृढितानि च । स्थिराणि न पंगुणदे ॥९॥
अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते । वि ते मदा अराजिपुः ॥१०॥

indrena rocanā divó dṛilbhāni dṛiṇbitāni ca | sthirāṇi
nā parāṇude || 9 || apām ūrmīr mādann iva stōma indrajī-
rayate | ví te mādā arājishuḥ || 10 || 15 ||

॥१६॥ त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः । स्तोतृणामुत भद्रकृत् ॥११॥
इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः । उप यज्ञं सुरार्धसम् ॥१२॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजयः स्पृध्वः ॥१३॥

tvām hí stomavārdhana indrásy ukthavārdhanah | sto-
trinām utā bhadrakṛit || 11 || indram ít keśinā hārī somapé-
yaya vakshataḥ | úpa yajñām surādhasam || 12 || apām phé-
nena námuceḥ śira indród avartayaḥ | vísvā yád ajaya
sprídhah || 13 ||

मायाभिरुत्सृप्सत इन्द्र द्यामारुरुक्षतः । अव दस्यूरधृतुथाः ॥१४॥
असुन्वामिन्द्र संसदं विपूची व्यनाशयः । सोमपा उत्तरो भवान् ॥१५॥

māyābhir utsísripsata indra dyām ārúruksha-
taḥ | áva dásyūñr adhūnuthāḥ || 14 || asunvām indra samsá-
dam víshūcīm vy ànāṣayaḥ | somapā úttaro bhāvan
|| 15 || 16 ||

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

(१५) पञ्चदशं सूक्तम्

(१-१३) अयोदशचम्याम्य सूक्तस्य काण्वायनी गोपकस्यश्मन्तिनाड्या । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥१७॥ तम्वभि प्र गायत पुरुहूतं पुरुष्टुतं । इन्द्रं गीर्भिस्तविषमा विवासत ॥१॥
 यस्य द्विवर्हसो बृहत्सहो दाधार रódasī । गिरिरञ्जो अपः स्ववृषत्वना ॥२॥
 स राजसि पुरुष्टुतै एको वृत्राणि जिघ्रसे । इन्द्र जैत्रा श्रवस्या च यन्तेवे ॥३॥
 तं ते मदं गृणीमसि वृषणं पृत्सु सांसहिम् । उ लोककुलुमद्रिवो हरिश्रियम् ॥४॥
 येन ज्योतीष्याये मनवे च विवेदिथ । मन्दानो अस्य बर्हिषो वि राजसि ॥५॥

15.

Tām v abhī prā gāyata puruhūtām purushtutam | in-
 dram gīrbhīs tavishām ā vivāsata || 1 || yāsa dvibārhaso
 bṛihāt sāho dādhāra ródasī | girīrñjā apāḥ svār vṛisha-
 tvanā || 2 || sā rājasi purushtutañ éko vṛitrāṇi jighnase | in-
 dra jaitrā śravasyā ca yāntave || 3 || tām te mādām grīṇi-
 masi vṛishaṇam pṛitsú sāsahīm | u lokakṛitnūm adrivo ha-
 riśrīyam || 4 || yēna jyōtīṁshy āyāve mānave ca vivéditha |
 mandānó asyā barhīsho ví rājasi || 5 || 17 ||

॥१८॥ तदद्या चित्त उक्थिनोऽनु श्रुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥६॥
 तव त्यदिन्द्रियं बृहत्तव शुष्ममुत क्रतुम् । वज्रं शिशानि ध्रिषणा वरेण्यम् ॥७॥
 तव द्यौरिन्द्र पौंस्यै पृथिवी वर्धति श्रवः । त्वामापः पर्वतासश्च हिन्विरे ॥८॥

tād adyā cit ta ukthínó 'nu shṛuvānti pūrvāthā | vṛisha-
 patnīr apó jayā divé-dive || 6 || tāva tyād indriyām bṛihāt
 tāva śūshmam utā krátum | vājraṁ śiṣāti dhishāṇā vāre-
 nyam || 7 || tāva dyaúr indra paúnśyam pṛithivī vardhati śrá-
 vah | tvām āpaḥ párvatāsaś 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. 1

His vast strength overwhelms both the regions of heaven
and earth, and sustains swift-moving clouds and flowing
waters by its vigour. 2

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. 3

We celebrate your blissful strength, O wielder of the
adamantine will-power, the showerer of benefits, the con-
querer in battle, the creator of the world, and the
beautifier of the universe. 4

With your delight, you bestow splendour to men gifted with
long life, and to intelligent persons; you rule with joy over
this universe. 5

To this day even the singers of the hymns praise your
might as ever. You protect the streams full of waters. 6

The praise sharpens your great energy, your strength, your
acts and your adamantine justice. 7

O resplendent Lord, the heaven augments your supreme
virility and the earth your renown. These waters and
mountains also glorify you. 8

त्वां विष्णुर्वृहन्क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदत्यनु मारुतम् ॥९॥
 त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपत्यानि दधिषे ॥१०॥

tvām vishnur
 brihán ksháyo mitró grīṇāti várūṇaḥ | tvām śárdho madaty
 ánu márutam || 9 || tvām vṛishā jánānām mánhishṭha indra
 jajñishe | satrá vísvā svapatyāni dadhishe || 10 || 18 ||

॥११॥ सत्रा त्वं पुरुष्टुतै एको वृत्राणि तोशसे । नान्य इन्द्रात्करणं भूय इन्वति ॥११॥
 यदिन्द्र मन्मशस्त्वा नाना हवैत उतये । अस्माकेभिर्नृभिश्च स्वर्जय ॥१२॥
 अरं क्षयाय नो महे विश्वा रूपाण्याविशन् । इन्द्रं जैत्राय हर्षया शचीपतिम् ॥१३॥

satrá tvám purusṭutañ éko vṛitrāṇi toṣase | nānyá ín-
 drāt káraṇam bhúya invati || 11 || yád indra manmaśás tvā
 nánā hávanta útaye | asmákebhir nṛbhir átrā svār jaya
 || 12 || áram ksháyāya no mahé vísvā rūpāṇy āviśan | ín-
 dram jaiṭrāya harshayā śácipátim || 13 || 19 ||

(१६) षोडशं सूक्तम्

(१-१२) द्वादशचैव्यास्य सूक्तस्य काण्व इति स्मृतिकेपि । इन्द्रो देवता । मायसी इन्द्रः ॥

॥२०॥ प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः । नरं नृपाहं मंहिष्ठम् ॥१॥
 यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या । अपामवो न समुद्रे ॥२॥

16.

Prá samrájaṃ carshanīnām índraṃ stotā nāvyaṃ gīr-
 bhīḥ | náraṃ nṛishāham mánhishṭham || 1 || yásminn ukthāni
 rányanti vísvāni ca śravasyā | apām ávo ná samudré || 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

16

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

त्वां विष्णुर्वृहन्क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदत्यनु मारुतम् ॥९॥
त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपत्यानि दधिषे ॥१०॥

tvám víshnur
brihán ksháyo mitró grīṇāti varuṇaḥ | tvám śardho madaty
ānu mārutam ॥ 9 ॥ tvám vṛishā jānānām mánhishṭha indra
jajñishe | satrá víśvā svapatyāni dadhishe ॥ 10 ॥ 18 ॥

॥१९॥ सत्रा त्वं पुरुष्टुतै एको वृषाणि तोशसे । नान्य इन्द्रात्करणं भूय इन्वति ॥११॥
यदिन्द्र मन्मशस्त्वा नाना हवैत उतये । अस्माकेभिर्नृभिश्च स्वर्जय ॥१२॥
अं क्षयाय नो महे विश्वा रूपाण्यविशन् । इन्द्रं जैत्राय हर्षया शचीपतिम् ॥१३॥

satrá tvám purushtutañ éko vṛitrāṇi tośase | nānyā ín-
drāt káranam bhúya invati ॥ 11 ॥ yád indra manmaśás tvā
nānā hávanta útaye | asmákebhir nṛibhir átrā svār jaya
॥ 12 ॥ áram ksháyāya no mahé víśvā rūpāny āviśan | ín-
dram jāitrāya harshayā śácipátim ॥ 13 ॥ 19 ॥

(१६) पौडशं सूक्तम्

(१-१२) द्वादशचम्यास्य सूक्तस्य काण्व इति स्मृतिक्रमः । इन्द्रो देवता । मायवी इन्द्रः ॥

॥२०॥ प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यै गीभिः । नरं नृपाहं मंहिष्ठम् ॥१॥
यस्मिन्नुक्तानि गण्यन्ति विश्वानि च श्रवस्यो । अपामत्रो न समुद्रे ॥२॥

16.

Prá samrájam carshanīnām índram stotā nāvyaṁ gīr-
bhīḥ | nāram nṛishāham mánhishṭham ॥ 1 ॥ yásminn ukthāni
rányanti víśvāni ca śravasyā | apām ávo ná samudré ॥ 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

16

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

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृन्तुम् । महो वाजिनं सनिभ्यः ॥३॥
 यस्यानृना गभीरा मदा उरवस्तरुत्राः । हर्षुमन्तः शूरसातौ ॥४॥
 तमिदनेषु हितेष्वधिवकायं हवन्ते । येषामिन्द्रस्ते जयन्ति ॥५॥
 तमिच्छ्योन्नैरार्यन्ति तं कृतेभिश्चर्षणयः । एष इन्द्रो वरिवस्कृत ॥६॥

tām sushtutyā vivāse jyeshṭharājam bhāre kṛitnūm | mahó
 vājinaṁ sanibhyaḥ || 3 || yāsyānūnā gabhīrā mādā urāvas
 tárutrah | harshumāntaḥ śūrasātau || 4 || tām id dhāneshu
 hitēshv adhivākāya havante | yēshām indras té jayanti || 5 ||
 tām ic cyautnair āryanti tām kṛitébhiḥ carhaṇāyaḥ | eshá
 índro varivaskṛit || 6 || 20 ||

॥२१॥ इन्द्रो ब्रह्मेन्द्र ऋषिन्द्रः पुरु पुरुहूतः । महान्महीभिः शचीभिः ॥७॥
 स स्तोम्यः स हव्यः सत्यः सत्वा तुविकूर्मिः । एकैश्चित्सन्नभिभूतिः ॥८॥
 तमर्केभिस्तं सामभिस्तं गायत्रैश्चर्षणयः । इन्द्रं वर्धन्ति क्षितयः ॥९॥

índro brahméndra ṛishir indrah purú puruhūtāḥ | mahān
 mahībhiḥ śacībhiḥ || 7 || sá stómyaḥ sá hávyāḥ satyāḥ sátvā
 tuvikūrmīḥ | ékaḥ cit sánn abhíbhūtiḥ || 8 || tām arkébhis
 tām sāmabhis tām gāyatraiḥ carshaṇāyaḥ | índraṁ var-
 dhanti kshitāyaḥ || 9 ||

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु । साम्ब्रह्मासं युधामित्रान् ॥१०॥
 स नः पप्रिः पारयाति स्वस्ति नान्वा पुरुहूतः । इन्द्रो विश्वा अति द्विषः ॥११॥

praṇetāraṁ vāsyō áchā kártāraṁ
 jyótiḥ samātsu | sāsahvánsaṁ yudhāmítrān || 10 || sá naḥ
 pápriḥ pārayāti svastí nāvā puruhūtāḥ | índro víśvā áti
 dvíshaḥ || 11 ||

—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 elightened 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 न इन्द्र वाजेभिर्दशस्या च गातुया च । अच्छा च नः सुभ्रं नेषि ॥१२॥

sá tvám na indra vájebhir daśasyā ca gā-
tuyā ca | áchā ca naḥ sumnám neshi || 12 || 21 ||

(१७) सप्तदशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्व इग्निभिर्दशैः । (१-१३, १५) प्रथमाद्विषयोदशां पञ्चदश्याधेन्द्रः,

(१५) चतुर्दश्याधेन्द्रो वास्तोष्पतिर्वा देवता । (१-१३) प्रथमाद्विषयोदशां गायत्री, (१५-१५) चतुर्दशी-

पञ्चदश्याधे प्रगायः (चतुर्दश्या बृहती, पञ्चदश्याः सप्तोद्बृहती) छन्दसी "

॥२२॥ आ याहि सुषुमा हि त इन्द्र सोमं पिवा इमम् । एदं बृहिः सद्रो मम ॥१॥
आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥२॥
ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥
आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप । पिवा सु शिप्रिन्नन्धसः ॥४॥
आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु । गृभाय जिह्वया मधु ॥५॥

17.

A yahi sushumā hí ta índra sómam pibā imám | édám
barhiḥ sado māmā || 1 || á tvā brahmayúja hári váhatam
indra keśina | úpa brahmaṇi naḥ śṛiṇu || 2 || brahmāṇas tvā
vayám yujā somapám indra somínah | sutāvanto havāmahe
|| 3 || á no yāhi sutāvato 'smākaṁ sushṭutír úpa | pibā sú
ṣiprinn ándhasah || 4 || á te siñcāmi kukshyór ānu gātrā ví
dhāvatu | grībhāyā jihváyā mādhu || 5 || 22 ||

॥२३॥ स्वादुष्टे अस्तु संसुदे मधुमान्तन्वेऽ तव । सोमः शमस्तु ते हृदे ॥६॥

svādúṣṭi ṭe astu saṁsúde mādhumān tanvè táva | sómah
śám astu te hṛidé || 6 ||

As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

17

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

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोम इन्द्र सर्पतु ॥७॥
 तुविग्रीवो वपोदरः सुबाहुर्न्धसो मदे । इन्द्रो वृत्राणि जिघ्रते ॥८॥
 इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा । वृत्राणि वृत्रहञ्जहि ॥९॥
 दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि । यजमानाय सुन्वते ॥१०॥

ayám u tvā vicarshaṇe jānīr ivābhi
 sāmvṛitaḥ | prā sóma indra sarpatu || 7 || tuvigrívo vapóda-
 raḥ subāhúr ándhaso máde | índro vṛitrāṇi jighnate || 8 || ín-
 dra préhi purás tvám víśvasyésāna ójasā | vṛitrāṇi vṛitra-
 hañ jahi || 9 || dīrghás te astv añkuśó yénā vásu prayáchasi |
 yájamānāya sunvaté || 10 || 23 ||

॥२४॥ अये ते इन्द्र सोमो निपूतो अधि बर्हिषि । एहिमस्य द्रवा पिब ॥११॥
 शाचिगो शाचिपूजनाय रणाय ते सुतः । आखण्डत् प्र ह्वये ॥१२॥

ayám ta indra sómo nípūto ádhi barhíshi | éhīm asyá
 drávā píba || 11 || śácigo śácipūjanāyám rāṇāya te sutāḥ |
 ákhaṇḍala prā hūyase || 12 ||

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः । न्यस्मिन्दध्र आ मनः ॥१३॥
 वास्तोष्पते ध्रुवा स्थूणांसत्र सोम्यानाम् ।
 दृप्सो भेत्ता पुगं शश्वतीनामिन्द्रो मुनीनां सखा ॥१४॥

yás te śṛiṅgavṛisho napāt prā-
 napāt kuṇḍapáyyaḥ | ny àsmin dadhra á mánah || 13 || vās-
 tosh pate dhruvá sthūṇāñśatram somyānām | drapsó bhettá
 purám śasvatīnām índro múnīnām sakhā || 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

पृ॒दाकु॑सानु॒र्यज॑तो ग॒वेष॑ण॒ एकः॑ सन्नभि भू॒यसः॑ ।
भूर्णि॑मश्च॒ नय॑त्तुजा॒ पुरो॑ गृ॒भेन्द्रं॑ सोम॒स्य पी॒तये॑ ॥१५॥

prīdākusā-
nur yajató gavéshaṇa ékaḥ śánn abhī bhúyasah | bhūrṇim
áśvam nayat tujá puró gribhéndram sómasya pítaye
॥ 15 ॥ 24 ॥

(१८) अष्टादशं सूक्तम्

(१-२२) द्वाविंशत्पञ्चम्यास्य सूक्तस्य काण्व इति श्वितिक्रिपिः । (१-३. ५. १२-२५) प्रथमादिपञ्चम्या
पञ्चम्या ऋचो दशम्यादिषोडशानां आदित्याः । (४. ६-७) चतुर्थीपठ्यामवर्मानामादित्यः
(८) अष्टम्या अश्विनौ, (९) नवम्या आग्निपूषानिला देवताः । उष्णिक् छन्दः ॥

॥२५॥ इ॒दं ह॑ नू॒नमे॑षां सु॒म्रं भि॑श्चे॒त् मर्त्यैः॑ । आ॒दि॒त्याना॑म॒पू॒र्व्यं स॒वीम॑नि ॥१॥
अ॒न॒र्वा॒णो ह्ये॑षां प॒न्था आ॑दि॒त्याना॑म् । अ॒दे॒व्याः स॑न्ति पा॒यवः॑ सु॒गे॒वृधः॑ ॥२॥
तत्सु नः सवि॒ता भ॒गो वरु॑णो मि॒त्रो अ॒र्यमा॑ ।
श॒र्म यच्छ॑न्तु स॒प्रथो॑ यदी॒महे ॥३॥
द्वे॒वेभिर्दे॑व्यद्वि॒तेऽरि॑ष्टभ॒र्मन्ना ग॑हि । स्मत्सु॒रिभिः॑ पु॒रुप्रि॑ये सु॒शर्म॑भिः ॥४॥
ते हि पु॒त्रासो॑ अ॒दि॒तेवि॑दुर्द्वे॒षांसि॑ यो॒तवे॑ । अ॒होश्चि॑दु॒रुच॑क॒योऽने॒हसः॑ ॥५॥

18.

Idāṃ ha nūnām eshām sumnām bhiksheta mārtyaḥ |
ādityānām āpūrvyam sāvīmāni || 1 || anarvāṇo hy éshām
pānthā ādityānām | ādabdhāḥ śānti pāyavaḥ sugevṛdhah
|| 2 || tāt sū nah savitā bhāgo vāruṇo mitrō aryamā | śārma
yachantu saprātho yād imahe || 3 || devēbhir devy adité
'rishtabharmān ā gahi | smāt sūribhiḥ purupriye suśārma-
bhiḥ || 4 || té hi putráso āditer vidúr dvéshānsi yótave |
aṇhós cid urucākrayo 'uchāśah || 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

18

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 Savitr, 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

॥२६॥ अदितिनो दिवा पशुमदितिर्नक्तमद्वयाः । अदितिः पात्यंहसः सदावृधा ॥६॥
 उत स्या नो दिवा मतिरदितिरुत्या गमत । सा शंताति मयस्कृदप स्विधः ॥७॥
 उत त्या देव्या भिषजा शं नः करतो अश्विना ।
 युयुयानामितो रपो अप स्विधः ॥८॥
 शमग्निग्निभिः कच्छं नस्तपतु सूर्यः । शं वातो वात्वरपा अप स्विधः ॥९॥
 अपामीवामप स्विधमप सेधत दुर्मतिम् । आदित्यासो युयोतना नो अंहसः ॥१०॥

áditir no díva paśum áditir náktam ádvayāḥ | áditih
 pāty áñhasaḥ sadāvṛidhā || 6 || utá syá no dívā matir áditir
 ūtyā gamat | sá śāntāti māyas karad āpa sṛidhaḥ || 7 || utá
 tyá daivya bhishajā śam naḥ karato aśvinā | yuyuyātām
 itó rápo āpa sṛidhaḥ || 8 || śam agnir agnibhiḥ karac chām
 nas tapatu sūryaḥ | śam váto vātv arapā āpa sṛidhaḥ || 9 ||
 ápāmivām āpa sṛidham āpa sedhata durmatim | ádityāso
 yuyótanā no áñhasaḥ || 10 || 26 ||

॥२७॥

युयोता शर्मस्मदी आदित्यास उतामतिम् ।
 ऋधग्नेपः कृणुत विश्ववेदसः ॥११॥
 तत्सु निः शर्म यच्छतादित्या यन्मुमोचति ।
 एनेस्वन्तं चिदेनेसः सुदानवः ॥१२॥
 यो नः कश्चिद्रिक्षति रक्षस्वेन मर्त्यैः । स्यैः प एवै रिरिषीष्ट युर्जनः ॥१३॥

yuyóta śarum asmád ān ádityāsa utāmatim | ṛidhag
 dvēshaḥ kṛiṇuta viśvavedasaḥ || 11 || tát sú naḥ śarma ya-
 chatáditya yān mūmocati | énasvantam cid énaḥ sudāna-
 vaḥ || 12 || yó naḥ káś cid rírikshati rakshastvéna mártyaḥ |
 svaīḥ shā évai ririshishṭa yúr jānaḥ || 13 ||

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

समित्तमधमश्चवदुःशंसं मर्त्यं रिपुम् । यो अस्मत्रा दुर्हणावाँ उप हव्युः ॥१४॥
पाकत्रा स्थन देवा हव्यु जानीथ मर्त्यम् । उप हव्यु चाहव्यु च वसवः ॥१५॥

sām ít tām aghām
asnavad duḥśānsam mārtyam ripūm | yó asmatrá durhānā-
vañ ūpa dvayūḥ || 14 || pākatrá sthāna devā bṛitsū jānitha
mārtyam | ūpa dvayūm eādvayum ca vasavaḥ || 15 || 27 ||

॥२८॥ आ शर्म पर्वतानामोतापां वृणीमहे । द्यावाक्षामरे अस्मद्रपस्कृतम् ॥१६॥
ते नो भद्रेण शर्मणा युष्माकं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥१७॥
तुचे तनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः सुमहसः कृणोतन ॥१८॥

ā śarma pārvatanām ōtāpām vṛṇīmahe | dyāvākshamāre
asmād rāpas kṛitam || 16 || té no bhadrēṇa śarmaṇa yush-
makam navā vasavaḥ | āti viśvani duritā pipartana || 17 ||
tucé tánāya tát sū no drāghīya āyur jīvase | ādityāsaḥ su-
mahaṣaḥ kṛiṇótana || 18 ||

यज्ञो ह्रीळो वो अन्तर आदित्या अस्ति मृळत ।
युष्मे इदो अपि प्ससि सजात्ये ॥१९॥
बृहद्वरुथं मरुतां देवं त्रातारमश्विना । मित्रमीमहे वरुणं स्वस्तये ॥२०॥
अनेहो मित्रार्यमन्नवद्वरुण शंस्यम् । त्रिवरुथं मरुतो यन्त नश्छर्दिः ॥२१॥
येचिद्धि मृत्युबन्धव आदित्या मन्तवः स्मसि । प्र सू न आयुर्जीवसे तिरेतन ॥२२॥

yajñó hīló vo ántara ádityā ásti
mṛiláta | yushmé íd vo ápi shmasi sajātyè || 19 || bṛihád vá-
rūtham marútām devām trātāram aśvīnā | mitráṁ īmahe
várūṇam svastāye || 20 || anehó mitrāryaman nṛivád varuṇa
śānsyam | trivárūtham maruto yanta naṣ chardīḥ || 21 || yé
cid dhí mṛityúbāndhava ádityā mánavaḥ smási | prá sū na
āyur jīvase tiretana || 22 || 28 ||

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

(१९) एकोनविंशं सूक्तम्

(१-३७) समविंशद्वयस्यास्य सूक्तस्य काण्वः सोभगिकेभिः । (१-३३) प्रथमादित्रयविंशद्वयमग्निः, (३४-३५)

वनुमिषीपञ्चविंशद्वयोर्दिन्याः, (३६-३७) पदविंशीसप्तविंशोश्च पौनःकुम्भस्य त्रयस्योद्गान्मुनि-

देवताः । (१-२६, २८-३३) प्रथमादिषड्विंशत्युचामष्टाविंश्यादिषण्णाञ्च प्रगायः

(विषमवां ककुप् समवां मनोवृहती) (२७) समविंश्या द्विपदा विराट्,

(३४) वनुमिष्या उष्णिक् (३५) पञ्चविंश्याः मनोवृहती, (३६)

पदविंश्याः ककुप् (३७) समविंश्याश्च पङ्क्तिस्तन्वाभिः ॥

॥२९॥

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमोहिरे ॥१॥

विभूतरतिं विप्र चित्रशोचिषमग्निमीलिष्व यन्तुरम् ।

अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥२॥

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

19.

Tām gūrdhayā svārṇaram devāso devām aratīm da-
dhanvire | devatrā havvām óhire || 1 || vibhūtaratīm vipra
citrāsocisham agnīm ilishva yantūram | asyā médhasya
somyāsyā sobbare prēm adbhvarāya pūrvyam || 2 || yājish-
tham tvā vavṛimahe devām devatrā hótāram āmartyam |
asyā yajñasya sukrátum || 3 ||

ऊर्जो नपाते सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम् ।

स नो मित्रस्य वरुणस्य सो अपामा सुन्नं यक्षते दिवि ॥४॥

यः समिधा य आहुती यो वेदेन ददाशमनी अग्नये । यो नमसा स्वध्वरः ॥५॥

ūrjō nāpātam subhāgam su-
dīditim agnīm śrēṣṭhāsocisham | sá no mitrásya várūṇa-
sya só apām á sumnām yakshate diví || 4 || yāḥ samídhā
yá áhuti yó védena dadāśa mártō agnáye | yó námasā
svadhvaráh || 5 || २९ ||

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

॥३०॥ तस्येदर्वन्तो रंहयन्त आशवस्तस्य द्युम्नितमं यशः ।
 न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत ॥६॥
 स्वप्नयो वो अग्निभिः स्याम सूनो महम ऊर्जा पते । सुवीरस्त्वमस्मयुः ॥७॥

tásyéd árvanto ranhayanta āśavas tāsyā dyumnítamam
 yáśah | ná tám áñho devákṛitam kútaṣ caná ná mártyakṛi-
 tam naṣat || 6 || svagnáyo vo agnibhiḥ syāma sūno sahasa
 ūrjām pate | suvīras tvām asmayúḥ || 7 ||

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।
 त्वे श्रेमामो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥
 सो अद्वादाश्चध्वरोऽग्ने मर्तः सुभग स प्रशंस्यः । स धीभिरेस्तु सनिता ॥९॥
 यस्य त्वमुर्ध्वो अध्वराय तिष्ठसि श्वयर्हीरः स साधने ।
 सो अर्वीद्धिः सनिता स विपन्युभिः स शूरैः सनिता कृतम् ॥१०॥

praśānsamāno āti-
 thir ná mitríyo 'gní rátho ná védyah | tvé kshémāso āpi
 santi sād́havas tvām rájā rayínām || 8 || só addhá dāśvā-
 dhvaró 'gne mártah subhaga sá praśānsyah | sá dhibhír
 astu sánitā || 9 || yásya tvām ūrdhvo adhvarāya tísht́hasi
 kshayádvīrah sá sād́hate | só árvadbhiḥ sánitā sá vipanyú-
 bhiḥ sá śúraiḥ sánitā kṛitām || 10 || 30 ||

॥३१॥ यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
 हव्या वा वेविषद्विषः ॥११॥

yásyāgnír vāpur gṛihé stómam cáno dád́hita viśvāvār-
 yah | havyā vā 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. 6

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. 7

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. 8

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. 9

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. 10

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. 11

विप्रस्य वा स्तुवतः सहसो यहो मक्षूतमस्य रातिपु ।
 अवोदेवमुपरिमत्यं कृधि वसो विविदुषो वचः ॥१२॥
 यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
 गिरा वाजिरशोचिषम् ॥१३॥
 समिधा यो निशिती दाशददिति धामभिरस्य मर्यः ।
 विश्वेत्स धीभिः सुभगो जनी अति द्युमैरुद्र इव तारिषत् ॥१४॥
 तदग्ने द्युमना भर यत्सासहत्सदने कं चिद्विणम् ।
 मन्युं जनस्य दृढः ॥१५॥

viprasya vā stuva-
 tāḥ sahaso yaho makshútamasya rātīshu | avódevam upá-
 martyam kṛidhi váso vividúsho vācaḥ || 12 || yó agnīm ha-
 vyádātibhir námobhir vā sudáksham ávívāsati | girá vājirá-
 ṣocisham || 13 || samídhā yó nīṣitī dāṣad áditīm dhámabbhir
 asya mártyaḥ | víṣvét sá dhībhīḥ subhágo jánāñ áti dyu-
 mnaír udná iva tārishat || 14 || tát agne dyumnám á bhara
 yát sāsáhat sádane kām cid atrínam | manyúm jánasya dū-
 dhyàḥ || 15 || 31 ||

॥३२॥

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।
 वयं तेन शर्वमा गानुविंशमा इन्द्रत्वोता विधेमहि ॥१६॥
 ते घेदग्ने स्वाध्याये ये त्वा विप्र निदधिरे नृचक्षसम् ।
 विप्रामां देव सुक्रतुम् ॥१७॥

yéna cáshṭe váruṇo mitró aryamá yéna násatyā bhá-
 gaḥ | vayám tát te śávasā gātuvittamā inuratyotā vidhe-
 mahi || 16 || té ghéd agne svādhyò yé tvā vipra nidadhiré
 nṛicákshasam | vipṛāso deva sukrátum || 17 ||

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 splendorous 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, Nāsatyē 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 इद्वेदिं सुभग त आहुतिं ते सोतुं चक्रे दिवि ।
 त इद्राजेभिर्जिग्युर्महद्धनं ये त्वे कामं न्येगिरे ॥१८॥
 भद्रो नो अग्निगहुतो भद्रा गतिः सुभग भद्रो अध्वरः ।
 भद्रा उत प्रशस्तयः ॥१९॥
 भद्रं मनः कृणुष्व वृत्रतृप्यं येनां समत्सु सामहः ।
 अव स्थिरा तनुहि भूरि शर्धेतां वनेमां ते अभिष्टिभिः ॥२०॥

tá íd védim

subhaga tá áhutim té sótum cakrire divi | tá íd vájebhir
 jigyur mahád dhánam yé tvé kámaṁ nyeriré || 18 || bhadró
 no agnir áhuto bhadrá rātīḥ subhaga bhadró adhvarāḥ |
 bhadrá utá práśastayaḥ || 19 || bhadráṁ mánāḥ kṛiṇushva
 vṛitratúrye yénā samátsu sāsáhaḥ | áva sthirá tanubi bhúri
 śárdhatām vanémā te abhíṣṭibhiḥ || 20 || 32 ||

॥२३॥

ईळे गिरा मनुर्हितं यं देवा द्रुतमर्गतिं न्येगिरे ।
 यजिष्ठं हव्यवाहनम् ॥२१॥
 तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यज्ञये ।
 यः पिशते सृन्ताभिः सुवीर्यमग्निघृतेभिराहुतः ॥२२॥
 यदी घृतेभिराहुतो वाशीमग्निर्भरत उचाव च ।
 असुर इव निर्णिजम् ॥२३॥

īḷe girā mánurhitam yám devá dūtāni aratīm nyeriré |
 yájishṭham havyaváhanam || 21 || tigmájambhāya tárūṇāya
 rájate práyo gāyasy agnáye | yáḥ piśāte sūnṛtābhiḥ su-
 víryam agnir ghrítébhir áhutaḥ || 22 || yádi ghrítébhir áhuto
 vāṣim agnir bhárata úc cáva ca | ásurā iva nirṇijam || 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 हव्यान्धैरयता मनुर्हितो देव आसा सुगन्धिना ।
 विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥
 यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
 सहसः सूनवाहुत ॥२५॥

yó havyāny aīrayatā mánurhito devá āsá sugandhínā | ví-
 vāsate vāryāṇi svadhvaró bótā devó ámarthyah ॥ 24 ॥ yád
 agne mártyas tvám syám ahám mitramaho ámarthyah |
 sáhasah sūnav āhuta ॥ 25 ॥ ३३ ॥

३३४

न त्वा रासीयाभिर्शस्तये वसो न पापत्वाय सन्त्य ।
 न मे स्तोतामतीवा न दुहितः स्यादग्ने न पापया ॥२६॥
 पितुर्न पुत्रः सुभृतो दुरोण आ देवा एतु प्र णो हविः ॥२७॥
 तवाहमग्ने ऊतिभिर्नैदिष्टाभिः सचेय जोषमा वसो ।
 सदा देवस्य मर्त्यः ॥२८॥
 तव कृत्वा सनेयं तव रतिभिरग्ने तव प्रशस्तिभिः ।
 त्वामिदाहुः प्रमति वसो ममाग्ने हविस्व दातवे ॥२९॥
 प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाज्रभर्मभिः ।
 यस्य त्वं सख्यमावरः ॥३०॥

ná tvā rāsīyābhiśastaye vaso ná pāpatváya santya | ná
 me stotāmativá ná dúrhitah syád agne ná pāpáyā ॥ 26 ॥
 pitúr ná putráḥ súbhṛito duroṇá á devān etu ṣrá ṇo havīḥ
 ॥ 27 ॥ távāhám agna ūtibhir nédishṭhābhiḥ saceya jósham
 á vaso | sádā devásya mártyah ॥ 28 ॥ táva krátvā saneyam
 táva rātībhir āgne táva prāśastibhiḥ | tvám íd āhuh prā-
 matiṇ vaso māmāgne hārshasva dátave ॥ 29 ॥ prá só agne
 távotibhiḥ suvīrābhis tirate vājabbarmabhiḥ | yásya tvám
 sakhyám āvarah ॥ 30 ॥ ३४ ॥

He, the divine, who is the benefactor of man, the conveyor 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

॥३१॥

तव दृप्सो नीलवान्वाश ऋत्विज इन्धानः सिष्णवा देदे ।
 त्वं मेहीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥३१॥
 तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे ।
 सम्राजं त्रासदस्यवम् ॥३२॥
 यस्य ते अग्ने अन्ये अग्नय उपक्षितो वया इव ।
 विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

tāva drapsó nīlavān vāśá ritvíya índhānaḥ sishnav á
 dade | tvám mahínām ushásām asi priyāḥ kshapó vástushu
 rājasi || 31 || tām áganma sóbharayaḥ sahásramushkam sva-
 bhishtīm ávase | samrájam trásadasyavam || 32 || yásya te
 agne anyé agnáya upakshító vayá iva | vípo ná dyumná ní
 yuve jánānām tāva kshatrāṇi vardháyan || 33 ||

यमादित्यासो अद्रुहः पारं नयथ मर्त्यम् ।
 मघोनां विश्वेषां सुदानवः ॥३४॥
 यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषाँ अनु ।
 वयं ते वो वरुण मित्रार्यमन्त्स्यामेदृतस्य रुथ्यः ॥३५॥
 अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रासदस्युर्वधूनाम् ।
 मंहिष्ठो अर्यः सत्पतिः ॥३६॥
 उत मे प्रयियोर्वयियोः सुवास्त्वा अधि तुग्वनि ।
 तिसृणां सप्ततीनां श्यावः प्रणेता भुवद्वसुर्दियानां पतिः ॥३७॥

yām ādityāso

adrubāḥ pārām náyatha mártiyam | maghónām viśveshām
 sudānavaḥ || 34 || yūyām rājānaḥ kām cie carshanīsahāḥ
 ksháyantam mánūshāñ ānu | vayām té vo varuṇa mītrārya-
 man syáméd ritásya rathyāḥ || 35 || ádān me paurukutsyāḥ
 pañcāśatam trasádasyur vadhūnām | mánhishtho aryāḥ sāt-
 patih || 36 || utá me prayíor vayíyoḥ suvástvā ádhi tūgvani |
 tistrīnām saptatinām syāvāḥ pranētá bhuvad vásur díyānām
 pátiḥ || 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

(२०) विशं सूक्तम्

(१-२६) पश्चिम्युक्तस्यास्य सूक्तस्य काण्वः सोमरिक्त्रिभिः । मरुतो देवताः ।

प्रगायः (विषमर्चा ककुप , समर्चा सतोबृहती) छन्दः ॥

॥१६॥

आ गन्ता मा रिषण्यत प्रस्थावानो माप स्याता समन्यवः ।

स्थिरा चिन्नमयिष्णवः

॥१॥

वीळुपविभिर्मरुत ऋभुक्षणा आ रुद्रासः सुदीतिभिः ।

इषा नो अद्या गता पुरुस्पृहो यज्ञमा सोभरीयवः ॥२॥

विद्या हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीवताम् ।

विष्णोरेषस्य मीळुहृषाम्

॥३॥

30.

Ā gantā mā rishanyata prāsthāvāno māpa sthātā sa-
manyavaḥ | sthirā cin namayishṇavaḥ || 1 || vīlupavibhīr
maruta ṛbhukṣaṇa ā rudrāsaḥ sudītībhīḥ | ishā no adyā
gatā purusprīho yajñam ā sobharīyavaḥ || 2 || vidmā hi rud-
riyāṇāṃ śuśhmam ugrām marūtaṃ śīmīvatām | vishnor
eshāsya mīlūhṛṣām || 3 ||

वि द्वीपानि पापतन्तिष्ठदुच्छुनोभे युजन्त रोदसी ।

प्र धन्वान्यैरत शुभ्रस्वादयो यदेजथ स्वभानवः ॥४॥

अच्युता चिह्नो अज्मन्ना नानदति पर्वतासो वनस्पतिः ।

भूमिर्यामेषु रेजते

॥५॥

vi dvīpāni pāpatan tīstīṭhad duchū-
nobhē yujanta rōdasī | prā dhānvāny airata subhṛakhādayo
yād ējatha svabhānavaḥ || 4 || ācyutā cid vo ājmann ā nā-
madati pārvataśo vānaspatīḥ | bhūmir yāmeshu rejate
|| 5 || ac ||

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

॥३७॥

अमाय वो मरुतो यातवे द्यौर्जिहीत उत्तरा बृहत् ।
 यत्रा नरो देदिशते तनूष्वा त्वक्षौसि बाह्वोजसः ॥६॥
 स्वधामनु श्रियं नरो महि त्वेषा अमवन्तो वृषप्सवः ।
 वहन्ते अहुतप्सवः ॥७॥
 गोभिर्वाणो अज्यते सोमरीणां रथे कोशे हिरण्यये ।
 गोबन्धवः सुजातास इषे भुजे महान्तो नः स्पर्से नु ॥८॥
 प्रति वो वृषदञ्जयो वृष्णे शर्धाय मारुताय भरध्वम् ।
 हव्या वृषप्रयावणे ॥९॥
 वृषणश्चेन मरुतो वृषप्सुना रथेन वृषनाभिना ।
 आ श्येनासो न पक्षिणो वृथा नरो हव्या नो वीतये गत ॥१०॥

āmāya vo maruto yātave dyaúr jīhīta úttarā bṛihát |
 yātrā náro dédisate tanúshv á tvákshānsi bāhvōjasah ॥ 6 ॥
 svadhām ānu śrīyaṁ náro máhi tveshā ánavanto vṛisha-
 psavaḥ | váhante áhrutapsavaḥ ॥ 7 ॥ góbhīr vānó ajyate só-
 bharīṇāṁ rāthe kōṣe hiraṇyāye | góbandhavaḥ sujātāsa ishē
 bhujé mahānto na spārase nú ॥ 8 ॥ prāti vo vṛishadañjāyo
 vṛishṇe śárdhāya mārutāya bharadhyam | havyā vṛishapra-
 yavṇe ॥ 9 ॥ vṛishapaśvéna maruto vṛishapsmā ráthena vṛi-
 shanābhinā | á syenāso ná pakshīṇo vṛithā naro havyā no
 vītāye gata ॥ 10 ॥ ३७ ॥

॥३८॥

समानमज्येषां वि भ्राजन्ते रुक्मासो अधि बाहुषु । दविद्युतत्यृष्टयः ॥११॥
 त उग्रसो वृषण उग्रबाहवो नकिष्टनृषु येतिरे ।
 स्थिरा धन्वान्यायुधा रथेषु वोऽनीकिष्वधि श्रियः ॥१२॥

samānām añjy eśhām ví bhrājante rukmāso ádhi bā-
 hūshu | dávidyutaty ṛishṭāyaḥ ॥ 11 ॥ tá ugrāso vṛishapa
 ugrábāhavo nákish ṭanúshu yetire | sthīrá dhānvāny āyudhā
 rátheshu vó 'nīkeshv ádhi śrīyah ॥ 12 ॥

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

येषाम॑णो॑ न स॒प्रथो॑ नाम॒ त्वेषं॑ श॒श्वता॒मेक॑मि॒न्द्रजे॑ ।
 वयो॑ न पि॒त्र्यं सहः॑ ॥१३॥
 तान्वे॑न्द्रस्व॒ मरु॑त॒स्तौ उप॑ स्तुहि॒ तेषां॑ हि धु॒नीना॑म् ।
 अ॒राणां॑ न च॒रम॑स्तदे॒षां दाना॑ म॒ह्ना तदे॑षाम् ॥१४॥
 सु॒भगः॑ स व॑ ऊ॒तिष्वास॑ पृ॒वीसु॑ मरु॒तो व्यु॑ष्टिषु ।
 यो वो॑ नूनमु॒तास॑ति ॥१५॥

yéshām ārṇo ná
 sapr. 'ho náma tveshām śaśvatām ékam íd bhujé | váyo ná
 pítryam sáhaḥ ॥ 13 ॥ tán vandasva marútas táñ úpa stuhi
 téshām hí dhúninām | arāṇām ná caramás tád eshām dānā
 mahná tád eshām ॥ 14 ॥ subhágah sá va ūtishv ása pūrvāsu
 maruto vyūstīshu | yó vā nūnám utāsatī ॥ 15 ॥ 38 ॥

॥१३॥ यस्य॑ वा यू॒यं प्र॑ति वा॒जिनो॑ न॒र आ॑ ह॒व्या वी॑तये॒ गथ॑ ।
 अ॒भि ष॑ यु॒ष्मैरु॑त वा॒जसा॑तिभिः सु॒न्ना वो॑ धू॒तयो॑ न॒शत् ॥१६॥
 यथा॑ रु॒द्रस्य॑ सु॒नवो॑ दि॒वो व॑श॒न्त्यसु॑रस्य वे॒धसः॑ । यु॒वान॑स्तथे॒दसत् ॥१७॥
 ये चा॑र्हन्ति मरु॒तः सु॒दान॑वः स्म॒न्मीळ॑हुष॒श्चर॑न्ति ये ।
 अ॒तश्चि॒दा न॒ उप॑ वस्य॒सा ह॒दा यु॒वान॑ आ व॒वृध्व॑म् ॥१८॥
 यू॒नं ऊ॒ पु न॑वि॒ष्टया॑ वृ॒ष्णः पा॒वकाँ॑ अ॒भि सो॑भरे गि॒रा ।
 गा॒य गा॒ इव॑ च॒कृष॑त् ॥१९॥

yāśya vā yūyām prāti vājīno nara ā havyā vītāye ga-
 thā | abhī śhā dyumnair utā vājasātibhiḥ sumnā vo dhū-
 tayo naśat ॥ 16 ॥ yāthā rudrásya sūnāvo divó vāśanty āsu-
 rasya vedhāsah | yūvānas tāthéd asat ॥ 17 ॥ yé cārhandi
 marútaḥ sudānavah smān mīlhuśhaḥ caranti yé | ātaḥ cid
 ā na úpa vāśyasā hṛidā yūvāna ā vavṛidhvam ॥ 18 ॥ yūna
 ū shū nāvishṭhaya vṛishṇaḥ pāvakañ abhī sobhare girā |
 gāya gā iva cārkrīshat ॥ 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 car. 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 सन्ति मुष्टिहेव हव्यो विश्वासु पृत्सु होत्रेषु ।
वृष्णश्चन्द्रान्न सुश्रवस्तमान्गिरा वन्दस्व मरुतो अहं ॥२०॥

sāhā yé sánti musṭihéva há-
vyo víśvasu pṛtsú hótriṣhu | vṛṣṇaṣ candrán ná suśrá-
vastamān girā vāndasva marúto áha ॥ 20 ॥ ३९ ॥

॥२०॥ गावश्चिद्धा समन्यवः सजात्येन मरुतः सर्वन्धवः ।
रिहते ककुभो मिथः ॥२१॥
मर्तिश्चिद्धो नृत्वो रुक्मवक्षस उपा भ्रानृत्वमायति ।
अधि नो गात मरुतः सदा हि व आपित्वमस्ति निघ्रुवि ॥२२॥
मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं सखायः सप्तयः ॥२३॥
याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा क्रिविम् ।
मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥२४॥
यत्सिन्धौ यदसिकन्यां यत्समुद्रेषु मरुतः सुवर्हिषः ।
यत्पर्वतेषु भेषजम् ॥२५॥

gāvaṣ cid ghā samanyavaḥ sajātyēna marutaḥ sāban-
dhavaḥ | rihaté kakúbho mitháh ॥ 21 ॥ mártas cid vo nṛ-
tavo rukmavakshasa úpa bhrātrītvám áyati | ádhi no gāta
marutaḥ sádā hí va āpitvám ásti nídhruvi ॥ 22 ॥ máruto
márutasya na á bheshajásya vahatā sudānavaḥ | yūyám
sakhāyaḥ saptayaḥ ॥ 23 ॥ yábhiḥ síndhum ávatha yábhis
tūrvatha yábbhir daśasyáthā krívim | máyo no bhūtotībbhir
mayobbhuvāḥ śivábbhir asacadvishaḥ ॥ 24 ॥ yát síndhau yád
ásiknyām yát samudréṣhu marutaḥ subarhishaḥ | yát párvat-
teshu bheshajám ॥ 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

विश्वं पश्यन्तो विभृथा तनूष्व्वा तेना नो अधि वोचत ।
क्षमा रपो मरुत आतुरस्य न इष्कर्ता विहृतं पुनः ॥२६॥

vīśvam paśyanto bibhṛithā tanúshv
ā tēnā no ādhi vocata | kshamā rāpo maruta āturasya na
ishkartā víhṛutam pūnaḥ || 26 || 40 ||

[अथ चतुर्थोऽनुवाकः ॥]

(२१) एकविंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य क्राण्वः सोमर्चिषिः । (१-१९) प्रथमादिषोडशर्चामिन्द्रः, (१७-१८) सप्त-
दशषष्टादशोश्च चित्रस्य दानस्तुतिर्दिषते । प्रगायः (विषमर्चा ककुप्, समर्चा सतोवृहती) छन्दः ॥

॥१॥ वयमु त्वामपूर्व्यं स्थूरं न कच्चिद्भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥१॥
उपे त्वा कर्मज्ञृतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्व्यवितारं ववमहे सखाय इन्द्र सानसिम् ॥२॥
आ याहीम इन्दुवोऽश्वपते गोपते उर्वरापते । सोमं सोमपते पिब ॥३॥
वयं हि त्वा बन्धुमन्तमवन्धवो विप्रास इन्द्र येमिम ।
या ते धामानि वृषभ तेभिरा गृहि विश्वेभिः सोमपीतये ॥४॥
सीदन्तस्ते वयो यथा गोश्रूति मधौ मदरे विवक्षणे ।
अभि त्वामिन्द्र नोनुमः ॥५॥

21.

Vayám u tvám apūrvya sthūrám ná kác cid bháranto
'vasyávaḥ | vāje citráṁ havāmahe || 1 || úpa tvā kármann
ūtāye sá no yúvogrāś cakrāma yó dhṛishát | tvám íd dhy
àvitāraṁ vavṛimáhe sákhāya indra sānasim || 2 || á yāhimá
índavo 'śvapate gópata úrvarāpate | sómaṁ somapate piba
|| 3 || vayám hí tvā bāndhumantam abandhāvo víprāsa indra
yemimá | yā te dhāmāni vṛishabha tébhir á gabi víśvebhiḥ
sómapiṭaye || 4 || sídantas te váyo yathā góṣṛite mádhaus
madiré vivákshaṇe | abhí tvám 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 cornland, 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

॥२॥

अच्छा च त्वेना नमसा वदामसि किं मुहुश्चिद्धि दीधयः ।
 सन्ति कामासो हरिवो वृदिष्टं स्मो वयं सन्ति नो धियः ॥६॥
 नूत्ना इदिन्द्र ते वयमूती अभूम नहि नू ते अद्रिवः ।
 विद्मा पुरा परीणसः ॥७॥
 विद्मा संखित्वमुत शूर भोज्यमा ते ता वज्रिन्नीमहे ।
 उतो समस्मिन्ना शिशीहि नो वसो वाजे सुशिप्र गोमति ॥८॥
 यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।
 सखाय इन्द्रमूतये ॥९॥
 हर्यश्च सत्पतिं चर्षणीसहं स हि प्मा यो अमन्दत ।
 आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥१०॥

āchā ca tvainā nāmasa vādāmasi kīm mūhuṣ cid vī
 didhayah | śānti kāmāso harivo dadīsh tvam smó vayam
 śānti no dhīyah ॥ 6 ॥ nūtnā id indra te vayam ūtī abhūma
 nahī nū te adriyah | vidmā purā parīṇasaḥ ॥ 7 ॥ vidmā sa-
 khitvām utā śūra bhojyam ā te tā vajrinn īmahe | utó sa-
 masminn ā śīśīhi no vaso vāje suśipra gómati ॥ 8 ॥ yó na
 idám-idam purā prā vāsyā ānināya tām u va stushe | sá-
 kbāya índram ūtāye ॥ 9 ॥ hāryaśvam sátpatim carshanīśa-
 ham sá hi ślmā yó ámandata | á tú nah sá vayati gāvyaṁ
 āśyama stotṛibhyo maghāvā śatām ॥ 10 ॥ २ ॥

॥३॥

त्वया ह त्वद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि ।
 संस्थे जनस्य गोमतः ॥११॥
 जयेम कारे पुरुहूत कारिणोऽभि तिष्ठेम दुष्यः ।
 नृभिर्वृत्रं हन्याम शशुयाम चावेरिन्द्र प्र णो धियः ॥१२॥

tvāyā na svid yujā vayam prāti śvasantam vṛishabha
 bruvīmahi | samsthé jānasya gómataḥ ॥ 11 ॥ jāyema kārē
 puruhūta kārīno 'bhī tishthema dūḍhyah | nṛbhir vṛitrām
 hanyāma śūśuyāma cāver indra prā no dhīyah ॥ 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

अ॒भ्रा॒तृ॒व्यो अ॒ना त्वम॑ना॒पि॒रिन्द्र॑ ज॒नुषा॑ स॒नाद॑सि ।
 यु॒धेदा॑पि॒त्वमि॑च्छसे ॥१३॥
 न॒की रे॒वन्ते॑ स॒रुवा॑य वि॒न्दसे॑ पी॒यन्ति॑ ते सु॒ग॒श्चः ।
 यदा॑ कृ॒णोपि॑ न॒दुनुं॑ स॒मृह॑स्यादि॒त्पि॒तेव॑ हू॒यसे॑ ॥१४॥
 मा ते॑ अ॒मा॒जु॒गे यथा॑ सृ॒गम॑ इन्द्र स॒रुये॑ त्वाव॑तः ।
 नि प॑दाम॒ सचा॑ सु॒ते ॥१५॥

abhrā-

trīvyó aná tvám ánapir indra janúshā sanád asi | yudhéd
 āpitvām ichase || 13 || náki revántam sakhyáya vindase pí-
 yanti te surāśvāḥ | yadā kṛṇóshi nadanūṃ sām ūhasy ád
 ít pitéva hūyase || 14 || má te amājúro yathā mūrāsa indra
 sakhyé tvāvataḥ | ní shadāma sácā suté || 15 || ३ ||

मा ते गो॒द॒त्र नि॒र॒गम॑ स॒रुव॑म॒ इन्द्र॑ मा ते॒ गृ॒हाम॑हि ।
 ह॒ज्जहा॑ चि॒द॒र्यः प्र॑ सृ॒ष्टाभ्या॑ भर॒ न ते॑ दा॒मानं॑ आ॒द॒भे ॥१६॥
 इन्द्रो॑ वा घे॒दि॒यन्म॑घे स॒रुस्व॑ती वा सु॒भगा॑ दृ॒दि॒र्वसु॑ ।
 त्वे वा॑ चि॒त्र दा॑शु॒षे ॥१७॥
 चि॒त्र इ॒द्राजा॑ ग॒ज॒का इ॒द॒न्य॒के य॒के स॒रुस्व॑ती॒मनु॑ ।
 प॒र्जन्य॑ इव॒ त॒तन॑द्रि वृ॒ष्ट्या॑ स॒ह॒स्व॒म॒युता॑ द॒द॒त ॥१८॥

má te godatra nír arāma rádhasa indra má te grīha-
 mahi | drīhā cid aryāḥ prā mṛṣābhy á bhara má te dā-
 māna ādābhe || 16 || indro vā ghéd íyan maghām sárasvatī
 vā subhágā dadír vāsu | tvām vā citra daśúshe || 17 || citra
 íd rájá rájaká íd anyaké yaké sárasvatīm ánu | parjanya
 iva tatánad dhí vṛṣhtyá sahásram ayútā dádat || 18 || ४ ||

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

(२५) द्वाविंशं सूक्तम्

(१-१८) अष्टादशचम्यास्य सूक्तस्य कण्वः सोमश्चित्रेयः । अश्विनी देवतम् । (१-६) प्रथमादिपद्विंशं प्रगाथः

(विपमचां बृहती, समचा मनोबृहती), (७) समस्या बृहती, (८) अष्टम्या अनुष्टुप, (९-१०, १३-१८)

नवमादशम्यास्योदद्यादियण्णाञ्च काकुभः प्रगाथः (विपमचां ककुप, समचां मनोबृहती),

(११) एकादश्याः ककुप, (१२) द्वादश्याश्च मय्यज्यानिश्चिष्टुप उन्दांसि ॥

॥५॥

ओ त्यमेह आ रथमद्या दंसिष्ठमृतये ।
 यमश्विना सुहवा रुद्रवर्तनी आ सूर्याये तस्थुः ॥१॥
 पूर्वापुषं सुहवै पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम् ।
 सचनावन्तं मुमतिभिः सोभरे विद्वेषसमनेहसम् ॥२॥

22.

Ó tyám ahva á rátham adyá dánsishṭham ūtāye | yám
 aśvinā suhavā rudravartanī á sūryāyai tasthāthuh ॥ 1 ॥
 pūrvāpūṣham suhāvam purusprīham bhujoyām vājeshu pūr-
 vyam | sacanāvantaṁ sumatibhiḥ sobhare vídveshasam ane-
 hāsam ॥ 2 ॥

इह त्या पुरुभूर्तमा देवा नमोभिरश्विना ।
 अर्वाचीना स्वयमे कगमहे गन्तारा दाशुषो गृहम् ॥३॥
 युवो रथस्य परि चक्रमीयत ईर्मान्यद्वामिष्यति ।
 अस्माँ अच्छा मुमतिर्वी शुभस्पती आ धेनुरिव धावतु ॥४॥
 रथो यो वी त्रिवन्धुरो हिरण्याभीशुरश्विना ।
 परि द्यावापृथिवी भूषति श्रुतस्तेन नासत्या गतम् ॥५॥

ihá tyá purubhūtama devā nāmobhir aśvinā |
 arvācinā sv āvase karāmahe gāntārā daśuśho grīhām ॥ 3 ॥
 yuvó ráthasya pári cakrām iyata īrmānyād vām ishanyati |
 asmāñ āchā sumatír vām śubhas patī á dhenúr iva dhā-
 vatu ॥ 4 ॥ rātho yó vāṁ trivandhuró hīraṇyabhuṣur aśvina |
 pári dyāvaprīthivī bhūṣhati śrutās téna nasatyā gatam
 ॥ 5 ॥ ५ ॥

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

॥६॥

द॒शस्यन्ता॑ म॒नवे॑ पृ॒थ्वीं दि॒वि य॒वं वृ॒केण॑ क॒र्षथः॑ ।
 ता वा॑म॒द्य सु॒म॒तिभिः॑ शु॒भस्प॑ती अ॒श्विना॑ प्र स्तु॒वीम॑हि ॥६॥
 उप॑ नो वा॒जिनी॑यम् या॒तमृ॑तस्य॒ पृथि॑भिः ।
 येभि॑स्तृ॒क्षि वृ॒षणा॑ वा॒सद॑स्य॒वं मे॒हे अ॒त्राय॑ जि॒न्वथः॑ ॥७॥

daśasyāntā mānave pūrvyām divī yāvaṃ vṛikeṇa karsha-
 thaḥ | tā vām adyā sumatībhiḥ śubhas pati āśvina prā stu-
 vimahi || 6 || ūpa no vajinīyasā yatām ṛitāsyā pathībhiḥ | yé-
 bhis trikshīm vṛiṣaṇā trasadasyavām mahé kshatrāya jū-
 vathaḥ || 7 ||

अ॒यं वा॑म॒द्रिभिः॑ सु॒तः सो॒मो न॑रा वृ॒षण्व॑म् ।
 आ या॑तं सो॒मपी॑तये॒ पिव॑तं द॒ाशु॑पो गृ॒हे ॥८॥
 आ हि॑ रु॒हन्म॑श्वि॒ना ग्ध्रे॒ को॒शे हि॒रण्य॑ये॒ वृष॑ण्वम् ।
 यु॒क्ताथां॑ पी॒वर्गि॑रिपः ॥९॥

ayāṃ vām ādribhiḥ sutāḥ sómo nara vṛiṣaṇ-
 vasu | ā yatam sōmapitaye pībatam dāśuṣho grīhé || 8 || ā
 hī ruhātam āśvina rāthe kōṣe hiraṇyāye vṛiṣaṇvasu | yuñ-
 jatham pīvarir īśaḥ || 9 ||

याभिः॑ प॒क्थम॑व॒थ्यो याभि॑र्ग॒न्निगुं॑ याभि॒र्वभुं॑ वि॒जोष॑मम ।
 ताभि॑नो म॒श्व तृ॒यम॑श्वि॒ना ग॑तं भि॒प॒ज्यतं॑ यदा॒तुग्म॑ ॥१०॥

yābhiḥ pakthām āvatho yābhir
 ādhrigum yābhir babhrūm vījoshasam | tābhir no makshú
 tūyam āśvinā gatam bhishajyātam yād āturam || 10 || ॥

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

॥३॥

यदध्रिगावो अध्रिगु इदा चिदहो अश्विना हवामहे ।
 वयं गीर्भिर्विपन्यवः ॥११॥
 ताभिग यातं वृषणां मे हव विश्वम् विश्ववार्धमे ।
 इपा मंहिष्टा पुरुभृतमा नग याभिः क्विं वावृधुस्ताभिग गतम् ॥१२॥
 ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुवे ।
 ता ऊ नमोभिर्गमहे ॥१३॥
 ताविष्टोपा ता उपमि शुभम्पती ता यामेन्द्रवर्तनी ।
 मा नो मताय रिपवे वाजिनीवम् पुरे रुद्रावति ग्यतम् ॥१४॥
 आ सुगम्याय सुगम्यं प्राता रथेनाश्विना वा सक्षणी ।
 हुवे पितेव सोमर्ग ॥१५॥

yād ádhrigāvo ádhrigū idā cid áhno aśvína hávamahe |
 vayāṃ girbhír vipanyávaḥ || 11 || tábhir á yātaṃ vṛishaṇópa
 me hávaṃ viśvápsuṃ viśvávāryaṃ | ishā máṇhishṭhā puru-
 bhūtama narā yābhiḥ kríviṃ vāvṛidhús tábhir á gataṃ || 12 ||
 táv idā cid áhānāṃ táv aśvína vāndamāna úpa bruve | tá
 n námobhir ímahe || 13 || táv íd doṣhā tá ushási śubhás
 páti tá yāman rudrávartani | má no mártaya ripáve vajini-
 vasu paró rudrav áti khyatam || 14 || á súgmyaya súgmyam
 prátá ráthenaśvína vā sakshāni | huvé pitéva sóbhari
 || 15 || 7 ||

॥४॥

मनोजवसा वृषणा मदच्युता मक्षुग्माभिरुतिभिः ।
 आगताच्चिद्रुतमस्मे अयमे पूर्वाभिः पुरुभोजसा ॥१६॥
 आ नो अश्वविदश्विना वृतिर्यामिष्टं मधुपातमा नग ।
 गोमदस्त्रा हिरण्यवत ॥१७॥

mánojavasā vṛishaṇā madacyutā makshuṃgamābhir uti-
 bhiḥ | aráttāc cid bhūtam asmé ávase pūrvābhiḥ purubho-
 jasa || 16 || á no aśvāvad aśvína vartír yāsisṭṭam madhu-
 pātamā narā | gómad dasrā hīranyavat || 17 ||

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

सुप्रावर्गं सुवीर्यं सुष्टु वार्यमनाधृष्टं रक्षस्विना ।
अस्मिन्ना वामायाने वाजिनीवसु विश्वा वामानि धीमहि ॥१८॥

suprāvargām

suvīryam sushṭhū vāryam ānādhṛisṭam rakshasvinā | asmīnn
ā vām āyāne vājīnivasū vīsvā vāmāni dhīmahi || 18 || 8 ||

(२३) प्रप्राविशं स्रक्तम्

(१-३२) विग्रहवत्यास्य स्रक्तस्य वयश्चो विश्वमना कर्त्तव्यः । अभिर्देवता । उग्निक छन्दः ॥

॥१॥ ईळिप्या हि प्रतीच्यं यजस्व ज्ञानवेदसम । चरिण्णुभ्रूममग्रभीतशोचिपम ॥१॥
दामानं विश्वचर्पणेऽग्निं विश्वमना गिरा । उत स्तुषे विष्वधमो रथानाम ॥२॥
येषामावाध ऋग्मिये इषः पृक्षश्च निग्रभे । उपविदा वह्निर्विन्दते वसु ॥३॥
उदस्य शोचिरस्थादीदियुषो व्यजंरम् । तपुर्जम्भस्य सद्युतो गणश्चियः ॥४॥
उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिख्या भासा बृहता शुशुक्निः ॥५॥

23.

Īlīshvā hī prativyām yājasva jātāvedasam | carishṇūdhū-
mam āgribhūtasocisham || 1 || dāmānam viśvacarshaṇe 'gnīm
viśvamanō girā | utā stushe vīshpardhaso rāthānam || 2 ||
yēshām ābādhā ṛigmiya isbāḥ priksḥāḥ ca nigrābhe | upa-
vidā vāhūr vindate vāsu || 3 || ūd asya socīr asthād didi-
yūsho vy ājāram | tāpurjāmbhasya sudyūto gaṇasṛiyah || 4 ||
ūd u tiṣṭha svadhvara stāvāno devyā kṛipā | abhikhyā
bhāsā brīhatā śuśukvāniḥ || 5 || 9 ||

May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unsailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 18

23

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 1

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

॥०॥ अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् । यथा दूतो बभूथ हव्यवाहनः ॥६॥
 अग्निं वः पूर्य हुवे होतारं चर्षणीनाम् । तमयावाचा गृणे तमु वः स्तुषे ॥७॥
 यज्ञेभिरदुतक्रतुं ये कृपा सुदयन्त इत् । मित्रं न जने सुधितमृतावनि ॥८॥
 ऋतावानमृतायवो यज्ञस्य सार्धनं गिरा । उपो एनं जुजुषुर्नमसस्पदे ॥९॥
 अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
 होता यो अस्ति विद्वा यज्ञस्तमः ॥१०॥

agne yāhi suśastibhir havyā jūbvāna ānushāk | yāthā
 dūtó babbhūtha havyavābanah || 6 || agnīm vaḥ pūrvyām huve
 hótāraṁ carshaṇīnām | tāṁ ayā vācā gṛiṇe tāṁ u va stushe
 || 7 || yajnébhir ádbhutakratuṁ yām kṛipā sūdāyanta it |
 ritrām ná jāne súdhitam ṛitāvani || 8 || ṛitāvānam ṛitāyavo
 yajñāsya sādhanam girā | ūpo enaṁ jujushur nāmasas padé
 || 9 || áchā no anḍirastanaṁ yajñāso yantu samyātaḥ | hótā
 yó ásti vikseṣaḥ yaśāstamaḥ || 10 || 10 ||

॥११॥ अग्ने तव ते अजरेन्धानासो बृहद्वाः । अश्वा इव वृषणस्तविषीयवः ॥११॥
 स त्वं न ऊर्जा पते रयिं रास्व सुवीर्यम् । प्रावनस्तोके तनये समत्स्वा ॥१२॥
 यद्वा उ विस्पतिः शितः सुप्रीतो मनुषो विशि ।
 विश्वेदुभिः प्रति रक्षसि सेधति ॥१३॥

agne tava tyé ajaréndhānāso bṛihád bhāḥ | áśvā iva
 vṛiṣhaṇas tavishīyávaḥ || 11 || śá tvām na ūrjām pate rayīm
 rāsva suvīryam | práva nas toké tánaye samātsv á || 12 ||
 yád vá u viṣpátih ṣitáh súprīto mánusho viṣi | viṣvéd
 agnīḥ práti rákshāñsi 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. 6

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. 7

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. 8

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplicher of the sacrifice. 9

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men. 10

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you. 11

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. 12

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. 13

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विस्पते ।

नि मायिनस्तपुषा रक्षसो दह ॥१४॥

न तस्य मायया चन रिपुर्ग्रीशीत मर्त्यैः । यो अग्नये ददाश हव्यदातिभिः ॥१५॥

śrushty āgne nāvasya

me stómasya vira vispate | ní mayinas tapusha rakshásō
daha ॥ 14 ॥ ná tāsya mayáyā caná ripúr īṣṭa mārtyaḥ | yō
agnāye dadāśa havyádātibhiḥ ॥ 15 ॥ 11 ॥

॥१२॥ व्यश्वस्त्वा वसुविदमुक्षप्युरप्रीणादृषिः । महो गये तमु त्वा समिधीमहि ॥१६॥

उशाना काव्यस्त्वा नि होतारमसादयत् । आयजि त्वा मनवे जातवेदसम् ॥१७॥

vyāśvas tva vasuvídam ukshanyúr aprīṇad ṛishiḥ | mahó

rayé tām n tvā sām idhmahi ॥ 16 ॥ uśāna kavyās tvā ní
hótaram asadayat | ayajīm tvā mánave jatāvedasam ॥ 17 ॥

विश्वे हि त्वा सजोषसो देवासो द्रुतमक्रत । श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥

इमं घा वीरो अमृतं द्रुतं कृष्वीत मर्त्यैः । पावकं कृष्णवर्तनि विहायसम् ॥१९॥

तं हुवेम यतस्त्रुचः सुभासं शुक्रशोचिषम् । विशामग्निमजरं प्रत्नमीड्यम् ॥२०॥

viśve hí tvā sajóshaso deváso dūtám ákrata | śrushtī deva
prathamó yajñīyo bhuvah ॥ 18 ॥ imām gha viró amṛitam

dūtám kṛīṇvita mārtyaḥ | pāvakām kṛiṣṇāvartaniṁ víha-
yasam ॥ 19 ॥ tām huvema yatásrucāḥ subhásam śukraśo-
cisham | viśam agním ajāram pratnām ídham ॥ 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

॥२३॥ यो अस्मै हव्यदातिभिराहुतिं मर्तोऽविधत् । भूरि पोषं स धत्ते वीरवद्यशः ॥२१॥
 प्रथमं जातवेदसमग्निं यज्ञेषु पूर्व्यम् । प्रति सुगेति नमसा हविष्मती ॥२२॥
 आभिविधेमाग्नेये ज्येष्ठाभिव्यश्चवत् । मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥२३॥
 नूनमर्चं विहायसे स्तोमेभिः स्थूरयूपवत् । ऋषे वैयश्च दम्यायाग्नेये ॥२४॥
 अतिथिं मानुषाणां सुनुं वनस्पतीनाम् । विप्रा अग्निमवसे प्रत्नमीळते ॥२५॥

yó asmai havyādātibhir āhutim märtó 'vidhat | bhūri
 pōsham sā dhatte virāvad yāṣaḥ || 21 || prathamam jātāve-
 dasam agnīm yajñēshu pūrvyām | prāti srūg eti nāmasa
 havishmati || 22 || ābhir vidhemāgnāye jyēshthābhir vyaśva-
 vāt | mānhishthābhir matībhiḥ śukraśocishe || 23 || nūnām
 area vihāyase stōmebhi sthūrayūpavāt | ṛishe vaiyaśva
 dāmyayāgnāye || 24 || ātithim mánushāṇām sūnúṃ vānaspā-
 tinām | viprā agnīm āvase pratnām ilate || 25 || 13 ||

॥२४॥

महो विश्वो अभि शतोऽभि हव्यानि मानुषा ।
 अग्ने नि षत्सि नमसाधि बर्हिषि ॥२६॥
 वंस्वा नो वार्या पुरु वंस्व रायः पुरुस्पृहः । सुवीर्यस्य प्रजावतो यशस्वतः ॥२७॥
 त्वं वरो सुषाम्णेऽग्ने जनाय चोदय । सदा वसो रतिं यविष्ठ शश्वते ॥२८॥

mahó víśvāṁ abhí shatò 'bhí havyāni mánushā | āgne
 ní sbatsi nāmasādhi barhishi || 26 || vānsvā no vāryā purū
 vānsva rāyāḥ purusprīhaḥ | suvīryasya prajāvato yāśasva-
 taḥ || 27 || tvām varo sushāmnē 'gne jānāya codaya | sādā
 vaso rātim yavishtha śāśvate || 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

त्वं हि सुप्रतृग्मि त्वं नो गोमतीरिषः । महो रायः सन्तिमग्ने अपा वृद्धि ॥२९॥
अग्ने त्वं यशा अस्या मित्रावरुणा वह । ऋतावाना सम्राजा पुतर्दक्षसा ॥३०॥

tvām hí supratúr ási
tvām no gómātir íshah | mahó rāyáh sātīm agne āpa vṛidhi
॥ 29 ॥ ágne tvām yaśá asy á mitrávaruṇā vaha | rítāvānā
samrájá pūtáradakshasā ॥ 30 ॥ 14 ॥

(२४) वतुविशं मृतम्

(१-३०) विशद्वन्वाग्य मृतस्य वपश्चो विश्वमना क्रपिः । (१-२५) प्रथमादिमवशिष्टान्त्वामिन्द्रः ।

(२८-३०) अष्टाविश्यादितुवन्वय च सौपाष्णस्य वरोडातिसुविर्द्वेन । (१-२९)

प्रथमापेकोनविशद्वामुष्णिक . (३०) विश्वाभानुष्टुप इन्द्रमी ॥

॥१॥ सग्वाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ पु वो नृत्तमाय धृष्णवे ॥१॥
शर्वमा ह्यमि श्रुतो वृत्रहत्येन वृत्रहा । मधेर्मघो नो अति शूर दाशमि ॥२॥
म नः स्तवान आ भर रयि चित्रश्रवस्तमम् । निरेके चियो हरिवो वसुर्ददिः ॥३॥
आ निरेकमुन प्रियमिन्द्र दर्षि जनानाम् । धृषता धृष्णो स्तवमान आ भर ॥४॥

24.

Sákhaya á śishamahi bráhméndraya vajrīṇe | stushā n
shú vo nṛítamāya dhr̥ishnáve ॥ 1 ॥ sávasa hy ási śrutó vṛi-
trahátyena vṛitrahá | maghaír maghóno áti śūra dāśasi ॥ 2 ॥
sá na stávana á bhara rayīm citráśravastamam | nireké
eid yó harivo vásur dadthi ॥ 3 ॥ á nirekām utá priyām ín-
dra dārshi jānanām | dhr̥ishatā dhr̥ishṇo stávamana á 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

24

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 सव्यं न दक्षिणं हस्तं वरन्त आमु॒रः । न परि॒बाधो॑ हरि॒वो गवि॑ष्टिषु ॥५॥

ná te savyám ná dákshinam hástam varanta amúrah |
ná paribádho harivo gávishtishu || 5 || 15 ||

॥१६॥ आ त्वा गोभि॒रिव ब्र॑जं गी॒र्भिर्ऋ॑णोम्यद्रि॒वः । आ स्मा॒ कामं॑ जरि॒तुरा मनः॑ पृ॒ण ॥६॥
वि॒श्वानि वि॒श्वम॑नसो धि॒या नो॑ वृ॒त्रह॑न्तम । उग्रं प्र॒णेत॑रधि पू व॒सो ग॑हि ॥७॥
व॒यं ते अ॒स्य वृ॒त्रह॑न्विद्यामं शू॒र न॒व्यसः॑ । व॒सोः स्पा॑र्हस्यं पु॒रुह॑त राध॒सः ॥८॥
इन्द्र॑ यथा ह्यस्ति तेऽप॑रीतं नृ॒तो श॒वः । अमृ॑क्ता रा॒तिः पु॒रुह॑त दा॒शुषे॑ ॥९॥
आ वृष॑स्व म॒हाम॑ह म॒हे नृ॒तम॑ राध॒से । दृ॒ळ्हश्चि॑दृ॒ह्य म॑घवन्म॒घत्तये॑ ॥१०॥

á tvā góbhir iva vrajám garbhír ṛiṇomy adrivaḥ | á sma
kāmam jaritúr á mánah priṇa || 6 || víśvāni víśvāmanaso
dhiyá no vṛitrahantama | úgra praṇetar ádhi shú vaso gahi
|| 7 || vayám te asyá vṛitrahan vidyáma śura návyasaḥ | vá-
so spārhásya puruhūta rádhasaḥ || 8 || índra yátha hy ásti
té 'paritam nṛito śavaḥ | ámríkta ratih puruhūta dāśuṣhe
|| 9 || á vṛishasva mahāmaha mahé nṛitama rádhasaḥ | dṛilhās
cid dṛihya maghavan maghāttaye || 10 || 16 ||

॥१७॥ नू अ॒न्यत्रा॑ चिद॒द्रि॒वस्त्वन्नो॑ जग्मु॒राश॑सः । म॒घव॑ञ्छुग्धि तव॑ तन्न उ॒तिभिः॑ ॥११॥
नह्य॑ङ्ग नृ॒तो त्व॑द॒न्यं वि॒न्दामि॑ राध॒से । रा॒ये द्यु॒न्नाय॑ श॒वसे॑ च गि॒र्वणः॑ ॥१२॥

nú anyātra cid adrivas tvān no jagmur aśasaḥ | māgha-
vañ chagdhí táva tán na utibhiḥ || 11 || nahy āngá nṛito
tvád anyām vindāmi rádhasaḥ | rayé dyumnāya śavase ca
girvaṇaḥ || 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. 5

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. 6

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. 7

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom. 8

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. 9

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. 10

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. 11

O impeller Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength. 12

एन्दुमिन्द्राय सिञ्चतु पिबति सोम्यं मधु । प्र राधसा चोदयाते महित्वना ॥१३॥
 उपो हरीणां पतिं दक्षं पृञ्चन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥१४॥
 नह्यङ्गं पुरा च न जज्ञे वीरतरस्त्वत् । नकीं राया नैवथा न भुन्दना ॥१५॥

éndum índraya siñcata píbati somyám má-
 dhu | prá rádhasa codayāte mahitvaná || 13 || úpo hárīṇāṃ
 pátiṃ dáksham pñcāntam abravam | nūnāṃ śrudhī stu-
 vató aśvyásya || 14 || nahy āṅgá purá caná jajñé virátaras
 tvát | náki rāyá naivátha ná bhandāna || 15 || 17 ||

॥१८॥ एदु मध्वो मदन्तरं सिञ्च वाध्वर्यो अन्धसः । एवा हि वीरः स्तवते सदावृधः ॥१६॥
 इन्द्रं स्यातहरीणां नकिष्टे पूर्व्यस्तुतिम् । उदानंश् शवसा न भुन्दना ॥१७॥

éd u mádhvo madántaram siñcá vādhvaryo ándhasaḥ |
 evá hí virá stávate sadāvṛidhaḥ || 16 || índra sthatar harī-
 nām nákish ṭe pūrvyástutim | úd anaṅśa śávasa ná bhan-
 dāna || 17 ||

तं वो वाजानां पतिमहमहि श्रवस्यवः । अप्रायुभिर्जज्ञेभिर्वावृधेन्यम् ॥१८॥
 एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥१९॥
 अगोरुधाय गविषं युधाय दस्यं वचः । घृतात्स्वादीयो मधुनश्च वोचत ॥२०॥

tāṃ vo vājanam pátiṃ áhūmahī śravasyávaḥ |
 áprāyubhir yajñébhīr vavṛidhénnyam || 18 || éto nv índraṃ
 stávama sakhāya stómyam nāram | kṛṣṭīr yó víśva abhy-
 ásty éka ít || 19 || ágorudhaya gavishe dyukshāya dāsmyam
 vācaḥ | ghṛitát svádiyo mádhunaś ca vocata || 20 || 18 ||

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

॥१०॥ यस्यामितानि वीर्यांश्च न राधः पर्येतवे । ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥२१॥
स्तुहीन्द्रं व्यश्वदनुर्मि वाजिनं यमम् । अर्यो गयं महमानं वि दाशुपे ॥२२॥

yāsyāmitāni vīryāṇā nā rādhaḥ pāryetave | jyōtir nā viś-
vam abhy āsti dākṣiṇā ॥ 21 ॥ stuhindram vyasvavād ānur-
mim vajīnam yamam | aryo gayam māṇhamanam vi da-
śiṣhe ॥ 22 ॥

एवा नूनमुपे स्तुहि वैयश्व दशमं नवम् । सुविद्वांसं चर्कृत्य चरणीनाम् ॥२३॥
वेत्था हि निऋतीनां वज्रहस्त परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ॥२४॥
तदिन्द्राव आ भर येना दंसिष्ट कृत्वने । द्विता कुत्साय शिश्वथो नि चोदय ॥२५॥

evā nūnam ūpa stuhī vaiyaśva daśamāni nā-
vam | sūvidvānsam carakṛityam carāṇīnam ॥ 23 ॥ vētthā hī
nīrītīnām vajrahasta parivṛjām | āhar-ahar śundhyūḥ pa-
ripādām iva ॥ 24 ॥ tād indrāva ā bhara yēnā daṁsishṭha
kṛitvane | dvitā kūtsaya śiśvatho nī codaya ॥ 25 ॥ १० ॥

॥२०॥

तमु त्वा नूनमीमहे नव्यं दंसिष्ट सन्यसे ।

स त्वं नो विश्वा अभिमातीः सश्रणिः ॥२६॥

यऋक्षादंहसो मुच्यो वार्यात्सप्त सिन्धुषु । वधर्दासस्य तुविनृम्ण नीनमः ॥२७॥

tām u tvā nunām imāhe nāvyaṁ daṁsishṭha sānyase |
sā tvam no viśvā abhīmatīḥ sakṣaṇīḥ ॥ 26 ॥ yā ṛikṣhad
āṇhaso mucād yó vāryāt saptā sīndhushu | vādhar dasāsya
tūvinṛmṇa nīnamah ॥ 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 splendrous 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

यथा वरो सुषाम्णे सनिभ्य आवहो रयिम् । व्यश्वेभ्यः सुभगे वाजिनीवति ॥२८॥
 आ नार्यस्य दक्षिणा व्यश्वौ एतु सोमिनः । स्थूरं च राधः शतवत्सहस्रवत् ॥२९॥
 यत्त्वा पृच्छादीजानः कुहया कुहयाकृते ।
 एषो अपश्रितो वृलो गोमतीमव तिष्ठति ॥३०॥

yáthā varo sushámṇe sanibhya
 avaho rayím | vyāśvebhyaḥ subhage vajinivati || 28 || á nār-
 yāsya dākshina vyāśvan etu somínah | sthūrám ca rādhaḥ
 śatávāt sahasravāt || 29 || yāt tva pṛichád ijanāḥ kuhayā
 kuhayakṛite | eśhó āpaśrito való gomatīm āva tiśṭhati
 || 30 || 20 ||

(२५) पञ्चविंशं सूक्तम्

(१-२५) चतुर्विंशन्सूक्तस्यास्य सूक्तस्य वैयश्वो विश्वमना कृषिः । (१-९, १३-२५) प्रथमादि-
 नवचो अयोदश्यादिद्वादशानाञ्च मित्रावरुणौ, (१०-१२) दशम्यादिचतुर्विंशस्य च
 विश्वे देवा देवताः । (१-२२, २५) प्रथमादिद्वादशिसूक्तां चतुर्विंश्या-
 भ्याण्यङ्कः (२३) अयोविंश्याभ्याण्यङ्कभ्यां छन्दसी ॥

॥२१॥ ता वा विश्वस्य गोपा देवा देवेषु यज्ञिया । ऋतावाना यजमे पुनर्दक्षमा ॥१॥
 मित्रा तना न रथ्याऽरुणो यश्वं सुक्रतुः । सनात्सुजाता तनया धृतव्रता ॥२॥
 ता माता विश्वेवेदमासुर्याय प्रमहमा । मही जजानादितिर्ऋतावरी ॥३॥

25.

Ta vaṃ viśvasya gopā devā devēṣhu yajñiya | ṛitāvāna
 yajase putādakshasa || 1 || mitrā tāna nā rathyā vāruṇo yāś
 ca sukrātuḥ | sanāt sujatā tānaya dhṛitāvṛata || 2 || tā matā
 viśvāvedasasuryāya pramahasā | mahī jajānādītir ṛitāvārī
 || 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

25

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

महान्तो मित्रावरुणा सम्राजा देवावसुग । ऋतावानावृतमा घोषतो बृहत् ॥४॥
नपाता शवसो महः सुनु दक्षस्य सुकृत् । सुप्रदान् इषो वास्त्वधि क्षितः ॥५॥

mahānta mitrāvaruṇa samrāja devāv āsura | ṛitāvānav
ṛitām ā ghoṣhato bṛihāt || 4 || nāpatā śavaso mahāḥ sūnū
dākshasya sukrātu | sūprādānu iṣo vāstv ādhi kṣhitah
|| 5 || २१ ||

॥२२॥ सं या दान्ति येमथुर्दिव्याः पार्थिवीरिषः । नमस्वतीरा वा चरन्तु वृष्टयः ॥६॥
अधिया बृहतो दिवोऽभि यूथेव पश्यतः । ऋतावाना सम्राजा नमसे हिता ॥७॥
ऋतावाना नि पदतुः साम्राज्याय सुकृत् । धृतव्रता क्षत्रिया क्षत्रमाशनुः ॥८॥

sām yā dānti yemāthur divyāḥ pāṛthivir īśhaḥ | nā-
bhasvatir ā vaṃ carantu vṛiṣṭāyāḥ || 6 || ādhi yā bṛihatō
divo 'bhi yūthēva paśyataḥ | ṛitāvāna samrāja nāmase hitā
|| 7 || ṛitāvānā nī śhedatuh sāmrajaṃyaya sukrātū | dhṛitāvratā
kṣhatriya kṣhatrām aśatuh || 8 ||

अक्ष्णश्चिद्वातुवित्तगानुल्वणेन चक्ष्मा । नि चिन्मिपन्तो निचिग नि चिक्यनुः ॥९॥
उत नो देव्यदितिरुप्यतां नामत्या । उरुप्यन्तु मरुतो बृहदशवसः ॥१०॥

akṣhṇāṣ cid gātuvīttara-
nulbaṇēna cākṣhasa | nī cin miśhāntā nicirā nī cikyatuḥ
|| 9 || utā no devy āditir uruṣhyātām nāsatyā | uruṣhyāntu
marūto vṛiddhāśavasah || 10 || २२ ||

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

॥२३॥ ते नो नावमुरुष्यन् दिवा नक्तं सुदानवः । अरिष्यन्तो निपायुभिः सचेमहि ॥११॥
 अघ्नते विष्णवे वयमरिष्यन्तः सुदानवे । श्रुधि स्वयावन्तिस्त्र्यो पूर्वचित्तये ॥१२॥
 तद्वायं वृणीमहे वरिष्ठं गोपयत्यम् । मित्रं यत्पान्ति वरुणो यदेर्यमा ॥१३॥
 उत नः सिन्धुरपां तन्मरुतस्तदुश्चिना । इन्द्रो विष्णुर्माद्वांसः सजोषमः ॥१४॥
 ते हि प्मा वनुषो नरोऽभिमांति कयस्य चित् । तिमं न श्रोदः प्रतिघ्नन्ति भृणयः ॥१५॥

té no navám urushyata divā náktam sudānavah | árish-
 yanto ní payúbhiḥ sacemahi || 11 || ághnate víshṇave va-
 yám árishyantaḥ sudānave | śrudhí svayāvan sindho pūrvā-
 cittaye || 12 || tād vāryam vṛṇīmahe vārishṭham gopayā-
 tyam | mitró yāt pānti vāruṇo yād aryamá || 13 || utá naḥ
 síndhur apām tán marútas tād aśvínā | índro víshṇur mī-
 dhváṁsaḥ sajóshaḥ || 14 || té hí shmā vanúsho náro 'bhí-
 mātim káyasya cit | tigmám ná kshódaḥ pratighnánti bhúr-
 nayah || 15 || 23 ||

२५॥ अयमेक इत्था पुरुष चेटे वि विस्पतिः । तस्य व्रतान्यनु वश्वरामसि ॥१६॥
 अनु पूर्वाण्योक्या साम्राज्यस्य सश्चिम । मित्रस्य व्रता वरुणस्य दीर्घश्रुत ॥१७॥
 परि योरश्मिनो दिवोऽन्तान्ममे पृथिव्याः । उभे आ पत्रो रोदसी महित्वा ॥१८॥

ayám éka itthá purúru cashte ví vispátih | tāsya vra-
 tāny ānu vaś caramasi || 16 || ānu pūrvāṇy okyā sāmrajyā-
 sya saścima | mitráśya vratá vāruṇasya dirghaśrút || 17 ||
 pári yó raśmína divó 'ntān mamé prithivyāḥ | ubhé a pa-
 prau ródasī mahitvá || 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-divines, 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 (*varuṇa*) who fills both heaven and earth with his majesty. 18

उदु प्य शरणे दिवो ज्योतिरयंस्तु सूर्यः । अग्निर्न शुक्रः समिधान आहुतः ॥१९॥
वचो दीर्घप्रसङ्गनीशे वाजस्य गोमनः । ईशे हि पित्वोऽविषम्य दावने ॥२०॥

úd u shyá śaraṇé divó jyótir
ayaṁsta sūryaḥ | agnir ná śukráḥ samidhaná áhutaḥ ॥ 19 ॥
váco dirgháprasadmaníṣe vājasya gómataḥ | íṣe hí pitvo
'vishásya dāvāne ॥ 20 ॥ 24 ॥

॥२१॥ तत्सूर्यं रोदसी उभे दोषा वस्तोरुप ब्रुवे । भोजेऽस्माँ अभ्युच्चं सदा ॥२१॥
ऋजमुभय्यायेन रजतं हर्ग्याणे । स्थं युक्तमसनम सुषामणि ॥२२॥

tát sūryaṁ ródasi ubhé doṣhá vāstor úpa bruve | bho-
jéshv asmāñ abhy úc cara sáda ॥ 21 ॥ řijrām ukshaṇyáyane
rajatám hārayāṇe | ráthaṁ yuktám asanāma sushāmaṇi
॥ 22 ॥

ता मे अश्व्यानां हरीणां नितोशना । उतो नु कृत्वाणां नृवाहमा ॥२३॥
स्मदभीशु कशावन्ता विप्रा नविष्टया मती । महो वाजिनावर्वन्ता सचासनम् ॥२४॥

tá me áśvyānaṁ hāriṇaṁ nitóṣana | utó nú kṛitvyā-
nām nṛiváhasā ॥ 23 ॥ smádabhiṣu kāṣavanta vípra nāvish-
ṭhayā matí | mahó vajínava řvanta śácasanam ॥ 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 pre-eminently 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

(२६) पङ्क्तिर्गो मूलम्

(१-२५) पञ्चविंशत्युच्यन्त्यास्य मूलस्य वयसो विश्वमना आङ्गिरसो यस्यो वा कपिः ।

(१-१०) प्रथमाष्टिकोऽविश्वमृचामाश्विनो. (२०-२५) विष्ट्यादिपण्णाञ्च वायुदेवताः ।

(१-१५. २२-२४) प्रथमाष्टिकदशधा द्वाविंश्यादिनुच्यन्त्या वाणिजक

(१६-१९. २१. २५) पौष्ट्यादिचतसृणामेकविंश्यादि

विष्टयोश्च मायरी. (२०) विष्ट्याश्चानृष उन्तांसि ॥

॥२५॥ युवोरु शू रथं हुवे सधन्तुत्याय मृगिषु । अन्तर्दक्षा वृषणा वृषण्वम् ॥१॥
 युवं वंगं मुषाम्णे मेहे तने नामत्या । अयोभिर्याथो वृषणा वृषण्वम् ॥२॥
 ना वामद्य हवामहे हव्येभिर्वाजिनीवम् । पूर्वीरिप इपयन्तावति क्षपः ॥३॥
 आ वो वाहिष्ठो अश्विना रथो यानु श्रुतो नरा । उप स्तोमान्तुरस्य दर्शथः श्रिये ॥४॥
 जुहुगणा चिदश्विना मन्येथां वृषण्वम् । युवं हि रुद्रा पर्यथो अति द्विपः ॥५॥

26.

Yuvór u shú rátham huve sadhástutyaya suríshu | átúr-
 tadakshā vṛishanā vṛishanvasu || 1 || yuvām varo sushámṇe
 mahé táne nāsatya | ávobhir yatho vṛishanā vṛishanvasū
 || 2 || tá vām adyā havamahe havyébhír vajinīvasū | purvīr
 ishā isháyantāv áti kshapáh || 3 || á vām váhishtho aśvinā
 rátho yātu śrutó nara | úpa stóman turásya darśathaḥ śriyē
 || 4 || juhurāṇā cid aśvinā manyetham vṛishanvasū | yuvām
 hí rudrā pársatho áti dvishah || 5 || 26 ||

॥२७॥ दुम्ना हि विश्वमानुषञ्जश्रुभिः परिदीयथः । ध्रियंजित्वा मधुवर्णा शुभम्पती ॥६॥
 उप नो यातमश्विना ग्या विश्वपुषो सह । मघवाना सुवीगवनेपच्युता ॥७॥

dasrá hí víśvam ānushán makshúbhiḥ paridiyathaḥ |
 dhiyamjinvá mádhuvārṇa śubhás páti || 6 || úpa no yatam
 aśvina rayá víśvapúsha sahā | maghāvanā suvīrav āna-
 pacyutā || 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 chanters 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

आ मे अस्य प्रतीव्यमिन्द्रनामत्या गतम् । देवा देवेभिर्व्य सचनस्तमा ॥८॥
 वयं हि वां हवामह उध्व्यन्तो व्यश्ववत् । मुमन्तिभिरुप विप्राविहा गतम् ॥९॥
 अश्विना स्वृषे स्तुहि कुवित्ते श्रवतो हवम् । नेदीयसः कूळयातः पूर्णीरुत ॥१०॥

ā me asyā prativyām indranasatya gatam |
 devā devēbhir adyā sacānastamā ॥ 8 ॥ vayāṁ hi vaṁ hāva-
 mah ukshanyānto vyaśvavāt | sumatībhir ūpa viprav ihā
 gatam ॥ 9 ॥ aśvīna sv ṛiṣhe stuhi kuvīt te śrāvato hāvam !
 nēdīyasah kūḷayataḥ pañīr uta ॥ 10 ॥ 27 ॥

॥२८॥ वैयाश्वस्य श्रुतं नरोतो मे अस्य वेदथः । सजोषसा वरुणो मित्रो अर्यमा ॥११॥
 युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः । अहरहर्घृषणा मह्यं शिक्षतम् ॥१२॥
 यो वां यज्ञेभिरावृताऽधिवस्त्रा वधूरिव । सपर्यन्ता शुभे चक्रते अश्विना ॥१३॥
 यो वामुरुव्यचस्तमं चिकेतति नृपाय्यम् । वर्तिरश्विना परि यातमस्मय ॥१४॥
 अस्मभ्यं सु वृषण्वस् यातं वर्तिर्नृपाय्यम् । विषुद्रुहेव यज्ञमूहयुगिरा ॥१५॥

vaiyaśvasya śrutam narotó me asyā vedathah | sajo-
 shasā vāruṇo mitró aryamā ॥ 11 ॥ yuvádattasya dhishnya
 yuvāntasya sūribhiḥ | āhar-ahar vṛiṣhaṇa māhyaṁ śiksha-
 tam ॥ 12 ॥ yó vāṁ yajñēbhir āvṛitó 'dhiṽastra vadhūr iva |
 saparyānta śubhē cakrate aśvīnā ॥ 13 ॥ yó vāṁ uravyācas-
 tamam ciketati nṛpāyyaṁ | vartír aśvīnā pári yātam as-
 mayá ॥ 14 ॥ asmābhyaṁ sú vṛiṣhaṇvasu yatāṁ vartír nṛi-
 pāyyaṁ | viśudrúheva yajñām ubathur girá ॥ 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 understand 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

॥२९॥

वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा । युवाभ्यां भूत्वश्विना ॥१६॥
 यदुदो दिवो अर्णव इपो वा मदथो गृहे । श्रुतमिन्मे अमर्त्या ॥१७॥
 उत स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् । सिन्धुर्हिरण्यवर्तनिः ॥१८॥
 स्मदेतया सुकीर्त्याश्विना श्वेतया धिया । वहैथे शुभ्रयावाना ॥१९॥
 युक्ष्वा हि त्वं रथासहा युवस्व पोप्या वसो ।
 आन्नो वायो मधु पिवास्माकं सवना गहि ॥२०॥

vāhishtho vāṃ hāvanāṃ stōmo dutó huvaṇ nara | yu-
 vābhyam bhūtv aśvina ॥ 16 ॥ yád adó divó arṇavá ishó va-
 mādatho grihé | śrutám ín me amartyā ॥ 17 ॥ utá syá śve-
 tayāvarī vāhishthā vāṃ nadīnām | sīndhur hiraṇyavartanīḥ
 ॥ 18 ॥ smād etāya sukīrtyāśvina śvetāya dhiyā | vāhethe
 śubhrayavana ॥ 19 ॥ yukshvā hí tvam rathasāha yuvāsva
 pōshya vaso | ān no vāyo mādhu pibasmākaṃ sāvana gahi
 ॥ 20 ॥ २० ॥

॥३०॥ तव वायवृत्तस्पते त्वष्टृर्जामातरद्भुत । अवांस्या वृणीमहे ॥२१॥
 त्वष्टृर्जामातरं वयमीशानं राय ईमहे । सुतावन्तो वायुं द्युम्ना जनांसः ॥२२॥
 वायो याहि शिवा दिवो वहस्वा सुस्वश्व्यम् । वहस्व महः पृथुपक्षसा रथे ॥२३॥

tāva vayav ṛitaspate tvāshṭur jāmatar adbhuta | āvaṅsy
 ā vṛiṇīmahe ॥ 21 ॥ tvāshṭur jāmataraṃ vayām iśānaṃ rāyā
 imahe | sūtāvanto vayūṃ dyumnā jānasah ॥ 22 ॥ vāyo.yahi
 śivā divó váhasva sū svāśvyam | váhasva mahāḥ pṛithu-
 pākshasa 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. (*Tvaṣṭr* = 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

त्वां हि सु॒प्सर॑स्तमं नृष॑दनेषु ह॒महे । ग्रावा॑णं नाश्व॑पृष्ठं म॒हना ॥२४॥
स त्वं नो॑ दे॒व मन॑सा वा॒यो मन्दा॑नो अ॒ग्रियः । कृधि॑ वा॒जौ अपो॑ धियः ॥२५॥

tvām hí supsárastamam nṛishádaneshu
hūmáhe | grāvāṇam nāśvapriṣṭham mañhānā || 24 || sá tvām
no deva mánasā váyo mandānó agriyāḥ | kṛidhí vājāñ apó
dhíyāḥ || 25 || ३० ||

(२७) सप्तविंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । प्रगायः
(विषमर्चा बृहती, समर्चा सतो बृहती) छन्दः ॥

॥२१॥

अ॒मि॒रु॒क्थे पु॒रोहि॑तो ग्रावा॑णो ब॒र्हिर्ध्व॑रे ।
ऋ॒चा या॑मि म॒रुतो॑ ब्रह्म॑णस्पतिं दे॒वाँ अ॒वो व॑रेण्यम् ॥१॥
आ पु॒शुं गा॑सि पृथि॒र्वीं वन॑स्पती॒नुषासा॑ नक्त॒मोष॑धीः ।
विश्वे॑ च नो वस॒वो विश्व॑वेद॒सो धी॑नां भू॒त प्रा॑वितारः ॥२॥
प्र सू॒ न ए॒त्वध्व॑रोऽ॒ग्रा दे॒वेषु॑ प॒र्व्यः ।
आ॒दि॒त्येषु॑ प्र वरु॑णे धृ॒तव्र॑ते म॒रुत्सु॑ विश्व॒भानु॑षु ॥३॥

27.

Agnír ukthé puróhito grāvāṇo barhír adhvaré | ricá
yāmi marúto bráhmaṇas pátim devāñ ávo vareṇyam || 1 ||
á paśum gāsi pṛithivīm vánaśpátin ushásā náktam ósha-
dhīḥ | víśve ca no vasavo víśvavedaso dhīnām bhūta prā-
vitārah || 2 || prá sú na etv adhvarò 'gná devéshu pūrvyāḥ |
ādityéshu prá várune dhṛitávráte marútsu víśvábhānushu
|| 3 ||

We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a press-stone, 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

27

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 ष्मा मनवे विश्ववेदसो भुवन्वृधे रिशादंसः ।
 अरिष्टेभिः पायुभिर्विश्ववेदसो यन्ता नोऽवृकं हृदिः ॥४॥
 आ नो अद्य समनसो गन्ता विश्वे सजोषसः ।
 ऋचा गिरा मरुतो देव्यदिते सदाने पस्त्ये महि ॥५॥

vīṣve hī śhmā mānavē viśvāvedaso bhūvan vṛidhē ri-
 śādasah | ārishtēbhiḥ pāyūbhir viśvavedaso yāntā no 'vṛi-
 kām chardih || 4 || ā no adyā sāmanaso gāntā viśve sa-jō-
 shasah | ricā girā māruto dēvy ādite sādane pāstye mahi
 || 5 || 31 ||

॥३२॥

अभि प्रिया मरुतो या वो अश्व्या हव्या मित्र प्रयाथन ।
 आ बर्हिर्इन्द्रो वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥६॥
 वयं वो वृक्तवर्हिषो हितप्रयस आनुषक् ।
 सुतसोमासो वरुण हवामहे मनुष्वदिद्वाग्नयः ॥७॥
 आ प्र यातु मरुतो विष्णो अश्विना पूषन्माकीनया धिया ।
 इन्द्र आ यातु प्रथमः सनिष्युभिर्वृषा यो वृत्रहा गृणे ॥८॥
 वि नो देवासो अद्रुहोऽच्छिद्रं शर्म यच्छत ।
 न यदुराहंसवो नू चिदन्तितो वरूथमादुधर्षति ॥९॥

abhi priyā maruto yā vo āśvyā havyā mitra prayā-
 thāna | ā barhīr īndro vārūṇas turā nāra ādityāso sadantu
 nah || 6 || vayām vo vṛiktābarhisho hitāprayasa ānushāk |
 sūtāsomāso varuṇa havāmahe manushvād iddhāḡgnayah || 7 ||
 ā prā yāta māruto vīṣṇo āśvinā pūshan mākīnayā dhiyā |
 īndra ā yātu prathamāḥ sanishyūbhir vṛishā yó vṛitrahā
 grīṇe || 8 || ví no devāso adruhó 'chidraṁ śarma yachata |
 ná yād dūrād vasavo nū cid āntito vārūtham ādadhārshati
 || 9 ||

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 वः सजात्यै रिशादसो देवासो अस्त्याप्यम् ।
प्र णः पूर्वसै सुविताय वोचत मक्षू मुन्नाय नव्यसे ॥१०॥

ásti hí vaḥ sajátyaṃ riṣādaso dévāso ásty āpyam |
prá ṇaḥ pūrvasmai suvitāya vocata makṣhū sumnāya ná-
vyase || 10 || 32 ||

॥३३॥

इदा हि व उपस्तुतिमिदा वामस्य भक्तये ।
उप वो विश्ववेदसो नमस्युरौ असूक्ष्मन्यामिव ॥११॥
उदु प्य वः सविता सुप्रणीतयोऽस्थादूर्ध्वो वरेण्यः ।
नि द्विपादश्चतुष्पादो अर्थिनोऽविश्रन्पतयिष्णवः ॥१२॥
देवदेवं वोऽवसे देवदेवमभिष्टये ।
देवदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥१३॥
देवासो हि प्मा मनवे समन्यवो विश्वे साकं सरातयः ।
ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥१४॥

idā hí va úpastutim idā vāmasya bhaktāye | úpa vo
viṣvavedaso namasyúr āñ áśrikshy ānyām iva || 11 || úd u
shyá vaḥ savitá supranītayó 'sthād ūrdhvó várenyah | ní
dvīpādaṣ cātushpādo arthínó 'viśran patayishṇávaḥ || 12 ||
devām-devam vó 'vase devām-devam abhíshtaye | devam
-devam huvema vājasātaye grīṇānto devyā dhiyā || 13 || devaso
hí shmā mánave sāmanyavo viśve sākām sārātayah | te no
adyá té aparām tucé tú no bhāvantu varivovídaḥ || 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 वः शंसाम्यद्रुहः संस्थ उपस्तुतीनाम् ।
 न तं धूर्तिर्वरुण मित्र मर्त्यं यो वो धामभ्योऽविधत् ॥१५॥
 प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ।
 प्र प्रजाभिर्जायते धर्मेणस्पर्यरिष्टः सर्व एधते ॥१६॥

prá vah śaṁsāmy adruhaḥ saṁsthá úpastutinām | ná tám
 dhūrtír varuṇa mitra mārtyam yó vo dhāmabhyó 'vidhat
 || 15 || prá sá ksháyam tirate ví mahír ísho yó vo várāya
 dāśati | prá prajābhir jāyate dhármaṇas páry árishtaḥ sārva
 edhate || 16 || 33 ||

॥३४॥

ऋते स विन्दते युधः सुगेभिर्यात्यध्वनः
 अर्यमा मित्रो वरुणः सरतयो यं त्रायन्ते सजोषसः ॥१७॥
 अज्रे चिदस्मै कृणुथा न्यञ्जनं दुर्गे चिदा सुसरणम् ।
 एषा चिदस्मादुशनिः परो नु सास्त्रेधन्ती वि नश्यतु ॥१८॥
 यद्य मयं उद्यति प्रियक्षत्रा ऋतं दुध ।
 यन्निरुचि प्रबुधि विश्ववेदसो यद्वा मध्यंदिने दिवः ॥१९॥
 यद्वाभिपित्वे असुरा ऋतं यते हृदिर्येम वि दाशुषे ।
 वयं तद्वा वसवो विश्ववेदस उप स्थेयाम मध्य आ ॥२०॥

rité sá vindate yudháḥ sugébbhir yāty ádhvanah | ar-
 yamā mitró varuṇah sārātayo yām tráyante sajóshasah
 || 17 || ájre cid asmai kṛiṇuthā nyañcanam durgé cid á su-
 saraṇām | eshá cid asmād aśāniḥ paró nú sásredhantī ví
 naśyatu || 18 || yád adyá sūrya udyatī prīyakshatrā ṛitām
 dadhá | yán nimrúci prabúdhī viṣvavedaso yád vā madhyám-
 dine diváh || 19 || yád vābhipitvé asurā ṛitām yaté chardír
 yemá ví dāśúshe | vayām tád vo vasavo viṣvavedasa úpa-
 stheyāma mādhyā á || 20 ||

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

यद्य सूर उदिते यन्मध्यन्दिन आतुचि ।
 वामं धृत्य मनेवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥२१॥
 वयं तद्वः सम्राज आ वृणीमहे पुत्रो न बहुपाय्यम् ।
 अश्याम तदादित्या जुह्वतो हविर्येन वस्योऽनशामहे ॥२२॥

yád adyá sūra údite yán madhi-
 yāṃdina ātúci | vāmám dhatthá mánave viṣvavedaso
 júhvānāya pracetase ॥ 21 ॥ vayám tád vaḥ samrāja á vṛṇi-
 mahe putró ná bahupáyyam | aśyāma tád ādityā júhvato
 havír yéna vásyo 'náśāmahai ॥ 22 ॥ ३४ ॥

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य वैवस्वतो मनुर्केपि । विश्वे देवा देवताः । (१-३, ५) प्रथमादितृवस्य पञ्चम्या
 ऋचश्च गायत्री, (४) चतुर्थ्याश्च पुर उष्णिक् छन्दसी ॥

॥३५॥ ये त्रिंशति त्रयस्पुरो देवासो बर्हिःरासदन् । विदन्नहं द्वितासनन् ॥१॥
 वरुणो मित्रो अर्यमा स्मद्रातिषाचो अग्नयः । पर्त्नीवन्तो वर्षट्कृताः ॥२॥
 ते नो गोपा अपाच्यास्त उदुक्त इत्या न्यक् । पुरस्तात्सर्वया विशा ॥३॥
 यथा वशीन्ति देवास्तथेदं सत्तदेष्टां नकिरा भिनत् । अरावा च न मर्त्यः ॥४॥

28.

Yé triṇṣáti tráyas paró deváso barhír áśadan | vidánn áha
 dvitáśanan ॥ 1 ॥ váruṇo mitró aryamá smádrātishāco agnáyah |
 pátnīvanto váśatḥkṛitāḥ ॥ 2 ॥ té no gopá apācyás tá údak
 tá itthá nyāk | purástāt sárvayā viśá ॥ 3 ॥ yáthā váśanti
 devás táthéd asat tád eśhām nákir á minat | árāvā caná
 mártayah ॥ 4 ॥

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

28

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

सप्तानां सप्त ऋष्टयः सप्त द्युम्नान्येषाम् । सप्तो अधि श्रियो धिरे ॥५॥

saptānām saptā riṣṭāyaḥ saptā dyumnāny
eshām | saptó ādhi śrīyo dhire || 5 || 35 ||

(२९) एकोनविंशं सूक्तम्

(१-१०) दशचम्यास्य सूक्तस्य वैवस्वतो मनुमारीचः कश्यपो वा ऋषिः । विश्वे देवा देवताः । द्विपदा विराट् छन्दः ॥

॥३६॥	वभ्रुरेको विपुणः सूनरो युवाञ्ज्यङ्गे हिरण्ययम् ।	१
	योनिमेक आ संसाद द्योतनोऽन्तर्द्वेषु मेधिरः ॥१॥	२
	वाशीमेको विभर्ति हस्त आयसीमन्तर्द्वेषु निष्ठुविः ।	३
	वज्रमेको विभर्ति हस्त आहितं तेन वृत्राणि जिघ्रते ॥२॥	४
	तिग्ममेको विभर्ति हस्त आयुधं शुचिरुग्रो जलाषभेषजः ।	५
	पथ एकः पीपाय तस्करो यथौ एष वेद निधीनाम् ॥३॥	६
	त्रीण्येक उरुगायो वि चक्रमे यत्र देवासो मदन्ति ।	७

29.

Babhrúr éko víshuṇaḥ sūnáro yúvāñjy āṅkte hiraṇyáyaṃ
|| 1 || yónini éka á sasāda dyótano 'ntár devéshu médbhiraḥ
|| 2 || vāṣim éko bibharti hásta āyasīm antár devéshu n-
dbruvih || 3 || vájram éko bibharti hásta áhitam téna vṛi-
trāṇi jighnate || 4 || tigmám éko bibharti hásta áyudham
śúcir ugró jálāshabheshajah || 5 || pathá ékaḥ pīpāya táskaro
yathāñ eshá veda nidhínām || 6 || tríṇy éka urugāyó ví ca-
krame yátra deváso mādanti || 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 taverses along the three regions of time (past, present and future), where the divine forces rejoice. 7

विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥४॥ ८
 सदो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती । ९
 अर्चन्त एके महि सामं मन्वत तेन सूर्यमरोचयन् ॥५॥ १०

vibhir dvā carata ékayā
 sahá prá pravāséva vasataḥ ॥ 8 ॥ sádo dvā cakrāte upamā
 diví samrájā sarpírāsutí ॥ 9 ॥ árcanta éke máhi sáma man-
 vata téna sūryam arocayan ॥ 10 ॥ ३६ ॥

(३०) विशं सूक्तम्

(१-४) चतुर्केचस्यास्य सूक्तस्य वैवस्वतो मनुर्कपि । विश्वे देवा देवताः । (१) प्रथमर्धे गायत्री,
 (२) द्वितीयायाः पुर उष्णिक्, (३) तृतीयाया बृहती, (४) चतुर्थ्याश्चानुष्टुप् छन्दांसि ॥

॥३७॥

नहि वो अस्त्यर्भको देवासो न कुमारकः । विश्वे सतोमहान्त इत् ॥१॥
 इति स्तुतासो असथा रिशादसो ये स्थ त्रयश्च त्रिंशच्च ।
 मनोर्देवा यज्ञियासः ॥२॥
 ते नेत्राध्वं तेऽवत त उ नो अधि वोचत ।
 मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥३॥
 ये देवास इह स्थन् विश्वे वैश्वानरा उत ।
 अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत ॥४॥

30.

Nahí vo ásty arbhakó dévāso ná kumāarakāḥ | víṣve sa-
 tómahānta íti ॥ 1 ॥ íti stutáso asathā riṣādaso yé sthá tráyaś
 ca triṁśac ca | mánor devā yajñiyāsaḥ ॥ 2 ॥ té nas trādhvam
 tè 'vata tá u no ádhi vocata | máṇaḥ pathāḥ píttryān mā-
 navād ádhi dūrāṁ naiṣṭha paravātaḥ ॥ 3 ॥ yé devāsa ihá
 sthāna víṣve vaiśvānarā utá | asmábhyaṁ śárma saprátho
 gávé 'śvāya yachata ॥ 4 ॥ ३७ ॥

Two (mind and ego) with one bride (the allurements) 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

30

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

[अथ पञ्चमोऽनुवाकः ॥]

(३१) एकविंशं सूक्तम्

(१-१८) अष्टादशचम्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । (१-५) प्रथमादिचतुर्ऋचां यज्ञो यजमानश्च,

(५-९) पञ्चम्यादिपञ्चानां दम्पती, (१०-१८) दशम्यादिनवानाञ्च दम्पत्याशिपो देवताः ।

(१-८, ११-१३) प्रथमाद्यष्टचामिकादष्टादितृचस्य च गायत्री, (९, १५)

नवमीचतुर्दशोऽग्न्युष्ण, (१०) दशम्याः पादनिवृत्, (१०-१८)

पञ्चदश्याद्विचतसृणाञ्च पङ्क्तिः षण्द्विंशतिः ॥

॥ ३८ ॥

यो यजाति यजात इत्सुनवच्च पचाति च । ब्रह्मेदिन्द्रस्य चाकनत् ॥१॥
 पुरोळाशं यो अस्मै सोमं ररत आशिरम् । पादित्तं शक्रो अंहसः ॥२॥
 तस्य द्युमौ अंसद्रथो देवजृत्तः स शूशुवत् । विश्वा वन्वन्नमित्रिया ॥३॥
 अस्य प्रजावती गृहेऽसंश्रन्ती दिवेदिवे । इळा धेनुमती दुहे ॥४॥
 या दंपती समनसा सुनुत आ च धावतः । देवासो नित्ययाशिरा ॥५॥

31.

Yó yájati yájāta it sunávac ca pácāti ca | brahméd in-
 drāsya cākanat || 1 || puroḷāsaṃ yó asmai sōmam rārata
 āśiram | pād it tāṃ śakró ánhasaḥ || 2 || tāsya dyumāu asad
 rátho devájūtaḥ sá sūśuvat | víśvā vanvānu amitríyā || 3 ||
 āsya prajāvatī grihé 'saścantī divé-dive | ilā dhenumāti duhe
 || 4 || yá dámpatī sámanasā sunutá á ca dhāvataḥ | déyāso
 nityayaśira || 5 || 38 ||

॥ ३९ ॥

प्रति प्राशव्यौ इतः सम्यञ्चा बर्हिर्ऋशाते । न ता वाजेषु वायतः ॥६॥
 न देवानामपि ह्युतः सुमतिं न जुगुक्षतः । श्रवो बृहद्विवासतः ॥७॥
 पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्रुतः । उभा हिरण्यपेशसा ॥८॥

prāti prāṣavyāu itaḥ samyāñcā barhír āśāte | ná tá vá-
 jeshu vāyataḥ || 6 || ná devānām āpi hnutāḥ sumatīm ná ju-
 gukshataḥ | śrávo bṛihád vivāsataḥ || 7 || putrīṇā tā kumā-
 rīṇā víśvam āyur vy āśnutaḥ | ubhā hīraṇyapeśasā || 8 ||

That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord. 1

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. 2

His chariot of life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children. 3

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day. 4

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, —5

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour. 6

May they never deny their reverence and promises to the divines. May they never give up your worship, and may they win wide fame for themselves. 7

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold. 8

वीतिहोत्रा कृतद्वसू दशस्यन्तामृताय कम् ।

समूध्रो रोमशं हतो देवेषु कृणुतो दुवः ॥९॥

आ शर्म पर्वतानीं वृणीमहे नदीनाम् । आ विष्णोः संचाभुवः ॥१०॥

vītihoṭrā kṛitādvasu daśasyāntāmṛtāya kām | sām ūdho ro-
maśūṃ hato devéshū kṛiṇuto dúvaḥ || 9 || á śarma párvatā-
nām vṛiṇīmāhe nadínām | á víshṇoḥ sacābhúvaḥ || 10 || ३१ ||

॥४०॥ ऐतु पृषा रयिर्भगः स्वस्ति सर्वधातमः । उरुरध्वा स्वस्तये ॥११॥

अरमतिरनर्वणो विश्वो देवस्य मनसा । अदित्यानामनेह इत् ॥१२॥

यथा नो मित्रो अर्यमा वरुणः सन्ति गोपाः । सुगा क्रतस्य पन्थाः ॥१३॥

अग्निं वः पूर्य गिरा देवमीळे वसूनाम् ।

सपर्यन्तः पुरुप्रियं मित्रं न क्षेत्रसाधसम् ॥१४॥

मक्षू देववतो रथः शूरो वा पूसु कासु चित् ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१५॥

न यजमान रिष्यसि न सुन्वान न देवयो ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१६॥

aitu pūshá rayir bhágah svastí sarvadhátamah | urúr
ádhvā svastāye || 11 || arāmatir anarváṇo viśvo devāsya mā-
naśa | ādityānām anechā-ít || 12 || yáthā no mitró aryamā
váruṇaḥ sánti gopāḥ | sugá rītāsya pánthāḥ || 13 || agnīm
vaḥ pūrvyām girā devām ile vásūnām | saparyāntaḥ puru
priyām mitráṃ ná kshetrasádhasam || 14 || makshú devávato
ráthaḥ śúro vā pṛitsú kásu cit | devánām yá ín máno yá-
jamāna iyakshaty abhíd áyajvano bhuvat || 15 || ná yaja-
māna rishyasi ná sunvāna ná devayo | devánām yá ín 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

नकिष्टं कर्मणा नशन्न प्र योषन्न योषति ।
 देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१७॥
 असदत्र सुवीर्यमुत त्यदाश्चर्यम् ।
 देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१८॥

nákish táṃ kármanā naśan ná prá yoshan ná yo-
 shati | devánāṃ yá ín máno — || 17 || ásad átra suvíryam
 utá tyád āśvaśvyam | devánāṃ yá ín máno — || 18 || 40 ||

(३२) दक्षिणं सूक्तम्

(१-३०) विशद्वचस्यास्य सूक्तस्य काण्वो मेधातिथिकेभिः । इन्द्रो देवता । गाथयी उन्दः ॥

॥१॥ प्र कृतान्युजीषिणः कण्वा इन्द्रस्य गार्धया । मदे सोमस्य वोचत ॥१॥
 यः सृविन्दुमनर्शन्ति पिश्रु दासमेहीशुवम् । वर्धीदुग्रो रिणन्नपः ॥२॥
 न्यबुदस्य विष्टपै वर्ष्माणं बृहतस्तिर । कृषे तदिन्द्र पौंस्यम् ॥३॥
 प्रति श्रुताय वो ध्रुषत्तूर्णीशं न गिररधि । हुवे सुशिप्रमृतये ॥४॥

32.

Prá kṛitāny ṛijīṣiṇaḥ káṇvā índrasya gáthayā | máde
 sómasya vocata || 1 || yāḥ sṛibindam ánarṣanim píprum dā-
 sām abīśuvam | vādhiḍ ugró riṇānn apāḥ || 2 || ny árbuda-
 sya viṣṭāpam varshmánam bṛihatás tira | kṛishé tát indra
 paúnśyam || 3 || práti śrutāya vo dhṛishát túrnāṣam ná gi-
 rér ádhi | huvé suṣiprām ūtāye || 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

स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः । पुरं न शूर दर्शसि ॥५॥

sá gór āśvasya ví
vrajám mandānāḥ somyébhyaḥ | púram ná śūra darshasi
॥ 5 ॥ १ ॥

॥२॥ यदि मे रारणः सुत उक्थे वा दधसे चनः । आरादुपे स्वधा गहि ॥६॥
वयं घा ते अपि प्मसि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥७॥
उत नः पितुमा भर संरणो अविक्षितम् । मघवन्भूरि ते वसु ॥८॥
उत नो गोमतस्कृधि हिरण्यवतो अश्विनः । इळाभिः सं रभेमहि ॥९॥
वृवदुक्थं हवामहे सृप्रकरस्मृतये । साधु कृष्वन्तमवसे ॥१०॥

yádi me rāraṇaḥ sutá ukthé vā dádhasē cānaḥ | ārád
úpa svadhá gahi ॥ 6 ॥ vayám ghā te ápi śhmasi stotāra in-
dra girvaṇaḥ | tvám no jinva somapāḥ ॥ 7 ॥ utá naḥ pitúm
ā bhara samraraṇó ávikshitam | mághavan bhúri te vāsu
॥ 8 ॥ utá no gómatas kṛidhi híraṇyavato aśvinaḥ | ilābhiḥ
sám rabhemahi ॥ 9 ॥ bṛibáduktham havāmahe śṛiprákarasnam
ūtāye | sādhu kṛiṣvántam ávase ॥ 10 ॥ २ ॥

॥३॥ यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा । जगितृभ्यः पुरुवसुः ॥११॥
स नः शक्रश्चिदा शक्रदानवीं अन्तराभरः । इन्द्रो विश्वाभिरुतिभिः ॥१२॥
यो गयोऽवनिर्महान्सुपारः सुन्वतः सर्वा । तमिन्द्रमभि गायत ॥१३॥

yáḥ samsthé cie chatákratur ád im kṛiṇóti vritrahá |
jaritṛibhyaḥ purūvásuḥ ॥ 11 ॥ sá naḥ śakraś cid ā śakad
dānavān antarabharáḥ | índro víśvābhir ūtibhiḥ ॥ 12 ॥ yó
rāyo 'vánir mahán supārah sunvatáh sákhā | tám índram
abhí gāyata ॥ 13 ॥

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. 5

If my tributes and praises delight you and you take pleasure
in my laudation, come to me with your divine personality
even from afar. 6

O resplendent Lord, the one adored by praises, O lover of
devotion, we are your adorers; may you, therefore, be
generous unto us. 7

And pleased by us, O bounteous Lord, bring us still un-
diminished wealth and food which you possess in plenty. 8

Make us possessed of wisdom, wealth of gold, and vitality.
May we exert ourselves in consonance with divine
words. 9

Let us call Him for help whose arm is stretched out for the
protection of others, and who strives nobly to defend
us. 10

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. 11

May the all-powerful one give us strength, and may the
resplendent Lord, along with all the protections, satisfy
our needs. 12

Glorify that resplendent Lord who is mighty and is the
preserver of riches, the saviour of devotees and friend of
the offerers of libation. 13

आयन्तारं महि स्थिरं पृतेनासु श्रवोजितम् । भूरेगीशान्मोजसा ॥१४॥
नकिरस्य शचीनां नियन्ता सुनृतानाम् । नकिर्वक्ता न दादिति ॥१५॥

āyantāram māhi sthirām prītanāsu śra-
vojītam | bhūrer īśanam ōjasā || 14 || nākir asya śacīnām
niyantā sūnṛtānām | nākir vaktā nā dād iti || 15 || ३ ||

॥१४॥ न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुन्वताम् । न सोमो अप्रता पेपे ॥१६॥
पन्य इदुपे गायत पन्य उक्थानि शंसत । ब्रह्मा कृणोत पन्य इत् ॥१७॥
पन्य आ दर्दिरच्छता सहस्रा वाज्यवृतः । इन्द्रो यो यज्वनो वृधः ॥१८॥

nā nūnām brahmanām ṛiṇām praśūnām asti suvatām |
nā sómo apratā pape || 16 || pānya id ūpa gāyata pānya
ukthāni śaṁsata | brāhmā kṛiṇota pānya it || 17 || pānya ā
dardirae chatā sahasra vajy āvṛitaḥ | indro yó yājvano
vṛidhāh || 18 ||

वि पू चर स्वधा अनु कृष्टीनामन्वाहुवः । इन्द्र पिव सुतानाम् ॥१९॥
पिव स्वधैनवानामुत यस्तुग्ये सचा । उतायमिन्द्र यस्तव ॥२०॥

ví shú cara svadhā ānu kṛiṣṭīnām āny āhū-
vaḥ | indra pīva sūtānām || 19 || pīva svādhainavanām utā
yās tūgrye sácā | utāyām indra yās tāva || 20 || ४ ||

(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

॥५॥ अतीहि मन्युपाविणं सुषुवांसमुपारणे । इमं रातं सुतं पिब ॥२१॥
 इहि तिस्रः परावत इहि पञ्च जनाँ अति । धेनाँ इन्द्रावचाकेशत् ॥२२॥
 सूर्यो रश्मि यथा सृजा त्वा यच्छन्तु मे गिरः । निम्नमापो न सध्यक् ॥२३॥
 अध्वर्यवा तु हि पिञ्च सोमं वीराय शिप्रिणे । भराँ सुतस्य पीतये ॥२४॥
 य उद्रः फलिगं भिनव्य विस्न्धैरवास्जत् । यो गोपु पक्वं धारयत् ॥२५॥

átihī manyushāvinam sushuvānsam upāraṇe | imām rātām
 sutām piba || 21 || ihī tīśrah parāvāta ihī pañca jānañ āti | dhēnā
 indrāvachākāśat || 22 || sūryo rasmīm yāthā sṛjā tvā yachantu
 me girāḥ | nimnām āpo nā sadhryāk || 23 || ādhvaryav ā
 tū hī shiñcā sōmam vīrāya śipriṇe | bhārā sutāsya pītaye
 || 24 || yā udrāḥ phaligām bhinūn nyāk sīndhūir avāsrijat
 yó gōshu pakvām dharāyat || 25 || 5 ||

॥६॥ अहन्नुत्रमृचीषम और्णवाभमहीशुवम् । हिमेनाविध्यदर्वुदम् ॥२६॥
 प्र व उग्राय निष्टुरेऽषाळ्हाय प्रसक्षिणे । देवतं ब्रह्म गायत ॥२७॥
 यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः । इन्द्रो देवेषु चेतति ॥२८॥

āhan vṛitrām ūcīṣhama aurnavābhām ahiśuvam | himé-
 nāvidhiyad ārbudam || 26 || prā va ugrāya nishtūré 'śhāl'hāya
 prasakshīṇe | devāttam brāhma gāyata || 27 || yó víśvāny
 abhī vratā sōmasya mādē āndhasaḥ | indro devēshu cétati
 || 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

इह त्या सधमाद्या हरी हिरण्यकेद्या । वोळ्हामभि प्रयो हितम् ॥२९॥
अर्वाञ्च त्वा पुरुषुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥३०॥

ihā tyā sadhamādyā hārī hīraṇyakeśyā | voḷhām abhi
prāyo hitām || 29 || arvañcam tvā puruṣtuta priyāmedha-
stuta hārī | somapēyāya vakshataḥ || 30 || ६ ||

(३३) वयस्विशं सुतम्

(१-१९) एकोनविंशत्युक्त्यास्य सूक्तस्य काण्वो मेध्यातिथिकृषिः । इन्द्रो देवता । (१-१९) प्रथमादि-
पञ्चदशचां बृहती, (१६-१८) षोडश्यादितृचस्य गायत्री, (१९) एकोनविंशत्याश्चानुष्टुप् छन्दांसि ॥

॥७॥

वयं घ त्वा सुतावन्त आपो न वृक्तवर्हिषः ।
पृक्त्रस्य प्रस्रवणेषु वृत्रहृन्पि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक् आ गम् इन्द्र स्वब्दीव वंसगः ॥२॥
कण्वेभिष्ट्रेण्णवा धृषद्वाजं दर्शि सहास्त्रिणम् ।
पिशाङ्गरूपं मघवन्विचर्षणे मधू गोमन्तमीमहे ॥३॥

33.

Vayāṃ gha tva sutāvanta āpo nā vṛiktābarhishah | pa-
vītrasya prasrávaṇeshu vṛitrahan pári stotāra āsate || 1 ||
svāranti tvā suté náro vása nireká ukthínah | kadā sutām tri-
shāṇá óka á gama índra svabdīva vānsagah || 2 || kañvebhir
dhrishṇav á dhrishád vájam darshi sahasríṇam | piśāṅgarū-
pam maghavan vicarshane makshú gómantam ímahe || 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

33

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

पाहि गायान्ध्रसो मद इन्द्राय मेध्यातिथे ।

यः संमिश्रो हयोर्यः सुते सचा वज्रीरथो हिरण्ययः ॥४॥

यः सुषुव्यः सुदक्षिण इनो यः सुकतुर्गुणे ।

य आकरः सहस्रा यः शतामघ इन्द्रो यः पूर्भिदारितः ॥५॥

pāhí

gáyāndhaso máda índrāya medhyātithē | yāḥ sām̐ślo há-
ryor yāḥ suté sácā vajrī rátho hiraṇyáyaḥ || 4 || yāḥ sushav-
yāḥ sudákshina inó yāḥ sukrátur gr̥iné | yá ākarāḥ sa-
hásrā yāḥ śatāmagha índro yāḥ pūrbhíd āritāḥ || 5 || 7 ||

॥८॥

यो धृषितो योऽवृत्तो यो अस्ति श्मश्रुषु श्रितः ।

विभृतद्युम्नश्च्यवनः पुरुष्टुतः कृत्वा गौरिव शाकिनः ॥६॥

क ई वेद सुते सचा पिबन्तं कद्वयो दधे ।

अयं यः पुरो विभिनस्योजसा मन्दानः शिष्यन्धसः ॥७॥

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।

नकिञ्च नि यमदा सुते गमो महौश्वरस्योजसा ॥८॥

य उग्रः सन्ननिष्टतः स्थिरो रणाय संस्कृतः ।

यदि स्तोतुर्मघवा शृणवद्दवं नेन्द्रो योषत्या गमत् ॥९॥

yó dhṛishító yó 'vṛito yó ásti śmāsrushu śritāḥ | ví-
bhūtadyumnaḥ cyávanāḥ puruṣṭutāḥ krátvā gaúr iva śā-
kināḥ || 6 || ká īm veda suté sácā pibantam kád váyo dadhe |
ayām yāḥ púro vibhináṭty ójasā mandānāḥ śipry ándhasaḥ
|| 7 || dānā mṛigó ná vāraṇāḥ purutrā carátham dadhe | ná-
kish tvā ní yamad á suté gamo mahāñṣ carasy ójasā || 8 ||
yá ugrāḥ sām̐ anisṭṛita sthiró ráṇāya sām̐skṛitaḥ | yádi
stotúr maghávā śṛiṇavad dhávam néndro yoshaty á 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 strogholds 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

सत्यमि॒त्था वृषे॑द॒सि वृष॑जूति॒र्नोऽवृ॑तः ।
 वृषा॑ ह्यु॒ग्र शृ॒ण्विषे॑ प॒राव॑ति॒ वृषो॑ अ॒र्वाव॑ति श्रुतः ॥१०॥

satyām itthā vṛishéd asi vṛishajūtir nó 'vṛitah | vṛishā
 hy ūgra śṛiṇvishé parāvāti vṛisho arvāvāti śrutah ॥ 10 ॥ १॥

॥९॥ वृष॑णस्ते अ॒भीश॑वो वृषा॑ क॒शा हिर॑ण्ययी ।
 वृषा॑ रथो॑ मघव॒न्वृष॑णा ह॒री वृषा॑ त्वं श॒तक्र॑तो ॥११॥
 वृषा॑ सोता॑ सुनोतु ते॒ वृष॑न्नृजीपि॒न्ना भर॑ ।
 वृषा॑ दध॒न्वे वृष॑णं नदी॒ष्व्वा तुभ्य॑ स्या॒तर्ह॑रीणाम् ॥१२॥
 ए॒न्द्र याहि॑ पी॒तये॑ मधु॒ शवि॑ष्ठ सो॒म्यम् ।
 नाय॑मच्छा॒ मघ॑वा शृ॒ण्वद्दि॒रो ब्रह्मो॑क्था च सु॒क्रतुः ॥१३॥

vṛishaṇas te abhīṣavo vṛishā kāṣā hiranyāyī | vṛishā
 rátho maghavan vṛishaṇā hārī vṛishā tvāṃ śatakrato ॥ 11 ॥
 vṛishā sotá sunotu te vṛishann ṛijipinn ā bhara | vṛishā
 dadhanve vṛishaṇaṃ nadīshv ā túbhyaṃ sthātar harīṇām
 ॥ 12 ॥ éndra yāhi pītāye mādhu śavishṭha somyām | nāyām
 áchā maghāvā śṛiṇavad gíro bráhmokthā ca sukrátuḥ ॥ 13 ॥

व॒हन्तु॑ त्वा रथे॒ष्ठमा॑ ह॒रयो॑ रथ॒युजः॑ ।
 ति॒रश्चि॑दु॒र्य सर्व॑नानि वृ॒त्रह॑न्न॒न्येषां॑ या श॒तक्र॑तो ॥१४॥
 अ॒स्माक॑म॒द्यान्त॑मं स्तोमं धि॒ष्व महाम॑ह ।
 अ॒स्माक॑ ते सर्व॑ना सन्तु श॒न्तमा॑ मदा॒य यु॒क्ष सोम॑पाः ॥१५॥

vāhantu tvā ratheshṭhām ā hārayo rathayújah | tirāṣ cid
 aryām sāyanāni vṛitrahann anyéshām yā śatakrato ॥ 14 ॥
 asmākam adyāntamaṃ stómaṃ dhishva mahāmaha | asmā-
 kam te sāvanā santu śāntamā mādāya dyuksha somapāḥ
 ॥ 15 ॥ १॥

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

१०॥ नहि पस्तव नो मम शास्त्रे अन्यस्य रण्यति । यो अस्मान्वीर आनयत् ॥१६॥
 इन्द्रश्चिद्धा तदब्रवीत्त्रिया अशास्यं मनः । उतो अहं कर्तुं रघुम् ॥१७॥
 सती चिद्धा मदच्युता मिथुना वहतो रथम् । एवेद्धूर्वृष्ण उत्तरा ॥१८॥
 अधः पश्यस्व मोपरि संतरां पादुको हर ।
 मा ते कशप्लुको दशन्त्स्त्री हि ब्रह्मा बभूविथ ॥१९॥

nahí shás táva nó máma śāstré anyāsya rānyati | yó
 asmān vīrá ānayat || 16 || indraṣ cid ghā tād abravīt striyā
 aśāsyaṁ mānaḥ | utó áha krátuṁ raghúm || 17 || śápti cid
 ghā madacyútā mithunā vahato rátham | evéd dhūr vṛishṇa
 úttarā || 18 || adháḥ paśyasva mópāri saṁtarāṁ pādakaú
 hara | má te kaṣaplakaú dṛiṣan strī hí brahmā babhúvitha
 || 19 || 10 ||

(३४) चतुर्विंशं सूक्तम्

(१-१८) अष्टादशर्षस्तस्य सूक्तस्य (१-१५) प्रथमादिपञ्चदशर्षा काण्वो नीपातिभिः, (१६-१८) षोडश-
 दितृचस्य चाङ्गिरसाः सहस्रं वसुरोचिष कषयः । इन्द्रो देवता । (१-१५) प्रथमादिपञ्च-
 दशर्षामनुष्टुप्, (१६-१८) षोडशपादितृचस्य च गायत्री छन्दसी ॥

॥११॥

एन्द्रं याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१॥
 आ त्वा ग्रावा वदन्निह सोमी घोषेण यच्छतु ।
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥२॥

34.

Éndra yāhi hāribhir ūpa kánvasya sushtútīm | divó
 amúshya śásato divām yayá divāvaso || 1 || á tvā grāvā vá-
 dann ihá somí ghóshena yachatu | divó amúshya — || 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

34

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

अत्रा वि नेमिरेषामुरां न धूनुते वृकः ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥३॥
 आ त्वा कण्वा इहावसे हवन्ते वाजसातये ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥४॥
 दधामि ते सुतानां वृष्णे न पूर्वपाय्यम् ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥५॥

ātrā ví nemír eshām úrām ná dhūnute vṛikah | divó amú-
 shya — || 3 || á tvā kāṇvā ihāvase hāvante vājasātaye |
 divó amúshya — || 4 || dádhami te sutānām vṛishṇe ná pūr-
 vapāyyam | divó amúshya — || 5 || ॥

॥१२॥

स्मत्पुरन्धिर्न आ गहि विश्वतोर्धीर्न ऊतये ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥६॥
 आ नो याहि महेमते सहस्रोते शतामघ ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥७॥
 आ त्वा होता मनुर्हितो देवत्रा वक्षदीङ्घ्र्यः ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥८॥
 आ त्वा मदच्युता हरी श्येनं पक्षेव वक्षतः ।
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥९॥

smátpuramdhir na á gahi viṣvátodhīr na ūtāye | divó
 amúshya — || 6 || á no yāhi mahemate sáhasrote śātā-
 magha | divó amúshya — || 7 || á tvā hótā mánurhito de-
 vatrā vakshad ídyaḥ | divó amúshya — || 8 || á tvā mada-
 cyútā hārī śyenām pakshéva vakshataḥ | divó amúshya —
 || 9 ||

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 याह्यर्य आ परि स्वाहा सोमस्य पीतये ।
दिवो अमुष्य शासतो दिवै यय दिवावसो ॥१०॥

á yāhy aryá ā pári svāhā sómasya pītāye | divó amú-
shya — || 10 || 12 ||

॥११॥

आ नो याह्यपश्रुत्युक्थेषु रणया इह ।
दिवो अमुष्य शासतो दिवै यय दिवावसो ॥११॥
सरूपैरा सु नो गहि संभृतैः संभृताश्वः ।
दिवो अमुष्य शासतो दिवै यय दिवावसो ॥१२॥

á no yāhy úpaśruty ukthéshu raṇayā ihá | divó amú-
shya — || 11 || sárūpair á sú no gahi sám̐bhṛtaiḥ sám̐bhṛi-
tāśvaḥ | divó amúshya — || 12 ||

आ याहि पर्वतेभ्यः समुद्रस्याधि विष्टपः ।
दिवो अमुष्य शासतो दिवै यय दिवावसो ॥१३॥
आ नो गव्यान्यश्व्या सहस्रा शूर दर्दहि ।
दिवो अमुष्य शासतो दिवै यय दिवावसो ॥१४॥
आ नः सहस्रशो भरायुतानि शतानि च ।
दिवो अमुष्य शासतो दिवै यय दिवावसो ॥१५॥

á yāhi párvatebhyah sam-
udrásyādhi viśtāpah | divó amúshya — || 13 || á no gáv-
yāny áśvyā sahasrā śūra dardrihi | divó amúshya —
|| 14 || á naḥ sahasraśo bharāyútāni śatāni ca | divó amú-
shya — || 15 ||

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

आ यदिन्द्रश्च ददहे सहस्रं वसुरोचिषः । ओजिष्ठमश्व्यं पशुम् ॥१६॥
 य ऋज्रा वातरंहसोऽरुपासो रघुप्यदः । भ्राजन्ते सूर्या इव ॥१७॥
 पारावतस्य रातिषु द्ववच्चैष्याशुषु । तिष्ठ वनस्य मध्य आ ॥१८॥

ā yád indras ca dádvahe saháśraṃ vásuro-
 ciśaḥ | ójishtham áśvyam paśúm || 16 || yá řijrá vátarañ-
 haso 'rusháso raghushyádaḥ | bhrájante sūryā iva || 17 || pá-
 rāvatasya rātishu draváccakreshv āśúshu | tishtham vāna-
 sya mādhyā ā || 18 || 13 ||

(३५) पञ्चमिषं सूक्तम्

(१-२४) चतुर्विंशत्युच्यते सूक्तस्याधेयः इषायाश्च ऋषिः । अश्विनौ देवते । (१-२१)

अथमायेकविंशत्युच्यते चतुर्विंशत्युच्यते । (२२, २४) द्वाविंशीचतुर्विंश्योः पङ्क्तिः,

(२३) त्रयोविंशत्याश्च महावृहती छन्दसि ॥

॥१४॥

अग्निनेन्द्रेण वरुणेन विष्णुनादित्यै रुद्रेर्वसुभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥१॥
 विश्वाभिर्धीभिर्भुवनेन वाजिना दिवा पृथिव्याद्रिभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥२॥
 विश्वैर्दुर्वैस्त्रिभिरेकादशैरिहाद्भिर्मरुद्भिर्भृगुभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥३॥

35.

Agnínéndreṇa váruṇena víshṇunādityai rudraír vásubhiḥ
 sacābhúvā | sajóśhasā ushásā sūryeṇa ca sómam pibatam
 aśvinā || 1 || víṣvābhir dhībhír bhúvanena vājinā divā pṛi-
 thivyādrībhiḥ sacābhúvā | sajóśhasā ushásā — || 2 || víṣvair
 devaís tribhír ekādaśaír ihādbhír marúdbhir bhrīgubhiḥ sa-
 cābhúvā | sajóśhasā ushásā — || 3 ||

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

35

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

जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवौ सवनाव गच्छतम् ।
 सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥४॥
 स्तोमं जुषेथां युवशेवं कन्यनां विश्वेह देवौ सवनाव गच्छतम् ।
 सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥५॥
 गिरो जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनाव गच्छतम् ।
 सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥६॥

jushéthām yajñām bó-
 dhatam hávasya me víshvehá devau sávanáva gachatam |
 sajóshasā ushásā sūryeṇa césham no voḷham aśvinā || 4 ||
 stómaṁ jushethām yuvaśéva kanyánām víshvehá devau sá-
 vanáva gachatam | sajóshasā ushásā sūryeṇa césham —
 || 5 || gíro jushethām adhvaram jushethām víshvehá devau
 sávanáva gachatam | sajóshasā ushásā sūryeṇa césham —
 || 6 || 14 ||

॥३५॥ हारिद्रवेव पतथो वनेदुष सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उषसा सूर्येण च त्रिर्वर्तियातमश्विना ॥७॥
 हंसाविव पतथो अध्वगाविव सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उषसा सूर्येण च त्रिर्वर्तियातमश्विना ॥८॥
 श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उषसा सूर्येण च त्रिर्वर्तियातमश्विना ॥९॥

hāridravéva patatho vánéd úpa sómaṁ sutám mahishé-
 váva gachathah | sajóshasā ushásā sūryeṇa ca trír vartír
 yātam aśvinā || 7 || haṁsāv iva patatho adhvagāv iva sómaṁ
 sutám mahishéváva gachathah | sajóshasā ushásā sūryeṇa
 ca trír — || 8 || syeṁāv iva patatho havyádātaye sómaṁ
 sutám mahishéváva gachathah | sajóshasā ushásā sūryeṇa
 ca trír — || 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. 4

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. 5

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. 6

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). 7

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. 8

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. 9

पिबन्तं च तृप्णुतं चा च गच्छतं प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उपसा सूर्येण चोर्जो नो धत्तमश्विना ॥१०॥
 जयन्तं च प्र स्तुतं च प्र चावन्तं प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उपसा सूर्येण चोर्जो नो धत्तमश्विना ॥११॥
 हृतं च शत्रुन्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उपसा सूर्येण चोर्जो नो धत्तमश्विना ॥१२॥

pibataṃ ca tripñutaṃ cā ca gachataṃ pra-
 jāṃ ca dhattāṃ draviṇaṃ ca dhattaṃ | sajóshasā ushásā
 sūryeṇa córjaṃ no dhattaṃ aśvinā || 10 || jáyataṃ ca prá
 stutaṃ ca prá cāvataṃ prajāṃ ca dhattāṃ draviṇaṃ ca
 dhattaṃ | sajóshasā ushásā sūryeṇa córjaṃ — || 11 || hataṃ
 ca śatrūn yátataṃ ca mitrīṇaḥ prajāṃ ca dhattāṃ dravi-
 ṇaṃ ca dhattaṃ | sajóshasā ushásā sūryeṇa córjaṃ —
 || 12 || 15 ||

॥१३॥ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१३॥
 अङ्घ्रिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१४॥
 ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१५॥

mitrávaruṇavantā utá dhármavantā marútvantā jaritúr
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír yātam
 aśvinā || 13 || āṅgirasvantā utá víshṇuvantā marútvantā jari-
 túr gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír
 — || 14 || ṛibhumántā vṛishaṇā vájavantā marútvantā jaritúr
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír —
 || 15 ||

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

ब्रह्म जिन्वतमुत जिन्वतं धियो हृतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१६॥
 क्षत्रं जिन्वतमुत जिन्वतं नृन्हुतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१७॥
 धेनूजिन्वतमुत जिन्वतं विशो हृतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१८॥

bráhma jinvatam utá jinvatam dhiyo hatám rákshānsi
 sédhatam ámivāḥ | sajóshasā ushásā sūryeṇa ca sómam
 sunvató aśvinā || 16 || kshatrām jinvatam utá jinvatam
 nṛīn hatám rákshānsi sédhatam ámivāḥ | sajóshasā ushásā
 sūryeṇa ca sómam — || 17 || dhenúr jinvatam utá jinvatam
 víṣo hatám rákshānsi sédhatam ámivāḥ | sajóshasā ushásā
 sūryeṇa ca sómam — || 18 || 16 ||

॥१७॥ अत्रैरिव शृणुतं पुर्यस्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।
 सजोषसा उषसा सूर्येण चाश्विना तिरोअह्नयम् ॥१९॥
 सगो इव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।
 सजोषसा उषसा सूर्येण चाश्विना तिरोअह्नयम् ॥२०॥

átrer iva śṛiṇutam pūrvyástutim śyāvāśvasya sunvató
 madacyutā | sajóshasā ushásā sūryeṇa caśvinā tiroahnyam
 || 19 || sárgān iva sṛijatam sushtútir úpa śyāvāśvasya su-
 nvató madacyutā | sajóshasā ushásā sūryeṇa caśvinā || 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

रश्मीरिव यच्छतमध्वरौ उपे श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिम्रोअङ्गयम् ॥२१॥

raṣmīr iva yachatam adhvarāu ūpa śyāvāśvasya sunvató
madacyutā | sajóshasā uṣasā sūryeṇa cāśvinā --- || 21 ||

अर्वाग्रथं नि यच्छतं पिबतं सोम्यं मधु ।
आ यातमश्विना गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥२२॥

arvāg rátham ní yachatam píbatam somyām mādhu | á yā-
tam aśvinā gatam avasyúr vām ahām huve dbhattām rá-
tnāni dāśúshe || 22 ||

नमोवाके प्रस्थिते अध्वरे नरा विवक्ष्णस्य पीतये ।
आ यातमश्विना गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥२३॥

namovāké prāsthite adhvaré narā vi-
vākṣhaṇasya pītāye | á yātam --- || 23 ||

स्वाहाकृतस्य तृप्तस्य सुतस्य देवावन्धसः ।
आ यातमश्विना गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥२४॥

svāhākṛitasya tṛim-
patam sutasya devāv āndhasaḥ | á 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

(३६) षट्त्रिंशं सूक्तम्

(१-७) सप्तर्षेऽस्यास्य सूक्तस्याधेयः श्यावाश्व ऋषिः । इन्द्रो देवता । (१-६) प्रथमादिपदेषां

शक्ती, (७) सप्तम्याश्च महापङ्क्तिश्छन्दसी ॥

॥१८॥ अ॒वि॒ता॒सि॒ सु॒न्व॒तो वृ॒क्त॒र्वा॒र्हि॒षः पि॒ब॒ा सो॒मं म॒दा॒य कं श॑त॒क्र॒तो ।
 यं ते॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः से॒ह॒ानः पृ॒त॒ना उ॒रु ज॒यः स॒म॒प्सु॒जि॒न्म॒रु॒त्वौ इ॒न्द्र स॒त्प॒ते ॥१॥
 प्रा॒व॒ स्तो॒ता॒रं म॒घ॒व॒न्न॒व॒ त्वां पि॒ब॒ा सो॒मं म॒दा॒य कं श॑त॒क्र॒तो ।
 यं ते॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः से॒ह॒ानः पृ॒त॒ना उ॒रु ज॒यः स॒म॒प्सु॒जि॒न्म॒रु॒त्वौ इ॒न्द्र स॒त्प॒ते ॥२॥

36.

Avitási sunvató vṛiktábarhishah pibā sómam mādāya
 kām śatakrato | yām te bhāgām ādhārayan víśvāḥ sebā-
 nāḥ prītanā urú jrayah sām apsuján marútvān indra satpate
 || 1 || práva stotāram maghavann āva tvām pibā sómam
 mādāya kām śatakrato | yām te bhāgām — || 2 ||

ऊ॒र्जा दे॒वौ अ॒व॒स्यो॒जसा॒ त्वां पि॒ब॒ा सो॒मं म॒दा॒य कं श॑त॒क्र॒तो ।
 यं ते॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः से॒ह॒ानः पृ॒त॒ना उ॒रु ज॒यः स॒म॒प्सु॒जि॒न्म॒रु॒त्वौ इ॒न्द्र स॒त्प॒ते ॥३॥
 ज॒नि॒ता दि॒वो ज॑नि॒ता पृ॒थि॒व्याः पि॒ब॒ा सो॒मं म॒दा॒य कं श॑त॒क्र॒तो ।
 यं ते॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः से॒ह॒ानः पृ॒त॒ना उ॒रु ज॒यः स॒म॒प्सु॒जि॒न्म॒रु॒त्वौ इ॒न्द्र स॒त्प॒ते ॥४॥

ūrjā de-

vān āvasy ójasā tvām pibā sómam mādāya kām śatakrato |
 yām te bhāgām — || 3 || janitā divó janitā prithivyāḥ pibā
 sómam mādāya kām śatakrato | yām te bhāgām — || 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. 1

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. 2

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. 3

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. 4

जनिताश्वा॑नां जनि॒ता गवा॑मसि पि॒वा सोमं॑ मदा॒य कं श॑तक्रतो ।
यं ते॑ भा॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु जि॒न्म॒रुत्वौ॑ इन्द्र॒ सत्प॑ते ॥५॥
अ॒त्रीणां॑ स्तोमं॒मद्रि॑वो मह॒स्कृधि॑ पि॒वा सोमं॑ मदा॒य कं श॑तक्रतो ।
यं ते॑ भा॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु जि॒न्म॒रुत्वौ॑ इन्द्र॒ सत्प॑ते ॥६॥
इ॒यावा॑श्वस्य सु॒न्व॒तस्तथा॑ शृ॒णु यथा॑ शृ॒णो॒रत्रेः॑ कर्मा॑णि कृ॒ण्वतः॑ ।
प्र त्र॒सद॑स्युमावि॒थ त्वमे॑क॒ इन्द्र॑षाह्य इन्द्र॒ ब्रह्मा॑णि वर्ध॒यन् ॥७॥

janitāśvānām janitā gāvām asi pīva sōmam mādāya kām
ṣatakrato | yām te bhāgām — || 5 || ātrīṇām stōmam adrivo
mahās kṛidhi pīva sōmam mādāya kām ṣatakrato | yām te
bhāgām — || 6 || śyāvāśvasya sunvatās tāthā śṛiṇu yāthā-
śṛiṇor ātreḥ karmāṇi kṛiṇvatāḥ | prā trasādasyum āvitha
tvām ēka in nṛishāhya indra brāhmāṇi vardhāyan || 7 || 18 ||

(३७) सप्तविंशं सूक्तम्

(१-७) सप्तचंस्यास्य सूक्तस्यान्तेयः इयावाश्वः कृषिः । इन्द्रो देवता । (१) प्रथमचोऽतिवर्गनी,

(२-७) द्वितीयादिपण्णाब् महापङ्क्तिगुण्डसी ॥

॥१०॥ प्रेदं ब्रह्म वृत्रतूर्येष्वविथ प्र सुन्वतः शचीपत इन्द्र विश्वाभिरुतिभिः ।
माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिवा सोमस्य वज्रिवः ॥१॥

Prédām brāhma vṛitratūryeshv āvitha prā sunvatāḥ ṣa-
cīpata indra viśvābhīr ūtibhiḥ | mādhyam̐dinasya sāvanasya
vṛitrahann anedya pīva sōmasya vajrivah || 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 coqueror 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 adamant will power, may you accept our prayers at the midday solemn ceremony. 1

सेहान उग्रं पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिवा सोमस्य वज्रिवः ॥२॥
 एकरालस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिवा सोमस्य वज्रिवः ॥३॥

schānā ugra

prītanā abhī drúhaḥ śacīpata índra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 2 || ekarāḥ asya bhūvanasya rājasi śacīpata índra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 3 ||

सुस्थावाना यवयसि त्वमेक इच्छचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिवा सोमस्य वज्रिवः ॥४॥

sasthāvānā yavayasi tvām éka ic chacīpata índra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 4 ||

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिवा सोमस्य वज्रिवः ॥५॥
 क्षत्राय त्वमवसि न त्वमाविथ शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पिवा सोमस्य वज्रिवः ॥६॥

kshémasya ca prayújaḥ

ca tvām īṣiṣe śacīpata índra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 5 || kshatrāya tvam āvasi nā tvam āvitha śacīpata índra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 6 ||

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. 2

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. 3

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. 4

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. 5

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. 6

इयावाश्वस्य रेभतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृष्वतः ।
प्र त्रसदस्युमाविथ त्वमेक इक्ष्वाह्य इन्द्र क्षत्राणि वर्धयन् ॥७॥

syāvāśvasya rébhatas tátha śṛiṇu yáthāśṛiṇor átreḥ kármāṇi
kṛiṇvatāḥ | prá trasádasyum āvitha tvám éka ín nṛisháhya
índra kshatrāṇi vardhāyan || 7 || 19

(३८) अष्टाविंशं सूक्तम्

(१-१०) दशर्चस्त्वाम्य सूक्तम्यायेयः इयावाश्व ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥२०॥

यज्ञस्य हि स्थ ऋत्विजा सस्त्री वाजेषु कर्मसु । इन्द्राग्नी तस्य बोधतम् ॥१॥
तोशासा रथयावाना वृत्रहणार्पराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥
इदं वा मदिरं मध्वधुक्षन्निभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥
जुषेथां यज्ञमिष्ट्ये सुतं सोमं सधस्तुती । इन्द्राग्नी आ गतं नरा ॥४॥

38.

Yajñasya hí sthá ṛitvījā sāsni vājeshu kármasu | ín-
drāgni tāsyā bodhatam || 1 || tośāsā rathayāvánā vṛitrahāṇā-
parājitā | índrāgni tāsyā bodhatam || 2 || idám vām madirám
mádhy ádhuksham ádribhir nárah | índrāgni tāsyā bodha-
tam || 3 || jushéthām yajñám ishṭiye sutám sómam sadha-
stuti | índrāgni á gatam narā || 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 जुषेथां सवना येभिर्हव्यान्पुहयुः । इन्द्राग्नी आ गतं नरा ॥५॥
 इमां गायत्रवर्तनि जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

imā jushethāṃ sávanā
 yébbhir havyāny ūhāthuh | indrāgnī ā gatam nara || 5 || imāṃ
 gāyatrāvartaniṃ jushétham sushṭutīm mātma | indrāgnī ā
 gatam nara || 6 || 20 ||

॥२३॥ प्रातर्यावभिरा गतं देवेभिर्जेन्यावसू । इन्द्राग्नी सोमपीतये ॥७॥
 श्यावाश्वस्य सुन्वतोऽग्नीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

prātaryāvabhir ā gatam devébbhir jenyāvasū | indrāgnī
 sómapītaye || 7 || syāvāśvasya sunvató 'trīṇām śṛiṇutam há-
 vam | indrāgnī sómapītaye || 8 ||

एवा वामह ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥
 आहं सरस्वतीवतोरिन्द्राग्न्योरवो वृणे । याभ्यौ गायत्रमृच्यते ॥१०॥

evā vām ahva ūtāye yá-
 thāhuvanta médbhirāḥ | indrāgnī sómapītaye || 9 || āhām
 sárasvatīvator indrāgnyór ávo vṛiṇe | yábhyām gāyatrām
 ricyáte || 10 || 21 ||

O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come. 5

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come. 6

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. 7

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. 8

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. 9

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. 10

(३०.) एकोनचत्वारिंशं मूलम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो नामाक कविः । अग्निर्देवता । महार्पाङ्गुलम् ॥

॥२२॥ अग्निमस्तोष्यृग्मियमग्निमीळा यजध्वै ।
 अग्निर्देवाँ अनक्तु न उमे हि विदथे कविरन्तश्चरति दुत्यं । नभन्तामन्यके समे ॥३॥
 न्यग्ने नव्यसा वचस्तनूषु शंसमेषाम् ।
 न्यराती रराव्णां विश्वा अर्यो अरातीरितो युच्छन्वामुरो नभन्तामन्यके समे ॥२॥

39.

Agním astoshy řigmíyam agním ilā yajádhyai | agnir
 devāñ anaktu na ubhé hí vidáthe kavír antáś cárati dū-
 tyāṃ nábhantām anyaké same || 1 || ny āgne návyasā vá-
 cas tanúshu śáṅsam eshām | ny árāti rárāvñām víśvā aryó
 árātir itó yuchantv āmúro nábhantām anyaké same || 2 ||

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आसनि ।
 स देवेषु प्र चिकिद्भि त्वं ह्यसि पूर्यः शिवो दूतो विवस्वतो नभन्तामन्यके समे ॥३॥
 तत्तदुग्निर्वयो दधे यथायथा कृप्यति ।
 ऊर्जाहुतिर्वसूनां शं च योश्च मयो दधे विश्वस्यै देवहृत्यै नभन्तामन्यके समे ॥४॥
 स चिकेत सहीयसाग्निश्चित्रेण कर्मणा ।
 स होता शश्वतीनां दक्षिणाभिरभीवृत इनोति च प्रतीव्यै नभन्तामन्यके समे ॥५॥

āgne mánmāni túbhyaṃ kām ghrítām ná juhva āsāni | sá
 devéshu prá cikiddhi tvām hy ási pūrvyāḥ řivó dūtó vi-
 vásvato nábhantām anyaké same || 3 || tát-tad agnir váyo
 dadhe yáthā-yathā křipanyāti | ūrjáhutir vásūnām śām ca
 yós ca máyo dadhe víśvasyai deváhūtyai nábhantām anyaké
 same || 4 || sá ciketa sáhiyasāgnisḥ citréṇa kármanā | sá hótā
 śáśvatīnām dákshinābhír abhívřita inóti ca prativyām ná-
 bhantām 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 eternal 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

॥२३॥ अग्निर्जाता देवानामग्निर्वैद मर्तानामपीच्यम् ।
 अग्निः स द्रविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥
 अग्निर्देवेषु संवसुः स विशु यज्ञियास्वा ।
 स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥
 यो अग्निः सप्तमानुषः श्रितो विश्वेषु सिन्धुषु ।
 तमागेन्म त्रिपस्त्यं मन्धातुर्दस्युहन्तममग्निं यज्ञेषु पूर्य नभन्तामन्यके समे ॥८॥

agnir jātā devānām agnir veda mātānām apīcyam |
 agniḥ sā draviṇodā agnir dvārā vy ūrṇute svāhuto nāvī-
 yasā nābhantām anyaké same || 6 || agnir devéshu sāmva-
 suḥ sā vikshú yajñiyāsv á | sā mudā kāvya purú víshvam
 bhūmeva pushyati devó devéshu yajñīyo nābhantām anyaké
 same || 7 || yó agniḥ saptāmānushaḥ śritó víshveshu sīndhu-
 shu | tām āganma tripastyām mandhātúr dasyuhántamam
 agnīm yajñéshu pūrvyām nābhantām anyaké same || 8 ||

अग्निर्ऋणि त्रिधातुन्या क्षेति विद्वा कविः ।
 स त्रीरेकादशौ इह यक्षश्च पिप्रयश्च नो विप्रो दूतः परिष्कृतो नभन्तामन्यके समे ॥९॥
 त्वं नो अग्न आयुषु त्वं देवेषु पूर्य वस्व एक इरज्यसि ।
 त्वामापः परिस्नुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

agnis trīṇi tridhātūny á ksheti vidāthā kavīḥ | sā trīūr ekāda-
 śāñ ihā yākshac ea pipráyac ea no vípro dūtāḥ pārishkrīto
 nābhantām anyaké same || 9 || tvām no agna āyúshu tvām
 devéshu pūrvya vásva éka irajyasi | tvām āpaḥ parisrútaḥ
 pári yanti svásetavo nābhantām anyaké same || 10 || 23 ||

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

(४०) चत्वारिंशं सूक्तम्

(१-१२) द्वादशार्चयाम्य सूक्तस्य काण्वो नाभाक ऋषिः । इन्द्राग्नी देवते । (१, २-११)

प्रथमचन्द्रनीयादिनवा. १३ महापङ्क्तिः, (२) द्वितीयायाः शकरी,

(१२) द्वादश्याश्च विष्णुं छन्दसि ॥

॥२४॥ इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् ।
 येन दृळ्हा समत्स्वा वीळु चित्साहिषीमह्यमिर्वनेव वात इन्नभन्तामन्यके समे ॥१॥
 नहि वा वव्रयामहेऽथेन्द्रमिद्यजामहे शविष्ठं नृणां नरम् ।
 स नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये नभन्तामन्यके समे ॥२॥
 ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
 ता उ कवित्वना कवी पृच्छयमाना सखीयते सं धीतमश्नुते नरा नभन्तामन्यके समे ॥३॥
 अभ्यर्च नभाकवदिन्द्राग्नी यजसा गिरा ।
 ययोर्विश्वमिदं जगद्वियं द्यौः पृथिवी मद्भुपस्थे विभृतो वसु नभन्तामन्यके समे ॥४॥
 प्र ब्रह्माण नभाकवदिन्द्राग्निभ्यामिरज्यत ।
 या सप्तबुध्नमर्णवं जिह्वारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके समे ॥५॥

40.

Indrāgni yuvam sū naḥ sáhantā dāsatho rayīm | yéna
 drīlḥá samátstv á vilú cit sāhishīmáhy agnir váneva váta
 in nábhantām anyaké same || 1 || nahí vām vavráyāmahé
 'théndram íd yajāmahe śávishtam nṛiṇām nāram | sá naḥ
 kadá cid árvatā gāmad á vájasātaye gāmad á medhāsā-
 taye nábhantām anyaké same || 2 || tá hí mādhyam bhārā-
 nām indrāgni adhikshitāḥ | tá u kavitvaná kaví prichyā-
 mánā sakhiyaté sám dhītām aṣnutam narā nábhantām an-
 yaké same || 3 || abhy àrea nabhākavád indrāgni yajásā
 girá | yáyor víṣvam idám jágad iyám dyaúḥ pṛithiví mahy
 ūpásthe bibhṛitó vasu nábhantām anyaké same || 4 || prá
 bráhmāṇi nabhākavád indrāgnibhīyām irajyata | yá saptá-
 budhnam arṇavām jihvábāram aporṇutá indra íśāna ójasā
 nábhantām anyaké 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. 1

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. 2

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. 3

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. 4

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. 5

अपि वृश्च पुराणवद्व्रततेरिव गुप्तिमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्यन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

āpi vṛṣca purāṇavād vrata-
ter iva gushpitām ōjo dāsasya dambhaya | vayāṃ tād asya
sāmbhṛitaṃ vāsv indreṇa ví bhajemahi nābhantām anyaké
same || 6 || 24 ||

॥२५॥ यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।
अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥
या नु श्वेताववो दिव उच्चरात उप द्युभिः ।
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुञ्चतां नभन्तामन्यके समे ॥८॥
पूर्वीष्ट इन्द्रोपमातयः पूर्वीरुत प्रशस्तयः सूनो ह्रिन्वस्य हरिवः ।
वसवो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥
तं शिशिता सुवृक्तिभिस्त्वेषं सत्वानमृगमयम् ।
उतो नु चिद्य ओजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपो नभन्तामन्यके समे ॥१०॥

yād indrāgnī jānā imé vihváyante tánā girā | asmáke-
bhir nṛibhir vayāṃ sāsaḥyāma prītanyató vanuyāma va-
nushyató nābhantām anyaké same || 7 || yā nú śvetāv avó
divá uccārāta úpa dyúbhiḥ | indrāgnyór ānu vratām úhānā
yanti síndhavo yān sīm bandhād āmuñcatām nābhantām
anyaké same || 8 || pūrvīṣṭ ṭa indrópamātayaḥ pūrvír utá
prśastayaḥ sūno hinvāsya harivaḥ | vásvo vīrásyāpṛico yá
nú sádhaṭa no dhíyo nābhantām anyaké same || 9 || tám
śiṣitā suvrīktībhis tveshām sátvānam ṛigmíyam | utó nú cid
yá ójasā śuṣṇasyāṇḍāni bhédati jéshat svārvatír apó ná-
bhantām anyaké same || 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 शिशीता स्वध्वरं सत्यं सत्त्वात्मवृत्तियम् ।
 उतो नु चिद्य ओहत आण्डा शुष्णस्य भेदुत्यजैः स्वर्वतीरपो न भन्तामन्यके समे ॥११॥
 एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
 त्रिधातुना शर्मणा पातमस्मान्वयं स्याम पतयो रयीणाम् ॥१२॥

tām śiṣitā svadhvarām satyām
 sātvanam ṛitvīyam | utó nú cid yá óhata āṇḍā śuṣṇasya
 bhédaty ájaiḥ svàrvatīr apó nábhantām anyaké same || 11 ||
 evéन्द्रāgnibhyām pitṛiván nāvīyo mandhāṭṛivád āṅgirasvād
 avāci | tridhātunā śārmaṇā pātam asmān vayām syāma pá-
 tayo rayiṇām || 12 || 25 ||

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

अष्टं मंडलम्
सूक्तानि १-४०

NOTE OF R̥GVEDA NO. 8

Hymn-1

For verses 1 and 20, see Nir.VII.2 and VI.24.

1. *Ma cid anyat vi samsata*, मा चिद् अन्यद् वि संसत, 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 (प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि).

2. *Ubhayavinam*, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयाविनं दिव्यं पार्थिवं सख्येनोभयं विधत्तेनोपेतम्; Or स्थावर-जंगमरूपेण द्विप्रकारेण रक्षितव्येनोपेतम्—*Sayana*); or being honoured by both those who recite his praises and those who offer oblations (उभयविधैः स्तोतृभिर्यष्टुभिश्चोपेतम्—*Sayana*); doer of both (हिंसानृशंताभ्याम्—*Venkata*).

Ubhayamkaram, the displayer of both, enmity and favour (उभयंकरं विग्रहानुग्रहयोरुभयो कर्तारम्—*Sayana*; उभयस्य कर्तारम्—*Venkata*).

5. *Satamagha*, O opulent; (शतामघ बहुधन—*Venkata*; बहुधनेन्द्र—*Sayana*).

Sataya, for a large price (शताय बहुनामैतत्; अपरिमिताय धनाय—*Sayana*).

7. *Puramdara*, पुरम्ह्वर, 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 (दशम्विनः शतिनो वे सहस्रिणः दशादिसंख्यायुक्ताः—*Venkata*; दशम्विनः दशयोजनगामिनः ; शतिनः शतसंख्याकाः सहस्रिणः सहस्रसंख्याकाः सन्ति—*Sayana*).

10. *Cayatra-vepasam*, of excellent speed; of excellent motion (गायत्रवेपसं प्रशस्य वेगाम्—*Sayana*; गायत्रं साम यस्या घेनोर्वेगमुत्पादयति—*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) (अन्यां उक्तविलक्षणं उरुधारां बहूदक घारां इषं एषणीयां वृष्टिम्—*Sayana*); also अन्यां may mean unparalleled (अदृष्टपूर्वम्—*Wilson*).

11. *Vanku*, two horses (i. e. the internal organ or *antahkaran* and organs of senses); the crooked in action (बङ्कु वक्रगामिनौ—*Sayana*; बङ्कूतरो चाश्वौ—*Venkata*).

Arjuneyam Kutsam, the soul, the child of Nature—Arjuni's son, the *Kutsa* seer (आर्जुनेयं अर्जुन्याः पुत्रं, कृत्स्नं ऋषिम्—*Sayana*). For *Arjuneyam*, See

आर्जुनेयम्—I.112.23; IV.26.1; VIII.1.11.

आर्जुनेयाय—VII.19.2.

अर्जुनि—I.49.3; V.84.2 (white-complexioned).

अर्जुन्योः—X.85.13. (in Arjunis, two asterisms in lunar mansions; the same as Phalgunis).

In the *R̥gveda*, *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.1.11; 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 Bṛ̥guṣ. See also the *Aitareya Brahmana* (VI.33).

However, in the R̥gveda, Etasa seems merely to designate the horse of the Sun. (वेगादि मुणयुक्ताश्ववन्तम्—*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=अश्व=horse).

13. Aranah-iva, like the abject; like the one cast down. (अरणाइव अरमणा दुःखिन इव—*Sayana*; अरमणा इव—*Venkata*).

Prajahitani, neglected (प्रजाहितानि इतरेतर विश्लिष्टानि—*Venkata*; प्रक्षीणानि; one without branches, शाखादिभिर्वियुक्तानि—*Sayana*).

15. Pavitram, the filters (पवित्रं पवनमाघनं दशापवित्रम्—*Sayana*); an appliance for purification.

Tirah, placed inclined (तिरः तिर्यग्बन्धितं—*Sayana*).

16. Sadha-stutim; collected laudation; the laudation made by him along with many other priests (सधस्तुति अन्यैर्ऋत्विग्भिः सहक्रियमाणां स्तुतिम्—*Sayana*).

Upastutib, the subsidiary praise; or merely, praise (उपस्तुतिः स्तोत्रम्

—*Sayana*).

18. *Sukrato*, *O Sukratu!*—a name of *Indra*, *O Indra* (similar to *Satakratu*).

20. *Galdaya*, गल्दया—“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 besaught the Lord? *Galda* (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा घमनीयो भवन्ति गलमनासु धीयते).

See for गल्दा—*Rv.*I.15.1; *VIII.*92.22.

आ त्वा विशन्तिवन्दव आ गल्दा घमनीनाम्—Let the Soma-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here *Galda*, गल्दा, means the juices, which have been extracted in the vessels (नाना विभक्तीत्येते भवतः । आगलना घमनीनामित्यर्थः).

The word *Galda* does not occur anywhere else in the *R̥gveda*, besides *VIII.*1.20.

We have in the *Manava Srauta Sutra* :

आ मा विशन्तिवन्दव आ गल्दा घमनीनाम् ।
रसेन मे रसं पृण वाजिनो मे यज्ञं 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 गालनेनास्त्रावणेन —*Sayana*).

Compare: आजिघ्न कलशं मह्यं त्वा विशन्तिवन्दवः —*Yv.**VIII.*42. ; इन्द्र सोमं पिब

ऋतुनाऽऽत्वा विशन्तिवन्दवः —Rv.I.15.1. ; आ त्वा विशन्तिवन्दवः समुद्रमिव सिन्धवः —Rv.VIII. 92.22. (Nir.VI.24).

26. **Purvapa-iva**, पूर्वपाऽइव, like the first drinker (among Nature's deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपाइव । पूर्वः सर्वेभ्यो देवेभ्यः प्रथमभावीसन् पिबतीति पूर्वपा वायुः —Sayana).

See *Aitareya Brahman* also II.25.

28. **Dvita havyah**, in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वैधमन्तरिसमध्ये मार्गं पूषन्कुर्वन्—*Venkata*; द्विता द्विधा द्विविधैः स्तोतृभिर्यष्टुभिश्च—*Sayana*).

29. **Api-sarvare**, during the night also (अपि शर्वरे शर्वरी रात्रिमपिगतः कालः अपिशर्वरः —*Sayana*; but according to *Venkata*, at the junction of night and day, अपि शर्वरे शर्वरी अह्ना संगमे अपि शर्वरे रात्रिमुखे सायम्—*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 प्राप्तिः —*Venkata*; प्रपित्वे प्राप्ते दिवसस्यावसाने सायाह्नेऽपि मदीयाः स्तोमास्त्वामावर्तयन्तु—*Sayana*).

For *prapitve*, see:

प्रपित्वम्—II.53.24; V.31.7.

प्रपित्वात्—X.73.2.

प्रपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.1. 29; 4.3.

Similar to this word, we have *Abhipitve* I.126.3; IV.34.5; V.76.2;

VIII.4.21 etc. (also अभिऽपित्वम्, अभिऽपित्वे, अभिऽपित्वे, अभिऽपित्वेषु) also at one place अपपित्वम् (apapitvam, III.53.24) (अपपित्वं अपचयम्—*Daya*. ; अभिपित्वं प्राप्तम्—IV.16.1; प्राप्यम् VII.18.9; अभिपित्वे सर्वतः प्राप्तोः अभीष्ट प्राप्तो—IV.35.6; अभिमुख्य षमने—IV.33.34.).

30. *Medhyatithi*, O *Medhyatithi*, O the venerable guest, (मेध्याः सङ्गमनीयाः पवित्रा अतिथयो यस्य तम्—*Daya*).

For *Medhyatithi*, see

मेध्यऽप्रतिधिः—I.36.10; 11.

मेध्यऽप्रतिधिम्—I.36.17; VIII.2.40; 49.9.

मेध्यऽप्रतिधे—VIII.1.30; 33.4.

मेध्यऽप्रतिधेः—IX.43.4.

मेध्यऽप्रतिधौ—VIII.51.1.

31. *Yadvah*, seers amongst men (from *Yadu*, यदु, a synonym of man—Nigh—II.3). (यादः यदुवंशोद्भवः। यद्वा। यदवो मनुष्याः, तेषु प्रसिद्धः—*Sayana*).

32. *Saha tvaca hiranyaya*, as if in the golden leather case, or in golden purse (सहृत्वचा हिरण्यया कश्यपा युक्तः—*Venkata*; हिरण्यया हिरण्यमय्या त्वचा चर्मणास्तरणेन सह सहितानि—*Sayana*).

Asangasya, of the liberal giver (of the unattached); of *Asanga*, a person according to *Sayana*. The word only occurs twice, once as आसङ्ग—VIII.1.33, and आसङ्गस्य VIII.1.33—nowhere else in the *R̥gveda*.

According to the *Sankhayana Sr̥auta 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, शास्वती नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. *Pla-yogh*, प्लायोगिः, is the patronymic name of Asange in the Rgveda (अध्वप्लायोगिरतिदासत् अन्यान् आसङ्गः — 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 दशगुणितः सहस्रैः सहस्रसंख्याकैर्गवादिभिः — *Sayana*).

34. *Sasvati nari*, शास्वती 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 *Sasvati* underwent severe penances, as a result of which Asanga recovered his manhood.

Purastat, on the front side (पुरस्तात् पूर्वभागे गुह्यदेगे).

Sthuram, स्फुरं, the male organ appeared (स्फुरं स्खलं वृद्धंसत् पुं व्यञ्जनं अनुददृशे अनुदृश्यते—*Sayana*).

Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. *Indrah 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 इन्द्रः सोमपाः, इन्द्रः सुतपाः, सर्वस्याभिगन्ता, देवान् मनुष्यान् च अन्तः वत्तमानः—*Venkata*).

Mrgam na vrah mrgayante, as hunters seek game (so panegyrics seek thee, मृगं न वा मृगयन्ते । मृगमिव ब्राह्म्याः प्रैषाः —*Nir.V.3*); *Durga* explains *praisah*, प्रैषाः, as panegyrics addressed to thee, and *vrah*, वाः, as greedy persons.

For *Vrah*, वाः see I.124.8; 126.5; IV.I.16; VIII.2.6; X.123.2.

For *Vratah*, व्राताः —IX.14.2.

For *Vratasah*, व्रातासः —I.163.8.

(वाः वा वृणोति—*Daya*; also ः व्रजन्ति; अत्र व्रज घातोर्बाहुलकादौणादिको प्रत्ययः । वा इति पदनाम—*Nigh.IV.2*,—*Daya*. on I.126.5; *Vratasah*, व्रातासः व्रतेषु सत्याचरणेषु भवाः —*Daya*).

8. *Trayah Kosasah*, the three vessels or troughs, *drona kalasa*, used in the preparation of the Soma libations; (i) द्रोणकलश, *drona kalasa*, (ii) पूतभृत्, *putabhṛt*, and (iii) आधवनीय, *adhavaniya* (त्रयः कोशासः द्रोणकलशः आधवनीयः पूतभृदिति त्रयः कोशाश्चोत्तन्ति—*Venkata*).

Tisrah camvāh, the three ladles, used in the three *savanas* (तिस्रः त्रिविधाः सवनं त्रये वर्तमानाः चम्बः —*Sayana*).

12. *Durmadaso 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 (ग्राह्यं न हनोति नग्नाः स्तोत्रारः), 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 (दुःहनावान्) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—*Sayana*) [दुहेणावान् परैः दुःसह हननं दुर्हेणम् । तद्वान् इन्द्रः].

Jamata, the son-in-law (जामाता, जायत इति जा अपत्यम् । तस्य निर्माता दुहितुः पतिः, i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

Asirah iva jamata, like an unlucky or unworthy son-in-law (अश्वीर इव न शीर् अश्वीः । तदस्यास्वीरश्चश्वीरः । मत्स्वर्षीषो रः । घृणीविहीनः कुस्त्रितो जामाता सकृदाहूयमानोऽप्यासायंकालं विलम्बते, तद्वत्, त्वं कालविलम्बं मा कृषा इत्यर्थः —*Sayana*).

23. *Naryaya*, नर्यायि, friend of mankind.

25. *Viraya Suraya*, वीराय शूराय, for the brave and conqueror.

28. *Siprin*, शिप्रिन्, handsome-chinned, charming in appearance.

Risivah, ऋषिञ्चः ; 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 *Vrtra* etc.

35. *Ratham gavyantam*, desirous of cattle (प्रभर्ता रथं वा इच्छन्तं घनेन

रथं गोविः पूरयति खनत्वादपि शत्रोः —*Venkata* (*ratham* means *ramhanam* or desirous, इच्छन्तं, गच्छन्तं वा इच्छन्तम्—*Sayana*). Here *ratham* does not mean a chariot.

Rathah, is derived from the root *ramh*(√रंह्), meaning to speed, or from *sthira* by metathesis; one sits in a chariot with joy, or from *rap*, √रप्, to chatter, or from *ras*, (रस्), to make a sound (रथो रंहतेर्गंतिकर्मणः । स्थिरतेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिंस्तिष्ठतीति वा । रपतेर्वा, रसतेर्वा —*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.

Priya-medhah, प्रियमेधाः ; performers of auspicious work; the descendants of Priyamedha (प्रियमेधस्य पुत्राः —*Venkata*); persons with pleasing wisdom (प्रिया मेधा प्रज्ञा यस्य; प्रिया तृप्ता कमनीया प्रदीप्ता मेधा बुद्धिर्यस्य —*Daya*.).

In historical references, Priyamedha is the name of a seer; but no hymn of the R̥gveda is associated with this seer. His descendants are named as *Praiamedha*, (also written as *praiyamedha*), a patronymic of the priests who sacrificed for the Atreya Udamaya, प्रात्रेय उदमय, in the *Aitareya 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 Praiyamedhas are referred to (II.I.9.1). For references, see:

प्रियमेधः —I.39.9

प्रियमेधम्—VIII.5.25

प्रियमेधञ्जत्—I.45.3

प्रियमेघस्तुता—VIII.6.45; 32.30.

प्रियमेघाः —I.45.4; VIII.8.18; 87.3; X 73.11.

प्रियमेघाः —VIII.2.37. (vocative).

प्रियमेघासः —VIII.3.16; 69.8; 18.

प्रियमेघैः —VIII.4.20.

Most of these references are of Book VIII of the Rgveda.

40. Medhyatithim, मेध्यप्रतिथिम्, the venerable guest.

41. Siksa, शिक्षा, liberal giver.

Vibhindoh, विभिन्दोः इति विजिभन्दो (voc.) vanquisher of enmity.

Catvari ayuta, चत्वारि अयुता, four times ten thousand (perhaps cattle),

Asta-sahasra, अष्टा सहस्रा, eight thousand.

Hymn-3

For verses 17 and 21, see Nir.X.37 and V.15 respectively.

7. Rbhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhrgavah, to the celebrated priests; the dispellers of ignor-

ance with their knowledge (विद्ययाऽविद्याया भर्जंका निवारकाः विद्वांसो जनाः — *Daya*. ; भृगव इति पदनाम, Nigh.V.5; अविद्याऽधर्मनाशनशीला दुःखभर्जंका वा विद्वज्जनाः , the knower of the science of yajnas, यज्ञविद्यावेत्तारः ; the learned, See Nigh V.5, where *Bhṛgavah* is one of the *padas* (पदानि). See Nir IV.23; XI.18,19; for *Bhṛgu* III.17; IV.23; XI.19. [अचिद्यु भृगुः संबभूव; भृगुभृज्यमानो न देहे, i. e. Bhṛgu was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, Bhṛgus are associated with Atharvanas (अथर्वाणो भृगवः सोम्याः सोमसम्पादिनः — Nir, XI.19 on Rv.X.14.6]. Also see:

भृगवः —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.

भृगवे—I.60.1; VIII.3.9.

भृगुभिः —VIII.35.3.

भृगुऽभ्यः —III.5.10.

भृगुऽवत्—VIII.43.13.

भृगुणाम्—III.2.4.

Praskanvam—man of creative genius. Also see:

प्रस्कण्वम्—VIII.3.9; 51.2.

प्रस्कण्वस्य—I.446; 45.3.

प्रस्कण्वाय—VIII.54.8.

The son of Kanva (प्रस्कण्वः कण्वस्य पुत्रः , कण्वप्रभवोययाशयम् , Nir.III.17).

Kanvah, man of wisdom (कण्वः मेधाविनाम—Nigh.III.15).

12. Pauram, पौरम्, a citizen; one belonging to a city (son of Puru, पुरु, a king—*Sayana*.).

Rusamam, रुसमम्, 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, *Rusmam*, *Syavakam* and *Kṛpam*, stand for three *Rajarsts*; royal seers of these names.

Rusamam, रुसमम्—VIII.3.12;

रुसमाः —V.30.12;

रुसमानाम्—V.30.14, and

रुसमासः —V.30.13.

(रुसमानां हिंसक मंत्रीणाम् ; रुसमाः ये रुसान् हिंसकान् मिम्वन्ति ते; हिंसक-हिंसकजनाः, 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 bhrgavah 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 (भृगवः भृगुकुल जाताः कण्वकुल जाताः इव स्या सूर्याः इव च विश्वम्—*Venkata*).

17. **Rsvebhiih**, with your other attending charming bounties (ऋष्वेभिः दर्शनीयैः अग्न्यैर्देवैः सह—*Venkata*). Probably it refers to Maruts; ऋष्वैः दर्शनीयैर्मरुद्भिः —*Sayana*).

Paravatah, from a distant place, i.e. from the heaven (परावतः दूरनामैतत् । दूरे वर्तमानाद्युलोकात्—*Sayana*).

18. **Karavah**, the praisers (कारवः स्तोतारः —*Venkata*).

Girvanah, O worthy of praises (गिर्वणः गोविर्वननीय! —*Venkata*).

Venah na, like the one eagerly desirous, listening with apt attention (वेनः न कामी इव—*Venkata*; वेनो न वेनति कान्तिकर्मा) (also गतिकर्मा, even प्रचतिकर्मा । यथा कान्तो जाताभिलाषः पुरुषः कामयितव्यमैकाग्र्येण शृणोति तद्वत्—*Sayana*).

For venati, वेनति, Nigh.II.6; 14; III.14.

Ahim, darkness, nescience, the one which ought to be dispelled or destroyed (अहिं प्राह्ननशीलं वृत्रम्—*Sayana*).

Niti-adhamah, come out, emerge out (निः प्रथमः निरगमयः । धमतिर्गति कर्मा—*Sayana*; प्रचतिकर्मा—Nigh.III.14).

21. **Pakasthama Kaurayanah**, पाकस्थामा कौरयाणः, 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 (अनोः पुत्र आनवः, तुर्वसे च—*Venkata*; अनुनामरात्रा, तस्यपुत्रे राजर्षौ, for the two sons of Anu —*Sayana*; तुर्वसे एतत्संज्ञे च राजनि नृपूतः —*Sayana*).

Nr-sutah, incited by man (नृपूतः नृभिस्तदीयैः स्तोतुभिः प्रेरितः —*Sayana*).

Sima, सिम, excellent; superb (सिम श्रेष्ठेन्द्र ! सिम इति वै श्रेष्ठमाचक्षते, इति वाजसनेयकम्—*Sayana*); here, a title of Indra.

2. **Rume, rusame, Syavake, Krpe, madayase saca**, exhilarated in the society Ruma, Rusama, Syavaka and Krpa. Ruma is the name of a king according to Sayana.

Ruma, रुम, timid; not mentioned anywhere else in the Rgveda.

Rusama , रुसाम्, brave	} See notes on VIII.3.12.
Syavaka , श्यावक, vicious	
Krpa , कृप, kind	

3. **Prapitve**, arrived at; it is in pairs with *abhike* i. e. approached (प्रपित्वे अभीक इत्यासन्नस्य । प्रपित्वे प्राप्ते, अभीके अभ्यक्ते—Nir.III.20).

See also VIII.1.29 for *prapitve*.

Apitve, affinity (प्रापित्वे बन्धुत्वे—*Sayana*) According to Venkata, *apitve* is in the morning and *prapitve* is in the evening (तथा त्वमन्नं प्रापित्वे

प्रपित्वे च प्रातश्च सायं च अस्माकं तूर्णं प्रागच्छ—*Venkata*).

7. *Turvasam*, तूर्वंशम्, to the physically strong person.

Yadum, यदुम्, to the assiduous worker. Also see.V.31.8.

10. *Rsyah*, a deer; an animal (ऋष्यो न ऋष्याख्ये मृग इव—*Sayana*).

13. *Adhi bradhnasya adrayah*, placed upon their bases; placed upon the root or base (अधिब्रध्नस्य अद्रयः—महतः इन्द्रस्य आवाणः—*Venkata*; ब्रध्नस्य ब्रध्नस्य मूलस्याधियवार्यं चर्मणि स्थापितस्योपराज्यस्य विस्तृतस्थाश्मनः अधि उपरि अद्रयः अन्ये आवाणश्चतसृषु दिक्षु वर्तमानाः—*Sayana*, i. e. it refers to a broad slab placed upon a skin, and called *upara*).

14. *Adhvarasriyah*, glorious through sacrifice or yajna (अध्वरश्रियः यज्ञे श्रयन्तः—*Venkata*; अध्वरं यज्ञं सेवमानाः, or sacrifice-haunting—*Sayana*).

Saptayah, the fast-moving horses (सप्तयः सर्पणशीला अन्येऽपि त्वदीया अश्वाः—*Sayana*).

Bradhnam, mid-space (ब्रध्नं अन्तरिक्षम्—*Sayana*).

Vavata, traversing repeatedly (वावाता गमनशीलो—*Venkata*; पुनर्पुनः गच्छन्तो—*Sayana*).

Vrsana hari, a pair of vigorous horses (वृषणा वृषणौ सेक्तारौ हरी हरण-शीलावस्वौ—*Sayana*).

16. *Sam nah sisihi bhurijoh-iva ksuram*, like arazor (क्षुरं), placed as it were (संक्षिशीहि) in the two arms (भुरिजोः इव) of a barber (नः अस्मान् संक्षिशीहि सम्बन्धं निश्च्य तीक्ष्णबुद्धीन् कुक्षु । भुरिजोरिव । बाहुनामैतत् । नापितस्य बाह्वोरिव स्थितं क्षुरम् इव—*Sayana*).

19. *Divistisu*, Sacred rites which lead to heaven (दिविष्टिषु दिव एष्येणु).

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 (स्वरः समाश्रितमात्रो महान् भवति); *Anu* (अनु) i. e. minute, means something which is not abundant (अणुरनु स्ववीर्यासम्—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* (कृत्), to cut. The word *Krura* (क्रूर), cruel, also belongs to the same root (कुरुङ्गो राजा बभूव । कुरुगमनाद्वा । कुलगमनाद्वा । कुरुः कृन्तते । क्रूरमित्यप्यस्य भवति—Nir.VI.22).

20. **Kanvasya**, of the men of wisdom. According to Venkata, it refers to *Devatithi* of Kanva family (काण्वस्य देवातिथेः —*Venkata*; कण्वपुत्रस्य —*Sayana*).

Devatithi Kanva, देवातिथि काण्व, 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 Rsi or seer of the present hymn. (VIII.4).

Priyamedhah, 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*) (पथः तदुपायस्वान् मार्गान् वि सितं विधेयेण बध्नीतम् i. e. the path is closed; or in the reverse sense, वि सितं विमुञ्चतम्—particularly opened—*Sayana*).

11. **Subhah pati hiranyavartani**, magnificent lords of good

fortune; or lords of bright ornaments, or lords of water. (शुभस्पती शुभः शोभनस्थालंकारस्य उदकस्य वा पतीस्वामिनो हे अश्विनौ—*Sayana*).

Hiranya vartani, two golden paths (हिरण्यवर्तनौ हिरण्यमार्गौ; or *vartani* may mean chariot, वर्ततेऽस्मिन्निति वर्तनौ रथः । हिरण्यमयो रथो यमौस्तौ, they too who have golden chariots; or *vartani* may mean behaviour, वर्तनि वर्तनमाचरणम्, रमणीयाचरणौ, 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 रक्षितवन्तौ कर्म जनानाम् यो तौ क्षिप्रम् अस्मानपि आ गच्छतम् । मा एव अन्त्यान् उप गच्छतम्—*Venkata*; (जनानां यजमानानां ब्रह्म परिवृद्धं स्तोत्रं हविलक्षणमन्नं वा यौ युवां न्यविष्टं न्यगच्छतम्—*Sayana*).

16. **Manisinah**, thoughtful persons; the praisers (मनीषिणः मनस-ईक्षितारः स्तोतारः —*Sayana*; स्तोतारः , praisers—*Venkata*).

18. **Antamah**, be at the closest or nearest; be most nigh (अन्तमः अन्तिकतमः प्रतिशयेन समीपवर्ती—*Sayana* and *Venkata*).

19. **Ratha carsane**, in view of your car; at the centre of the car (रथचरणौ रथस्य चरणे द्रष्टव्ये मध्येदेशे—*Sayana*; रथोपस्थे—*Venkata*).

22. **Taugryah**, the son of Tugra—See earlier notes. Historically, the same as Bhujyu:

तौष्टयः—I.117.15; 180.5; 182.7; VIII.5.22.

तौष्टयम्—I.118.6; 182.6; X.39.4.

तोय्याय—I.158.3; 182.5.

Born in the family of strong persons or strength-givers (तोय्यम् बलदातृषु भवम्; प्रसिद्धं जनम्; तोय्यः तुग्रा बलिनस्तेषु भवः; तोय्याय तुयेषु बलिष्ठेषु भवाय, दृढस्त्वयाय—*Daya*).

As the legend goes, Bhujyu, the son of Tugra, was saved from the deep by the Asvins. According to Buhler, he was saved from shipwreck during a voyage in the Indian Ocean. The legend has a passing reference in the present verse (कदा वां तोय्यो विधत् समुद्रे जहितो नरा —*Nara* means the twin-leaders, the Asvins (हे नरा नरो नेतारावश्विनो—*Sayana*).

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; (नासत्यो चाश्विनो । सत्यावेव नासत्यावित्योर्जवाभः । सत्यस्य प्रणेतारावित्याश्रायणः । नासिका प्रभवो बभूवतुरिति वा—*Nir.VI.13*).

24. *Vṛsanvasu*, rich in shower (हे वृषण्वसू वर्षणघनो । See *Panini*: वृषण्वस्त्वश्वपोरुपसंख्यानम् I.4.18.4—*Sayana*).

Also see the verse 27 for this word.

25. *Priyamedham*, प्रियमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Sinjaram, शिञ्जारम्, praise-repeating.

See earlier notes on *Priyamedha*, and *Atri*.

The word *upastuta*, उपस्तुत is mentioned several times in the R̥gveda:

उपस्तुतु—IX.87.9.

उपस्तुतुः—VII.27.3; X.96.5.

उपस्तुतुः—I.36.10.

उपस्तुतुम्—I.36.17; 112.15; VIII.5.25.

उपस्तुतस्य—X.115.8.

उपस्तुता—I.136.1; V.76.2.

उपस्तुताः—I.110.5.

उपस्तुतासः—VIII.103.8; X.115.9.

(उपस्तुतम् । उपगतैर्गुणैः प्रशंसितम् सद् वैद्यम् ; य उपगतैर्गुणैः स्तूयते तम्; उपस्तुतः समीपेप्रशंसितः ; उपगतः स्तोति स उपस्तुतो विद्वान्—*Daya*).

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* (उपस्तुताः) are regarded as sons of *Vṛstihavya* (वृष्टिहव्य) well-known as singers. (See X.115.9).

Sinjara, (सिञ्जार), according to a legend, is the name of a Rsi, 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).

26. Amsum, अंशुम्, poor.

Agastyam, अगस्त्यम्, steadfast seer.

Sobharim, सोभरिम्, 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* (अंशु धानञ्जय्य), pupil of *Amavasya Sandilyayana*, अमावास्य शाण्डिल्यायन, according to the *Vamsa Brahmana*.

Agastya—According to legends, he was a *Mana* (मान) and therefore came to be known as *Manya*, मान्य, and son of *Mana* (ततो ह मान उदियाय मध्यात् ततो जातमृषिमातुर्वसिष्ठम्—VII.33.13; ततः कृष्णस्य मध्यात् अगस्त्यः उत्पद्यते —*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; *Pancavimsa 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* (अगस्त्ये ब्रह्मणा वावृधाना सं विश्वसां नासत्यारिणीतम् —I.171.11).

According to *Sayana*, *Agastya* was a *purohita* of *Khela* (*Khela* might be the deity, *vivasvant*—*Pischel*, *Vedische Studien* I.171-173). *Geldner* shows that *Agastya*, as brother of *Vasistha*—both being miraculous sons of *Mitra* and *Varuna*—introduces *Vasistha* to *Tṛtsus*

(VII.33.10; 13).

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.

अगस्त्य—I.170.3;

अगस्त्यः—I.179.6; 180.8; VII.33.10.

अगस्त्यम्—VIII.5.26.

अगस्त्यस्य—X.60.6.

अगस्त्ये—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 (ये धर्मादित्यत्र न गच्छन्ति तेऽगस्त्यस्तेषु साधुः, सत्पुरुषः—I.179.6); free from blemishes (अस्तदोषः सञ्जनः ; VII.33.10) those who discard vice (अगम पराधस्त्यन्ति प्रक्षिपन्ति तेषु साधुः, विद्वज्जनः—I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (अगस्त्ये अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधुनि कर्माणि यस्य—I.117.11); and also a path-free from vices, (अपराधरहितो मार्गः—I.184.5).

29. *Hiranyayi*, 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. *Purvih*, plenteous riches (पूर्वीः बहूनि—*Venkata*) cities (पुरीः—*Sayana*) (आगच्छयः दूरात् बहूनि अगन्तो अश्विनो ! असुराणां स्वभूतान्यग्नानि, हे अमर्त्यो ! जयार्थमागच्छतमित्यर्थः—*Venkata*).

Dasih, दासीः, of infidels.

37. **Caidyah Kasuh**, चैद्यः कशुः, persons rich in discrimination and discipline.

In legend, Kasu (कशु) 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 (दानस्तुति). *Cedi* and *Chaidyah* 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 (यः, कशु संजोराजा, मे हिरण्यत् संदर्शनान् असङ्कृतान् दशराजः प्रायच्छत् अस्याभिसहितं भवद्भिः कर्तव्यमिति, यद्वा मम प्रदीयमानं शुल्कमस्मै 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 (दश संख्याकान् राज्ञो युद्धे पराजितान् गृहीत्वा दासत्वेनास्मे दत्तवान्—*Sayana*).

Adhaspada, they shall stay under our feet, i. e. in our servitude (अधस्पदा इत् पादयोरधस्तादेव वर्तन्ते—*Sayana*).

Kṛstayeh, all the people (कृष्टयः सर्वाः प्रजास्तस्य)

Carmamah, they who are used to put on leather-armour or wear cuirasses of leather (चर्मन्नाः चर्ममयस्य कवचादेर्धारणे कृताभ्यासः—*Sayana*).

Carmani, may also mean the means of transport as horses, carts etc. (चर्माणि चरणसाधनान्यश्वादीनि वाहनानि—*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 (त्रयस्तपन्ति पृथिवीमनुपाद्वा बृद्धं बहवः पुरीषम् —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 (द्यौर्मै पिता जनिता नाभिरत्र बन्धुर्मै माता पृथिवी महीषम्...पिता दुहितुर्गर्भमाधात्;—I.164.33. तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः; Nir. IV.21, *Varsa* and *parjanya* are the same (वर्षा वर्षस्यासु पर्जन्यः —Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (भूमि पर्जन्या जिन्वन्ति दिवं जिन्वत्यग्नयः —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 (संस्थानैकत्वं-संभोगैकत्वम्) 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 *R̥gveda* (VII. 103, वाचं पर्जन्यजिन्वितां प्र मण्डूका श्रवादिषुः).

The word *parjanya* (cloud) is derived from \sqrt{trp} (तृप्), to be satisfied, by reversing the first and the last letter (तृप् + जन्मः = पृत् + जन्मः = पर्ज् + जन्मः = पर् + जन्मः); or being the best conqueror—पर् + $\sqrt{जिन्}$, or best progenitor पर् + $\sqrt{जन्}$; or the bestower of juices—प्र + ऋज् (Nir.X.10)

Vatsasya, वरसस्य, of dear ones. According to legend, it is the name of a singer, a son or descendent 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).

2. **Vahnayah**, horses or steeds (वह्नयः वाहका षवः —*Sayana*). Conveyors of sacrifice (वोदारः —*Venkata*).

Rtasya, of the sacrifice; of truth (ऋतस्य यज्ञस्य सत्यस्य वा —*Sayana*). —*prajam*, progeny, here means Indra (प्रजां प्रकर्षेण जातमिन्द्रम् —*Sayana*).

Rtasya Sahasa, with hymns of rite (ऋतस्य यज्ञस्य वाहसा प्रापकेण स्तोत्रेण तमिन्द्रं स्तुवन्ति —*Sayana*; यदा वोदार ऋत्विजः मेघाविनः यज्ञस्य वाहकेन सह, तदा स्तोमैः वत्सस्य वावृधे —*Venkata* —*Vatsa* of the family of Kanva as the seer of the hymn).

3. **Jami bruvata ayudham**, they declare all weapons useless (*Wilson*) (जामिर्जं मतेः गतिकर्मणः —*Nigh.* II.14; *Nir.* III.6).

Jami, जामि, useless (जामिं प्रतिरेकं नामेतत् । प्रतिरिक्तं ग्रहितं प्रयोजन-रहितम् —*Sayana*) ; words are their own appropriate arms (*Griffith*) ; Kinsman (अस्य जामिं प्रायुधं स्तुवन्ति —*Venkata*).

Ayudham, may also mean *ayodhanasilam Indram* (आयोधनशीलमिन्द्रम्) —then they call Indra bearing weapons.

9. **Purvacittaye**, before it is known to others (पूर्वचित्तये प्रथममव जानन्ति —*Venkata*; अन्त्येभ्यः पूर्वमेव ज्ञानाय प्राप्नवाम् —*Sayana*; prayer that may be noticed first —*griffith*).

15. **Antariksani**, the space between heaven and earth; (the regions of) the midspace; the atmosphere (अन्तरिक्षाणि अन्तरा ज्ञान्तानि द्वावाप्रविश्याम्ये वर्तमाना लोकाः —*Sayana*).

Compare: “त्रयो वा इमे विवृतो लोकाः —*Ait. Aranyaka*, I.1.2; तिस्रोभूमीः — II.27.8). The text gives the actual names, of earth, midspace and heaven, but in *plurals*, द्वावः, अन्तरिक्षाणि and भूमयः ;—thus refering to realms and regions.

19. **Ghrtam-asiram**, घृतं आशिरम्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.

Asih, आसीः, is a mixture of milk and Soma; it is so called from being mixed (आ+√श्री, to mix) or from being silently cooked (आ+√शिरा to cook). [आशीराश्रयणाद्वा । आश्रयणाद्वा—Nir.VI.8=इन्द्राय गाव आशिरं VIII.69.67]

20. Tva asa garbham pari acakrīran, स्वासागर्भम् चक्रिन् परि, having taken into their mouth (Wilson); have received thee as a life-germ with their mouth (Griffith). (या इमाः प्रजाताः प्रश्नयः स्वां पयसो निरसनेन गर्भभूतम् परि प्रचक्रिन् परिदुर्बन्ति—Venkata); thee with thy mouth (प्रसा) the embryo (गर्भं), they made (प्रचक्रिन्)—the literal rendering.

The plants that sprang up after the destruction of vr̥tra and the consequent fall of rain, were the vigour (वीर्यं) of Indra, and by feeding upon them, the cattle multiply (see *Kathaka Samhita*—chapter XXXVI; after Indra killed vr̥tra, his virility passed into the waters, plants and cattle—Wilson, also “इन्द्रस्य वृद्धं जघ्नुषः ...तत्पशव ओषधीभ्योऽद्यात्मन्मनयन् तत्प्रत्य-दुहन्—*Taittiriya Samhita*, II.5.3.3).

Pari dharmeva suryam, परिधर्मैव 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 (धर्मैव धारकं पोषकमुदकं यथा रश्मयो गर्भरूपेण बिभ्रति तद्वत् ।...यथा-सूर्यः परितः सर्वं जगद्धत्ते तद्वत् कृत्स्नस्य जगतो धारकमिन्द्रस्य वीर्यमित्यर्थः —as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—*Sayana*); also यथा धर्मं सूर्यं परितः करोति; धर्मं हि धारयति दिवि सूर्यमिति—*Venkata*.

24. Nahusisu, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—*Nahe*-near, *Nachbar*,—neighbour). (नाहुषीषु नहुषस्य स्वभूतासु—*Venkata*) For *Nahusa*, see

नहुषः — I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य—I.31.11; V.12.6

नहुषा—VI.26.7

नहुषे—VIII.46.27

नहुष्यस्य—X.63.1

नहुष्याणि—IX.88.2

नहुष्येभिः—IX.91.2

नाहुषा—V.73.3

नाहुषाणि—VI.22.10

नाहुषाय—VII.95.2

नाहुषीषु—I.100.16; VI.46.7; VIII.6.24.

Nahusa, नहुषः, is one of the 25 synonyms of man (Nigh.II.3) (नाहुषा मनुष्याणामिमानि—V.73.3; नाहुषाणि मनुष्य सम्बन्धीनि—VI.22.10; नाहुषीषु नहुषाणां मनुष्याणामासु व्रजासु—VI.46.7—*Daya*).

According to Ludwig, *Nahus* is a tribe on the river Sindhu (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* (सिम्बु) (I.100.18; VII.18.5) connected with Kaksivant (कक्षीवन्त), and the Varsagiras (वार्सागिरा), (I.100.16; 17) and having as kings Masarsara (मसरसार) and Ayavasa (आयवस) (I.122.15; Cf, also नहुषो विजः—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 (विज); this is supported by the phrase नहुषो नहुष्टरः (X.49.8; cf.VIII.8.3.), closer than a neighbour. Nahusa (नहुष) has the same sense Nahus (नहुष) 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) मेधावीन्द्रः—*Sayana*; मेधावी सोमः, 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 प्रज्ञया 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 उपहृत्ते नदीनां च संगमे योगेश्वरं विचारेण विद्यां चोपासीत स धिया विब्रो भजायत—*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 (समुद्रं समुन्दनशीलं—*Sayana*; the exuding Soma).

The word also means *Atmosphere*, and also the terrestrial ocean. According to Yaska, from it waters flow up (सम्+उद्+√द्र; from the root *dru*); or waters flow towards it (सम्+प्रप्ति+√द्र); also beings take delight in it; or it is a great reservoir of water; or it moistens thoroughly (सम्+√उद्)(समुद्रः कस्मात् । समुद्रवन्त्यस्मादायः । समभिद्रवन्त्येनमापः संमोदन्तेऽस्मिन् भूतानि । समुद्रको भवति, समुनतीति 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 जगद्व पश्यति । अवाङ् मुखं प्रसूतैः किरणैः प्रकाशयति—*Sayana*).

30 **Ad it**, आद् इत्, then अनन्तरमेव—*Venkata*).

Pratnasya retasah, of the ancient (प्रतनस्य) shedder of water (रेतसः).

Vasaram jyotih, वासरं ज्योतिः, daily light; or sees the light spreading (वासरं वासयितुं—*Venkata*); *Vasaram* is also clothing, enveloping; the cause of abiding (वासरं निवासकं वासरस्य निवासस्य हेतुभूतम्—*Sayana*).

If used as an adverbial accusative of time (अत्यन्त संयोगे द्वितीया), it may

mean the light that lasts throughout the day, from sunrise to sunset. (*Sayana*).

Retasah, the goer (रेतसः गन्तुः—“री गतिरेपणयोः—सूरीभ्यां तुद् च—रीयते स्रवतीति रेतः वीर्यं वा—*unadi* IV.203; also water-having (रेत इत्युदकं नाम, *Nigh.I.12*).

39. Svarnare, स्वऽनरे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्णरे सर्वेऽङ्गस्त्विग्भिर्नतव्यो यज्ञे—*Sayana*); in the leader or person, full of bliss (स्वर्णरे स्वः सुखेन युक्ते नरे—*Daya.V.18.4*).

Svarnaram, स्वर्णरं the one who leads to divine bliss (यः स्वः सुखं नयति तम्—*Daya*; VI.15.4. सुखस्य नेतारम्—*Daya.II.2.1*;

Svarnarah, स्वर्णरः —यं सुखं नयन्ति ते—*Daya. V.54.10*.

See also:

स्वऽनरः —V.54.10

स्वऽनरम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; IX.70.6; X.65.4

स्वऽनरात्—IV.21.3

स्वऽनरे—V.18.4; VIII.6.39; 65.2; 103.14.

Saryanavati, सार्यणावति; *Saryana* means mid-space or *antariksa*; a place at a close distance from it, i.e. the earth, is *Saryanavati* (सार्यणेष्वेज्जतरिखं देवस्तस्यादूरं भवे (स्थाने) —*Daya*, 1.84.14); also on the earth full of unkind objects (—*Daya*, on IX.113.1 in the *Sanskaravidhi*, *sannyasa* Chapter).

Saryanavant, सार्यणावन्त, meaning a lake with reeds, occurs in several passages of Rgveda: (सार्यणावन्ताम् कुक्षेत्रस्य जघनमध्यस्थं सरः —*Venkata*).

शर्यणाऽवतः—X.35.2.

शर्यणाऽवति—1.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Sayana, it appears to be a local name. *Saryanah* (mas. pl. शर्यणाः) is a district in Kurukshetra, Saryanavanti being a lake not far from it in the backpart (अधस्तात्) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyatah plaksa* (अन्यतः प्लक्षा), 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 (विवस्वतः परिचरणवतो यज्ञमानस्य—*Sayana*).

Matsva, may you enjoy (मत्स्व मदं प्राप्नुहि—*Sayana*) verse 46—48:

Danastuti, दानस्तुति, praise of gifts,

Tirindire, तिरिन्दिरे, from the most munificent (तिरिन्दिर=तीर्णतम); also mean, from the *invisible*. The word does not occur anywhere else in the *Rgveda*. According to Sayana, Tirindira is the name of a king.

Parsau, पशाँ, Son of Parasu (पशाँ परशु नाम्नः पुत्रे—*Sayana*); the seer of all (सर्वद्रष्टा); one who touches all (सर्वस्पर्श).

Yadvanam radhamsi, treasures of men, *Yadu*, is a synonym of man

(याद्वानाम् । यद्वरिति मनुष्यनाम), *Yadavah*, यदवः, are yadvah, यदव इति याद्वः—*Sayana*) Tirindira along with *Parsu*, तिरिन्दर पाशंभ्य) bestowed gifts on the singer.

(See *Sankhayana Srouta Sutra*) (XVI.11.20); According to Ludwig, this R̥gvedic 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). *Macdowll* and *Keith*.

Hymn-7

1. *Tristubham isam*—food at three diurnal rites; chief at the three libations (त्रिष्टुभं इषं त्रिषु सवनेषु प्रणस्यां विभिर्देवैः स्तुतां वा—*Sayana*; or accompanied by hymns in the *Tristup* metre (यद्वा त्रिष्टुप् छन्दसा सम्बद्धां माध्यमिदिन—सवनिकीम्, i.e. Soma-offering at the mid-day libations *Sayana*); अन्नं त्रिष्टुप् त्रिवृत्पुच्छायाम्—*Venkata*), compare अभिद्विजन्मा त्रिवृदन्न मृच्यते, 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. *Parvatah ni ahasata*, mountains depart from their places (पर्वताः नि अहासत, स्वस्मात् स्थानात् निचलन्ति—*Venkata*).

3. *Vayubhih*, with their breezes (वायुभिः प्रत्यक्ष मारुतैः—*Venkata*, वान्ति गच्छन्तीति वायवः पृथग्; । पृथतीभिर्वाहनभूतानिः स्वावयवभूतैर्वायुभिरेव वा—with the winds or the spotted deer, the horses of the Maruts—*Sayana*).

Vasrasah, the loud-sounding (वाश्रासः वाशनशीलाः शब्दकारिणः—*Sayana*).

Pr̥snimatarah, they whose mother is *Pr̥sni*; *Pr̥sni* is *madhyamika* speech (पृश्निमातरः । पृश्निर्माध्यमिका वाक् । सा माता जननी येषांते तयोक्ताः—*Sayana* used for Maruts) पृश्निमातरः—I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34.5, (पृश्नि is firmament, midspace, the sun; स्वः, पृश्निः, नाकः, गौः, विष्टप्, नभ इति साधारणानि—*Nigh.I.4*; पृश्निराकाशमन्तरिक्षं मातोत्पत्ति निमित्तं येषांते (मरुतः = शिल्पव्यवहार प्रापका वायवः; आकाशादुत्पद्यमानाः (मरुतः = वायवः ; अन्तरिक्षमातरः वायवः—*Daya*; पृश्निमातरः are the Maruts—पृश्निमातरोहि मरुतः *Matrayini* S.II.5.7; मरुतः पृश्निमातर इति वा आहुः

Jaminiya Br.—II.176). The *Maruts* are cloud-bearing winds; the *Maruts* are mortals; the *Maruts* are soldiers of an army, equipped with armour, lancets and decorations.

4. The *Maruts*, when they scatter rains, they shake the mountains when they mount their chariots with winds (यामं रथं गमनं वा—*Sayana*, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (यत् यामाय रथाय गमनाय वा; निधेमिरे स्वयमेव नियम्यन्ते । सिन्धवः स्यन्दनशीलाः समुद्रा नद्यो वा । विधर्मणे महेशुष्माय—for the upholding of your great strength, शुष्माय शोषकाय युष्मदीयाय 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 (गिरयो नद्यश्च युष्मद् यामाद् बलाच्च भीत्या एकत्रैव स्थाने नियता वर्तन्ते—*Sayana*).

10. *Trini saransi*, three lakes of sweet (मधु) beverage, (त्रीणि सरांसि सर इव सोमैः पूरितानि, त्रीणि सवनानि, त्रिष्वपि सवनेषु श्रवणार्थम्—*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—द्रोणकस्तन, घ्राघवनीय and पूतमृत.

Kabandham, water (*Nigh.I.12*).

Udrinam, उद्विणम्, water-bearing.

Utsam Kabandham udrinam duduhre—from the dripping water-bearing cloud. (उत्सं उत्सवणशीलं कबन्धं उदकं, उद्विणं उदकवन्तं मेघं दुदुह्रे दुहते—*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 (दमे यज्ञगृहे—*Sayana*).

Sudanavah, O munificent! (सुदानवः हे शोभनदानाः —*Venkata*).

Rbhuksanah, O the wise, O the great (ऋभुक्षणः महान्तः —*Venkata*); ऋभुक्षा इतिमहन्नाम, Nigh.III.3; मेधाविनो विद्वांसः, the wise and intelligent—*Daya*.) Also उरुक्षणः ऋभूणां राजेति वा—Nir.IX.3; ऋभुः मेधाविनाम—Nigh.III.15).

18. Turvasam, तुरवसम्, toiler.

Yadum, यदुम् warrior.

Kanvam, कण्वम्, priest.

Kanvam dhana spr̥tam, कण्वं धनःस्पृतम् wealth-seeking priest (धनस्पृतं धनकामम्—*Sayana*).

20. Brahama, Brahmana priests, or singers (ब्रह्मा ब्राह्मणः स्तोता —*Sayana*; —*Venkata*).

21. Vṛkta-barhisah, वृक्तबर्हिषः, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, याजिकाः, the Maruts (प्रवृक्तयज्ञका मरुतः —*Sayana*).

Sardhan ṛtasya jinvatha, for the former praises (of others) you have nourished strength connected with the sacrifice (*Wilson*) (ऋतस्य उदकस्य सत्यस्य यज्ञस्य वा सम्बन्धिनः शर्धान् आरमीयानि बलानि जिन्वथ प्रीणयथ—*Sayana*.); उत्साहान् सत्यभूतस्य यजमानस्य प्रीणयथ—*Venkata*).

23. Vi yayuh vṛtram parvasah, वि ययुः वृत्रं पर्वशः, they have divided *Vṛtra* (cloud) joint by joint, (वृत्रं धावरकमसुरं मेघं वा पर्वशः पर्वणि पर्वणि भेदेन वि ययुः विशिष्टं बधमगमयन्—*Sayana*); also they have planted the thunderbolt in (vṛtra's) every limb. Compare VIII.6.13—विबृत्रं पर्वशो रुजन्, the verb *yatih* is related to Slaughter (पतिवधं कर्मसु—Nigh.II.19).

26. Usanah, उशनाः glorified by *usanas*, उशनस्, the poet, (उशनाः उशनसा काव्येनपिणा स्तूयमाना); or it may be for *usanash*, i.e. desiring worshippers (उशनसः स्तोतृन् कामयमाना यूयं—*Sayana*; उशना सर्वहितद् कामयमानः परमेश्वरः —IV.26.1; कान्तियुक्तः विद्वान्—I.130.9; कामयिता विद्वज्जनः —I.83.5—*Daya*.)

For Usana, see:

उषना—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.

उषनाऽद्—IV.16.2; IX.97.7.

उषनाम्—X.40.7.

उषने—I.51.11; VI.20.11.

29. **Susoma**, सुसोमा, the name of a place, on the bank of Susoma a river (सुषोमो नाम देशे । यत्र सुषोमा नाम नदी—*Venkata*); one with charming movement (सुषोमे शोभनसोमयुक्ते, possessing the plesing *Soma*—*Sayana*).

Susoma (सुषोमा) 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* (सुषोमा सिन्धुः ; सिन्धु स्यन्दनात्), 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, शर्यणावति, land of warriors; शर्यणावत्, 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*, ऋजीका (आर्जकि । ऋजीका नामदेशः, तत्सम्बन्धिनि—*Sayana*).

Arjika, आर्जिक (masculine)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

Arjikiya, आर्जिकीय (masculine)—VIII.64.11.

Arjikiya, आर्जिकीया, (feminine)—X.75.5 (denotes the river of the land).

Hille brandt (Vedische Studine, II.209,217). locates the country in or near Kashmir; Roth and Zimmer do not recognize the word as a proper name.

Pastyavati, Country-side (पस्त्यावति, पस्त्य इति गृहनाम, यज्ञगृहोपेते सोमपानाय —*Sayana*).

Nicakraya, with whirling motion (निचक्रया नीचीनचक्रया घ्रावाङ्मुखं प्रवर्तमानया रचकटचया—*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; (प्रहरभगवो जहि वीरयस्व—*Aitareya Brahmana* III.20, or *Adhyaya* 12, *Khanda* 8: Strike, lord, kill; show thyself a hero (See. वृत्रस्यत्वा इवसयादीपमाणा विश्वेदेवा अजुह्व्य सखायः —96.7.

34. *Girayah nijabate parvatah cit ni yemire*—The mountains are restrained (निजिह्वते नितरां गच्छन्ति । मद्वेगेन स्थानात् प्रच्यवन्ते—by the violence of the winds, they fall from their place; नियेमिरे नियम्यन्ते—*Sayana*. *Parvatah* means clouds or even the large hills (पर्वतश्चित् पर्वतन्तो मेघाः—*Sayana*) *Girayah* means small heaps of rocks (गिरयः क्षुद्राः शिलोच्चया महान्तः पर्वताः—*Sayana*); also clouds (गिरयः पर्वताः इति मेघनामनी *Nigh.I.10*;—*Venkata*).

36. *Sayana* regards this verse as referring to the ceremony *Agni-maruta* (अग्नि-मारुत), when Agni is first worshipped and then the Maruts.

Chandas, adorable (छन्दः उपछन्दनीयः—*Sayana*); brilliant; pleasant.

Hymn-8

1. **Dasrah**, marvellous ones; destroyer of adversaries; dispeller उपक्षेतारः) of ignorance, pains, diseases or poverty (दुःखोपक्षयितः, on VI.56.4; दत्ता; दुःखोपक्षयितारो; for twin-asvins—on I.112.24; दुःखहिम्नको—on I.117.5; दुःखानामुपक्षयकर्तारो—“दसुउपक्षये”, दस्यति रोगानुपक्षयतीति दत्तः —Unadi II.13 (for रक् प्रत्यय)—on I.116.76; शत्रूणामुपक्षेतारो—on I.47.6—*Daya.*); fair ones; pleasing to look, दल्लो दर्शनीयो (मनुष्याय दत्ता मनुष्याय दर्शनीयो, for man, O fair ones, Nir.VI.26; दत्ता दर्शनीयो—*Venkata*) epithet of Asvinau.

Hiranya Vartani, riders in golden chariots; traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यरथो—*Venkata*).

हिरण्यवर्तनी इति हिरण्यवर्तनी—I.92.18; V.75.2; 3; VIII.5.11; 8.1; 87.5.

हिरण्यवर्तनि—VI.61.7; VIII.26.18.

2. **Hirany-pesasa**, with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेशसा हिरण्यमालंकारो हिरण्यमावयवो वा—*Sayana*).

Surya-tvaca, सूर्यत्वचा, with the glow of the sun. (सूर्यत्वचा सूर्यवद् भासमानेन—*Sayana*).

4. **Putrah Kanvasya**, son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva Rsi, the seer of this hymn—सध्वंसः काण्वः ऋषिः) see earlier notes on *Kanva* : I.14.2; I.36.8.

Kanva is prominently mentioned in Book I and Book VIII.

Book I

काण्वः—I.36.10; 11; 48.4; 139.9

काण्वस्तमः—I.48.4; X.115.5

Book VIII

काण्वम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.

काण्वऽमन्तम्—VIII.2.22.

कण्वम्—I.39.9; 47.5; 112.5

कण्वञ्चत्—VIII.6.11; 52.8

कण्वस्य—I.45.5

कण्वसखा—X.115.5

(कण्वऽहोता—V.41.4)

कण्वस्य—VIII.8.4; 8; 34.1

कण्वाः—I.14.2; 37.1; 49.4

कण्वाः—VIII.2.16; 6.3; 8; 21; 34; 43;
32.1; 34.4.

कण्वानाम्—I.47.10

कण्वाऽहव—VIII.3.16

कण्वाय—I.36.17; 39.7; 117.8; 118.7

कण्वानाम्—VIII.8.3

कण्वासः—I.14.5; 44.8; 46.9; 47.2; 4.

कण्वाय—VIII.5.23

कण्वासः—VIII.2.38; 4.2; 5.4; 6.31;
7.32.

6. Rsayah, ऋषयः Seers.

7. **Havanasruta** (vocative), O hearers to our invocations! (हवनश्रुता = ह्वानश्रुतो—*Venkata*; हे हवनश्रुता हवनस्यास्मदीयस्याह्वानस्य स्तोत्रस्य श्रोतारो—*Sayana*).

8. **Putrah Kanvasya**, the seer-son of the wise, pious or intelligent priest.

9. **Ariptra**, अरिप्रा, free from sin (अरिप्रा अपापो—*Venkata*; *Ripra*, रिप्रा, is the name of sin (रिपोरिप्रमिति पापनामनो भवतः—*Nir*.IV.21).

11. **Sahasra-nirnija**, decorated with thousands of ornaments

of multifarious forms.

(सहस्रनिनिजा सहस्ररूपेण—*Venkata*, सहस्रनिनिजानिनिशित रूपनाम स्वर्णमयतया बहुविधरूपयुक्तेन (*Sayana*); निनिक् 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.

प्रियमेधः —I.139.9

प्रियमेधम्—VIII.5.25

प्रियमेधज्वत्—I.45.3

प्रियमेधजस्तुता—VIII.6.45; 32.30

प्रियमेधाः —VIII.2.37

प्रियमेधासः —VIII.69.18

प्रियमेधैः —VIII.4.20

(प्रियमेधाः प्रियमेधकुले जाताः । प्रियमेधो नाम काण्वपुत्रः — *Venkata*); learned men, receptive of truth, and possessing sound intellect (प्रियामेधाः सत्यविद्याशिक्षा प्रापिका प्रियामेधा येषान्ते विद्वांसो जनाः — *Daya.*, on I.45.4).

20. Kanvam,—to enlightened ones.

Medhatithim, मेधातिथिम्, to guest at ceremonies, the same as **Medhyatithim**, having a guest at the sacrifice,

मेघऽप्रतिथिम्—VIII.8.20 (only once in the Rgveda).

मेघ्यऽप्रतिथिः —I.36.10; 11

मेघ्यऽप्रतिथिम्—I.36.17; VIII.2.40; 49.9

मेघ्यऽप्रतिथे—VIII.1.30; 33.4

मेघ्यऽप्रतिथेः —IX.43.3

मेघ्यऽप्रतिथैः —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 Rsi, 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—मेघ्यातिथिम् । मेधो ब्रूतोऽभियन्तयः (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, वस—the glorious one.

Dasavraja, दशवज्र, the mendicant

Gosaryam, गोशर्यम्, men adept in controlling senses. The word occurs thrice in the R̥gveda.

गोशर्यम्—VIII.8.20

गोशर्यम्—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go'sarya or sayu (शयु) whose barren cow, the Asvins enabled to give milk.

21. Trasdasyum, त्रसदस्युम्, those who fight against law-breakers. (ब्रह्मा भयभीता दस्यवो भवन्ति यस्मात्तम्—on VII.19.3; तस्यन्ति दस्यवो यस्मात् तम्—on IV.42.9; यो दस्युभ्यस्तस्यति तम्—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 Giriksīt (V.33.8)

23. R̥tasye patmabhih, by the paths of truth (ऋतस्य पत्मभिः ऋतस्य पतनैः सह उदकानि पातयन्तो—*Venkata*; ऋतस्य, *rtasya*, of truth, of water, or of sacrifice; *patmabhih* is explained as *padath*, which means wheels (त्रीणिपदानि),—three wheeled car of Asvins. (त्रीणि संख्याकाणि घनयोः अश्विनोः देवयो रयस्य सम्बन्धीनि पदानि चक्राणि; आविः सन्ति आविर्भवन्ति; आविर्भूतानि दृश्यन्ते । आश्विनस्य रयस्य चक्रयो-पेतत्वं च (Cf, रयस्य त्रिचक्रः परिवर्तते—IV.36.1; ऋतस्य सत्यस्योदकस्य यज्ञस्य वा; पत्मभिः वै; पदैः—*Sayana*)

Hymn-9

1. Vatsasya avase, for the protection of vatsa, or a worshipper (वत्सस्य अवसे वत्सस्य रक्षणाय—*Venkata*); वत्सस्य स्तोतुः—*Sayana*).

Aratayeh, misers; those who do not give donations; nonmunicient (अरातय अदानशीलाः शत्रुभूताः प्रजास्ताः—*Sayana*).

Yuyutam, drive away (युयुतम् वृषक् कुरुतम् — *Venkata*; स्तोतृभ्यः प्रवक् कुरुतम् — *Sayana*).

2. Nṛmnam, wealth (नृम्णं धनम्—*Sayana*); Nigh.II.10; VII.56.5.

6. Nasatya, O Nastye, ever true divines; an epithet for Asvins (नासत्यो अश्विनौ).

7. Gharman, hot or warm oblation धर्मं प्रवर्ग्यं सम्बन्धि धर्माख्यं हविश्च —*Sayana*; it relates to *Pravargya* ceremony called *Pravargya*; *gharma* is the name of a sacrificial vessel, as well as the oblation it contains (धर्मस्य हविष आधारं भूतो महावीरो धर्मः —*Sayana*); धर्मं प्रवर्ग्यंश्च—V.73.6) (धर्मं यज्ञं—V.73.6; अग्निहोत्रादिकं; *gharma* is a synonym of *day*, ग्रहः Nigh.I.9; , a synonym of *yajna*, Nigh.III.17); सुखवर्षकं यज्ञम्—*Daya*.

धर्मः —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

धर्मम्—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;

धर्मं सत्सृजिः —X.15.9; 10.

धर्मस्तु मे—V.54.1

धर्मंश्चवरतः —IV.55.6

धर्मंश्चवेदेभिः —X.67.7

Also धर्मा—X.114.1; धर्माऽद्भुतं X.106.8; धर्माः —VII.103.9; धर्मासिः —VII.33.7; धर्मिणः —VII.103.8; धर्म—X.80.3; धर्म्यंश्च—X.106.5.

Atharvani, in the ritual fire अथर्वणि अग्नौ—*Venkata*; अथर्वणि अहिंसके अग्नौ, in the fire free from violence; or अथर्वी, the Rsi, who produced the fire by attrition or churning; तेन निर्मयितोऽग्निः उपचारादथर्वेत्युच्यते अथर्वणा निर्मयनं च; “त्वामग्ने

पुष्करादधि", VI.16.13—*Sayana*)

9. Ukthaih acucyuvimahi, we may bring you down by these prayers and praises (उक्थैः आचुच्युवीमहे—शस्त्रैः आच्यायवामः—*Venkata*; उक्थैः शस्त्रैः आचुच्युवीमहि आचमयेम—*Sayana*).

Vanibhih—praises, words of praises (वाणीभिः उक्थयतिरिक्ताभिरपि वाग्भिः स्तुतिभिः—*Sayana*).

Bodhatam, such may you know (बोधतं अवगच्छतम्—*Sayana*; बुध्यतम्—*Venkata*)

10. Kaksivan, craftsman, also learned persons कक्षीवन् शिष्यकेन विदुषा, —*Daya*. I.117.6; कक्षीवन्तः प्रशस्ता कक्षयो विद्यन्ते येषान्ते, *Daya*.I.126.4)

Dirghatmas, a person with pentetrating insight (this the only verse in the Rg. where Dirghatamas and kaksivant are mentioned together) (दीर्घतमाः दीर्घतमः यस्मात् सः (लोभातुरो जनः) I.158.6; तमस्—तमूकाक्षायाम्; तमस्—तनोते; (Nir. II.16); —*Daya*.on I.32.10; दीर्घं द्राघतेः । तमस्तनोतेः *dirgha* is derived from √ द्राघ्, to lengthen; and *tamas*, from तन्, to spread).

Vi-asvah, व्यश्वः, the composer.

Prathi, पृथी, the intellectual.

Vainyah, वैन्यः, the astronomers.

According to the tradition, Kaksivant is the name of a Rsi, a descendant of a female slave Usij (उशिज्); he might be a Pajra (कक्षीवन्तं य षोशिजः, I.18.1; याभिः सुदान् षोशिजाय वणिजे...कक्षीवन्तं स्तोत्रारम, I.112.11). He might be a Pajra (पञ्च) by family, and hence one of his epithets is Pajriya (युवं नरा स्तुवते पञ्चियाय कक्षीवते—I.116.7; also 117.6) and his descendants are called Pajras. (कक्षीवन्त उद्गमक्षन्त पञ्चाः—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* (नाराणंससु) in the Sankhaya na Srauta Sutra; mentions one of by Kaksivanta Ausija (कक्षीवन्त ओशिज) in honour of Svanaya Bhavayavya (स्वनयमावयव्य—XVI.4.5). In the old age, he is said to have married a maiden Vṛcaya (वृचया). He is further said to have lived for a hundred years. (कक्षीवन्ते शतहिमायगोनाम—IX.74.8).

Vyasva, is the name of a R̥si, 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 R̥si of the past (VIII.9.10; IX.65.7). There is some one of another name *Vyasvas* (व्यश्वस्), related to Vasa Asvya (वस अश्व्य). See also Angirasa Vyasva (आगिरस व्यश्व) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (छदिःपौ गृह-रक्षको—*Venkata*; छदिः इति गृहं नाम, Chardih=house, Nigh.III.4; तस्यास्मदीयस्य पालको सन्दी—*Sayana*); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्पा परमतिशयेन पालको—*Sayana*).

Tanupa, guard of the body (तनूपा तनूनां शरीराणां तनयानां वा पालको, also the guardian of sons, तनयानां—*Sayana*).

Jagatpau, guardian of the world; of all creatures (जगत्पौ सर्वस्य जगतो जङ्गमस्य प्राणिजातस्यास्मदीयस्य पालको—*Sayana*).

12. Visnoh, af all pervading God (विष्णु व्याप्नोति; also Unadi III.38; Visnu is the name of *Yajna*, Nigh.III.17; पदनाम, Nigh.IV.2; V.6; Visnu is derived from (the root) √vis, √विष्, to pervade or from *Vy-as* (व्यस्), to interpenetrate (यद्विषितो भवति तद् विष्णुर्भवति; विष्णुविशतेर्वा—“इदं विष्णुवि चक्रमे खेप्रा नि दधे पदम्—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णुः वेवेष्टि व्याप्नोति चराचर जगत्, स परमेश्वरः —Unadi, III.39; *Daya*.); Visnu is sacrifice or yajna, (यो वै विष्णुः स यज्ञः —SBr.V.2.3.6; विष्णुयज्ञः—Gopatha Br.I.12; विष्णुर्वै यज्ञः

Ait.Br.I.15). Also यजुष्योऽधि विष्णुम् (असृजत) तद् विष्णुं यशः आर्च्छत् । तम् (विष्णुं) आलभत विष्णोरधोपधीरसृजत, Taitt.Br.II.3.2.4.) विषेः किञ्च विष्णुः—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, (विष्णोः विक्रमणेषु विष्णुना देवेन विक्रान्तेषु त्रिषु लोकेषु तिष्ठथः—*Sayana*).

14. Turvase, by Turvasa. *Turvasa* is a physically powerful person. See VIII.4.7.

Yadau, 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 विविधाऽऽनन्दाय—*Daya*. on I.112.19; विमदा मदा हर्षा यस्मिन् व्यवहारे तस्मै—*Daya*. on I. 51.3; विशेष मद युक्ताय—*Daya*. on I.117.20; विशिष्टो मदो हर्षो यस्मात्तस्मै—*Daya*. on I.116.1; विमदेन वै देवा असुरान् व्यमदन्—*Kausi.Br.* XXII.VI).

Vimada, विमद, is credited by the Anukramani (Index) with the authorship of a number of Rgvedic hymns. (X.20.10; 23.7; ऐन्द्रोविमदः ; Vimada family X.23.6; योपुस्तव चेन्द्र विमदस्य च ऋषेः, X.23.7). We have a repeated refrain, वि वो 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 (कमद्यु)—(I.51.3; 112.19; 116.1; 117.20; X.39.7; कमद्युवं विमदायोह्युयुवं, X.65.12). Luding, basing on the present verse, VIII 9.15. infers that Vimada and Vatsa are identical. (*Macdonell and Keth*).

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 (युवं शचीभिर्विमदाय जायां न्यूहयुः पुरुमित्रस्य योषाम्—X.117.20; युवं रयेन विमदाय शुन्ध्युवं न्यूहयुः पुरुमित्रस्य योषणाम्—X.39.7) *Vatsa*, the young folk.

Hymn-10

2. *Manave*, for the man; for the earliest man (मनवे मनुष्याय—*Venkata*); for the Prajapati yajamana (मनवे प्रजापतये यज्ञमानाय—*Sayana*).

5. *Turvasa*, and *Yadu*, see earlier notes.

Druhyavi, with violent; with *Druhyu*.

Anavi, with non-violent; with *Anu*.

See also I.108.8—यदिन्द्राग्नी मदुषु तुवंशेषु यद् द्रुह्युष्वनुषु पुरुषस्य; a mention of *puru*. *Anu*, *Druhyu*, *Turvasas* and *Yadus* in one passage.

Anu, *Anava* (मानव) according to traditionalists, dwelt on the *parusni* river (VIII.74.15; VII.18.14—सत्यमित् त्वा महेनदि परुष्यव देदिशम्—VIII.74.15; Cf. (निगव्यवोऽजवो द्रुह्यवश्च षष्टिः शता सुषुपुः षट् सहस्रा—VII.18.14). *Anava* is used as an epithet of *Agni* also (VIII.74.4—ज्येष्ठमग्निमानवम्); *Anu* is the name of a prince according to traditionalists, व्यानवस्य तृत्सवे शयं भाग्ज्येष्ठम्—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-पाञ्चजन्य) 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. (वसन्ति भूतानि यस्मिंस्तं संसारम्; वदति सततमिति वत्सो बालस्तं वा—*Daya*. on Yv.XXXIII.5; महत्तत्वादिकम्, III.55.4; जातं संसारम्—I.95.1; प्रसूतं मनुष्यादिकं संसारम्—I.164.17); वत्सवत् वर्तमानोऽहोरात्रः—I.146.3; सुखेषु निवासयन्त व्यक्तवाचं प्रसिद्धं वेदचतुष्टयम्—III.55.13; स्वागत्यं—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 (स्वां च तन्वं आत्मीयं च शरीरं पिप्रयस्व त्वदीयेन हविर्भावेन तर्पय—*Sayana*).

Hymn-12

2. *Adhrigum*, the irresistible (lit.); the noble life (अध्रिगुः सत्यगतिः); the fast moving (अध्रिगु=अधिक गन्तारौ—air and electricity—*Daya*. on V.73. 2; अध्रिगोयोऽधुन् धारकान् गच्छति तत्सम्बुद्धौ-विद्वज्जन); one who knows the vedic texts, relating to that, योऽधुन् मन्त्रान् गच्छति जानाति, तत्सम्बुद्धौ *Daya*. on III.21.4; also अध्रिगुमन्त्रो भवति गव्यधि कृतत्वात्; Agni and Indra are also known as adhriguh (अग्निरप्यग्नि गुरुच्यते; इन्द्रोऽप्यग्निगुरुच्यते, Nir.V.11.)

Adhriguh means a stanza, so called from being at the head of a cow (i.e.अधि+गुः); or else it is intended to refer to an injunction, for there is a repetition of words: अध्रिगुमन्त्रो भवति। गव्यधिकृतत्वात्। अग्निं वा प्रशासन-मेवाभिप्रेतं स्यात्। शब्दवत्त्वात्। “अध्रिगो शमीध्वं सुगमि शमीध्वं शमीध्वमध्रिगविति”. Toil O irresistible one, toil well, toil, O irresistible one.”—Ait. Br.II.7.11.

7. *Asya Ketavah uta*, his banners that mark him are flying high; this refers to the thunderbolt (वज्रः)

Suryo na rodasi avardhayat, he (Indra) has expanded the heaven and earth like the sun (सूर्यः न इव रोदसी चावापुष्व्यौ अवधंयत्—*Venkata*; सूर्यो न सर्वस्य लोकस्य प्रेरक आदित्य इव रोदसी चावापुष्व्यौ वृष्ट्यादि प्रदानेन अवधंयत्, when he has refreshed them both with rain etc.—*Sayana*).

10. *Rtviyavati*, suited to the time or season (ऋत्विगावती काले प्रयुज्यमाना—*Venkata*; suited to the season, or connected with sacrifice

pertaining to the season: ऋतो वसन्तादिकालेऽनुष्ठेयं यज्ञकर्म ऋत्विग्यम् । तद्वती —*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*; इहोष्णिगु तृतीये पादेऽन्ति मातो चतुर्णामक्षराणां पादधर्मो दृश्यते —*Venkata*.).

12. Praci vasi iva, प्राचीवासीव, as the pious praise dilates (प्राची वासीव उपरिपरि वर्धमाना स्तुतिः —*Nigh.I.11*, वासी=वाङ्मात्रम् । प्राची प्राञ्चन्ती प्रकर्षेण स्तुत्य गूणगर्णं प्राप्नुवती, like the dilating praise, प्राची=dilating; स्तुति=praise —*Sayana*),

13. Ayavah, आयवः, men—*Nigh.II.3*.

14. Aditih, mother infinity.

Puru prasastam utaye, for his immense or excellent protection. (पुरु प्रशस्तं बहुलमुत्कृष्टं यद्वा पुरुभिर्बहुभिः प्रशंसितव्यम्—, for the sake of his protection or praise—*Sayana*).

19. Devam devam indram indram, देवदेवमिन्द्रमिन्द्रम्, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देवं देवं दानादिगुणयुक्तम् । इन्द्रमिन्द्र-इन्द्रो बहुषु देशेषु युगपत् प्रवृत्तेषु यामेषु तत्र-तत्र हविः स्वीकरणाय बहुनि शरीराभ्याददानः स्वयमेकोऽप्यनेकः संस्तत्र संनिघत्ते—*Sayana*, cf. इन्द्रोमायाभिः पुरुष इत्येते—*VI.47.18*).

17. Samudre, in the Soma (समुद्रे समुन्दनशीले सोमे—*Sayana*, समुद्र=सोम, the exhilarating one, समुन्दनशीले *Sakra*, शक्र, O the mighty Lord!

27. Visnuh ojasa, 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. क्रीणि पदा विचक्रमे—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, आत् इत् ते हयंता हरी ववक्षतुः, then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तव कान्तो अश्वो त्वाम् ववक्षतुः —*Venkata*; हयंता हयंतो कान्तो हरी अश्वो ते त्वां ववक्षतुः अवहताम्—*Sayana*).

28. At it te visva bhuvanani yemire, all existent beings were subject unto thee. (आत् इत् अनन्तरमेव त्वया विश्वा विश्वानि सर्वाणि भुवनानि भूतजातानि येमिरे नियम्यन्ते—*Sayana*). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhware, 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 नाभौ पृथिव्या नाभिस्थानीये मध्ये यज्ञस्य यज्ञ-साधनस्य सोमस्य दोहना दोहने दोहनाधिकरणेऽभिषवस्थाने वेधाम्—*Sayana*; दोहने, 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 *ukthyam* as offerer and the praiser both. (उक्थ्यं स्तोतारं च; कर्तुं कर्मणा कर्तारम्; sacrifice is called *ukthya*—सोमेध्वभिपुतेयूक्थ्याख्यं कर्तुं यागम्—*Sayana*).

Any speech pertaining to divine wisdom is *ukthya*, (उक्थ्यः प्रशंसितो योग्यो विद्वान्, learned man; —*Daya*.); a Vedic verse, worth being recited; any act deserving praise (प्रकृष्टं विद्यावचः—I.105.13; उक्थेयुं प्रशंसनीयेषु साधुम् (मंत्रम्)—Yv.XXXIV.57; प्रशंसितं वचः—V.38.2; प्रशंसितं योग्यं (अग्निं)—III.26.2; वक्तुं श्रोतुं योग्यं (वोकम्)—I.64.14; वक्तुं श्रोतुं योग्येषु ऋग्वेदादिषु भवम् (मंत्रम्)—I.40.5—*Daya*.); उक्थ्यं प्रशस्वनाम्—Nigh.III.8; वक्तव्यं प्रशंसनम्, whose praises should be proclaimed—Nir. XI.31); जलं वा उक्थ्यम्—Gopatha Br.I.4.20; पञ्च उक्थ्यानि

—Kaus.Br. XXI.5; यज्ञियं वै कर्मोक्त्यं वचः, Ait.Br.I.29; उक्त्या वाजिनः —Gopatha. Br.II.1.22.

3. **Bharaya**, For the sacrifice (भराय यज्ञार्च—*Sayana*, but in Nigh, for the combat (Nigh.II.17). Most of the words signifying combat, संग्राम, have a second meaning also—*Wilson*).

Vajasataye, in the battle (वाजसातये संग्रामे—Nigh. वाजसातो II.17).

Susminam, strong (शुष्मिणं बलवन्तम्—*Venkata*).

4. **Barhisah**, of the sacrifice; the rite at which grass is strewn. (बहिषः यज्ञस्य—*Sayana*). See our earlier notes on *barhih* (बहिः is water—बहिषः जलस्य, Nigh. I.12; Yv. XXIII.38; it is midspace; बहिषः अक्वकाशस्य—VI.12.1; devoted to learning; विद्यावर्धकान्—VII.33.1; men of experience; विद्यावर्धकान्; Yv.X.37; प्रवृद्धाः (विद्वांसो जनाः —VII.43.3; the agriculturists, अग्न्यादि प्रापकाः (यव-मन्तः=कृषीवलाः Yv. XIX.6; बहिषा, by devotion; महतापुरुषार्पणं, Yv. XIX.7; by excellent actions, उत्तमेन कर्मणा, Yv. XVIII.33; बहिषि, in anything that leads to learning; or in the rituals; बृहन्ते वर्धयन्ते येन तत् बहिर्ज्ञानं प्राप्तं कर्मकाण्डं वा, तस्मिन् —Yv.II.18; on the excellent seat, उत्तमं आसने स्थाने वा—VI.52.13; in the yajna or technology; उपवर्धयितव्ये (यज्ञे=शिल्पव्यवहारे, I.109.5; अत्युत्तमे यज्ञे—I.101.9; in space, अक्वकाशे, VI.68.11; in the body or organization of academicians, उत्तमार्थां विद्वत् सभायाम्—Yv. XXVIII.4; मानसे ज्ञानयज्ञे, XXXI.9; in the fire-altar, यज्ञकुण्डे VI 52.17.

Barhih, बहिः, midspace; बृहन्ते सर्वापदार्था यस्मिंस्तदन्तरिक्षं, Yv.II.22; pure water, शुद्धमुदकम्, Yv II.1; enlightenment, संवदितं तेज इव विज्ञानम्—I.188.4; good seat, उत्तमासनम्—IV.9.1, a spacious house or building, अतीवविशालं (छदिः =गृहम्) VI 67.2; a good gathering, उत्तमां सभाम् Yv.XXVIII.4; excellent oblations, उत्तमं प्रवृद्धं हविः —VII.7.3; a bundle of grass, उपवर्धकोदमंसमूहः —Yv. XVIII.21; वृत्तम्—VI.11.5. [बहिः अन्तरिक्षनाम, Nigh.I.3; उदकनाम, Nigh.I.12; पदनाम, Nigh.V.2; बहिः परिवर्हणात्, Nir.VIII.9; प्रजा वै बहिः =people, Kaush.Br. V.7; पशवो वै बहिः =animals, Ait.Br.II.4; शोषघ्नो बहिः =plants and herbs, —Ait.Br.V.28; अयं लोको बहिः =this world,—SBr.I.4.124; शरद् वै बहिः =autumn—SBr.I.V.3.12.

5. **Svarvidam**, means of obtaining everything, or heaven (स्वविदम्

सर्वस्य लम्भकम्—*Venkata*; सर्वस्य लम्भकं यद्वा स्वर्गस्यवेदितारमास्तिकम्, *Sayana*; one who possesses or communicates knowledge of heaven, i.e. a son.

6. *Vaya-iva*, like the branches (वयाइव शाखा इव ययैकस्मिन् वृक्षे बह्वयः शाखा उपरि प्ररोहन्ति—*Sayana*.).

7. *Pratnavat*, as of old (प्रतनवत् पुरायया—*Sayana*).

Girah, eulogies (गिरः स्तुती: —*Sayana*).

9. *Patih ya ucyate Kṛstinam ekah*, he who is called the one absolute lord of men (पति यं उच्यते कृष्टीनामेक इत् वशी, अपि च स्वामी यः उच्यते मनुष्याणां एकः एव स्वतंत्रः —*Venkata*).

15. *Sakra*, शक्र, 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*. (त्रिकद्रुका नाम ज्योतिर्गौरायुरिति त्रीण्यभिप्लविकान्य हानि —*Sayana*).

त्रिकद्रुकेभिः = X.14.16.

त्रिकद्रुकेषु—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three *Kadrukas* are body, spirit and mind, the seat of ailments (त्रीणि कद्रुकाणि शरीरात्म मनः पीडनाभि येषु तेषु व्यवहारेषु—*Daya* on II.11.17; the three phases of creation: birth, sustenance and destruction (त्रय उत्पत्ति-स्थिति-प्रलयाख्याः कद्रवो विविध कला येषां तेषु कार्य-प्रदायेषु त्रिकद्रुकेषु—*Daya* on I.32.3).

Tam-id-vardhantu no girah, तमिद् वर्धन्तु नो गिरः —may our hymns make him grow. Hymns=songs of praise (गिरः स्तुतयः); *giras*, गिरस (songs) is derived from √गृ to speak (गिरो गृणाते: —*Nir.* I.10) See also

VIII.92.21; also इन्द्रं वर्धन्तु नो गिरः—VIII.13.16.

20. Rudrasya yahvam, the great strength of Lord, who re-cues from all pains; sons of Rudra, i.e. the Maruts; or sons of the Lord: रुद्रस्य । यत् दुःखम् । तस्य श्रावयितुं शक्नुवन्त्येव यद्, यत् अपत्यं मरुत्सुतः समकम् ।

Alternatively : रुद्रशब्देन लक्ष्यया मरुद्गण उच्यते । रुद्रस्य रुद्रपुत्रस्य मरुद् गणस्य यत्त्वम्, महान्तामैतत्; यत्त्वं=महत्; तदेव बलम्, the strength of the Maruts. (*Sayana*).

Cetati pratnesu dhamasu, are very well known in distant and ancient stars and galaxies प्रत्नेषु धामसु पुराणेषु यज्ञगृहेषु चेतति ज्ञायते—*Venkata* i.e. in the old sacrificial houses; प्रत्नेषु चिरन्तनेषु धामसु पृथिव्यादि स्थानेषु चेतति ज्ञायते वर्तते—*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, (मनः यत्र स्तोत्रे विदधुः विचेतसः देवाः—*Venkata*; विचेतसः विनिष्ठ ज्ञानाः स्तोतारः—*Sayana*).

23 Madintamam yam imahe. मदीन्तमं यमीमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदिन्तमम् प्रतिशयेन मदवन्तं, यं त्वां धनं ईमहे याचामहे ।—*Sayana*).

Arjuyasya, of the one free from old age and decay (अर्जुयस्य 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 (प्रतद्वसू) towards (अभि) us, (अभिस्वर अभिगच्छ; प्रतद्वसू प्रततवसू विस्तीर्णधनो ईदृशो—*Sayana*); also hari=couple, man and his wife.

28. Rudrasah, रुद्रासः—Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. Ayam dirghaya, अयं दीर्घाय, दूरस्य दर्शनाय, for a distant object,

or for a long prospect : इन्द्रः, तं प्राचीने वर्तमाने यज्ञे निमीते करोति यज्ञं याग साधनं ग्रानुषक् सोमं अनुपवत्तं विचक्ष्य बुद्ध्या दृष्ट्वेति—*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*, वृषा, showerer of benefits. (वृषा वर्षिता कामानाम्; also अभ्यष्टस्य फलस्य वर्षिता—*Sayana*).

Hymn-14

2. *Sikseyam asmai ditseyam manisine*, (निक्षेयम्) I would wish to give, (दिक्षेयम्), I would present to that (मनीषिण्ये) intelligent worshipper (मनीषिणस्तुवते—*Venkata*).

7. *Valam*, बलम्, forces of evil; clouds; (बलं आवृत्य स्थितमसुरं मेघं वा—*Sayana*; असुरं बलम्—*Venkata*).

8. *Gah ajat angirasya*, cows of conscience; cows stolen by the panis (उत्तं ग्राजत् पशून् पणिभिः अपहृतान् अंगिरोऽस्यः ग्राविः कृण्वन् गुहायां वर्तमानान्—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 (केसिना प्रशस्तकेसो हरी अश्वौ—*Venkata*), hari=pair of man and woman.

13. *Apam phenena*, with the foam of water, the Asura *Namuci* was beheaded. *Salya Parva* of the *Mahabharata* gives a story. When Indra defeated the Asuras, he was unable to capture *Namuci*, नमुचिः; 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

नमुचिम्—I.53.7; II.14.5; VII.19.5; X.73.7.

नमुचेः—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 विद्यते मुचिमोक्षणं यस्य तम् (i.e. मायिनं जनम्, an unveliable person, I.53.7; (2) the one who does not discard his vices (योऽयमे न मुञ्चति तम् i.e. vicious man, अघमर्त्तमानं जनम् II.14.5; (3) the one who does not change his nature or form; thus the cloud, or *Vṛtra* (यः स्वः स्वरूपं न मुञ्चति तम्बूलं=आवरकं=मेघं—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचेः न मुञ्चति यः, तस्य (दासस्य=सेवकस्य)—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 मुञ्चति परं पदार्थान् दुष्टाचारान् वायः स्तेनः—Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (प्रवाहुरूपेणाऽविनाशेने मेघस्य—V.30.7); (7) the effect from an eternal cause (अविनश्वरात् कारणादुत्पन्नात् कार्यः Yv.XX.67); (8) one who does release the rain, the demon cloud, (यो जलं न मुञ्चति-असुरो मेघः—Yv.XIX.34). The wicked or sinner is also *namuci*: पाप्मा वै निमुचिः—SBr.XII.7.3.1-4)—*Dayananda*.

Hymn-15

2. *Girin ajran*, the swift moving clouds (गिरीन् अज्रान् मेघान् वमन-शीलान्—*Venkata*.) also the quick mountains, i.e. before their wings were clipped (अज्रान् शिप्रवमनान् गिरीन् पर्वतान् मेघान् वा—*Sayana*).

Svah, the moving ones (स्वः सरणशीलाः).

Apah, waters (अपः उदकानि).

4. *Pṛtsu*, in the combats (पृत्सु संग्रामेषु—*Venkata*, Nigh.II.17).

Lokakṛtṇu, the creator of the world; the provider of space (लोककृत्तु लोकस्य कर्तारम्—*Venkata*; स्थानस्य कर्तारम्—*Sayana*).

Harisriyam, him who is to be served by his steeds (हरिश्चिरं हरिश्चामश्वाम्नां श्रयणीयं सेव्यम्—*Sayana*; यः मदोऽश्वो श्रयति । मदे हि जनितेऽश्वानुपतिष्ठतः—*Venkata*).

5. **Ayave manave ca**, for Ayu, for Manu (आयवे प्रोवन्तेयाय).

Ayu, the sun of Urvashi; 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.

Bṛhan Ksayah, mighty giver of dwellings (बृहन् क्षयः महान् निवासभूतः—*Venkata*; महान् निवासहेतुः—*Sayana*).

Tvam sardhah madati anu marutam, find delight in your association (तर्धः बलं त्वाम् अनुमदति, तव मदमनुलक्ष्य पश्वान्माद्यति—*Sayana*; the company of the Maruts imitates thee in exhilaration—*Wilson*.); तर्धः = बलम् (Nigh.II.9).

10. **Manhis'thah**, the most munificent giver (मंहिष्ठः दातृत्तमः—*Sayana*; *Venkata*).

Visva svapatyani satra dadhise, you associate with yourself all good offspring (i.e. you give offspring and all good things;—विश्वं सर्वाणि स्वपत्यानि गोभनैः पुत्रादिभिः सहितानि सत्रा सह दधिषे दातुं धारयसि, ददासि वा—*Sayana*).

13. **Visva rupani**, all the forms of Indra, (lower or higher self)

i.e. the various attributes with which Indra is addressed (विश्वं विश्वानि व्याप्तानि रूपाणि इन्द्रगतानि गुणजातानि—*Sayana*). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives.

Hymn-16

7. **Brahma**, ब्रह्मा, most magnanimous; one most proficient in the Vedic lore.

Ṛsih, ऋषिः, seer; the beholder of all the Aryas (ऋषिः द्रष्टा सर्वस्य प्रायंजातस्य—*Sayana*).

Puruhutah, पुरुहूतः, evoked by all (पुरुहूतः बहुभिराहूतः—*Venkata*).

Mahan, महान्, very powerful.

Mahibbih sacibbih, through mighty supreme power (महीभिः महतीभिः प्राचीभिः प्रजाभिः—*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 (ब्रह्माणः ब्राह्मणाः—*Sayana*, *Venkata*).

Suta-vantah, सुतावन्तः, singing delightful songs (सुतावन्तः = सुतवन्तः अभिपूतैश्च सोमैरुपेताः, bearing the effused juices, —*Sayana*).

4. **Sustutih**, सुस्तुतीः = सुञ्जुतीः, earnest praises.

Su-Siprin. सुशिप्रिन्, O nice-chinned Indra, handsome-jawed; one bearing a nice helmet or head-dress (सुशिप्रिन् शोभन शिरस्त्राण शोभनहनुक वेन्द्र—*Sayana*).

Andhasah, of food (अन्धसः अन्नस्य सोमलक्षणस्य स्वांशलक्षणम् भागं, of beverage).

5. **Grbhaya jihvaya madhu,** take the honeyed Soma with tongue (सोमं जिह्वया रसनेन्द्रियेण गृभाय गृहाण—*Sayana*); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

Asincami kuksyoh, I fill thy belly (कुक्ष्योः उदरयोः आसिञ्चामि सोमानवनयामि—*Sayana*); I cleanse thy belly with water.

8. **Tuvi-grivah,** one with wide-shoulders; or long-necked (तुविग्रोवः विस्तीर्णं कन्धरः—*Sayana*).

Vapodarah, of large belly (वपोदरः पीबरोदरः—*Sayana*).

12. **Sacigo,** the one possessing strong cows is *saciguh* (शाचयः शक्तागावो यस्यासौ शाचिगुः—*Sayana*); or like the one who has remarkable rays or cows; O renowned for radiance (शाचयो व्यक्ताः प्रख्याता गावो रश्मयो गाव एव वायस्य तादृश—*Sayana*).

Sacipujana, renowned for adoration (शाचिपूजन प्रख्यातपूजन) (vocative).

Akhandala, O the destroyer of foes (आखण्डल शत्रूणामाखण्डयितः—*Sayana*).

Akhandala pra huyase, आखण्डल प्र हुयसे, thou art invoked, O shatterer; O breaker in pieces. *Khanda,* खण्ड, is derived from $\sqrt{\text{खण्ड्}}$, to break (खण्डं खण्डयते:—*Nir.III.10*).

13. **Sṛnga-Vṛsah,** शृङ्गवृषः; the sun, *napat-pranapat,* नपात् प्रज्जपात्,

the mighty and showerer sun, who neither falls, nor lets other luminaries fall (प्र-नपात्). (*napat*=an offspring (अपत्य, or the son, पुत्र). The term ऋक्षःवृषः occurs only in this verse of the Rgveda).

Kundapayyah, कुण्डपाय्यः, 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 प्रणापात ते रक्षिता, the protector of thee, Indra. (See *Panini*; , ऋतो कुण्डपाय्य संचाय्यो—III. 1.130; कुण्डैः पीण्येऽस्मिन् सोम इति कुण्डपाय्यः ऋतुविशेषः).

Pranapat, प्रणपात्, not protected in particular, (प्रकर्षेण न पातयिता रक्षिता —*Sayana*).

14. **Vastospate**, O householder (वास्तोष्पते गृहपते!); O city master.

Sthuna, स्तूणा, pillar, the support of the house or building (स्तूणा गृहाधारभूतः स्तम्भः —*Sayana*).

Muninam, of the seers (मुनीनां ऋषीणाम्—*Sayana*).

For *munt*, see:

मुनयः —X.136.2.

मुनिः —X.136.4, 5.

मुनिऽद्वय—VII.56.8.

मुनीनाम्—VIII.17.14.

15. **Pradaku-sanub**, पृदाकुऽसानुः, Pradaku is serpent or snake

(पूदाकुः सर्पः । स इव सानुः समुच्छ्रितः । तद्वदुन्नतशिरस्कः —*Sayana*); with head uplifted like a serpent.

The word is derived from पदं कृत्सते शब्दे (पदंते कृत्सुतं शब्दं करोतीति पूदाकुः, one who makes an offensive sound, and hence a tiger or a serpent—Unadi—III 80); मूढवदभिमानो व्याघ्रवद्वा हिंसकः —on Yv.VI 12; कृत्सितवाक् (ग्रहिः = विषधरः), on Yv.VIII.23—*Daya*.

Prt, पूत, also means 'combat' or battle; one who leads to success on the occasion of conflicts is also *prḍaku-sanu*.

Hymn-18

1-3. Adityanam, 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 devī adite, O the Goddess Infinity (देवि! अदिते!) along with your sons (देवेभिः).

Purupriye, पुरुप्रिये, beloved of many; beloved of all.

Suribhīh, along with wise (सूरिभिः प्राज्ञैः —*Venkata*).

Susarmabhīh, along with happy divinities (सुसर्मभिः सुसुखैः आदित्यैः); the divine self-luminaries (आदित्यैः).

5. Aditeh putrasah, अदितेः पुत्रासः, the sons of mother Infinity.

6. Advayah, without the two-ness; externally and internally

the same; free from duplicity of any kind (अद्वयाः बाह्याभ्यन्तर भेदेन प्रकार-द्वयरहिता सर्वदेवक प्रकारा कपटरहिता सा अदितिः —*Sayana*); —an epithet of mother Infinity.

Patu-amhasah, save us from sin (अंहसः पापात् पातु रक्षतु).

7. Matih, adorable; monitress (मतिः पूजनीया—*Venkata*; मतिः मन्त्री मन्त्रव्या स्तोत्रव्या अदितिः —*Sayana*).

10. Yuyotana nah amhasah, Keep us away from sin (युयोतन पृथक् कुरुत नः अस्मान् अंहसः पापात्—*Sayana*).

11. Visvavedasah, one who knows all; O omniscient! (विश्ववेदसः सर्वधनाः सर्वज्ञा वा).

Dvesah ṛdhak kṛnuta, keep afar from those who hate us or who are our enemies (द्वेषः द्वेष्टन् शत्रून् ऋधक् पृथक् कुरुत कुरुत—*Sayana*).

13. Raksastvena, from his diabolical nature; from his demoniac nature (रक्षस्त्वेन रक्षोभावेन पिशाचाद्यात्मना—*Sayana*).

Ririksati, seeks to do evil (रिरिक्सति जिहिंसिषति from “रिष हिंसायाम्”).

Ririsista, incur that evil (रिरिषीष्ट हिंसितो भूयात्—*Sayana*).

14. Durhanavan, one who wishes to do us harm (दुर्हणावान् = दुःश्र्णवान् दुष्टहननवान्—*Sayana*).

Dusamsam, ill-reputed, calumniating दुःशंसं दुष्कीर्ति—*Sayana*).

Dvayuh, One who plays duplicity, कपटः ; the deceptive (कपटो द्वयुरित्युच्यते—*Sayana*).

(one who appears to be helpful, but in reality who causes

damage : द्रुः द्वाभ्यां प्रकाराभ्यां युक्तश्च भवति । प्रत्यक्षकृतो हितं वदति परोक्षकृतस्त्वहितम् —*Sayana*) See द्रुं and द्रुं in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. *Dyava-ksama*, द्यावा-क्षामा = द्यावापृथिव्यौ, heaven and earth (क्षामा = earth = क्षमा = क्षा. Nigh. I. 1).

17. *Nava*, नावा, vessels, boats, ships.

18. *Sumahasah*, radiant (सुमहसः शोभन्तेजस्काः —*Sayana*).

Draghiyah ayuh, long life, (द्राघीयः दीर्घतमं आयुः जीवितम्—*Sayana*).

Tuce, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair तोकं-तनयम्).

Tanaya, तनाय, sons of sons, grandsons.

19. *Hidah*, हीनः, worth attaining; duly-presented (हीदित्वैत्यर्थः गन्तव्यः प्राप्तव्योऽस्माभिरनुतिष्ठतः)

Yusme it vah api smasi sajatyē, may we ever abide in near relationship with you—*Wilson*.

20. *Bṛhad varutham*, spacious dwelling with all seasonal comforts (बृहद् ब्रीडं वरूथं शीतातपादि निवारकं गृहम्—*Sayana*).

21. *Anehah*, all-secure (अनेहः अहिंसितम्—*Sayana*); without evil or injury—*Venkata*).

Nrvat, well-peopled, not desolate (नृवत् नृभिः पुत्रादिभिरुपेत—*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. (त्रिवरुथं त्रयाणां शीतातप वर्षाणां निवारकम् ; यद्वा त्रिभूमिकं छदिः गृहम्—*Sayana*).

22. Mr̥tyu-bandhavah, kin to death; being mortals, we are always afraid of death (मृत्युबन्धवः प्रत्यासन्न मरणा 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 R̥si of this hymn.

For *Sobhari*, in the text, see:

सोभरयः—VIII.19.32.

सोभरिम्—VIII.5.26.

सोभरी—VIII.22.15.

सोभरीणाम्—VIII.20.8.

सोभरीज्यवः—VIII.20.2.

सोभरे—VIII.19.2; 20.19; 22.2.

सोभर्याः—VIII.103.14.

The reference occurs only in Book VIII of the *R̥gveda*, no where else, Sobhare (सोभरे) is the father of सोभरि; according to the traditionalists, the passages VIII.19.32 and 20.8 refer to the family. The *Dana-stuti*, दानस्तुति, '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): (ऊर्जः अन्नस्य नपातं न पातयितारम् । यद्वा, नप्तारं चतुर्थम् हवित्संक्षणेनान्नेनापो जायन्ते अग्निश्चोषति वनस्पतयस्तेभ्य एव जात इति चतुर्थम्—*from the burnt offerings, rains are obtained, from them the timber, from timber the fire (four stages).*

6. *Deva-kṛtam*, wrought by Nature; or wrought in respect to Nature; work of gods (देवकृतं देवैः कृतम्—*Sayana*).

Martya-kṛtam, wrought by man, a mortal; wrought in respect of man; work of man (मर्त्यकृतं मनुष्यैः कृतम्—*Sayana*).

Amhah, अहः, sin; see देवैर्देवकृतमेनोऽप्यव्यव मर्त्यैर्मर्त्यकृतम्—Yv.XX.18 (देवकृतं देवैराचरितम्—*Daya* on Yv.XX.18; also देवकृतं=इन्द्रियकृतं कर्म, actions done by sense organs; also actions wrought by learned men, विद्वद्भिः कृतं निष्पादितम्—*Daya* on III.33.4; देवकृतस्यैनसोऽव्यवजनमसि मनुष्यकृतस्यैनसोऽव्यवजनमसि—VIII.13; the sins accomplished by donors : देवकृतस्य दानशीलकृतस्य, *Daya* on VIII.13.

8. **Raja rayinam**, Sovereign lord of riches (स्वं राजा भवति धनानाम्—*Venkata*).

12. **Avodevam, upari martyam**—below the Devas (अवोदेवम् देवानामवस्तात्), gods, and above the mortals or men (उपरिमर्त्यं मर्त्यानामुपरिष्ठात्); spread it throughout the sky; सर्वं नभः प्रदेशं व्यापयेति यावत्—*Sayana*).

14. **Aditim**, mother Infinity; also here the everlasting or continuous fire; insuperable (अदितिं अखण्डनीयं तमेवाग्निम्—*Sayana*).

Nisiti, useful as a means of burning or igniting (निशित्ती निशित्या निशानसाधनया प्रज्वलनहेतुभूतया; wood stick, used as a means for igniting fire).

Dhibhiih, by the intellect or wise action (धीभिः कर्मभिः बुद्धिविशेषैर्वा—*Sayana*).

Dhamabhiih, by bodies (धामभिः शरीरैः, गार्हपत्यादि रूपेण विभज्य वत्तमानैः सार्वम्—*Sayana*); According to the prescribed modes, as his laws recommend—*Griffith*.

Udga-iva, like waters (उद्ग-इव उदकानीव—*Sayana*).

16. **Indratvotah**, protected by the resplendent Lord (इन्द्रत्वाऽऽतः इन्द्रेण स्वरेण त्वयोता रक्षिताः सन्तः—*Sayana*).

Varunah, Mitrah, Aryaman, Nasatya and Bhaga are self-luminous suns or stars (VIII 18.1-3- *Adityah*; and I.164,46).

21. **Manurhitam**, established by Manu, or our earliest forefathers or by Prajapati (मनुहितः मनुनानिहितः—*Venkata*; मनुना प्रजापतिना हितः—*Sayana*).

24. **Manurhitah**, benefactor of man; serving the interests of man.

25. **Mitra-mahah** (vocative), O the respected one among friends (मित्रमहः हे मित्राणां पूजयितः—*Venkata*); or, O the one, shining with friendly radiance (मित्रमहः अनुकूलदीप्तिमन्—*Sayana*).

Sahasah Suno (vocative), O son of strength (सहसः सूनो बलस्य पुत्र! —*Sayana*).

32. **Sobharayah**, bearers of gifts (see notes on the verse 2 of this hymn).

Trasadasyavam, ally of *Trasadasyu* (वासदस्यवम् । वसदस्युर्नाम राजपिः । तस्य स्तोतव्यत्वेन सम्बन्धिनम्—*Sayana*); of whom the wicked men are afraid of. (वसदस्युः वस्यन्ति दस्यवो यस्मात् सः —सेनापतिः—*Daya*, on IV.38.1).

36. **Trasadasyuh**, destroyer of wicked (see verse 32).

Paurukutsyah, पौरुकुत्स्यः sustainer of all the wise. *Kutsa* is also thunderbolt, वज्र, Nigh.II.20 and hence, बहुवः कुत्सा वज्रा शस्त्रविज्ञेया यस्मिंस्तं पुरुकुत्सम्—*Daya*. ; पुरुकुत्साय = बहुवज्राय—*Daya*, on VI.20.10).

Pauru-Kutsa, **Puru-kutsi**, or **Pauru-Kutsya** are variant forms of the patronymic of *Trasadasyu*, the descendent of *Puru-Kutsa*. (For *Pauru-Kutsu*, see *Kathaka Samhita* XXII.3; *pancavimsa 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. **Suvastvah**, at the banks of *Suvastu*. (सुवास्तु) (traditional); at the completion of one's duties. The word *suvastu* 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 *Kubha* (*Kabul* river) which is itself an affluent of the *Indus* (*Macdonell* and *Keith*).

Suvastvah adhi tugvani, on the bank of the *Suvastu*. *Suvastu* is a river; *Tugva* means a ford (तीर्थ), so called because people hasten towards it (सुवास्तवा अग्निं तुग्वनि । सुवास्तुनदी । तुग्वतीर्थं भवति । तूर्णमेतदायन्ति—*Nir.*

IV.15).

The word connected with सुवास्तु does not occur anywhere else in the R̥gveda.

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. $3 \times 70 = 210$; noble dark-coloured (cows has given them to me)".

(प्रयियु=घनमश्वदि; वायियु=वस्त्रादि; भुवद्-वसु=भावयिता वसूनां, प्रशस्तः; श्यावः=श्यामवर्णानाम्).

Sayana's comment on this verse is missing in the manuscript.

Hymn-20

2. Sobhariyavah, सोभरीयवः, benefactors; well-disposed to Sobhari; सोभरि कामयमानाः—*Sayana*).

For सोभरिन्, see VIII.5.26; सोभरयः, VIII.19.32; सोभरे VIII.19.12.

3. Visnoh esasya Milhusam, shedder of the diffusive rain (विष्णोः एषस्य एषणीयस्य मीलुहुषां सेक्तृणामुत्पादय तां यज्ञम्—*Venkata*; विष्णोः उवाप्तस्य एषस्य एषणीयस्य वृष्ट्युदकस्य मीलुहुषां सेक्तृणाम्—*Sayana*).

4. "The islands fall asunder, the fi mest (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. Sobharinam, of the benevolent devotees; name of a clan of seers, सोभरीणां ऋषीणाम्—*Sayana*).

Vanah, वाणः, lute of Maruts, मरुद्वाणी—*Sayana*; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाणः) blends (मिश्र्यते) with the songs (गोभिः) of the Sobharies (सोभरीणाम्)—*Wilson* (सोभरीणां स्तुतिभिः मरुतां वाणः ; वाचविशेषः जग्यते—*Venkata*).

9. Vrsat-anjayah (vocative), O sprinklers of the libation (हे वृषत्सप्रञ्जयः, हे वृष्यमाण हविष्काः —*Venkata*).

Vrsane, the rain bestowing (वृषणे वषिन्ने—*Venkata*).

Vrsa-prayavne, वृषप्रयाव्ने swift passing (वृषप्रयाव्णे । वृषाणः सेक्तारः प्रयावानः, प्रकृष्टं गन्तारः —*Sayana*).

10. Vrsanasvena, rainshedding strong-horsed chariot (वृषणस्वेन वृषभिः सेचनसमर्चयन्ने स्वेतेन—*Sayana*).

Vrsapsuna, with all provisions of rain-shedding (वृषप्सुना वर्षकरूपयुक्तेन).

Vrsanabhina, whose wheels bestow showers (वृषनाभिना । नाभिश्चक्रच्छिद्रम् । वर्षकनाभियुक्तेन—*Sayana*).

Syenasaḥ na paksinah, like hawks (or swift flying birds); the words *Syena* etymologically means "a swift-flying bird", स्येनाः संसनीयगतयः पक्षिणः यथावीघ्रमागच्छन्ति तद्वदनासायेन वीघ्रमागच्छत—*Sayana*).

11. Davidyutati, gleam or shine (दविद्युतति अत्यर्षं द्योतन्ते—*Sayana*).

Rstayah, war-weapons (ऋष्टयः शक्तयादीन्यायुधानि—*Sayana*).

12. Dhanvani ayudha, weapons like bows and arrows (धन्वानि, धावुषा धनुष्यायुधानि धावोधनानि वाणादीनि—*Sayana*).

14. Dhuninam, wide-roaring or widely agitating; agitators.

Aranam carmah na, like (न) a menial servant (चरमः) of a lord (धराणां=धर्याणां; धर्यं=ईश्वर=lord) (धराणां धर्याणां स्वामिनां यथा चरमः हीनः सेवकः—*Sayana*).

19. Yunah, to ever-young (यूनः नित्यतरुणान्).

Navisthaya gira, by the newest or latest song (नविष्ठया अतिशयेनाभिनवया गिरा वाचा स्तुतिरूपया—*Sayana*).

Abhigaya, sing the praise (अभिगाय अभिष्टुहि—*Sayana*).

20. Mustiha-iva havyah hotrsu, like a boxer (मुष्टिहा) who has been challenged (हव्यः) over his challengers (होतृषु)-(होतृषु आह्वानशीलेषु योद्धृषु हव्यः ह्वातव्यः मुष्टिहा इव मुष्टिभिरेव हन्तीति मुष्टिहा मल्लः—*Sayana*).

21. Gavascit, offspring of the maternal cow (पुमिन्) (गावश्चित् गावश्च युध्मान् मातृभूताः—*Sayana*).

Samanyavah, of the same wrath, of the same valour (समन्यवः समान-तेजस्काः समानक्रोधो वा—*Sayana*).

Sajatyena, of the same origin (सजात्येन साजात्येन समानेन जननेन समान-जातित्वेन—*Venkata* and *Sayana*), related by a common parentage.

25. Sindhau, in the flow of a river; in the Sindhu (सिन्धो सिन्धुनाम्नी नद्याम्—*Venkata*).

Asiknyam, during the night; also in the Asikni (असिकन्या नद्याम्—*Venkata*).

Bhesajam, medicament.

The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as चन्द्रभागा (Chandrabhaga), and to Greeks as Akesines, now the chenab in the Punjab. The references in the R̥gveda are :

असिकनीः —VII.5.3

असिकनीम्—IX.73.5; X.3.1

असिकन्या—X.75.5

असिकन्याम्—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 (असिकन्यमुक्त्वा सितता । सितमिति वर्णनाम् । तद्व्यतिरेकोऽसितम्—Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *a-sitam*, the same as *asikni*.

Sindhu occurs at numerous places in the R̥gveda and also in the Atharvaveda. It often means "stream" in general or a river (सप्तसिन्धवः); 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 R̥gveda are,

सिन्धवः —I.52.14—X.124.7 (numerous)

सिन्धवः (vocative)—III.33.9; 56.5; VII.47.4; X.30.8-9.

सिन्धुः —I.65.3—X.75.1; 3; 7-9. (numerous)

सिन्धुऽद्भ्य—X.62.9.

सिन्धुऽपती—VII.64.2.

सिन्धुऽभिः —I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धुऽभ्यः —I.23.18; 109.6; VII.47.3; IX.86.21; X.89 1; 11.

सिन्धुम्—I.11.6—X.43.7; 104.8; 111.10; 123.4 (numerous)

सिन्धुऽमातरः —X.78.6

सिन्धुऽमातरम्—IX 61.7

सिन्धुऽमाता—VII.36.6

सिन्धुम्ऽद्भ्य—I.97.8; V.11 5.

सिन्धुऽवाहसा—V.75.2

सिन्धुषु—I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धून्—I.32.12—X.35.2; 67.12, 87.7; 111.9; 133.2 (numerous)

सिन्धूनाम्—I.46.8—X.180.1 (numerous)

सिन्धून्ऽद्भ्य—VI.46.14.

सिन्धोऽङ्गति—VIII.25.12; X.75, 2; 4; 6

सिन्धोः —I.27.6—X.137.2; 155.3 (numerous)

सिन्धोऽङ्गव—I.44.12; IV.58.7; IX.69.7; 80.5.

सिन्धो—I.126.1; VIII.20.25.

सिन्धोऽङ्गव—X.116.9.

26. **Rapah**, Sin; disease (रपः रिप्रमिति पापनामनी भवतः —Nir.IV.21; पापनामैतत् । रपसः पापफलस्य रोगस्य—*Sayana*).

Hymn-21

(For verse 8, See Nir.V.23).

1. **Apurvyā**, (vocative)—unprecedented, unprecedented, unparalleled; evernew, the new (अपूर्व्यं हे अग्निव! —*Venkata*; हे अपूर्व्यं त्रिषु सवनेषु प्रादुर्भूतत्वादग्निवैन्द्र! ; 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** (अश्वपते), **gopate** (गोपते), **urvarapate** (उर्वरापते) and **somapate** (सोमपते)—Lord of horses and fast moving stars, of cattle and speech, of fertile land, lord of the Soma, bliss and happiness (उर्वरापते । सर्वसस्यादृषा भूमिर्ह्वरा । तस्याः पते—*Sayana*).

5. **Gosrite**, on curds; on devotion, (on fruits ripened by the heat of the Sun and produced on the earth (गो=earth, श्रीते=ripened by heat) (गोश्रीते । श्रीङ्पाके । गोविकारे दधिपयसी गो शब्देनोच्यते । दध्ना पयसा च श्रीते श्रवणद्रव्येन मिश्रिते —*Sayana*).

8. **Uto samasmin a sisihi nah vaso**—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उदात्त): उतोसम स्मिन्ना शिसीहि नो वसो Lo! give us wealth on all occasions. The word occurs in the locative case. The word *sisihi* means to give, (इति सप्तम्याम् शिसीतिदिनि कर्मा—Nir.V.23).

Gomati, one possessed with wisdom; with sense organs; also food (गोमति गवादिभुक्ते—*Sayana*).

Vaje, food (वाजे भन्ने).

Sisihi, sharpen (शिसीहि तीक्ष्णीकृद् । उपलक्षणम् । प्रदानेनास्मान् प्रसिद्धान् कुर्वित्यर्थः 'शिसिन् निशाने', छान्दसः श्लुः—*Sayana*).

12. **Kare**, in the combat, (कारे कीर्यन्त घ्रायुधान्यत्रेति कारो युद्धम्, तस्मिन्—*Sayana*).

14. **Surasvah**, the drinkers of wine, drunkards; the non-believers. (सुराश्वः, सुरया वृद्धास्तद्वत् प्रमत्ता नास्तिकाः—*Sayana*).

16. **Godatra**, O giver of cattle (गोदत्तं हे गवां दातः—*Venkata*).

18. **Citra-rajā**—Raja Citra, wondrous lord of King (चित्र इत् चित्र नामैव राजा—*Venkata*); one who wonderfully manifests Himself in His creation.

Rajakah it, like princes (राजका इत् राजन् एव—*Sayana*).

According to Macdonell and Keith, *Citra* is the name of several persons : (a) The R̥gveda 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-Gangyayani** (चित्र गङ्गायनि) or Gargyayani (चित्र गार्गायनि) is

mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayavani (चित्र गोश्रायणि) 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* (प्रगाथाः) from the point of view of metres. A *pragatha* has the Odd foots in *Br̥hati* (बृहती) metre and even ones in *sato-br̥hati* (सतोबृहती): thus it is बाहृत प्रगाथ = बृहती + सतोबृहती (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 *Br̥hati* (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 *pragathas*, (the odd number of the verse is Kakup and even number is satobhrati).

$$\begin{aligned}\text{Pragatha pair (verse 9 and 10)} &= \text{Kakup} + \text{Satobhrati} \\ &= [(8+12+8) + (12+8+12+8)] \\ &= [28+40]\end{aligned}$$

$$\begin{aligned}\text{Pragatha pair (verse 13 and 14)} &= \text{Kapup} + \text{Satobhrati} \\ &= (7+12+8) + (12+8+13+8) \\ &= 27+41\end{aligned}$$

$$\begin{aligned}\text{Gayatra Pragatha pair (verse 15 and 16)} &= \text{Gayatri} + \text{Satobhrati} \\ &= [(8+9+8) + (12+8+ \\ &\quad 11+8)] \\ &= 25+39\end{aligned}$$

$$\begin{aligned}\text{Kakup Pragatha pair (verse 17 and 18)} &= \text{Kakup} + \text{Satobhrati} \\ &= [(8+12+8) + (9+10+ \\ &\quad 12+8)] \\ &= 28+39\end{aligned}$$

1. **Rudravartani**, advancing along the red-coloured paths, (रुद्रवर्तनी संग्रामे रोदनशील मागो, यद्वा स्तुयमान मागो—*Venkata*, and *Sayana*, i.e. advancing on the path to battle).

2. **Purvapusam**, the benefactor of former encomiasts; supporter of the former (पूर्वापुषं पूर्वेषां स्तोतॄणां धनादि दानेन पोषकम्—*Sayana*).

3. **Arvacina**, come down forward (अर्वाचीना अर्वाचीनो अभिमुखमागच्छन्ती—*Sayana*; अभिमुखी—*Venkata*).

6. **Manave**, मनवे, for mankind (a king of this name, मनवे एतन्नामकाय राज्ञे—*Sayana*).

7. **Triksim**, तृक्षिम्, fearless man; (the son of Trasdasyu in my-

thology). The word does not occur in the R̥gveda anywhere else.

Trasadasyavam, त्रासदस्यवम्, belonging to the group of overcomers of lawless robbers.

9. **Pivarih isah**, the coarse food (पीवरी: इषः स्तूयानि अन्नानि—*Venkata*).

10. **Paktham**, पक्थम् to the rickety (patient).

Adhrigum, अध्रिगुम्, to the rheumatic (patient).

Babhrum, बभ्रुम् to the leucodermic (patient).

Bhisajvatam yat aturam, administer medicine (भिषज्यतम्) to the sick (आतुरम्).

14. **Rndra vartani**, on the road of battle (स्तूयमान मागो ह्वयामः—*Venkata*; संग्रामे रोदनशील मागो—*Venkata*, See VIII.22.1). Also रुद्रवर्तनी रुद्रस्य प्राणस्य वर्तनिरिव वर्तनिमाणा दयोस्त्वो—*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 हे अन्नघनो! —*Venkata*).

Rudrau, रुद्री=अश्विनौ, twin-Asvins.

Dosa-usasi, during night and dawn hours (दोषा रात्रौ उषसि —*Venkata*).

Subhaspati, a pair of lord of waters (शुभस्पती उदकपती—शुभम् = उदक).

Nigh.I.12).

15. **Sobhari**, see earlier notes. VIII.5.26; 19.32.

Hymn-23

The word *Visvamanas*, (विश्वमनस्), occurring in verse 2, is also the name of the R̥si of this hymn, who is said to be the son of Vyasva (व्यश्व).

2. **Visvamanas**, विश्वमनस्—the beloved of all; entirely devoted to Lord. See:

विश्वऽमनः —VIII.23.2.

विश्वऽमनसः —VIII.24.7.

विश्वऽमनाः —X.55.8.

Traditionally, it is the name of a R̥si, and a friend of Indra in the Pancavimsa Brahmana (XV.5,50). He is the R̥si 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 तेषां वसु धनेन विन्दते वह्निः ऋषोऽपवेदनेन एते हवींषि देवार्थं न प्रयच्छन्तीत्येतज्ज्ञानेन—*Venkata*; तेषामेव वसुधनं विदन्ते सभते—*Sayana*).

4. **Tapurjambhasya**, with blazing teeth (तपुर्जम्भस्य तापयितुं दंष्ट्रस्य —*Sayana*).

Ganasriyah, amongst the troops (of worshippers) (गणश्रियः हविरादानार्थं यजमानगणं श्रयति तस्य—*Sayana*,

5. **Devyā Kṛpā**, with the celestial splendour (कृपा ज्वालाया देव्या द्योतमानया—*Sayana*).

9. **Jujusub**, "they have adored", but here in the sense "adore with praise" (जुजुषुः उपासेषुष्व—*Sayana*; मध्यम पुरुषस्य प्रथम पुरुषादेशः).

10. **Angirastamam**, fire-priests.

12. **Samatsu**, in battles or combats (समस्तु संग्रामेषु—*Nigh.II.17*).

16. **Vyasvah (vi-asvah)**; the austere sage.

17. **Usana Kavyah**, usana, the son of Kavi (काव्यः कविपुत्रः । उशना एतन्नामक ऋषिः—*Sayana*); usana means loving, the one with splendour; one who loves to serve and help others (उशना सर्वहितं कामयमानः ; कान्तियुक्तः , कामयिता, धर्मकामुकः—परमेश्वरः , प्रजापालकः विद्वान् , राजा—*Daya*. on III.6.7; 34.3; VII.7.2; य उशन्ति परस्त्वं कामयन्ति तान् ब्रह्मति सः—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.

उशनाऽश्व—IV.16.2; IX.97.7.

उशनान्—X.40.7.

उशने—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the R̥gveda, 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 उशनस्). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br.II.7.2.6) *Macdonell and Keith*).

19. Kṛṣṇa-vartani, on the dark path (कुष्णवर्तनि कुष्णमार्गम्—*Venkata*); dark moving, smoke-pursuing. (कुष्णवर्तनिम् । वर्तनि मार्गं; कुष्णमार्गम्—*Sayana*).

Vihayasam, विहायसम्=विहाया great (विहाया महन्नाम —Nigh III.3; great in qualities and splendour, गुणैस्तेजोऽधिकत्वेन वा महान्तम्—*Sayana*) See विहायसे VIII.23.24.

22. Namasa, by salutation or praise (नमसा स्तोत्रेण नमस्कारेण वा सह—*Sayana*); by food (नमसा अन्नादिना—*Daya*. Nigh.II.7).

24. Vaiyasva, son of Vi-asva; See verse 16.

Stharayupa-vat, confirmed worshipper; (स्थूरयूपज्वत् यथा स्थूरयूपो नामधिरेनमग्निमानचं तद्बत्—*Sayana*. here Stharayupa is the name of a Rsi; the word occurs only once, as here, in the Rgveda.

25. Pratnam, old ancient (प्रत्नं पुरातनम्).

30. Rtavahna, ऋतावाना, truth-speaking (सत्यवन्तो—*Venkata*).

Putadaksasa, पूतदक्षसा, of pure strength (पूतबली—*Venkata*).

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, निरेक चित्, at the issue (निरेक निर्गमने *Venkata*); also unmoving as you are (निर्गमन एव—*Sayana*); at the issue of the weapons.

Vasuh, wealth, abode; it may refer for weapons, वसुः शत्रूणां वासयिता भवति । तवायुध निर्गमनादेव शत्रवः पलायन्ते खलु—*Sayana*, when you take out your weapons, the enemies retreat—*Sayana*).

4. **Nirekam ut**, disclose, burst open (निरेकमुत विवृतं करोषि—*Venkata*; निरेकं घनं भवति विरेचनान्निर्गमनाद्देति—*Sayana*).

Visvamanas, a proper name (*Sayana*); the universal thought (see VIII.23.2; 24.7). He, a Rsi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasva. He is the seer of hymns VIII.23-26.

7. **Nah**, our mine (नः मम, *Venkata*, *Sayana*, नः पूजायां बहुवचनम्—*Sayana*; plural used in singular sense).

9. **Nṛtah**, O impellor (Lord); O inspirer of men (नृतः नेतः नर्तयति तः—*Venkata*; being present universally in our hearts, He impels; नृतः ! सर्वस्यान्तर्यामितया नर्तयिताः—*Sayana*).

See also VIII.24, 12. The word is a vocative of नृत्, a dancer, or who causes to dance, i.e. agitator, exciter (*Wilson*).

13. **Pra radhasa codayate mahitana**—He by his mighty (महिम्नाना) rewards (प्रचोदयति) the donor by his wealth (राघसा) (अग्नेन महत्त्वेन स्तोतृन् प्रचोदयति—*Venkata*).

14. **Asvyasya**, of the austere fast-working sage; fastmoving person or a horse (अश्व्यः अश्वेषु आशुगच्छत्सु साधुरत्यन्त वेगकारी—*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 (हरीणां स्यातः अश्विष्ठतः अश्वानाम्—*Venkata*).

18. **Aprayubhih**, by the attentive (अप्रायुभिः अप्रमाद्वन्दिः—*Venkata*; कर्मसु अप्रमाद्यन् मनुष्ययुक्तैः—*Sayana*).

22. **Aryah gayam mamh amanam vi dasase**—he, the lord (अयं) gives a spacious dwelling (गयं) to the donor (दातुये)

Gayam—(गयं) is wealth or a dwelling of worship (गयं धनं, यद्वा देवानां पुजायै गयं गृहम्—*Sayana*).

23. **Navam**, नवम्, of the nine *pranas* or vital breaths; in this list, Indra is the tenth *prana*. (नवानां प्राणानां दशमम् । नव वै पुरुषे प्राणाः —*Jaim.Br.* I.132; *Tait Ar.* V.6.9; मनुष्येषु वर्तमानः इन्द्रस्तेषां दशमो भवति । इन्द्रस्यऽऽत्मानं दशधाचरन्तम् —*Tait Ar.* III.11.1.

25. **Kutsaya**, for the enlightened devotee. See earlier notes on *Kutsa* (कृत्स्नः = वञ्चनाम्, *Nigh.* II 20; the word *Kutsa* is derived from √कृत्, 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 (तत्र कृत्स् इत्येतत् कृन्तते । ऋषिः कृत्सो भवति । कर्तास्तिमानामित्योपमन्यवः । अथाप्यस्य वधकर्मैव भवति । तत्सख इन्द्रः शुष्कं जघानेति—*Nir.* III.11).

Sisnathah, destroyed (शिशिनथ त्वं शत्रून्वधोः—*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 दातुः—*Daya*, on V.30.8). दासः सेवकः I.158.5; सेवक इव मेघः, VI 47.21;

दासाः सुखप्रदाः शूद्रजनाः I.158.5; दासं दातुं योग्यम्—II.12.4; दातारम्—VII.192; दासस्य जलस्य दातुः—V.30.8—*Daya*). One who serves or sees (दंसपति दशति पश्यति वा स दासः सेवकः शूद्रो वा—*unadi* V.10). Also *Dasa*, दास, a slave, is derived from $\sqrt{\text{दस्}}$, to exhaust; he causes the works to be exhausted (दासो दस्यतेः उपदासयति कर्माणि—*Nir.* II.17).

Sapta-Sindhusu, on the banks of the gliding rivers or channels (सप्तसर्पराशीलासु सिन्धुषु, तत्कृतेषु); of seven rivers like the Ganga etc., सिन्धुषु गंगाद्यासु नदीषु—*Sayana*. Also as the shores of seven seas.

Tuvinrmna, O master of wealth (तुविन्मन् बहुधनेन्द्र!—*Sayana*).

28. **Su-Samne**, to the pious singers; for the king known as *susaman*, सुषामन्—*Sayana*; the name of a man in verses VIII.25.22; 60.18 and probably forms part of the strange name Varo Susaman (वरो सुषाम्णे—VIII.23, 28; 24.28; 26.2) (*Macdonell and Keith*).

29. **Sthura**, it is so called because it becomes great having been collected in all measures (स्थूरः। समाश्रित मात्रो महान् भवति *Nir.* VI.22—Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्थूर राघः कुरुङ्गस्य—VIII.4.19; *Bṛhad 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:

गोऽमती—I.8.8

गोऽमती:—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.

गोऽमतीनाम्—II.28.2.

गोऽमतीम्—VIII.24.30; X.75.6.

गोऽमतीषु—IV.21.4.

गोऽमते—IX.77.3.

Gomati, गोमती “possessing cows”, is mentioned as a river, in the नदीस्तुति 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 Gomati, a western tributary of Indus cannot be doubted, (*Macdonell and Keith*). The accentuation on the word Gomati, गोऽमतीम्, अन्तोदात्त, shows that a river is meant.

Hymn-25

For verses 13 and 22, see Nir.V 1 and V.15 respectively.

2. **Tana na**, diffusers of riches (like the rich donors) (तना न धनानीव नेतारो—*Venkata*; तना तन्वन्ति मुकुट कटकादिनेति तनानि धनानि । न श्चार्थे । धनानि च—*Sayana*).

Rathya, diffusers, carriers, bringers of riches (रथ्या रथ्यो नेतारो or रथवन्तो; धनानि कर्मणः कर्तृपेक्षत्वात् प्रयच्छन्तो—*Sayana*).

Tanaya, तनया तनयो, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. **Samraja**, सम्राजा=सम्राजो, perfectly resplendent, (सम्पद् दीप्तमानो).

Rtavanau, truth-abiding ऋतव्रजानो सत्यवन्तो—*Venkata*).

Asura, असुरा=असुरो, strong (असुरो बलवन्तो—*Sayana*); also impellers by being present everywhere from within (सर्वान्तरयामितया प्रेरको). Mitra and Varuna are the indwelling principles.

8. **Ksatriya ksatram asatuh**, both the ksatriyas, the strong

ones, acquire *ksatram*, the vigour (क्षत्रिया क्षत्रियो बलवन्तो क्षत्रं बलं प्राशतु प्राशताते व्याप्नुते—*Sayana*).

9. According to *Sayana*, *Mitra* and *Varuna* preside over day and night respectively. (चक्षसा अहोरात्रयो अर्वात्तेन तेजसा—*Sayana*).

Gatu vit' tara, knowers of the paths (गातु वितरा अतिशयेन मार्गवेत्तारो—*Sayana*).

Aksanah-cit, before the eye can see अक्षणाऽचित् चक्षुषोऽपि पूर्वम्—*Sayana*).

11. *Navam urusyat*. protect our vessel or boat (here, perhaps, sacrifice is boat, यज्ञियां नावम्—*Sayana* See X.44.6 for यज्ञियां नावम्).

12. *Sindho*, O *Visnu* or O *Sindhu*, since from Him, flows out the stream of wealth for the worshippers (सिन्धोस्तोतृन् प्रति धनानां स्यन्दनस्रोत विष्णो!—*Sayana*)

13. *Varyam*, respected or honoured by all (वार्यं सर्वेर्वननीयम्—*Sayana*). "We choose that boon, the best protection" तद्वार्यं वृणीमहे वरिष्ठं गोपयःयम्—The word वार्यं (boon) is derived from √वृ, to choose; or else it is so called because it is the best—वार्यं वृणोतेः अद्यापि वरत्तमम्—*Nir.V.1* *Mitra*—Lord of light; *Varuna*—Lord of water, *Aryaman*—cosmic order.

19. *Suryah*, सूर्यः, used for *Mitra* and *Varuna*, because *Surya* is full of vigour and impeller of all (सूर्यः सुवीर्यः सुष्टु सर्वस्य प्रेरकः—*Sayana*; सूर्यः सुवीर्यः—*Venkata*).

20. *Dirgha-prasadmani*, in the spacious hall of the sacred public work (दीर्घं प्रसद्मनि ईशे दीर्घं प्रततं विस्तृतं सद्मं सदनं यस्मिन् यज्ञे—*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 हरमाण वानः — Nir.V.15).

Susamani, सुषामणि, सुसामनि, from the son of Susaman (सुषमन्). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षन्).

Uksanyayane, उक्षण्यायने, some one of the name of *uksa*, उक्ष, a predecessor of Varu (*Sayana*).

Rajatam harayane, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षन्: बलप्रदान् वीरान्, strong and brave, I 135.9; inpregnator, सेचकान् V.52.3; उक्षन्: सेचकाः VI.16.47; सेचनकर्तारः I 64 2; उक्ष-सेचने-भवाः; Unadi. I.159; उक्षन् महन्ताम्, synonym of big or great, Nigh.III.3; also — उक्षन् उक्षते वृद्धिकर्मणः । उक्षन्त्युदकेनेति — *uksan* (sprinkling bull) is derived from √उक्ष्, 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 Vṛsana, O Vrsanvasu,...etc."

Mahetane, for great riches (महेतने महेते धनाय—*Venkata*).

3. **Ati ksapah**, at the close of night, i.e. at the dawn (अति क्षपः क्षपाया अतिक्रमणे—*Venkata*; क्षपाया अतिक्रमे उषःकाल इत्यर्थः —*Sayana*).

6. **Madhuvarna**, of pleasing complexion or colour (मधुवर्णा मधुवर्णी

सर्वेषां मादनशीलं शरीरकान्ती—*Sayana*).

Subhaspati, protectors of water; Lords of rain (शुभस्पती उदकस्य पालयितारो, तादृशो युवाम्—*Sayana*; उदकपती—*Venkata*).

11. **Asya vedathah**, understand its purport; understand this invocation (अस्यवेदथः शृणुतं ह्यानम्—*Venkata*; अस्य तदाह्यानं वेदथः आत्मीयतया जानीथः—*Sayana*).

For Varuna, Mitra and Aryaman, see earlier notes : (cf. VIII.25.13).

13 **Adhivastra**, with additional clothes or garments (अधिवस्त्रा उपरिनिहिता वस्त्रा—*Sayana*); having another garment over her ordinary clothes.

14. **Nṛpayyam**, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपाय्यं नेतृभ्यां युवाम्भ्यां पातव्यं सोमम्—*Sayana*). See also the next verse.

15. **Visudruha-iva**, as the fatal shaft slays the deer (*Visudhruk*, विषध्रुक is arrow; विषध्रुकं शरो भवति, विष्वग् हिनस्तीति तेन ययामुग्ं अभिलषितं देशं प्रापयति तदवत्—*Venkata*; विषद्रुहेव । द्रुहं जिघासायाम् । विश्वान् हिनस्ति शत्रूनि विषुद्रुहः शरः । तेन यथा व्याधो मृगमभिलषितं देशं प्रापयति तदवत्—*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 (वाह्मिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा). Here *Nara*, नरा, means men; they repeatedly move (नृत्यन्ति) in action, *Dutah* (messenger) is derived from √वृ, to be quick, or from दृ, to run, or from the causal of √वृ, to keep back : वोदतमो हवानां स्तोमो दूतो हुवन्नरो । नरा मनुष्या नृत्यन्ति कर्मम् । दूतो जवतेर्वा । द्रवतेर्वा । वारयतेर्वा—*Nir.V.1*).

17. **Iso va grhe**, in the house of the worshipper (इषः युवामिच्छतो

यजमानस्य गृहे—*Sayana*; इच्छतः यजमानस्य गृहे—*Venkata*).

18. *Svetayavari*, bright stream of intelligence; a stream or river of white or colourless water (श्वेतयावरी, श्वेतजला यातीति श्वेतयावरी—*Sayana*).

Svetya, श्वेत्या, appears in the नदीस्तुति hymn (Praise of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2.

Svetayavari nadinam etc. , white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतयावरी श्वेतजलया नदीनां सिन्धुहिरण्य वर्तनि:).

19. *Svetaya dhiya*, by the white river worthily praising you (*Wilson*) (श्वेतया धिया धारयिष्या हिरण्यकूलवत्वाद्भयकूलस्थितानां प्राणिनां धनदानेन पोषयिष्या एतया नद्या—*Sayana*).

21. *Jamata*, Son-in-law.

Tvastuh, त्वष्टुः, O the sun; O creator; (त्वष्टुर्जामातः ब्रह्मणो जामातः); *Vayu* is the Son-in-law (जामातः and वायो 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* (पुरोहितः यज्ञार्थं पुरत उत्तरवेद्यामृत्विग्भिनिहितोऽभूत्—*Sayana*).

Gravanah, ग्रावाणः, clouds, Nigh.I.10.

Barhih, बर्हिः, earth.

Brahmanaspatim, ब्रह्मणस्पति, master of sacred knowledge.

2. **Prthivim**, to the earth; to the dwelling of the worshipper (पृथिवी इदं देवसदनं प्रति—*Sayana*).

Osadhih, Soma; annual plants (ओषधीः । “एष दाहे” अन्नमादनकर्मा । ओषन्ति मासन्त्यनेनेत्योषः सोमः । स धीयते निधीयते येष्वित्योषधयो प्रावाणः । तान् प्रत्यापच्छसि । यद्वा । ओषध्यः कलपाकान्ता सताः । ताः प्रत्यायाहि—*Sayana*).

3. **Adityasu**, आदित्येषु, the radiant cosmic rays.

Varunesu, वरुणेषु, vapours of interspace.

4. **Avrkam chardih**, a house or abode free from thieves or robbers (अवृकम् । वृकः स्तेनः । तद्रहितम् । बाघारहितम् । तादृशं छदिः गृहम्—*Sayana*); a house free from any trouble or hindrance, or annoyance.

6. **Mitra**, Sun, O sunray.

Indrah Varunah, इन्द्रः वरुणः, lord of lightning and vapours.

Adityasah, आदित्यासः, Solar forces.

7. **Varuna**, here it means Varuna and Mitra both or numerous gods (all Nature's bounties (वरुण वरुणादयो हे देवाः —*Sayana*). see also S.Br. I.8.1 for Manu's Sacrifice).

10. **Asti hi vah sajatyam isadaso devaso astyapyam**, there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here *apyayam* mean friendship; it is derived from √आप्, to obtain, (अस्ति हि वः । समानजातिता रेतस्यवारिणो देवाः । अस्त्याप्यम् ।

प्राप्यमाप्नोते: —Nir. VI.14).

19. *Rtam dadha*, ऋतं दध, since you preside over the rite (ऋतं कल्याणभूतं गृहं दध धारयत—*Sayana*); since you uphold the house.

Nimruçi, निम्नुचि, in the evening (निम्नुचि । भुविर्गं त्यर्थः । सूर्यस्य निम्नोचने नितरां गमने । सायमित्यर्थः—*Sayana*)

20. Wilson gives the conjunctural 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". (वयं तत् ऋतवत् छदिः हे वसवः विश्ववेदसः ! उप स्वेयाम्, भवद्भिः प्रतप्तस्य कल्याणस्य गृहस्य मध्ये तिष्ठाम—*Venkata*).

Asurah, O intelligent or all-wise; or O warriors, fighters with weapons (असुराः प्राज्ञाः संग्राम प्रायुधानां श्रेष्ठारो वा देवाः—*Sayana*).

21. *Atuci*, at the sunset (आतुचि । आतुचिर्गमनार्थः । सूर्यस्य निर्मोचने । सायमित्यर्थः—*Sayana*).

22. *Yena Vasyah anasamahai*, येन वस्यः अनामहै, by which we attain good prosperity or abundance (वस्यः वसीयोऽतिशयेन वसुमत्त्वम्—*Sayana*).

Hymn-28

1. *Trimsati trayah devasah*, the thirty-three divinities For thirty three (त्रिंशति त्रयः or त्रयः-त्रिंशत्, or त्रयः-त्रिंशतम्—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 (द्विता द्वैधं च प्रयच्छन्तु ७ भाभ्यां हस्ताभ्याम्; with both the hands, i.e. यद्वा पुनः पुनः, repeatedly—*Venkata*; द्विता द्विधा द्विप्रकारम् । असनन् अस्मभ्यं घनं पशवादिकं च प्रयच्छन्तु—*Sayana*).

2. *Vasat-kṛtah*—*Vasat-kara* is a sacrificial exclamation.

See वषट्—VII.99.7; 100.7; X.115.9.

वषट्श्रुतिम्—I.162.15; II.26.1; X.17.12.

वषट्श्रुतस्य—I.120.4.

वषट्श्रुताः—VIII.28.2.

वषट्श्रुति—I.14.8.

वषट्श्रुतिम्—I.31.5; VII.14.3; 15 6.

3. The verse describes six directions :

apacyah, अपाच्याः from अपाची, apaci=west.

udak, उदक्=उदीच्या=north.

Ittha, इत्था; this indicates ऊर्ध्वदिक्=zenith, and also the दक्षिण or the south (इत्था इति शब्देनोर्ध्वा दिशं दक्षिणां च निदिशति—*Sayana*).

nyak, the nadir=the downwards (न्यक् नोच्या दिशः—*Sayana*).

Purastat, पुरस्तात्=east (पुरस्तात् प्राच्या दिशः—*Sayana*).

4. Arava can martyah, even the non-offering mortal; or no mortal with-holds the offerings (अरावा=अराता=non-offering).

5. Saptanam spatā rstayah, seven are the lances (श्रुत्यः प्रायश्चित्तविशेषाः—*Sayana*) of the seven Maruts, (सप्तगणा वै मरुतः—*Tait Sam.* II.2.11.1;

See I.114.6.

Sapta dyumanani, Seven ornaments (द्युम्नानि द्योतमानानि कुण्डलादीन्याभरणानि —*Sayana*); also *dyumna*=food.

Hymn-29

One by one, the hymn describes in short the characteristics of the following : Soma (1); Agni (2); Tvastr (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 मेधिरः ; wise (or resplendent) among the gods.

Yonim a sasad, योनिं आ ससाद, seated in his abode (योनिं गृहम् —*Venkata*).

3. **Devesu nidhruvih**, immoveably seated among the gods (निध्रुविः निश्चले स्थाने अवस्थितः —*Venkata*).

Vasim, iron-axe (वासीं आयसीम्—*Venkata*).

4. **Vajram biharti haste**, holds the thunderbolt in his hand.

5. *Tigmam ayudham bibharti haste*, hold sharp weapons in his hand, (तिग्मं तीक्ष्णं आयुधं पिनाकम्—*Venkata*).

Jalasabhesajah, healing medicines (जलाशयधेयजः सुखकरधेयजः—*Venkata*).

6. *Pathah ekah pipaya taskarah yatha*, keeps watch on the roads like a robber (तस्करः चोर इव पीपाय रक्षति पथः मार्गान्—*Venkata*).

7. *Trini ekah urugayah vi cakrame*, wide spreading (उरुगायः), has traversed the three worlds (त्रीणि विचक्रमे).

8. *Vibhih dva caratah*, by the two horses (विभिः अश्वैः द्वा द्वौ चरतः—*Venkata*).

Ekaya saha, with one, i.e. with Surya or the sun (एकया सूर्यया सह—*Venkata*).

9. *Upama*, of like beauty (उपमा उपमानभूती—*Venkata*).

Sarpil-asuti, सर्पिःश्रासुती, worshipped with clarified butter.

10. *Suryam arocayan*, सूर्यमरोचयन्, wherewith they light up the sun. The Atris recite the *Mahat Saman* (महि 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 (सतो महान्तः) i.e. greater than all that is; and none of them a young (कुमारकः) or an infant (प्रभंकः), (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; गवैःश्रवाय), 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*, पुरोडाश. 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 (पशु-पुरोडाशम्—*Sayana*).

Soman, elixir of devotional prayer.

Asiram, आशिरं, mixed with milk (Soma+milk).

आशिरम्—I.134.6; III.53.14; VIII.2.10; 11; 6.19; 31.2; 69.6; IX.64.14; 70.1; 75.5; 86.21; X.49.10; 67.6.

3. **Amitriya**, adversities; hostilities (अमित्रिया अमित्रकृतानि—*Venkata*; अमित्रियान् शत्रुभिः कृतान्—*Sayana*).

4. **Ida dhenumate**, **Ida**, food, is the devata, goddess of cows (इता गवां देवता, सा धेनुभिः धेनुमती भवति—*Venkata*).

Grhe asascanti dive-dive, गृहे असस्यन्ती दिवेदिवे, in his house, perpetual abundance, accompanied by progeny and cattle (प्रजावती धेनुमती) is milked day by day.

Ida juhe, goddess of cows milks forth or bestows. (इता अन्नं, अस्य यष्टुः गृहे दिवो रवे ग्रहरहः दुहे देवैः दुह्यते—*Sayana*).

7. **Sravah brhat**, श्रव. बृहत्, wide fame; or food in large measures

(श्रव इत्यन्नाम—Nigh.II.7).

9. **Udhah romasam**, ऊधः रोमशम्, satisfy the claims of love; enjoying the personal union (रोमशं रोमवन्तं वृषणं ऊधः योनिं च—*Sayana*; pairing of couples).

10. **Visnoh**, विष्णोः, of the sun.

Sacabhuvah, सचाभुवः, associated with gods (देवैः सह भवनः—*Venkata*).

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलपुष्पसहितं लताभिर्मुक्तानाम्—*Sayana*).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीनां बोधयकूलवासिभिर्मुनिभिर्मनुष्यैर्वा—*Sayana*).

11. **Svasti**, auspiciously (स्वस्ति क्षेमेण—*Sayana*).

12. **Adityanam**, of the cosmic forces.

Anehah, अनेहः, faultless or sinless gifts, (अनेह इत् प्रपापमेव खलु—*Sayana*).

14. **Ksetra-sadhasam**, men who work or toil on farms; perfectors of the sacrifice (क्षेत्रसाधसम् । क्षियन्ति निवसन्ति कर्मकरणाद्यंमत्रेति क्षेत्रो यज्ञः, i.e. *ksetra* is also a *yajna*; तस्य साधकम्—*Sayana*).

15. **Ayajvanah**, अयज्वनः infidels; those who do not perform the sacrifice.

Prtsu, in combats पुत्सु पुत्तनासु—*Venkata*).

Devanam yah it manah etc. who desires to propitiate the mind of the gods.

(यः देवानां इत् मनो घृणयति । मनः एव इत्यस्य स्तुतिभिः पूजयितुमिच्छति—*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 (योषत् स्वस्मात् स्थानान्न विभक्तः पूयक्-कृतो न भवति । किञ्च न योषति पुत्राभिर्धनादिभिश्च न विभक्तो भवति—*Sayana*).

Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

2. Srindam, wicked; the exploiter; the proper name of an enemy (सृविन्दं सृविन्दनामकं शत्रुम्—*Sayana*).

(A foe of Indra; the word has no Aryan derivative, so a real foe—*Macdonell* and *Keith*).

Anarsanim, अनर्शनिम्, violent; leader of violent forces (a proper name according to *Sayana*).

Piprum, पिप्रुम्, the greedy; the resister (from \sqrt{pr} , \sqrt{p}).

See earlier notes (a foe of Indra).

For *Pipru*, see

पिप्रुम्—I.101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रोः—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 (कृष्णगर्भा—I.101.1), and as being allied with blacks (स्व पिप्रु पञ्चाशत् कृष्णा—IV.16 13)—*Macdonell and Keith*.

Ahisuvam, अहीशुवम्, one growing like a snake or cloud; crooked.

Apah, the stream of virtuous thoughts.

3. **Arbudasya**, of the clouds (अर्बुदस्य मेघस्य—*Sayana*), of an evil thought.

4. **Gireh adhi**, addresses to the clouds (पर्वत=मेघ, पर्वत=गिरि, and hence गिरि=मेघ (गिरेरधि मेघं प्रति ह्वयति । “पर्वतो गिरिः” इति मेघनामसु पाठात्—*Sayana*).

Turnasam, water (तूर्णाशमुदकम् । तूर्णाशमुदकं भवति तूर्णमग्न्युते—*Nir.V.16*; *turnasam* means water, because it flows quickly (तूर्णाणि न गिरेदधि—like water on a mountain; or water from a cloud).

7. **Somapah**, सोमपाः, O lover of dovtion; or the one who drinks Soma i.e. Indra (सोमपाः सोमस्य पातरिन्द्र!—*Sayana*).

9. **Gomatah**, गोमतः, full of wisdom; possessed of cattle (गोमतः गोमिनः—*Sayana*).

Hiranyavatah, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of *ustra*—(वीण्युष्टस्य नामानि । हिरण्य इत्येके अत्रवीत्—*Av.XX.132.13-14*; also हिरण्यवतः धनवतः—*Sayana*).

Asvinah, possessor of vitality; possessor of horses (अश्विनः अश्वयुक्तान्—*Sayana*; गो, हिरण्य and अश्व in sequence mean cow, sheep and horse).

Idabhih, इक्षामिः, with divine words or speech; with viands (इक्षामिः,

अग्नेः—*Sayana*).

10. *Utaṇe*, for the protector of world (ऊतये लोकस्य रक्षणाय—*Sayana*).

Br̥bat-uktham, a sublime hymn; greatly to be praised, i.e. Indra (बृवदुक्थं महदुक्थमिन्द्रम्—*Sayana*).

(बृवदुक्थो महदुक्थः वक्तव्यमस्मा उक्थमिति । बृवदुक्थो 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 (बृवदुक्थं हवामहे).

Suprakarasnam, one with extended arms; one with stretched arms—सुप्रकरस्त्रं प्रसृत बाहुम् । करस्त्रो बाहु कर्मणां प्रस्तातारो—*Nir.VI.17*).

15. *Sunrtanam sacinam*, notable or glorious deeds or actions (सून्तानां शोभमानां शचीनां कर्मणाम्—*Sayana*); blessings.

17. *Panye it*, sing or repeat praises (पन्थे इत् स्तुत्य—*Sayana*).

Brahmanani, the stotras or hymns; *ukthani* praises.

20. *Svadhenayanam*, स्वधैनवानाम्, plants (of *Soma*) purchased in exchange of cows (धेन्वा क्रीणाति—*Tait. Sam. VI.1 10, 2*; see also *SBr.*; धेन्वा क्रीतानि—*Sayana*).

Yah tugrye saca, which has been mixed with water, *tugryam* means water (तुग्ये उदके; तुग्या=water—*Nigh.I.12*).

24. *Siprine*, क्षिप्रिणे, of pleasing appearance; one with chin (हनुमते—*Sayana*).

26. *Vrtram*, a chain of evil thoughts.

Aurna-vabham, अर्णव्ज्वाम्, a chain of obstructive forces (also the name of a enemy—*Sayana*).

Ahisuvam, a chain of poisonous or harmful tendencies (अहीशुवं, also the name of an enemy—*Sayana*).

Arbudam, cloud; doubts and ambiguities.

Aurnavabha, a descendent of Urnavabhi (ऊर्णवभिः). 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 (प्रयः सोमरूपमन्नम्—*Sayana*).

30. **Priyamedha-stuta**, (प्रियमेघस्तुता, praised by Priyamedha (a benevolent intellectual) (also a seer in the Rgveda, I 139 9; VIII.5 25).

Hymn-33

1. **Pisanga-rupam**, पिशंगरूपम्, splendid, tawny-coloured.

Maksu, with speed; quickly (मक्षु शीघ्रम्—*Sayana*); speedy availability.

4. **Medhyatith**, (vocative), O adorable guest.

5. **Puh-bhit aritah**, पुभिदारितः, demolishers of strongholds (पुभिर् पुरां भेत्ता), आरितः pervading, also “य आरितः कर्मणि कर्मणि स्थिर” । प्रत्युतः स्तोमान्— who steady in every action belongs to all, i.e. pervading all hymns— I.101.4; Nir.V.15). Also सम्पदा विज्ञापितः —I.101.4; समन्तात् प्राप्तः —II.21.3— आङ् + ऋ गतिप्रापणयोः —*Daya*.

6. **Smasrusu**, स्मश्रुषु, in the battles or conflicts; a confident fighter in battles (स्मश्रूणि युद्धानि—*Venkata*; स्मश्रुषु युद्धेषु । श्रवः श्रयन्त्यस्मिन्निति व्युत्पत्तेः

शमश्च युद्धमिति वृद्धा वदन्ति—*Sayana*).

Vibhuta—dyumnah, possessor of vast wealth (विभूतद्युम्नः प्रभूतधनः—*Sayana*).

Cyavanah, Over-thrower of foes. (च्यवनः गन्ता—VI.18.2; व्यावयिता—II.21.36—*Daya*). Also a seer by this name; he is the collector of hymns (च्यवन ऋषिर्भवति । व्यावयिता स्तोमानाम् । च्यवानमित्यप्यस्य निगमा भवन्ति । “युवं च्यवानम्०”—X.39.4; Nir.IV.19).

Puru—stutah, lauded by many (पुरुस्तुतः बहुस्तुतः—*Sayana*).

8. **Mṛgah**, मृगः, wild animal; also the one who traces out the enemies (मृगः शत्रूणामन्वेषकः—*Sayana*; *Venkata*).

Dana, दाना, mad with heat, (दाना मदजलानीव—*Sayana*, *Venkata*).

Varanah, elephant, (मृगः दाना इव वारणः—as a wild elephant emitting the dews of passion—*Wilson*).

Nakih tva ni gamat a, नकिष्ट्वा नि यमदा—no one can bind you (न कश्चिन् नियच्छति—*Sayana*).

12. **Harinam sthatah**, हरीणां स्थातः, controller of horses (i.e. Indra).

16. **Sastre**, in punishment (शास्त्रे शासने—*Sayana*); in discipline.

17. **Raghum**, small (रघुं लघुम्—*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. एवमन्तरिक्षादामच्छन् रघस्व इन्द्रः स्त्रियं सन्तं स्वस्मात् पुरुस्त्वमिच्छन्तं प्लायोगि यदुवाच तदाह—हे प्लायोगे! त्वं स्त्रीमती, यद्यः पश्यस्व एष

स्त्रीणां धर्मः, उपरि मा पश्यस्वा"—*Sayana*).

Playogi, प्लायोगि, a descendent of Playoga, is a patronymic of.

Asanga, आसंग, (VIII.I.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 शसवती नारी, which has been taken to mean "his wife Sasvati, शसवती, instead of merely every woman".

Hymn-34

1. **Amusya**, अमुष्य, thither; yonder; the other region.

Divavaso, O radiant with oblations (i.e. O *Indra*) (दिवावसो दीप्त हविष्केन्द्र! —*Sayana*); Lord radiant while glorified.

5. **Vrsne**, to the showerer; also to the wind (वृष्णे वायवे—*Sayana*; See *Ait.Br.* II.25).

14. **Gavyani**, गव्यानि, wealth; cows, even horses (गव्यानि गोहितानि गोरूपाणि).

Asvyani, vigour; pertaining to horse (अश्व्यानि अश्वहितान्यश्वात्मकानि —*Sayana*).

19. **Paravatasya ratisu**, gifts from afar (पारावतस्यरातिषु देवेषु).

Dravat-cakresu, द्रवत्-चक्रेषु, 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.

Vasubhih, associated with stellar bodies.

Vasubhih sacabhuvā, being together with the Vasus, i.e. being with the Vasus (सचा सहेत्यर्थः ; *Saca* means together; वसुभिः सचा भुवा, वसुभिः सह भुवो—Nir V.5).

The word *saca bhuva* occurs in the first three verses of this hymn. सचोपसा उपसा सूर्येण च—It is the refrain (the recurring phrase in verses 1-21.

सोमं पिबतमश्विना—refrain in verses 1-3.

इषं नो धोल्हमश्विना—refrain in verses 4-6

द्विवर्ति यतिमश्विना—refrain in verses 7-9

ऊर्जं नो घत्तमश्विना—refrain verses 10-12

आदित्यैयातमश्विना—refrain in verses 13-15

सोमं सुन्वतो अश्विना—refrain in verses 16-18

अश्विना तिरःऽग्रह् वयम्—refrain in verses 19-21

आ यातमश्विना गतमवस्युर्वा—

महं हृवे घत्तं रत्नानि दाशुपे—refrain in verses 22-24

16. **Brahma**, ब्रह्म, intellectual faculty.

17. **Ksatra**, क्षत्र, defence or protective faculty.

19. **Atreh iva**, like atri (अत्रि = अ + त्रि; thrice or triply detached sage; the one free from bonds, उत्तम, मध्यम and अघम पात्र; ; I.24.15).

Syavasvasya, श्यावाश्वस्य, of the diseased persons (श्यावाश्वस्य श्यावा कृष्णशिव्वाऽग्नयोऽश्वस्य यस्य, तत्सम्बुद्धौ, pertaining to black-tipped flame-like horses, —*Daya*. V.52.1; also सूर्यं लोकः —the solar region, *Daya*, —V.81.5; श्यावासवितुः = the conveyance or vehicle the sun, Nigh.I.15.

The Nighantu describes the following teams or conveyances of deities or gods.

Deity	Teams of Deities (आदिष्ट उपयोजन)
1. इन्द्र	pair of Hari (हरी).
2. अग्नि	Rohita (red) (रोहितः).
3. आदित्य	Harita (green) (हरितः).

- | | |
|------------------|--|
| 4. मखिवन् (pair) | Mules, pair of (रासभौ) |
| 5. पूषन् | Goats, (भजा:). |
| 6. मरुत्-गण | Speckled variegated horses or antelope (पूषती). |
| 7. उषस् | pink cows, (rays) (अरुण्य गाव:). |
| 8. सवित् | brown or bay-horses (श्यावा:). |
| 9. बृहस्पति | Of various forms; horses of this name, (विश्वरूपा:). |
| 10. बायु | Niyuta horses (नियुत:). |

[(1) इन्द्रो विद्युत्-विद्युत्-हरणशीलो प्रापण शोलावाश्वो गुहकाद्रे द्वेधारे । ऋक्-सामे वा इन्द्रस्य हरी ।

(2) रोहितोऽश्व सद्वा अग्नेर्देवस्याश्वा ज्वालाः ।

(3) हरितो हरणशीला रश्मयोऽश्वा इवादित्यस्य ।

(4) ज्योतीरसयोराम्नेय सौम्यगुणयोर्देवयोः, तयोरश्वाः । रासभारस्रूपा बाप्यसदृशास्तरङ्गाः ।
“यदरसदिव स रासभोऽभवत्—SBr. VI.1.1.11; अग्नि जलयोगेन बाप्या भवन्ति ते रासभा रसैर्बाष्पयानं गच्छति ।

(5) पूष्णः पूषिष्या भजाः, क्षेपणक्रमाः, येः अपेणक्रमैः पूषिवी स्वपरिधौ भ्रमति ।

(6) मरुतामान्तरिक्ष्य बायूनां पूषत्योद्भूतवर्णा भाः प्रवाहाः भजाः ।

(7) उषसः अरुण्यो रक्तवर्ण्याः किरणाः श्यावाः ।

(8) सवितुः उदयकालवतः सूर्यस्य श्यावा कृष्णगौरवर्णाः किरणाः श्यावाः ।

(9) बृहस्पतेः विश्वरूपा अश्वः ।

(10) वायोः पृथिव्यां प्रचलनशीलस्य नियुतः नियमन वेगाः ध्राजयो वा अश्वः ।]

19. Tirah—ahnyam, at the close of the day (तिरः अह्न्यम् तिरोहिते पूर्वस्मिन्नहनि परेद्युः प्रातरश्विनोर्याम इति—*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 । आभरणानि वा हवीषि वा सर्गाः, तान् यथा—*Sayana*).

24. Andhasah, of the Soma (अन्धसः सोमस्य). [अन्धः=अन्ननाम—Nigh. II.7].

Hymn-36

1. Uru-jrayah, Conqueror of many (उरुजयः । उरुबहुजयः वेगं, of high speed, —*Sayana*; विस्तीर्णव्यापिन् VIII.27; victor over all hostile hosts and over wide space).

3. Urja, normally by energy, fuel or fire, against *Isa* (इषम्) which means food; but here it means food, (ऊर्जा अन्नेन हविषा—by food oblation—*Sayana*; ऊर्ज्=ऊर्क्=अन्ननाम 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 ब्रह्मदमान् बाह्यस्थान्—*Sayana*).

Sacipate, शचीपते = कर्मपते, lord of rites.

Vajrivah, वज्रविः, the possessor of adamantine will power. (वज्रिवः वज्रिन्—*Sayana*).

Madhyandinasya savanasya, at the midday solemnity.

5. **Ksemasya-prayujasca** = क्षेमस्य + योगस्यः prayuja = योगः, acquisition; क्षेमः = preservation = रक्षणम् (अप्राप्तस्य प्राप्तिलक्षणो योगस्तस्य रक्षणं क्षेमः — *Daya*, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

Hymn-38

2. **Tosasa,** तोशासा, destroyer of foes (शत्रून् हिंसन्तो—*Sayana*; तोशसे हिनस्ति—*Sayana* on VIII.15, 11).

तोशस्तमाः —I.169.5.

तोशते—VIII.50.5; IX.27.1; 107.9; 109.22.

तोशय—VIII.54.8.

तोशसे—VIII.15.11; IX.45.2; 63.23.

तोशा—III.12.4.

तोशासा VIII.38.2.

6. **Gayatra-vartanim,** followers of Gayatri; of the path of

Gayatri (गायत्रि वर्तते गायत्रिमार्गम्—*Sayana*).

10 Gayatram, the Gaytri hymn, the Saman (गायत्रं साम—*Sayana*).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतोः स्तुतिमतोः—*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. Nabhantam anyeke same, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (समे सर्वं नभन्ताम् । नभन्ति हिंसा कर्मा, अन्यके नववोऽपि । अग्निना हिस्यन्ताम्—*Sayana*). See Nir.V.23 and also compare with Nir.X.5; VIII.41.2. (नभन्ते वधकर्मणः—Nigh.II.19; perish, vanish.).

Rgmiyam, ऋग्मियम्, adorable.

5. Daksinabhih, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभिः पशूनिः—*Sayana*; *Venkata*).

7. Puru kavya, numerous sacred acts (पुरु बहुनि काव्या कर्माणि—*Sayana*; *Venkata*).

8. Sapta manusah, seven men; seven priests (सप्त मानुषः सप्त यस्य स्तोतारो मनुष्याः—*Venkata*).

Tripastyam, triple dwelling place (त्रिपस्त्यं त्रिस्थानम्—*Sayana*).

Mandhatuh, मन्धातुः, for mandhatr (मन्धातुः यौवनाश्वस्य मन्धातुः—*Sayana*; *Venkata*; Nigh.III.15; the word mandhata, मन्धाता, is a synonym of men of wisdom, मेधाविनाम, i.e. one with intellectual flash or potentiality): son of Yuvanashva, युवनाश्व.

मन्धाता—X.2.2

मन्धातारम्—I.112.13

मन्धातुः—VIII.39.8

मन्धातुश्चत्—VIII.40.12

मन्धातारं यानेन सद्यो दूरदेशं यमवितारं 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 (त्रीणि स्थानानि—*Venkata*).

Tri-dhatuni; three bonds, (त्रिधातूनि त्रिबन्धनानि पृथिव्यादीनि—*Venkata*); cf. यस्य पूर्णः; य उ त्रिधातुः—I.154.4; त्रिधातवः परमा अस्य गावो—V.47.4.

10. **Ayusu**, amongst men; Ayu, आयु, is a synonym of man (आयुषु मनुष्येषु—*Sayana*; *Venkata*; मनुष्याः=आयवः 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 (मेघसातये यज्ञभजनाय—*Sayana*).

Vajasataye, for the sake of procuring food (वाजसातये घन्नं लाभाय—*Sayana*).

3. Kavivana Kavi, कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your penetrating insight (कवित्वना कवित्वेन कवी क्रान्तकर्माणौ—*Sayana*):

Bhavanam, in the midst of battles (भराणां संग्रामाणां—*Sayana*; Nigh. II.17).

Pr̥cchyamana, solicited by the wise (पृच्छमाना कविजनैः पृच्छमानो—*Sayana*).

4. Nabhaka, pain respiser, O the Nabhakavat, (नभाक, हे नाभाक, न भाकवदिन्द्राग्नी—*Sayana*).

R̥si 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 R̥gveda (VIII.39-41 and may be 42 also) He was an Angirasa, not a kanva (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 नभाकज्वत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्चात् पञ्चवराणां

CATALOGUED.

Rigveda

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.