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

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

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

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

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

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

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

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

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the Shruti and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

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

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

The Vedas are unique in their perspective of time and space. Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untramelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूरि: पुज़ाहुँ पूजित्वा:.......प्रवर्षे. 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: प्रजावेद्यः प्रजानिध्वः एते, संसारातो वास्तु: सोवनाय: । कृष्णः. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातं हिः श्रातं मा स्वसारमुन स्वसा......प्रवर्षे. 3.30.3.

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

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

बालाराम देव गऽतिकोश्वर नो मे नो नित्या ईशत मोहत जाति।
बर्म सोमस्य बिस्तहुः प्रियः: सुनाराखो विश्वमाधवेशम्।


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 *dharmam*, 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: चः
कर्मः: पुज्याम् देवः भए पक्षविकारितयामः। यजुः 25.21

In that endeavour of building a universe of noble thoughts and
noble deeds, the Vedic seers convened a cosmic convocation based
on the fundamental human quest for truth and the acceptance of its many facets (एकं सदृ विधा: वहुद्धा वेदितः):

प्राणो भान: क्षत्रियो यत्तु विश्वविद्वानाः प्रगतिसत उद्दि पदः।

dेवान्न यथा सदभिमिद: पूर्णं प्रतन्नप्रमयो रक्षितार्थो दिवे दिवे॥ रुपकः । 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: 

पुष्यान् पुष्यांसं परिपाल्य विस्वतःः। रुपकः । 6.75.14.

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

विवेशयं घनविवेशयं ब्रह्मचर्यं प्रसादानां।

घरवं नक्तमयं दिवा न: सर्वं भाषण मम मिष्टं भवतु॥ परमेवः । 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:

सत्यं संवदवं सं वै मनाति ज्ञाताः॥

dेवा भाग्यं यथा पूर्णं सहस्रानां उपालवे॥ रुपकः । 10.191.2

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

Preface

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

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

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

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

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

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

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

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

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

Shravani Poornima, 
Vikramya Samvat 2034, 

Prakash Vir Shastri 
Secretary, Veda Pratishthana 
New Delhi
ऋग्वेद संहिता

Ṛgveda Samhitā
Asmā ū śhū prābhūtayā vāruṇaya marūdbhyō ’reśa ví-
dūṣhtārcbhyaḥ | yo dhitā mānuṣhānām paśvō gā iva rá-
kshati nābhantāṁ anyakē same || 1 || tām ū śhū samanā
girā pīṭhīnām ca māṁmabhīḥ | nābhākāsya prāṣastibhir yāḥ
śindhūnāṁ úpodyā rāśtasvāsā sā madyāmō nābhantāṁ
anyakē same || 2 || sā kshāpāḥ pāri shāsya jye ny ūsro mā-
yāyā dadhe sā viśyam pāri darśataḥ | tāsya vēnir ānu vrat-
tām ushās tisrō āvardhayan nābhantāṁ anyakē same || 3 ||
Hymn-41

May you offer praise to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish.  

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despisier too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish.  

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish.
yāḥ kakúbho nidhārayāḥ prithivyām ádhi darśatāḥ | sá mātā pūrvyām padāṁ tād várunasya sáptyam sá hí gopá ivéryo nábhantām anyaké same || 4 || yó dhartá bhúvanānām yá usráñām apícyā véda námāni gühyā | sá kaviḥ ká- 

yásmin víṣvāni kávyā cakré nábhir iva śritā | tritām jútí saparyata vrajé gávo ná saḿyúje yujé ásváí ayukshata nábhantām anyaké same || 6 || yá ásv átka áśáye víṣvā já-

tány esham | pári dhámāni mārmṛisad várunasya puró gáye víşve devá ánu vratám nábhantām anyaké same || 7 || sá samudrö apícyās turó dyám iva rohati ní yád ásu yájur dadhé | sá māyā arcínā padástrinān nákam áruhan nábhan-

tām anyaké same || 8 ||
He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8
yásya śvetā vīcakṣaṇā tīrō bhūmīr adhikṣitāḥ | tīrō uttarāṇī paprātura vāruṇasya dhruvām sādaḥ sā saptānām irajyati nābhantām anyakē same || 9 ||
yāh śvetān ādhiniṃnijās cakre kṛishṇān ānu vratā | sā dhāma pūrvyām mame yā skambhena vi rōdasi ajō nā dyām ādhārayan nābhantām anyakē same || 10 ||

42.

Āstabhnaḥ dyām āsuro viśvāvedā āmimita varimāṇam prithivyāḥ | āśīdādi viśvā bhūvanāni samrād viśvē tāni vāruṇasya vratāni || 1 ||
evā vandasva vāruṇam brihāntām namasyā dhīram amṛitasya gopām | sā naḥ sarma trīvārū- thām vi yaṁsat pātām no dyāvāprīthivī upāsthe || 2 ||
His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2
dhīyām śīkhamāṇasya deva krātum dāksham varuṇa sām śiṣādhi | yāyāti vīśva durītā tāreṇa sutārmāṇam ādhi nāvaṃ ruhena || 3 || ā vāṃ grāvāṇo asvinā dhibhir vípṛ acucyavuḥ | nāsatyaṃ sōmapitaye nābhantām anyakē same || 4 || yāthā vāṃ ātrir asvinā girbhīr vípro ājohavit | nāsatyaṃ sōmapitaye nābhantām anyakē same || 5 || eva vāṃ ahva utāye yāthāhuvanta mēdhirāḥ | nāsatyaṃ sōmapitaye nābhantām anyakē same || 6 || 28 ||
O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3
हर्यो भुमकेतुनो वान्जूता उप चर्च। यत्नेः बुध्गम्यं। \( \text{II.1.1} \)

एते त्ये बुध्गम्यं इद्दासः समदेशान। \( \text{II.1.2} \)

उपमासिक केतावः \( \text{II.1.3} \)

हरयो dhūmako vātajūtā upa dyāvi | yātante vrīthag agnayah || 4 ||
ete tyē vrīthag agnaya iddhāsah sām ādrikshata | ushāsām iva ketāvah || 5 || 29 ||

कृष्णा रक्षिः पत्त्वतः प्रवयोऽजानेद्यसः। अभिम्यूद्भिवचितः अन्म ॥ ॥

अयसि कृष्णान अयस्चिवर्गस्तुनिन वायुचितः। पुनर्यक्तरसीर्यपि ॥ ॥

जिहानिर्घु नकरसुवर्विष्यां जल्लणार्वन ॥ अभिम्यूद्येगु रोचे ॥ ॥

अन्त्योऽस्मे सत्यस्य सायस्यमेवः रुक्ष्ये। गर्म मां स्माययसे चुनः ॥ ॥

उदेसे तव नानाकालिन रोचे आहुतम। \( \text{II.1.5} \)

निसानं जुहवे मुखे \( \text{II.1.6} \)

krishna rájānsi patsutāḥ prayāṇe jatāvedasaḥ | agnir yād rōdhati kshāmi || 6 ||
dhāsīm kriyānā vishadhir bāpsad agnir nā vāyati | pūnār yān tāruṇīr āpi || 7 ||

jihvābhārī āha nānīnamad arcīsha jañjapabhaṁ | agnir vānescu rocate || 8 ||

apsv āgne sādhish tāva saūshhadhir ānu rudhyase |

gārbhe sān jāyase pūnāḥ || 9 || ud āgne tāva tād ghrītād

erci rocata áhutam | nīsānām juhvo mūkhe || 10 || 30 ||

उक्षिन्या vaśānmayā svapriśthāya vedhāse | stō-

mair vidhemāgnaye || 11 || utā tvā nāmasā vayāṁ hōtar vā-

renyakrato | āgne sāmundhir īmahe || 12 ||
Your consuming fire flames, urged by the wind, banne\r\rnered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle’s mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature’s bounties and performer of sacred rites, with oblations and with fuel. 12
उत्त वा भुगुच्छूँ च मनुष्यं आहुः। अहिङ्गवदेवामेऽ
ले हि अमिना विषो विषयेष सम्भवन। सब्बु सर्वं समिथं ये
से विषयेष तु गुणे रूपं देहि सहस्र्यं। असे वीरवेष्मानः

उता त्वा भ्रिगुव्या
चुजे मानूश्वाद अग्नं अहुताः। आगिरस्वाद द्वाहामहे || 13 ||
त्वा त्रेण ह्य अग्निः विप्रेश तान सता ः। साखा साक्ष्याः
सायम तात्र समिघस्ये || 14 || सा त्वा त्रेण विप्राया दाशुशे रयिम
देहि सहस्र्यं। अग्नं विरावतिम यस्म || 15 ||

असे सारत: सहस्र्येष होलितस्तु गुप्तितम्। इसे स्तोम जुगम्यं ये
उत्त लाब्धम मम स्तुता रूपर्य प्रतिहर्यने। गोहंग गाय इवाजन
तुभं ता अहिङ्गवदेवामेऽ शुचिन्यं। पुरुषः। असे कामायं
शेषहं। अतः शीर्मर्मींश्च एकं द्विपद्ये। अत्तमस्थायं
हिन्ये || 16 ||
ते त्वामांशं वृजिं नयन अमायं अत्यं
विद्ये होतार्मींशं || 17 ||

अग्नं भ्राताः सहाक्षिता रोहिदाशा शुचिवराता। इमाः
स्तोम जुश्वस्वा मे || 16 || उता त्वाग्ने मामा स्तुतो वास्माया
प्रतिपर्याये। गोहंग गाय इवाजन || 17 || तुभ्यं भाय
अहिङ्गवदेवामेऽ भियावहु भुक्षितायाः प्रत्यक्ष || अग्ने
कामायम् येनमे। असे अत्यं ||
विद्ये होतार्मींशं || 18 ||

पुरच्छा हितश्रमीं विषो विषयं अते प्रभुः। समस्तेः त्वा
हवामहे || 19 ||

पुरुत्ताः हि साद्रिनं अस्त विषो विष्याऄ अपं प्रभुः|| समस्तेः त्वा
हवामहे || 20 ||

पुरुत्ताः हि साद्रिनं अस्त विषो विष्याण अपं प्रभुः। समस्तेः त्वा
हवामहे || 21 ||
O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21
भृगुवेद 8.42

तमीष्टिष्ठं यो आहृतोभित्रियमात्रे चूँमे। इमे न: भृणवद्वेषम् ॥ २२॥

ते लो कुमं हृदामहे भृणस्ते जन्तेयस्मि। अमे भ्रणस्ते हियेः ॥ २३॥

विनां राजावमहलोणं भर्त्य्याः स्मायसिमां। अस्तमिते मु: उं श्रवं ॥ २५॥

असि विधायुपेष्मेण मूर्त न बाजिनेन हिमं। सामि न वाजयामिन्म ॥ २६॥

तम इलिष्वे या अहुम गिर्ब्राजिते ग्ह्रिताः। इमाः नाह श्रीववद् द्वावम ॥ २२।

tām īlīṣvya yā āhuto 'gnir vibhrājate ghrītaih | imāṃ nah śrīnavaḍa dvāvam || 22 || tāṁ tvā vayām havāmahe śrīnvaṭām jatāvedasam | āgne ghnāntam āpā dvīshah || 23 || visām raṭānam adbhutam ādhyaksham dhārmanām imām | āgnim ile sā u śravat || 24 || āgnīṃ viśvāyuvepasam māryāṃ nā vājīnaḥ hitām | sāptīṃ nā vājayaṃsai || 25 || 33 ||

भ्रणवद्वेषम् हियेः द्वात्राम्बैतम् विधानहाः। अमें निमेंनेन दीर्दिधि ॥ २६॥

यें लो जनासु इमाने मन्त्यवद्वेषस्तम। अमें स वेषि में वचः ॥ २७॥

वेदसे विभिजो आश्यपमुजो वो महस्तप। न लो श्रीभिहवामहे ॥ २८॥

तुस्म चते जनाम इमे विधाः। शुधितमाः पृथवक । धृतसि हिन्न्यत्वसवे ॥ २९॥

ते चेदसे स्वाच्छोद्वा विधाः नृत्याः । तरस्ति: स्याम दुर्गाः हाः ॥ ३०॥

ghnān mṛdhrany āpa dvīsho dāhan rákṣānsi viśvāḥa |
ágne tigmēna didīhi || 26 || yāṁ tvā jānāsa indhatē manush-vād aṅgirastama | ágne sā bodhi me vācaḥ || 27 || yād agne divijā āsy apsujā vā sahaskṛta | tāṁ tvā gīrbhir havāmahe || 28 || tūbhyaṁ ghēt té jāna imē viśvāḥ sukṣhitā-

yah pṛthak | dhāsim hinvanty āttave || 29 || té ghēd agne svādhyō 'hā viśvā nṛcākshasaḥ | tárantah syāma durgāhā || 30 || 34 ||
We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, O adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30
agnim mandram purupriyam siram pavakasocisham |
hriddhir mandreibhir imahe || 31 || sā tvām agne vibhāvasuh |
srijan suryo na raśmibhiḥ | sārdhan tāmānsi jīghnase || 32 || |
tat te sahasva imahe datrām yān nōpadāsyati | tvād agne |
vāryam vāsu || 33 || 35 ||

44.
Samūdhāgniṁ duvasyata ghṛitaṁ bodhayatātithim | āsmin |
havyā juhotana || 1 || āgne stōmaṁ jushasva me vārdhasvā |
nēna māṇmanā | prāti suktāni harya naḥ || 2 || agnim dū- |
tām purō dadhe havyavāham ūpa bruve | devāṁ ā sādayād |
ihā || 3 ||
With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature’s bounties to occupy their functional places. 3
उते बुहतोऽर्वघ्यं समिधानस्य दीदिवं। अमेः श्रुकारसं ईरते ॥ ५॥
उप त्वा जुःक्षोऽमेः घृतार्चांश्च संहि ॥ ६॥

उते ब्रह्मante arcayaha samidhanasya didivah |
agnye sukrasa irate || 4 || upa tvä juhvo mama ghritacir |
yantu haryata | agne havya justhasva nahi || 5 || 36 ||

मन्द्र होतारसुरि चिन्तामण्डु विवभावसम। अत्मिरणः स उ श्रवत् ॥ ६॥
प्रथो होतारसुरे जुःक्षोऽग्नि कथवेतुम्। अध्यराणमस्यस्विरम् ॥ ७॥
जुःक्षोऽग्निः अष्ट्रसमेमा हव्यात्नेनववक। अमेः यत्वा नवं कर्तुथा ॥ ८॥
समिधाने स सन्य सुवक्षोऽच हुहा वंह। चिकित्सानंदेत्वं जनमेऽ ॥ ९॥
विन्दो होतारसुरे ध्रुवकेतुं विवभावसम। यज्ञानं केतुमिन्हे ॥ १०॥

mandram hotaaram ritvijam citrabhahum vibhavasum |
agnim ile sa u shravat || 6 || pratnamah hotaram idyam jush-
tam agnim kavikratum | adhvaranam abhisriyam || 7 || jush-
shano angirastamemahavyanyanushak | agne yajnam naya |
ritutha || 8 || samidhanu u santya sukraśoca ilah vaha | cikitva
daivyam jnam || 9 || vipramah hotaram adruham dhuh-
maketum vibhavasum | yajnanaṁ ketum imahe || 10 || 37 ||

अमेः नि पाहि नस्त्यं प्रति प्ये देवेऽर्गेरपतः। भिन्नस्य अध्ये सहस्क्रतं ॥ ११॥
अथ् प्रभेन मन्मत्या शुम्भणस्यम् स्वायम्। कविकविश्रेण बाठ्ये ॥ १२॥

agnie ni pahi nas tvam prati shma deva rishatah | bhindi dveshaḥ sahaskrita || 11 || agnih pratnena manmana |
sumbhahas tanvam svam | kavir viprena vaavridhe || 12
O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature’s bounties of celestial region towards us. 9

We solicit the wise invoker of Nature’s bounties, the beneficent, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12
अग्निर मुर्द्धार दिवाः कक्षु पादिः प्रथिष्ठया अयामः | अपां रेसिंसि जनितवसि ||
उद्धि ज्वरयुक्तस्वस्व शुक्रकोण ज्वरणत ||
तव ज्वात्सिंधुर्चरये: ||
झोरियसि दिवाः कक्षु पादिः प्रथिष्ठया स्तिरेति ||
स्तोत्तर स्तव तव शर्मिणी ||
त्वमर्मसि मन्निः स्तव वित्तमिन्ति ||
त्वां वर्ष्टिन्तु नैः गिरर: ||
अनुवथम् स्कुषावतरुतसि शत्रुरागत: सन्ते ||
असे: सर्वं ब्रुणिः मेंमहे ||

अनुकृत पादिः प्रथिष्ठया अयामः | अपां रेसिंसि जनितवसि ||
उद्धि ज्वरयुक्तस्वस्व शुक्रकोण ज्वरणत ||
तव ज्वात्सिंधुर्चरये: ||
झोरियसि दिवाः कक्षु पादिः प्रथिष्ठया स्तिरेति ||
स्तोत्तर स्तव तव शर्मिणी ||
त्वमर्मसि मन्निः स्तव वित्तमिन्ति ||
त्वां वर्ष्टिन्तु नैः गिरर: ||
अनुवथम् स्कुषावतरुतसि शत्रुरागत: सन्ते ||
असे: सर्वं ब्रुणिः मेंमहे ||

उर्जो नपातम आ हुवे ग्निम् पावकासोचिष्म | अस्मिन्याः स्वस्वरोः ||
सं नैं मित्रमहस्स्वम्सै शुक्रेण शोकिष्मा | ज्वात्रा सतिः व्रहिनि ||
यो अशि न्यायेः द्वें द्वें मनेि सुपर्याति ||
तस्माः हरीद्रयसु ||

अनुकृत पादिः प्रथिष्ठया अयामः | अपां रेसिंसि जनितवसि ||
उद्धि ज्वरयुक्तस्वस्व शुक्रकोण ज्वरणत ||
तव ज्वात्सिंधुर्चरये: ||
झोरियसि दिवाः कक्षु पादिः प्रथिष्ठया स्तिरेति ||
स्तोत्तर स्तव तव शर्मिणी ||
त्वमर्मसि मन्निः स्तव वित्तमिन्ति ||
त्वां वर्ष्टिन्तु नैः गिरर: ||
अनुवथम् स्कुषावतरुतसि शत्रुरागत: सन्ते ||
असे: सर्वं ब्रुणिः मेंमहे ||

agnir mūrdhā divaḥ kakūt pātiḥ prithivyā ayām | apāṃ rētānsi jinvati ||
ud' agne śucayas' tāva śukrā bhṛājantā īrate |
tāva jyōtīnshy arcayaḥ ||
īśishe vāryasya hi dātrasyāgney svārpatilī |
stotā śyāṃ tāva sārmanī ||
tvāṃ agne maniṣhīnas tvāṃ hinvanti cīttibhiḥ |
tvāṃ vardhantu
no gīrāḥ ||
ādabdhasyā svadhāvato dūtāsyā rébhataḥ
sādā | agnēḥ sakhyāṃ vṛniṁahe ||
I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature’s bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20
agnīḥ sućivrata tamah sućir vipraḥ sućiḥ kavīḥ | sućī rocata āhutaḥ || 21 || utā tvā dhītāyo māma gīro vardhantu viṣvāhā | āgne sakhyāsa bodhi naḥ || 22 || yād agne syām ahāṃ tvāṃ tvāṃ vā gha syā ahāṃ | syūsh te satyā ihāśi-shaḥ || 23 || vāsur vāsupatir hī kam āsy agne vibhāvasuḥ | syāma te sumatāv āpi || 24 || āgne dhṛitāvatāya te samudrāyeva sindhavaḥ | gīro vāṣrāsa ārate || 25 || 40 ||
The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30
अ धाय ये अस्मिन्थेत स्त्रुण्णित वर्धिरानुपकः। येषष्मिन्हो युवा सखाः ॥ १ ॥
ब्रह्मिनिधिम् एवां भूर्णि शस्त्रें पृथुः स्त्रेः। येषष्मिन्हो युवा सखाः ॥ २ ॥
अयुढं इष्टवा ऋतं शुरु आर्जित सर्वभिः। येषष्मिन्हो युवा सखाः ॥ ३ ॥
आ बुन्धं ब्रह्मा ददे जातं पृथ्वीदिक मातरस्म। क उपले के हे श्रुतिधे ॥ ४ ॥
प्रति त्वा शास्त्री वंदंन्वरप्पनो न शोधित। यत्तें शास्त्रमांकके ॥ ५ ॥

उत्त ल्यं सांघवल्लुण्यं यस्तें वसि वशक्षि तत। यद्रीवङ्च्छासि कीढु त्वत् ॥ ६ ॥
यद्रुजि वात्यांविकुर्दिद्विः त्र्युश्वप्ये। स्थ्रीयस्मो स्थ्रीनामः ॥ ७ ॥
विष्णुव्युत्तं आस्युजः वश्रिवन्वितस्यथे ब्रह। भवचोः नः सुध्रवस्तमः ॥ ८ ॥

उत्तरे त्वं मग्नाहाने च्रित्रुं यस्ते वाश्च वशक्षि तत। यद्रीवङ्च्छासि कीढु त्वत् ॥ ६ ॥
यद्रुजि वात्यांविकुर्दिद्विः स्त्र्युश्वप्ये। स्थ्रीयस्मो स्थ्रीनामः ॥ ७ ॥
विष्णुव्युत्तं आस्युजः वश्रिवन्वितस्यथे ब्रह। भवचोः नः सुध्रवस्तमः ॥ ८ ॥

उत्तरे त्वं मग्नाहाने च्रित्रुं यस्ते वाश्च वशक्षि तत। यद्रीवङ्च्छासि कीढु त्वत् ॥ ६ ॥
यद्रुजि वात्यांविकुर्दिद्विः स्त्र्युश्वप्ये। स्थ्रीयस्मो स्थ्रीनामः ॥ ७ ॥
विष्णुव्युत्तं आस्युजः वश्रिवन्वितस्यथे ब्रह। भवचोः नः सुध्रवस्तमः ॥ ८ ॥

उत्तरे त्वं मग्नाहाने च्रित्रुं यस्ते वाश्च वशक्षि तत। यद्रीवङ्च्छासि कीढु त्वत् ॥ ६ ॥
यद्रुजि वात्यांविकुर्दिद्विः स्त्र्युश्वप्ये। स्थ्रीयस्मो स्थ्रीनामः ॥ ७ ॥
विष्णुव्युत्तं आस्युजः वश्रिवन्वितस्यथे ब्रह। भवचोः नः सुध्रवस्तमः ॥ ८ ॥
The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity “who are the terrible, who are the renowned opponents?” 4

The powerful mother answers, “O son, he who seeks your enmity, fights as lightning in clouds.” 5

O bounteous Lord, may you hear this: “surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm.” 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8
 asmákaṁ sú rátham purá índraḥ kriṇotu sátye |
 ná yáṁ dhúrvanti dhúrtáyaḥ || 9 || vriiyáma te pári dvíshó |
'raṁ te śakra dávánie | gaméméd indra gómataḥ || 10 || 43 ||

śánais cid yánto adrivó 'śvávantah šatagyínah | vivá- |
kshaṇā anchásah || 11 || árdhvá hi te divé-dive sahásrā sú- |
níśtā šátá | jaritribhýo vimáühate || 12 || vidmá hi tvá dha- |
namjayám índra dríilhá cid árujám | adáriṇaṁ yáthā gáyam |
|| 13 || kakuḥám cit tvá kave mándantu dhriṣṭaṅ nav índavah |
á tvá paṇīṁ yád ímahe || 14 || yás te reváñ ádaśuriḥ pra- |
mamárásha magháttaye | táṣya no véda á bhara || 15 || 44 ||
May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17
yāc churnitvā imāma hāvam durmārsham cakriyā utā | bhāver āpi
no ántamaḥ || 18 || yāc cid dhī te ápi vyāthir jagavāṅso
āmanmahi | godā ād indra bodhi nāḥ || 19 || ā tvā rambhāṃ
nā jīvrayo rarabhmā śavasas pate | uṣmāsi tvā sadhāsthā
ā || 20 || 45 ||
If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as Gaura deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25
अपिबत काद्रुवाह सुतां इंद्राḥ सहास्रबाहे | आत्राद-दिशता पुण्यस्यम ||

सत्याम् तत्वावेशे यादृश अहनावृयायम् | व्यान्त्र तुष्णे शामि ||

तुष्णे ये जानना युद्ध वाजस्य गोमते | समानभु प्रे शैसिसभ ||

ápibat kadrúvah sutám índrah sahasrabāhve | átrāde-
dishṭa. paunṣyam || 26 || satyām tāt turvāṣe yādau vídāno
ahnavāyyām | vy ānāt turvāne śāmi || 27 || tarāṇīṃ vo jānā-
nāṃ tradāṃ vájasya gómataḥ | samānāṃ u pra śaṃsisham
|| 28 ||

ऋभुक्षाणम् नावार्तवा उक्तेशु तुग्र्यव्रिद्धम | इंद्राम सोमे सचा सुते || 29 || yāḥ kriṅtād īd vī yonyām
trisokāya girām prithūm | góbhyo gātūṃ niśtave || 30 ||

Ribhukshāṇam na vārtava ukthēshu tugṛyāvṛdham |
indram sōme sācā sūte || 29 || yāḥ kriṁtād īd vī yonyām
trisokāya girām prithūm | góbhyo gātūṃ niśtave || 30 ||

वद्विग्राहे मनस्मयमि मनुन: प्रेतवषसि | मा तत्करिन्द्र मृतय || 31

तुम्मे चित्रे त्वावेन: कुर्ने भृणे अधि शः सामिः | जिंगविवन्ते ते मने || 32

तबेद ना: सुधिक्षितानम्ब्रुण प्रतास्तया | यदिन्द्र मृत्ययोसि न || 33

yād dadhishe manasasya mundanāḥ prēd iyakshasī | mā
tāt kar indra mṛilāya || 31 || dabhram cid dhī tvāvataḥ kri-
tām śrīvē śādi kshāmi | jīgātv indra te mānaḥ || 32 || tā-
vēd u tāḥ sukirtāyō 'sann utā prāṣastayah | yād indra
mṛilāyasi naḥ || 33 ||
The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers against the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augmenter of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33
मा न एक्षिमत्राः गम्य इश्वरं विसु | वच्छ्ये सो वृर्तिः || ३३.४१ ||
विभागे हि त्वावृति उपत्रेत्वभ्रूतिः | दुभानुप्रंतानीपहः || ३३.४२ ||

मा न एक्षिमत्राः गम्य इश्वरं विसु | वच्छ्ये सो वृर्तिः || ३३.४१ ||
विभागे हि त्वावृति उपत्रेत्वभ्रूतिः | दुभानुप्रंतानीपहः || ३३.४२ ||

मा सक्ष्युः शुद्धमां विरः मा पुजाय प्रसूत्सो | आव्रत्वेऽहुृतृ तेन मने || ३३.५५.५९ ||
को नु मर्यां अस्मितः सत्यमसत्यायातृसे || ३३.५५.६०.६१ ||
ता त्वा अस्मितः सत्यमसत्यायातृसे || ३३.५५.६२ ||
आ ने पंन वृजोयुजा हरी ग्रंथे सुमद्रथा || ३३.५५.६३ ||
यदी यद्धव || ३३.५५.६४ ||
विशवे विश्वे अप विष्णु परि वाचेः जही मृथे || ३३.५५.६५ ||
स्यूः स्यपूः तदा भरे || ३३.५५.६६.६७ ||
विशवे विश्वे वर्षेण वर्षालि वर्षालिः पराभुवसः || ३३.५५.६८ ||
स्यूः स्यपूः तदा भरे || ३३.५५.६९ ||

मा साक्ष्युः सुनाम अ विद्वा मा चुर्याय प्रसूत्सो | आव्रत्वेऽहुृतृ तेन मने || ३३.५५.५९ ||
को नु मर्यां अस्मितः सत्यमसत्यायातृसे || ३३.५५.६०.६१ ||
ता त्वा अस्मितः सत्यमसत्यायातृसे || ३३.५५.६२ ||
आ ने पंन वृजोयुजा हरी ग्रंथे सुमद्रथा || ३३.५५.६३ ||
यदी यद्धव || ३३.५५.६४ ||
विशवे विश्वे अप विष्णु परि वाचेः जही मृथे || ३३.५५.६५ ||
स्यूः स्यपूः तदा भरे || ३३.५५.६६.६७ ||
विशवे विश्वे वर्षेण वर्षालि वर्षालिः पराभुवसः || ३३.५५.६८ ||
स्यूः स्यपूः तदा भरे || ३३.५५.६९ ||

यद्य इम ब्रह्माभ्या इद दादाश || ३३३ ||
हिंद्धि विस्वा अपा द्विशाह || ३३३ ||
पारि बाठो जाहि म्रिश्व || ३३३ ||
वासु स्पात्के ताद अ भार || ३३३ ||
यद्य विलाब्रह्माभ्या इद दादाश || ३३३ ||
हिंद्धि विस्वा अपा द्विशाह || ३३३ ||
पारि बाठो जाहि म्रिश्व || ३३३ ||
वासु स्पात्के ताद अ भार || ३३३ ||
यद्य विलाब्रह्माभ्या इद दादाश || ३३३ ||
हिंद्धि विस्वा अपा द्विशाह || ३३३ ||
पारि बाठो जाहि म्रिश्व || ३३३ ||
वासु स्पात्के ताद अ भार || ३३३ ||
�ास्या विस्मामानुशो हनुर दत्त्स्या वेयदी || ३३३ ||
वासु स्पार्हाम ताद अ भार || ३३३ ||
यद्य विलाब्रह्माभ्या इद दादाश || ३३३ ||
हिंद्धि विस्वा अपा द्विशाह || ३३३ ||
पारि बाठो जाहि म्रिश्व || ३३३ ||
वासु स्पार्हाम ताद अ भार || ३३३ ||
�ास्या विस्मामानुशो हनुर दत्त्स्या वेयदी || ३३३ ||
वासु स्पार्हाम ताद अ भार || ३३३ ||
O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only. You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42
46.

Tvāvataḥ purūvaso vayām indra praṇetaḥ | smāsi sthātar hariṇām || 1 || tvāṁ hi satyām adriyo vidmā dātāram ishām | vidmā dātāram rayāṁ || 2 ||

आ यस्य ने महिमान् श्रांतमेव श्रांतकरः। गृहिन्नुपातिनः कारवः || 3 || सुनिप्पो चा स मलों च च मलो यम्यंचा। मित्रः पान्त्वहः || 4 || द्वारानो गोमुद्रवृक्षेचीच्चिमा मादिकृत्वजूत पञ्चग। सदार रुपा पुरुषाः || 5 || 1 ||

ā yāsa ta te mahimā-nām śātamūte śātakrato | gīrkhīr grīṇantī kāravah || 3 || su-nīthoh gha sa mártyo yām marūto yām aryamā | mitrāh pānty adrūhah || 4 || dādhāno gomad āśyavad suvīryam ādi-tyājūta edhate | sādā rāyā puruṣprīhā || 5 || 1 ||
O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies.  

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all.  

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs.  

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection.  

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children.
ताम इंद्रम दानम इमाहे शावसानमभिविभृि | ईग्रांन राय ईमहे ॥ ६ ॥
तासममहुि सत्युत्यो विश्वा अभिभृि ससां।
नमा वेहनू ससां युथवृं मदाय वरषु मुनम ॥ ७ ॥
समे मद्रूि वर्षियो य ईत्र चृुण्यन्तम ।
य आदुि: स्वर्णर्षमिर्य: पृतनातु दुष्ट्र: ॥ ८ ॥
यो दुष्ट्रों विष्ववार श्रवाय्यो वाजेप्रतित तद्दता।
स नं: शष्टुि सवना बंसर गति गमभु गोमति ब्रजे ॥ ६। ॥
गुष्यो धु दो यथा पुराष्योऽतं रङ्ग्या। विष्वस्य महामह ॥ १० ॥

tām indraṁ dānam āmahe śavasānám abhirvam | iṣa-
nāṁ rāyā āmahe ॥ ६ ॥ tāsmin hi sānty utāyo visvā abhirava-
vaḥ sācā | tāṁ ā vahantu sāptayaḥ puruvāsum mādāya hā-
rayaḥ sutām ॥ ७ ॥ yās te mādo vāreṇyo yā indra vṛitra-
hāntamaḥ | yā ādādhi svār nirbhīr yāḥ pṛtanaśu dushta-
rah ॥ ८ ॥ yō dushtāro visvavāra śravāyyo vājēsv āsti ta-
rutā | sā nah śvishītha sāvāna vāso gāni gamēma gōmati 
vrajē ॥ ९ ॥ gavyō shū no yāthā purāṣvayotā rathaya | vari-
vasyā mahāmahā ॥ १० ॥ ॥

नाḥ तें शूर राजसोजन्ते विन्द्रामिं सुत्रा ।
दुष्टश्या नो मच्छुः विद्रिष्टो विशेषो वाजेरिवाविध ॥ ११ ॥
य ऋष्य: अजुवस्वस्या विशेषस्य वेदः जनिणा पुरुषाः।
तें विशेषो मानुषे युगेन्द्रे हबने निमिता युनलिच ॥ १२ ॥

nahī te śuṛa rádhasō 'ntam vindāmi satrā | daśasyā no 
maghavan nū cid adrivo dhīyo vājebhir āvitha ॥ ११ ॥ yā 
ṛishvāḥ śravāyātsakhā visvēt sā veda jānimā purushtutāḥ | 
tāṁ visve mānushā yugendrāṁ havante tavishāṁ yatāru-
cah ॥ १२ ॥

naḥi te suṣra rádhaso 'ntam vindāmi satrā | dasasyā no 
maghavan nū cid adrivo dhīyo vājebhir āvitha | 11 | yā 
ṛishvah śravayatsakha visvēt sā veda jānīmā purushtutāḥ | 
tāṁ visve mānusha yugendrām havante tavishāṁ yatāru-
cah | 12 |
We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord.  

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration.

That ecstasy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,—

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom.

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever.

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom.

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladies.
स नै वाजेष्विनिता पुरुस्तुः पुरःस्तात मचवाः ब्रह्मा भुवति \n
अभि वेतो गीर्माक्षेत्रो मद्देणु गाय गिरा महा विचेतसम्।

इत्यदृ नाम भुते श्राकिने वेढो यथा।

दृष्टे रक्षणस्तने दृश्यवस्तु दृश्यविजिज्जु पुष्पत्व वञ्चिनम्।

नूतनः ॥ १८ ॥

सादेश्वर नवत्वा वर्तृत्तां सामुहां कचिदवर्ष:। कृष्णयो नन्मत्यथा। ॥ १६॥

महः सु वेतो अर्निणे स्तवामहे मीठूः वेतो अर्द्धाध्य जममिते।

व्योमिक्षेपिन्न्वनुपां महामायणिक्षेपिन्न्व गायेन त्वा नर्मसा गिरा। ॥ १७॥

ये पात्रं अध्ययनिनार्य शुभिर्वाय तु।

युक्तं महिमानीनाम सुब्रह्मण्यविविष्यनां प्राद्वे।

प्रभुं हृद्मन्नीनामन्नः साध्विन्न वर। रघुस्मर्यमेवं चौद्यमन्ने। षेष्ठे चौद्यमन्ने। ॥ १९॥

विष्वेश्वर नरायानं प्रसन्नम साध्वायनम् यक्षे यस्याय वारपससेण। क्रिपयतो नन्मम अते अथा। ॥ १६॥ महाः सु वेतो अर्निणे स्तवामहे मीठूः वेतो अर्द्धाध्य जममिते।

ये पात्रम् अध्ययनिनार्य शुभिर्वाय।

युक्तं महिमानीनाम सुविविष्यनां प्राद्वे।

प्रभुं हृद्मन्नीनामन्नः साध्विन्न वर। रघुस्मर्यमेवं चौद्यमन्ने। षेष्ठे चौद्यमन्ने। ॥ १९॥
May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19
sánitah súsanitar úgra c. 'a cétishta:
súñrita | prásáhā samrāṭ sáhirum sáhantam bhujyúm vāje-
shu púrvyam || 20 || 4 ||

á sá etu yá ívad án ádevaḥ púrtām ādadé | yáthā cid
váso aṣvyāḥ prithuṣrāvasi kānitē 'syā vyúshy ādadé || 21 ||
shashtim sahásrásvyasyayútaśanam úshtránām viśatim
satā | dāsa syāvinam satā dāsa tryaśrūsinām dāsa gāvāṃ
sahāsra || 22 || dāsa syāvā ridhādrayo vitávarāsa áśāvah |
mathrā nemiṃ ni vāvrituḥ || 23 || dānāsah prithuṣrāvasah
kānitāsyā surādhasah | rāthām hiranyāyam dádan mánihi-
shtāḥ sūrīr abhūd vārshishtham akrita śrávah || 24 || án
vāyo mahé tán ehy āhā makhāya pájas ce | vayām hi te ca-
krimā bhūri dávānci sadyaṃ cim máhi dávānc || 25 || 5 ||
O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the en joys of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25
yó áśvebhír váhate vásta usrás tríh saptá saptatīnām
ebhíh sómebhíh somásúdbhíh somapā dānáya śukrapūtapaḥ
|| 26 || yó ma imám cid u tmanámandae citrām dávéne
arātve ákshe náhushe sukrītvani sukrīttarāya sukrátuḥ
|| 27 || ucaitye vápushi yáh svarāl utá váyo ghritisnāḥ
| áśveshitam rájeshitam śuneshitam prájma tād idāṃ nū tāt
|| 28 ||

ádhá priyám ishiráya shashtiṃ sahasrásanam | áśvānāṃ in
ná vṛiśhṇām || 29 || gávo ná yūtháṃ úpa yanti vádhraya
úpa má yanti vádhrayaḥ || 30 || ádhá yác cārathe ganē śatām
úshṭraṇi ācikradat | ádhá śvítneshu viṁśatīṃ śatā || 31 ||
He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy \((3 \times 7 \times 70 = 1470)\) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficent kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31
śatāṁ dasé balbūthē vípras tāruksha á dade | té te vāyav ime jānā mādantīdragopā mādanti devāgopāḥ || 32 || ádha syā yóshaṇā mahī pratiči vāsam āṣvyām | ádhirukmā vi niyate || 33 || 6 ||

47.

Māhi vo mahatām ávo vāruṇa mítas dāśūshe | yām ādityā ahbh drhó rákshathā nēm aghāṁ nasaḍ anehāso va utāyah suūtāyo va utāyah || 1 || vidā devā aghānām ádityāso apākritim | pakṣā vāyo yathopārī vy āsme śārma yachatāneseṣo va utāyah suūtāyo va utāyah || 2 || vya āsme ñādi śārma tāt pakṣā vāyo nā yantana | viṣyāni viṣvavedaso varūthyā manāmahe 'nehāso va utāyah suūtāyo va utāyah || 3 ||
The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties.  

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth.  

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids.  

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids.  

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids.  

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yāsmā ārāsata kshāyam jīvatum ca prācetasah | mānor viśvasya ghēd imā ādityā rāyā iṣate 'nehāso va utāyaḥ suūtāyo va utāyaḥ || 4 || parī ṇo vrīṇajann aghā durgāṇi rathyō yathā | syāmed īndrasya śārmāṇy ādityānāṃ utāvasy anehāso va utāyaḥ suūtāyo va utāyaḥ || 5 || 7 ||

parihṛtēneduṃ jāne yuṣmādēntasya vāyati || 8 ||

deva ārūdhṛmāṃ tu yuṣmādēntasya ūrāhitānānēhaḥ iva iva | suṭṭayōḥ iva iva || 6 || nā tām tigtmāṃ caṇā tyājo nā drāsadam abhi tām gurū | yāsmā u śārmā sprātha ādityāso ārādhvam anehāso va utāyaḥ suūtāyo va utāyaḥ || 7 || yushme devā āpi śmāṣi yūdhyanta iva vārmasu | yūyām mahō na ēnasā yūyām ārbhād urushyatānehāso va utāyaḥ suūtāyo va utāyaḥ || 8 ||
To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers-of the chariots avoid rough roads; may we abide in resplendent Lord’s guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8
अदितिनः उरुष्यविद्वितः: श्रमः यष्टु
माता भौरस्याः स्त्रें दौर्याम्बं वर्णस्य चालस्यस्य व उत्तयः सुङ्गतयोः व उत्तयः ॥ २९ ॥
येद्वाः: श्रमः शार्णे यष्टुः याद्नातुरस्मि
विभाषतु यत्रक्षुः तदुसारस्य व उत्तयः सुङ्गतयोः व उत्तयः ॥ ३० ॥

ादितिर ना उरुष्यात्व अदितिर शार्मस याचतुः माता 
मित्रास्याः अर्जवतो र्यांमो वारुणस्याः सांहासो व उत्ताः 
सुङ्गतयोः व उत्तयः ॥ ९ ॥ यद्यः देवः शार्मस शार्माः स्वात: 
याद भ्रमः याद अनातुरस्मि त्रिद्वातु याद वारुण्याः ताः 
समासुः विय यानानेहासो व उत्ताः सुङ्गतयोः व उत्तयः ॥ १० ॥

अदितिया: अस्त हि र्याताध्व क्रांतिवर्मः 
सुक्षम्यात्मः यथातुः नो नेपाय smackatuh व उत्तयः नुङ्गतयोः व उत्तयः ॥ ३१ ॥
नेह भृद्र र्यात्माः नायेः नेपाया उत 
गचः च भृद्रवे श्रेयाः च अश्वय्यां नेहाः 
वियुः: अश्वाय अश्वाय त्रिद्वातु याद 
विहितः अस्वायः अग्रे अस्वायः नेहाः 
वियुः: अश्वाय उत्तयः ॥ ३२ ॥

आदित्याः न्या हि क्षतात्द्वि क्लुल इव स्पासाः 
सुतिरत्नः अर्यतः यात्माः नो नेपाय अहासो व उत्तां 
सुङ्गतयोः व उत्तयः ॥ ११ ॥ नेहाः भ्रमः रक्षस्याः नवाय 
नोपाय उत गावे च भ्रमः दहेनार विवाया च वर्गस्याते 
'नेहाः व उत्ताः सुङ्गतयोः व उत्तयः ॥ १२ ॥ याद 
अविर याद अपियाः श्रेया: अस्ती धुष्क्रिताः 
त्रिद्वात विश्वाम 
अपियाः अरे अमाद दाहदानानेहाः 
सुङ्गतयोः व उत्तयः ॥ १३ ॥
May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us that happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions,—each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13
yāc ca gōshu dushvāpnyam yāc cāsmē duhitar divah | tritāya tād viḥāvary āptyāya pārā vahānehāso va utāyah suūtāyo va utāyah || 14 || nishkām vā ghā krīnāvate srājam vā duhitar divah | trité dushvāpnyam sārvam āptye pāri dadmasy anehāso va utāyah suūtāyo va utāyah || 15 || 9 ||

tādannāya tādapase tām bhāgām upasedūshe | tritāya ca dvitāya cōsho dushvāpnyam vahānehāso va utāyah suūtāyo va utāyah || 16 || yāthā kalām yāthā śaphām yātha riṇām saṃnāyāmasi | evā dushvāpnyam sārvam āptye sām nayāmasy anehāso va utāyah suūtāyo va utāyah || 17 || ājaishmādyāsanāma cābhūmānāgaso vayām | úsho yāsmād dushvāpnyād ābhaismāpa tād uchatv anehāso va utāyah suūtāyo va utāyah || 18 || 10 ||
O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us transfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness)—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18
Svādōr abhakshi vāyasah sumedhāḥ svādhyo varivovīttarasya | viśve yām devā utā mártyāso mádhu bruvánto abhi saṃcāranti || 1 || antaś ca prāgā āditir bhavasy ava-yātā hāraso daivyasya | īndav īndraśya sakhyām jusḥāṇāḥ śraūṣṭiva dhūram ānu rāyā rīdhyāḥ || 2 || āpāma sōmam amṛtā abhūmāganma jyōtīr āvidāma devān | kīṃ nūnām asmān kriṇavad ārāṭī kīm u dhūrtīr amṛita mártyasya || 3 ||

shāṃ no bhava hṛidā ā pītā indo pitēva soma sūnāvē susēvah | sākheva sākhyā urusaṇśa dhīrāh pṛañā ayur jī-vaśe soma tāriḥ || 4 || imē mā pīṭā yaśasa urushyāvo rā-tham nā gāvah sām anāha pārvasu | tē mā rakshantu vi-srāsaḥ caritrād utā mā srāmād yavayantv īndāvah || 5 || 11 ||
May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. ¹

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). ²

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man’s deception now to us? ³

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. ⁴

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. ⁵
agnīm nā mā mathitāṃ sāṃ didipaḥ prá cakshaya kriṅuhī vāsyaso naḥ | áthā hī te māda ā soma mānye revān iva prá carā pushṭim ācha || 6 || ishirēna te mānasā sutāsya bhakshimāḥi pītryasyeva rāyāḥ | soma rājan prá ṇa āyuṅshi tārīr āhānīva sūryo vāsaraṇāḥ || 7 ||

soma rājan mṛīlāyā naḥ svastī táva smasi vratyās tásyā viddhi | álarti dāksha utā manyūr indo mā no aroyo anukāmāṁ pārā dāḥ || 8 || tvām hī nas tanvāḥ soma gopa gātre-gātre nishhasāṭthā nṛicākshāḥ | yāt te vāyām pramānāma vratāni sā no mṛīla sushakhā deva vāsyāḥ || 9 || ṛidūḍārēṇa sākhyā saceya yo mā nā rīshyed dharyasya pītāḥ | ayaṁ yāḥ soma ny ādhāyy asmē tásmā índram pratīram emy āyuḥ || 10 || 12 ||
Rgveda VIII.48

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us.

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer.

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure.

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious.

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord.
अपि वा अस्थरिनिः अर्मीया निरंत्रसन्तमिन्नाचीरमेषु:।
आ सोमवे अस्माय अस्त्रहिंदाया अवर्ग्यं वर्षं प्रतिरंगं आदेः।।111
यो न हत्वे: पितरो हृदु पीतामात्राः मलीं आविकेहाः।
तस्मै सोमाय हुर्विष्णु विषेश गृहीं केन्ये अव्य सुमती श्याम।।121
ले सोम पितवमः संवित्वानाशु थावापृथ्वी आ तंतं।
तस्मै त हत्वैर हुर्विष्णु विषेश वये श्याम पत्तेऽ र्येषाम्।।13।।

अपि त्यां अस्थरिनिः अमिवा निर्मात्रानं तामिष्वृढः 
अभावहिः।।11।।
यो न हत्वे: पितरो हृदु पीतामात्राः मलीं आविकेहाः।
तस्मै सोमाय हुर्विष्णु विषेश गृहीं केन्ये अव्य सुमती श्याम।।12।।
ले सोम पितवमः संवित्वानाशु थावापृथ्वी आ तंतं।
तस्मै त हत्वैर हुर्विष्णु विषेश वये श्याम पत्तेऽ र्येषाम्।।13।।

ङ्गत्र तेन अध्वोऽस्माय सस्त्री अस्त्रहिंदाया अग्निं यात्रा प्रतिरङ्गं आदेः।।11।।
यो न हत्वे: पितरो हृदु पीतामात्राः मलीं आविकेहाः।
तस्मै सोमाय हुर्विष्णु विषेश गृहीं केन्ये अव्य सुमती श्याम।।12।।
ले सोम पितवमः संवित्वानाशु थावापृथ्वी आ तंतं।
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त्रातीरो देवेऽ अध्वोऽस्माय सस्त्री अस्त्रहिंदाया अग्निं यात्रा प्रतिरङ्गं आदेः।।11।।
यो न हत्वे: पितरो हृदु पीतामात्राः मलीं आविकेहाः।
तस्मै सोमाय हुर्विष्णु विषेश गृहीं केन्ये अव्य सुमती श्याम।।12।।
ले सोम पितवमः संवित्वानाशु थावापृथ्वी आ तंतं।
तस्मै त हत्वैर हुर्विष्णु विषेश वये श्याम पत्तेऽ र्येषाम्।।13।।

त्रतात्र्यदेवा अध्वो वोऽस्माय सस्त्री अस्त्रहिंदाया अग्निं यात्रा प्रतिरङ्गं आदेः।।11।।
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যো না ইত্বঃ পিতারো হত্তু পীতামাত্রায় মলী আবিকে।
তস্মত সোমায় হর্ষিষাং ঵িভেদ মৃদুকে অভ্য সুমতী শ্যাম।।12।।
লু সোম পিতারম সংবিদানাত্ম থাবা পৃথ্বী আ তত্ত্ব।
তস্মত তা ইত্যুদা  হর্ষিষাং ঵িভেদ বৃহ্য শ্যাম পত্তে ৰ্যীত্তম।।13।।

ত্রতাত্রো দেবা অধ্ত বোঃ তন্তো মা নে নিত্রা ঈশান মৌত জাহিত।।
যো সোমায় বিস্বাহ ব্রাহ্মণে  সুধীরঃ সুধীরহ্যাং বেদ ম।।14।।
লু নে সোম বিশ্বাহরা বিশ্বাহায় স্বর্ণদা বিশা নৃষ্ণায়া।
লু নে ইতিপিতারা সুধীরঃ পাচি প্রাচালত্ত ভগ্ন পূর্ণাত।।15।।

ত্রতাত্রো দেবা অধ্ত বোঃ তন্তো মা নে নিত্রা ঈশান মৌত জাহিত।।
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May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature’s bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15
Abhí prá vāḥ surādhasam índram arca yathā vidé | yó jaritribhyo maghāvā purūvāsuḥ sahásreṇeva śikṣhati || 1 ||
śatānikeva prá jīgāti dhṛishnuyā hānti vṛitrāṇi dāsūsbe |
girér iva prá rāsā asya pinvire dáṭrāṇi purubhōjasaḥ || 2 ||

आ लां सुतास इन्द्रोऽ मन्त्र य इन्द्र निर्वेण:।
आपो न वैहिन्नन्योक्यः सर: पुण्यति शुर राजसे || 3 ||
अनेहसे प्रत्यां विक्र्षणं: मच्छ: स्वारिञ्च: पिव।
आ यथा मन्त्रान: कः तु रक्षुष्ट तमोऽ भृगुषः || 4 ||
आ न: स्तोमुप्य इववियानो अः न सोऽर्जनः।
यं ते स्वाधवन्त्वाद्यन्ति ध्रुवं इन्द्र कन्येः रूपतः || 5 || 14 ||

á tvā sutāsā índavo mādā yā indra girvānāḥ | ápo ná vaj- 
rinn ánv okyām sārah prīṇānti śūra rádhase || 3 || anehāsam 
pratārāṇam vivākṣaṇam mádhvāḥ svādīṣṭham im pība | 
á yathā mandasānāḥ kirāsi nāḥ prá kshudrēva tmānā dhri-
shāt || 4 || á na stōmam úpa dravād dhiyānāo ásvo ná só-
tribhiḥ | yām te svadhāvam svadāyantī dhenāva índra kān-
veshu rātāyāḥ || 5 || 14 ||
I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificent and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. Theseprayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the millstone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5
उद्रेण न वीरं नमस्यं सेदिम् विभूतिमहत्तावकुम्‌।
उत्तिवं वर्णरूपं न सिंहेत कर्त्तैन्द्र धीतय: || 6 ||
यथे नूनं यथे यथे यथे प्रव्याययांवधि।
अतो नो यज्ञमाणिरिमेम्हेत उभ उमेभिः गाहि || 7 ||

ugrām nā virāṁ nāmasópa sedima víbhūtim ākshítāva-
sum | udriva vajrinna avató ná sińcaté kshárentindra dhí-
táyah || 6 || yād dha nūnāṁ yād vā yajñe yād vā príthi-
vyām ádhi | áto no yajñám áśúbhir mahemata ugrá ugré-
bhir á gahi || 7 ||

अजिरासो हरेये ये ने आव्रो वाता इव प्रस्फृण:।
वेंमर्मपि मनूषं परीमसे वेंमर्मिर्वधे कविरे || 8 ||
पुतारतस्त इमि हि भि सुवृच्छि गोमित:।
यथा प्रावो मच्छमेध्ययतिधि यथा नीपसतिधि घने || 9 ||
यथा कप्ये मच्छवन्द्वसत्यति यथा पुक्ये दुर्बोजे।
यथा गोरखियेय असंनोक्तिनिश्चिन्न गोमिरिस्यवत: || 10 ||

ajirásō hárayo yē ta áśávo váta iva pra-
sakshínaḥ | yēbhīr ápatyam mánushaḥ paríyaśe yěbhīr víś-
vāṁ svāṁ drīśe || 8 || e távatas ta imaha índra súmnása yá-
mataḥ | yáthā právo maghaṇaḥ médhyātithim yáthā nípá-
tithim dhánc || 9 || yáthā káuca maghaṇaḥ trasádasyavi yá-
thā pakhthē dáśavraje | yáthā gósarye ásanor riṣjívaniṇḍra
gomad dhifranyavat || 10 || 15 ||
O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10
50.

Prā sū śṛutām surādhasam āreṇ śakrām abhiśātaye |
yāḥ sunvātē stuvātē kāmyaṃ vāsu sahāsreṇeva māñhate
t || 1 || śatānikā hetāyo asya dushtārā indrasya samīsho ma-
hīḥ | girīr nā bhujmā maghāvatsu pinvate yād iṃ suta
damēnīshuh || 2 || yād iṃ sutāsa śaṇava yā hē priyām āmandi-
shuh | āpo nā dhāyi sāvanam ma ā vaso dūghā śivāpa
dāśūshe || 3 ||

ānehāsaṃ vo hávānanānam ūtaye, mādhvāḥ
ksharaṇi dhitāyaḥ | ā tvā vaso hávāmānāsa śaṇava upā
stotrēshu dadhare || 4 || ā naḥ sōme svadhvarā iyāno ātyo
nā toṣate | yām te svādāvam svādantī gūrtyaḥ paure
chandayase hávam || 5 || 16 ||
I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns.  

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers.

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milk kine to the worshipper.

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstasy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers.

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best.
प्र वीरसुम विविचि अनुस्मृते विमृति राधशो महः।
उद्रीव ब्रजिन्द्रवतो वैकुल्यम सदै पीपस्य द्रुष्येऽऽ॥६॥
यद्य नूतं परावति यदह पृथिव्यां द्रिवित
पुजानं इंस्त हरिभिशिष्मत कुप्च तुषेनिर्ग गाहि॥७॥

प्राविरमु उग्रां विविचि द्वहनस्प्रितम विभुति राधसो महाः।
उद्रिवाव वजिन्द्र वातो वसुवनाम सद्या पीपतादसुशे ॥ ६ ॥
यद्य धात नूतं परावति यदह पृथिव्यां द्रिवित
युजानं इंस्त हरिभिशिष्मत कुप्च सुस्नेभिर गाहि ॥ ७ ॥

रथिरासो हरयो ये तेन असिस्तो ओजो वातस्य प्रप्रति ।
वेशिनि दसूम मनूपिया लिभोपयिया वेभि: स्तैः पुरिक्षे ॥८॥
पुरववतस्ते कसी विमानम श्रुते नव्यस् ।
यथा प्राव एर्नेय कृप्ये धर्मेय यथा धर्मेय दश्युहे ॥९॥
यथा कथे मद्यमेय अन्धे द्वीर्वनिये द्रुष्यसिः ।
यथा गौरीं असिस्तो अद्रवीय मति गोटियं हरिभ्रवेम ॥१०॥

रथिरासो हरयो ये तेन असिस्तो ओजो वातस्य प्रप्रति ।
येभि नि दसूम मानस्यो निभोशयो येभि सवाह श्रुतसे ॥ ८ ॥
एतवतास ते वसो विद्यामा सुरा नव्यसाह ।
यथा प्राव एर्नेय कृप्ये धर्मेय यथा धर्मेय दश्युहे ॥ ९ ॥
यथा कथे मद्यमेय अन्धे द्वीर्वनिये द्रुष्यसिः ।
यथा गौरीं असिस्तो अद्रवीय मति गोटियं हरिभ्रवेम ॥ १० ॥
May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain.

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praiseworthy lord, the lofty one, with the lofty.

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky.

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies.

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold.
51.

Yāthā mānau sāṃvaraṇau sōmaṁ indrāpibah sutām | nīpātithau maghavan méñhyātithau pūṣṭigau śrūṣṭigau sācā || 1 || pārśhadvānaḥ pārśkhaṇvam sām asādayac chāyā- 
naṃ jivrim uddhitam | sahāsrāṃ asishāsad gāvam rīhis 
 tvōto dāsyave vṛkāḥ || 2 ||

yā ukthēbhir nā vindhāte cikīd 
 yā rishicōdanaḥ | āndram tām ācā vada nāvyasyā maty 
ārīshyantam nā bhōjase || 3 || yāsmaa arkaṃ saptāsirshaṃ 
ānircūs tridhātum uttamē padē | sā tv īmā vīṣvā bhūva-
nāni cikradad ād ī jānīshṭa pāūṣyanam || 4 ||
O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepit. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4
yosme lay vaso durany dhiram m gregyoparshu. 
DHEY VAM msthwa mabhaghavam bhrante. 
TNE lO VAYA mangal swaN mgnanapramaham. 
DH STHTE, SThRATU, NENDE, SATWAM, DRHATU. 
Ugnas rupam mangalabhya dhruva ateeva. 
DALO YO NANDASE AGMAYA KRIYA VAYE. 
DHU UPAM NIGRAMAM. 
SESTHMAMRTHAMAM. 
DURMATJITRAVIKSHITI. 
PAHITAM. 
DHANAYA viswa aayam saras. 
DHEY BHERAHA. 
DHU LITTAMRUHRE. 
DHU VASAM JUHUYATU. 
DHU ALAYASO AROHMAYA. 
DHU JATRAMAM, JUHRAYATU. 
DHU PRAMAYA. 
DHU PRAMAYA. 
DHU VASTHURAMAM. 
DHU VRISHNYAM. 
DHU VRISHNYAM. 
DHU VRISHNYAM.
We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional effection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10
52.

Yātdā mánaú vívasvati sōmaṁ śakrāpibah sutám | yāthā trité chānda indra jújoshasy āyaú mādayase sáca || 1 ||
príshadhre médhye mātarísvaníndra suvāné ámandathah-|yāthā sōmaṁ dáśasípre dásonye syúmaraśmáv ṛjúnasi || 2 ||

yā uktha kétvà通告 te y: sōmaṁ drśhitāvibhut ।
yasṁe vijñāśeśiśu pútra vícakram upe mítrásya dharmān: || 3 ||
ystvā laḿāndh stòmesu chákno vañe víśeṣhañcatvato ।
tā te vābbe súdúghmív gāhāhā jūhāmśi śravasvāv || 4 ||
O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law.  

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward.

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way.

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milkman invokes the cow who yields abundant milk.
yó no dātā sá naḥ pitā mahān ugrā
iśānakrīt | áyāmann ugró maghávā purūvāsur góर áśvasya
prá dātú naḥ || 5 || 20 ||

yásmai tvām vaso dānāya māṅhase sá rāyās pósham
invati | vasūyāyo vásupatim śatákratum stómaı̄r śnádram īndrām
havāmahe || 6 || kadá caná prá yuchasy ubhé ní pāsi jánmāni | tūrīyāditya hávanaṁ ta śnádram ā tāstāhāv amṛtām
dívī || 7 || yásmai tvām mahāvān āndrá girvānāḥ śīkṣha
śīkhasi dāsūsche | asmākām gīra utá sushtum vaso kaṇ-
vavāc ēhrīṇudhī hávam || 8 || āstāvī mánma pūrvyām brāh-
méndrāya vocaṭa | pūrvīr rītāsya bhrīhatār anūṣhata stotur
medhā āṣrīkhāta || 9 || sām śnádram ráyā bhrīhatār adhūnuta
sām kṣoní sām u śīryam | sāṃ śukrāsah śucayāḥ sām
gāvāśirah sōmā śnādram āmandishuh || 10 || 21 ||
He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses.  

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs.  

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven.  

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise.  

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many Brhati verses in the ceremonies in which devotees have poured forth many hymns.  

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment.
Upamāṁ tvā maghōṇāṁ jyēśṭhaṁ ca vrishabhāṇāṁ
pūrbhīttamam maghavann indra govidam īśānam rāyā īmahe
|| 1 || yā āyūṁ kūtsam atithigvāṁ ārdayo vāvridhāno divē
dive | tāṁ tvā vayāṁ hāryāśvāṁ sātākratum vājāyānto
havāmahe || 2 ||

ā no viśvēśham rasam mādhvāḥ siṇeantv ādrayaḥ | yē parāvāti sunvīre jāneshv ā yē arvāvāṁtīdayaḥ
|| 3 || viśva dvēsāṁsi jahi cāva cā kridhi viśve sanvantv ā
vāsu | sīshṭesu cit te madirāso aṁśāvo yātra sōmasya
trimpāsi || 4 || 53 ||
We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e. with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4
इंद्र नेदीय एदिहि मितमेधामिभिनतिमः ।
आ शैतम शार्माप्रभृतिमि स्वापि स्वापिभि: ॥२३॥
आजितुरु सत्यिम विश्वचर्यमि कृत्व प्रजास्वाममस ।
प्रसुतिर श्रीचिरिमि तेन उक्तितं कर्तुः पुजत आजुनेषु ॥२४॥
यस्ते साधिताः से न्याय भरेषु ते ।
बुध्यो होताभिनित्व देवोत्तिमिः समावासं मनस्मे ॥२५॥
अह्न हि ते हरियो बह्न वायुरपरि याम्य सतोतिमिः ।
त्वामिदेव नमः सन्तं भुरुपर्यथं मर्यमान्म ॥२६॥

इंद्रा नेदीय एदिहि मितमेधामिभिनतिमः ।
आ शैतम शार्माप्रभृतिमि स्वापि स्वापिभि: ॥५॥
आजितुरु सत्यिम विश्वचर्यमि कृत्व प्रजास्वाममस ।
प्रसुतिर श्रीचिरिमि तेन उक्तितं कर्तुः पुजत आजुनेषु ॥६॥
यस्ते साधिताः से न्याय भरेषु ते ।
बुध्यो होताभिनित्व देवोत्तिमिः समावासं मनस्मे ॥७॥
अह्न हि ते हरियो बह्न वायुरपरि याम्य सतोतिमिः ।
त्वामिदेव नमः सन्तं भुरुपर्यथं मर्यमान्म ॥८॥

(२५) बनुपासां सुभाषः
(१६) अद्विन्यासस्व नूकस्य ज्ञानो मातरिष्या व्रतमः: ।
(१२, १२) प्रश्नामिनीभोजोऽनां: ।
(१२, १२) दुर्गिताभुत्थो विष्णु: देव: देवता: ।
(१२, १२) प्रणामः
(विष्णुस्य बहुः: समयं सतोष्ट्यति) इन्द्र: ॥

(२५) पत्रक इत्यादिय गोस्तिस्तास्यनित्व कार्यः ।
ते स्तोभमन्त ऊर्जेमावन्यात्र्स्ते प्रागसं नक्ष्टन्तितिमः: ॥२५॥

54.

Etat ta, indra viryam girbhir griqueanti karañci | te stobhanta urjam avan ghritaścūtam paurāso nakshan dhitibhiḥ

|| 1 ||
O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

O resplendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1
नक्षत्रं इन्द्रमवसेः सुकृत्याय येवं सुनेपु मन्देः।
यथा संवेदे अभंगं यथा कृता प्रवाहमेः इन्द्र मस्तव॥२॥
आ-नो विशेषं सुजोपसों देवामो गन्तनायं नः।
वसंवो हृदा अवसे न आ गंममृत्त्वन्तु मस्तवं हर्वम॥३॥
पुष्पा विप्रवर्षने में सरस्वतवत्तु मस सिन्धेः।
आपो वातः परितासं वनस्पतिः। श्रृणुन्तु प्रथित्वी हर्वम॥४॥

नाक्षंतां इन्द्रम ावसे सुकृत्याय येवाम सुतेशु मांडसे।
यथां सान्वते ामात सान्या क्रिषा ावसे इन्द्र मधव।
वासको रुद्रां ावसे न आ गंमना द्रवन्तु मस्तवं हर्वम॥३॥
पुष्पा विप्राशवने मे सरस्वतवत्तु मस सिन्धेः।
आपो वात: परितासं वनस्पति:। श्रृणुन्तु प्रथित्वी हर्वम॥४॥

याद इन्द्रा रादो ासी ते माधवं मधवकम्।
तेन नो बांधि सद्याय सुगमवेः वृद्धेः महो: द्वाराये ब्रह्महः॥५॥
आंजितेषु वागिते तवमिह नो बाजः आ बांधि सुकतो।
वीरी ब्रह्मानतु कृत्वां तिमि: सद्याय सि: श्रृणुन्ते॥६॥

याद इंद्रा रादो ासी ते माधवन्म मधवत्तम्।
ते मो बांधि सादमद्यो वृद्धेः भक्तो द्वाराये ब्रह्महस॥५॥
आंजितेषु वागिते तवमिह नो बाजः आ बांधि सुकतो।
वीरी होत्राभिमलतु कृत्वां तिमि: साद्याय सि: श्रृणुन्ते॥६॥
They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature’s bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature’s forces. 6
sánti

hy áryá ágíscha índra áyur jánánám | asmán nakhasva ma-
ghavann úpávase dhukshásva pipyúshim īsham || 7 || vayáµ
ta índra stómebhír vidhema tvám asmákaµ šatakraµto |
máhi sthúram šašayáµ rádho áhrayaµ práškanváµ ní
tošaya || 8 || 25 ||

55.

Bhuríd índrasya víryáµ vy ákhyam abhy áyati | rádhas
te dasyave vrika || 1 || šatáµ švetáµ uksháno divi táro ná
rocante | mahnáá diváµ ná tástabhuµ || 2 || šatáµ venúµ
chatáµ súnaµ šatáµ cármáµ inlatáñi | šatáµ me balba-
justuká árushiñáµ cátuhšatam || 3 ||
Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water.  

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time.  

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers.  

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens.  

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession.
śunduṇaḥ śūṇa kṣaṇāyanā vāyo-vayō vicarāntaḥ | āśvāso nā caṅkramata || 4 || ād īt
sāptāsya carkirann ānūnasya māhi śrāvaḥ | śyāvīr atidhvāsān pathāṣ cākshushā canā saṃnāse || 5 || 26 ||

(1.3) prati te dasyaṃ vṛika rādo adarṣya āhrayam | dyaūr
nā prathinā śāvah || 1 || dasa māhyam pautakratāḥ sabāsrā
dasyaṃ vṛikah | nityād rāyō amaṇhata || 2 || satām me gar-
dabhānām satāṃ úrnāvātinām | satām dasān āti srājaḥ || 3 ||
tātro āpi prāṇāyata pūtakratāyai vyākta | āsvānām ín nā
yūthyām || 4 || ácety agnīṣ cikitūr havyavāt śā sumádrathah |
agnih sukrēṇa śočīṣhā brihāt sūro arocata divī sūryo aro-
cata || 5 || 27 ||

56.

Práti te dasyaṃ vṛika rādo adarṣya āhrayam | dyaūr
nā prathinā śāvah || 1 || dasa māhyam pautakratāḥ sabāsrā
dasyaṃ vṛikah | nityād rāyō amaṇhata || 2 || satām me gar-
dabhānām satāṃ úrnāvātinām | satām dasān āti srājaḥ || 3 ||
tātro āpi prāṇāyata pūtakratāyai vyākta | āsvānām ín nā
yūthyām || 4 || ácety agnīṣ cikitūr havyavāt śā sumádrathah |
agnih sukrēṇa śočīṣhā brihāt sūro arocata divī sūryo aro-
cata || 5 || 27 ||
May you have the blessings of Nature’s bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds.

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them.

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven.

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure.

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me.

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works.

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot.
57.

Yuvām devā krātunā pūrvyēna yuktā rāthinā tavishām yajatra | ágachatam nāsatya śacibhir idām trītyam sāvanaṃ pibāthaḥ || 1 || yuvām devās trāya ekādaśāsah satyāḥ satyāsya dadriśe purāstāt | asmākaṃ yajāmāṃ sāvanam juśhāṇā pātāṃ sōmam asvinā dīdyagnī || 2 ||

pūnāśyē tadāshīna krūnō vē ṇrṣmēm ṇriyē rājē | pūrvicchā | 1
mhaṃ | śndsā utē yē gavīṣtē svarō ītē āvē yāna pibēyē || 2 ||
ārē vē bhāgō nihētō yajēma gīrē nāsāloṃ yatām |
piyētyā sōmā mahumantam sē pū ḍūṣāṃsmaṃ vēnā śachīṃi | 3 ||

papāyyāṃ tād asvinā kṛtāṃ vāṃ vṛishabhō dīvō rājasah prithivyāh | sa-
ḥāsram saṃsā utā yē gavīṣthau sārvāṅ śt tān āpā yātā
pibadhuyai || 3 || ayāṃ vāṃ bhāgō nihō yajatremā gīro
nāsatyōpa yātām | pibatam sōmam mahumantuṃ asmē prā
dāsvāṃsam avatam śacibhiḥ || 4 || 28 ||
O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the afternoon (the third Savana) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4
( 58 ) श्रीमद्वेद सूत्रम्
( १२३ ) तृतीयस्तम्भ सूत्रस्तम्भ क्रान्ति श्रीमद्वेद अर्थः । (१) प्रवर्तनीयो विषये देशा अर्थिष्ठो वा,
(२-३) तद्विस्ताराश्चात्तेष्यो विषये देशा देवता। श्रीमुद्र वर्णः।

युष्मित्रो बहुधा कुलप्रसत: सचेतसो यज्ञिमं वहनित।
यो अनूचानो ब्रह्माण्य युक्त आसील्का स्वित्त्रं यज्ञमानाय संवित। ११।
एक प्रवासिश्वेत्वा समेद्ध एक: सङ्ग्राह विद्यूतेनु प्रमुखः।
एकेनोषा: सवैःसि वि भालेयं वा इव्व सि ब्रम्हूत्व साप्तः। २।
योतिस्मानं केतुसमूहं विविक्ता सुख्या रथैं सुषमुं सुमिरासरम।
विश्रामग्या यम्यो योगेन्द्रिष्टों न वा हुवे अतिरिक्त विवेच्ये। ३।

58.

Yām rītvijō bahudhā kalpāyantaḥ sāceṣato yajñām imām vāhanti | yō anūcāno brāhmaṇo yuktā āsīt kā svit tātra yājāmānasya samvīt || १ || ēka evāgnir bahudhā sāmiddhā ēkah sūryo visvam ānu prabhūtaḥ | ēkaivōslāh sārvam idām vī bhāty ēkam vā idām vī babhūva sārvam || २ || jyōtīsīsmaṁ ketumāntaṁ tricakraṁ sūkhāṁ rátham sushādam bhūrivāram | citramaghā yāsyā yōge 'dhijajne tāṁ vāṁ huvē āti riktam pībadhyai || ३ || २९ ||

[ १२ ]

( ५९ ) एकोनप्रक्षिप्तां श्रुताम्
(१२३) सामविस्तराय सुचीत्व श्रान्तव सुप्तेण क्रान्ति। इन्द्रवर्णाः देवने । सामविस्तराय श्रान्तव सुप्तेण क्रान्ति ।

59.

Imāni vām bhāgadhēyaṁ niṣrata indrāvarunā prá mahē sutēshu vāṁ | yajñē-yaṭaṁ ha sāvana bhūranyātho yāt su-nvāte yājāmānāya śikṣāsthāḥ || १ ||
Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper’s knowledge regarding him?  

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all.  

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir.  

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you.
निश्चित्तं रोपशीरापं आस्तामिद्भ्रावर्णम् मन्त्राममान्यरोणत।
या सिस्तु रजसैः पोरे अर्जनो योः सांत् गिरिभद्रः ओषधिते ॥ २॥
सुलयं तट्टिन्द्रावर्णम् वृक्षायं वा मर्म उर्मिम दूहते सत्स वानी।
ताभिष्टैः श्रीखर्मवं शुमस्तिनी यो घामार्दवो अभि पाति चितित्वम् ॥ ३॥
पुत्रसुः शौम्यं जीविनः शुपस्तथा शरदं कृतम् ॥
या है वामिन्द्रावर्णं घुटं घुटस्तामिन्द्रयेश्वरं यामानन्य शिक्षेतम ॥ ४॥

निश्चिह्वरिः ओशद्वैरिः
अपां अस्तम् इंद्रावरुणः महिमानम् अस्ता के स्यातः राजशाः परे अध्वनो यायोः सुद्रु क्रिस्यस्यां वाम माध्वा उर्मिम दुहोते सप्तावानिः तथिम दश्वास्स्य अवात्म शुभस पाति यो वाम अदाबद्वो अभी पाति किषिम सो ग्ह्रिताप्रुषाः शुभम जिरावानाव वात्स्य सादाः रिस्याः या हा वाम इंद्रावरुणः ग्ह्रितासूतास तथिम धहतम यामानन्य शिक्षेतम् ॥ ४ ॥ ३० ॥

अवोचाम महते सौम्यायु शुल्यं लेष्यभू शुमिनमिमित्रियम।
अन्वान्त्वन्द्रावर्णम् घुटं सत्तुतिस्सिः सत्तितिवते शुभस्तिनी ॥ ५॥
इन्द्रावर्णम् युधपिण्येः मनीयं वाचो महि श्रुतमेंद्यक्षवृमः।
यानि स्थानोपवनं श्रीरूपं युहं तन्वानासत्सामस्यपथम। ॥ ६॥
इन्द्रावर्णम् सौम्यसमसद्वं राजशीवं याज्ञाणेशु धतमं।
प्रजाम पुष्टि सृजितमस्मातु धतं दीर्घायुस्सर् प्र तिरवं न आये। ॥ ७॥

अवेदाम महते सुभहाया सत्यायु त्वेशाभ्याम महिमानम इंद्रियाम।
अस्मान स्य इंद्रावरुणः ग्ह्रितासूतास त्रिभिः साप्तेभिर अवात्म शुभस पाति ॥ ५॥
इंद्रावरुणः याय रिषिध्यो मनिशाः वाचो महि श्रुतम अदत्तम अग्रे।
यानि श्लानायुवनं श्रीरूपं युहं तन्वानासत्सामस्यपथम। ॥ ६॥
इन्द्रावर्णम् सौम्यसमसद्वं राजशीवं याज्ञाणेशु धतमं।
प्रजाम पुष्टि सृजितमस्मातु धतं दीर्घायुस्सर् प्र तिरवं न आये। ॥ ७॥

वैशाली
O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage: "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7
एग्न ा याह्य आगुभिर होताः त्वा व्रिनामेहे ।
ां त्वं अनाकू प्रयातता हविश्मती याजिष्ठम् बाधिः असादे ॥ १ ॥
अच्छा हि त्वा सहस: सुनो अगिर: शुचबर्तेन्न्युधे ।
वज्रो नर्तते गुरुक्षेत्रानां महुकमेही । युगेऽऽुपुर्वम् ॥ २ ॥
अभो श्रवितधो असि होता पावक ् सहस्ये ।
मुन्द्रो वजिष्ठो अतः रेषीवीदो विनिष्ठि: शुक्र मन्न्यमि: ॥ ३ ॥

अद्रोक्षमा वहोऽधोर्वो यविभा वेशो अजस्त धृतवे ।
अभि प्रवीणसि सुधिता वसो गद्दि मन्दस्य ् रातिमभिन्न: ॥ ४ ॥
ल्यान्तस्पर्शी स्यंप्रे ग्रातः स्तुतिष्ठकृ: ।
ल्या विन्यास: समिधानी धीरैः आ विन्यासति क्रेयस:- ॥ ५ ॥

आद्रोक्षमा वहोऽधोर्वो यविभा वेशो अजस्त धृतवे ।
अभि प्रवीणसि सुधिता वसो गद्दि मन्दस्य ् रातिमभिन्न: ॥ ४ ॥
व्यायाम सुधिता वसो गद्दि मन्दस्य ् रातिमभिन्न: ॥ ५ ॥
O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts.  

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames.  

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees.  

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises.  

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all.
शोचा शोचिष्ठा दीर्घिः विषोऽ मयो रास्व स्तोत्रभ महाँ अधि।
व्रेणां शर्मणम मन्तु सुरते र्ग्यानां ख्वेमयी || 611
यथा चिन्द्रमस्तस्मान् संज्वेसिः क्षमि ।
पुवा दुः स्त्रिमह्ये यथा अस्मिन्नम्नमा कक्ष वेन्मि || 711
मा नो मर्तयिन्य रिपावे रश्मिने मादशास्त्राय रीव: ।
अर्धेन्द्रि सुरणिन्यिन्यिविच्छ विडेवि: पाहि पायुप्पि: || 811

पाहि नै अस्म एक्या पायुष्ट हितीविया।
पाहि नारितस्त्रभिरुर्जै फे पाहि चन्द्रभिन्नसो || 911
पाहि विक्षेपस्तक्षसो रारण्य: प्र सुम वाजेयु नोदव।
व्यामिनिः नेदिः पुंवतालय आपि नसामे वृधे || 1011

पाहि नो अग्नि केवायाः पायुष्ट हितीविया।
पाहि गिर्भ्स्त्विजीभिरुत्ते पाहि चन्द्रभिन्नसो || 911
पाहि विक्षेपस्तक्षसो रारण्य: प्र स्तु वाजेयु नोदव।
व्यामिनिः नेदिः पुंवतालय आपि नसामे वृधे || 1011
O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires.  

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us.

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures.

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches.

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them.
आ ने अभे वगोऽवर्षे रूथि पावक शस्यम्।
रास्वा च न उपमाते पुरुषपुरुषे युन्नी क्षयशस्तरम्॥१९॥
येन वंसास्मेऽप्रतनामः शर्षेष्टस्तरतः अये आदित्रः।
स तव ने वर्षे प्रवृद्धाशाचीयमः जिन्दा दिनिम्यं वसुविदः॥२०॥
शिशानो वशुभो यथासिः स्यूः द्विवेच्यतः।
तिग्मा अर्थे हननो स प्रति प्रवृद्धे सुमञ्जसः सहसो युः॥२१॥

अनो अन्वे वयोऽविष्ठे रयुम पावकः सास्यम् | रास्वः
िन्ते न परमाते पुरुस्त्रप्रिहाः सुनिति स्वायस्तारम्॥११॥
येन वास्मा प्रतिनासु सार्धहस तारान्ते इष्टाः अदिशा।
स त्वाम न वर्धा प्रायस्ता यस्विनसाम धीयो वसुविदः
॥१२॥ सिसानो व्रिशाब्धो यथाश्च श्रींगे दांवधवत्।
तिग्मा अस्य हन्यो न प्रति प्रवृद्धे सुमञ्जस। सहसो युः॥१३॥

तथे ते अभे वयम् प्रतिप्रेये जम्भेशा यहितिक्षें।
स त्यि न होताः सुसेतां हविकः कः स्वर्थे नो वर्णी पुरुः॥१४॥
शेषे वेगे मात्रे। से ला मानाय स्वन्ते।
अतिंद्रो हवया बहसि हिन्धुकं आदित्वेनुः राजसः॥१५॥

नः ते अनं वयम प्रतिप्रेये जम्भेशा यहितिक्षें।
स त्यि न होताः सुसेतां हविकः कः स्वर्थे नो वर्णी पुरुः॥१४॥
शेषे वेगे मात्रे। से ला मानाय स्वन्ते।
अतिंद्रो हवया बहसि हिन्धुकं आदित्वेनुः राजसः॥१५॥
Rgveda VIII.60

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother’s (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature’s bounties. 15
saptā hōtāras tām īd īlāte tvāgne sutyājām āhrayam | bhinātasyá ādriṃ tāpasā vī śocīṣhā prāgne tīṣṭha jānān āti || 16 || agnīm-agnīṃ vo ādhrigumaḥ huvēma vṛktaḥṣarhishāḥ | agnīṃ hitāprayasah śaṃvatishv ā hōtāram carshanīnām || 17 ||

kétena śārman sa cate sushāmāny āgne tūbhyaṃ cikītvānā | ishanāyahā naḥ pururūpam ā bhara vājām nēdishthām utāye || 18 || āgne jāritar vī党内tis tepāṇo deva rakshāsāḥ | āprushyam grihaḥpatir mahān asi divās paṭyūr durōṇayuḥ || 19 || mā no rākṣaḥ ā veṣid āghṛṇiḥvaso mā yāuṛr yātuṃāvatām | parogavyūty ānirām āpa kṣūḍham āgne sēldha rakhashvī- nāḥ || 20 || 35 ||
O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (gavyuti), and chase away the strong demonic forces. 20
61.

Ubhāyaṁ śrīnāvac ca na ṣvād yācaḥ | sa-

trācyā maghāva sūmapītya dhiyā śāvishītha ā gaṇat || 1 ||

tāṁ hi svarājan vṛishabhaṁ tāṁ ōjase dhīshāne nisṛtataka-

shātuḥ | utopanānāṁ prathamō ni śhūdasi sūmakāmaṁ hi
te mānaḥ || 2 || a vṛihastva purūvaso sutāyendraṅḍhasaḥ |

vidma hi tvā harivaḥ pṛtīṣū sāsahāṁ ādhrishtāṁ cid da-
dhrishvāṁ || 3 ||

-apramisatya mahputānegypeduṇdrūṇa kṛtva yatha vak Re

-samam vājaṁ tva śīdehyāvavasa ṣrūṣūṇāṁ adriya || 4 ||

-suṣṭhyauḥ pu śrṛṣeṣupal īstra viṣṇumahaddhiniṁ ||

-magnā na hi lāṁ yaśaṁ viṣpucitvāṁ śūr chaṁmaṁ || 5 || 36 ||

ápṛamisatya maghavan tāthād asad īndra

krātva yathā vāsah | sanemā vājaṁ tāva śīprinā āvasa ma-
kṣhū ēid yānto adrivaḥ || 4 || sadhyu ū śhū saṣeṣa ēidra

viṣyābhir ूtibhiḥ | bhāgaṁ nā hi tvā yaśasāṁ vasuvādā
amu śūra śāramasi || 5 || 36 ||
May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.  

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings.  

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the overpowerer in the fight.  

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice.  

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.
पारा आय्यास्यां पुरुष्क्रियां गावां अस्य उत्सो देव हिरण्यां 
नाकिर हि दानम परिमार्धिस्ते यथायामि तदा भवे नाम नाते 
तत्ता हेण्डि चेवि बिन्दा भांति वसुंतै 
उद्हारांस्य भवत्व नाभिविक्ष्णु उद्विग्नार्थस्मिद्रे। ॥ ७ ॥

पुरुष सहस्राणि शतानि च यथा द्राक्षे महसे ।
आ पुरुषूरं चेह्रम विप्रावचस्य इत्यं गापत्तोवसे॥८॥
अविप्रो यथा यदविधिः पुरुष क्षत्रमनो वेदन ते वचः ।
स प्र ममन्त्वल्लावायं शतकाण्डः प्रस्तुम्यो अहिःसन ॥९॥
उद्वाहुंस्त्राष्ट्रूवो पुरुषूरं यदिः मे श्रुणुचर्चम् ।
वामश्च वर्तु पतिः शतकां त्वाय वैसेन्द्रिणं हवामहे ॥१०॥

tvām puruśa sahasrāṇi śatāni ca yūthā dānāya
maṇihase | á puruṣārdarāṁ cakrīna vīpravacasa indram gā-
yantō 'vase || 8 || aviprō vā yād āvidhad vīpro vendra te
vācaḥ | sā prá māmandat tvāyā satakrato prácāmanyo
āhaṃsana || 9 || ugrabāhum mrakshakrītvā puruṇḍarō yādi
me śrīnāvad dhaṭvam | vasūyāvo vāsuptam śatākratam stō-
mair īndrām havāmahe || 10 || 37 ||
You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you.  

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation.
नः पपासो मनामहे नारायणसो न जलहवः।
वदिव्विन्दू द्रुपणं सचा सुतं सक्तं कृणामहै ॥ ११ ॥
उम्रं युक्तम प्रतेनामु सामाहिमणकालिंदभ्याम्।
वेदो भूमे चितसनित्वा रथीतमो चुजितमेव यमिनु नरात ॥ १२॥
यतं इत्य भयं महे तनो नो अमियं कृध।
सम्बल्यंधितं तद्व तद्वं कुतिमिविं हिषो वि र्स्ते जहि ॥ १३॥

ना पपासो मनामहे नारायासो ना जलहवाः। याद इन नवं इन्द्रम वृशचानम साचा सुंडक्ष्याम क्रियारमाहां ॥ ११॥
उग्रम युयुज्ञा प्रितासु सासाहिम रिना कातिम आदार्यां।
वैदा भ्रममी च सुता सृजतमो वाजिमन यमी इद न नासत ॥ १२॥
यातं इत्य भयं महे ततो नो अभयं क्रिदी।
माघवणां चहांदी तावं त्यं नात उत्तिबहिर च द्विशो च नितिदो
जाहि ॥ १३॥

तं हि राधपते रावशो मुहः। क्षयस्यासि विभः। तं लो वरं मधवशिन्द्र निगिर्यं। सुवताबन्तो हवामेः ॥ १५॥
इन्द्रम स्पष्टम चुजास्त मनसा नो अर्कन्या।
स नो रक्षिष्ट्वसं स मध्यसं प्रभातायं न: पुरू: ॥ १५॥

tvāṁ hi rādhaspate rādhaso mahāḥ kṣaṇaḥ kṣaṇasyaṁśi
vidhatāḥ | tāṁ tvā vayām maghavam indra girvanah su-
tāvanto havāmah | १४ || indra spāl utā vṛitraḥ paraspā no
vārenyāḥ | sā no rakṣiṣhac caramāṁ sā madhyamāṁ sā
paścāt patu naḥ purāḥ | १५ || ३८ ||
We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15
वा ना: पुष्णादुरांतरातपुर इन्द्र निपापि विख्यते। आरे अस्मभुजिको देवेः भृपमारे हेतुतीर्थेः। ॥ १६॥ अवायकर यशस्व इन्द्र ग्रास्वे पुरे च न। विशेषे दो जय्यत्संयते अहा दिवच नराच च रसीषः। ॥ १७॥ प्रभुको शुरुवं शुचवं तुविश्वे संसिद्धो वीरयुः कम। उभमाते वाहु वर्णाणाः शतकन्ते नि या वर्णं मिमीिपहुः। ॥ १८॥

tvām naḥ paścād adharmād uttarāt purā āndra nā pahi visvātah | ārē asmāt kriṇuḥi daiviyam bhayām ārē hetir ādevin || 16 || adyādyā svāh-svā āndra trāsva paré ca nāḥ | visva ca no jārīrīn satpate āhā divā naktām ca rakṣīshah || 17 || prabhāngasūro maghāvā tuviṃaghaḥ sāṃmislo vīryāvā kām | ubhā te bāhū vṛṣiṇaḥ sātakrato nī yā vā- | jram mimikshātuḥ || 18 || 39 ||

(१२) विप्रदमम् सुलसम
(२-१२) हावशमर्वयस्म स्यख्याय काण्डे विमाय ग्रन्थस: \(\text{से, व्रण, ओर्थि:} \) हन्त्रो वेदता। \(\text{१२-६, १०-१२} \) व्रयाविहसस्रयस्म सवायावस्य च पावुः, (२-६) सात्मवाविहसस्य च कृति पण्डः।

प्रो अस्मा उपस्तुमि भर्तता यकुतोषति। \(\text{उन्निर्माणस्य महिषदं कों वर्धलित सोमेव नुह्यं इन्द्रस्य रात्येः} || १७॥\) अयुज्ञो अस्मास्ते चिन्तिते: \(\text{कृष्णयास्यः} \)। \(\text{पुर्विरिति प्र वाचको विशेषा भावायौर्जस्य भुद्या इन्द्रस्य रात्येः} \) || २॥

62.

Prō asma úpastutim bhārata yāj jūjoshati | ukthaír índrasya máhinam váyo vardhanti somíno bhadra índrasya ratáyah || 1 || ayujó ásamo nṛbhīr ēkah kriṣhtīr ayāsyāh | purvīr áti prá vāvṛdhe visvā jātanyójasā bhadra índra- | sya ratáyah || 2 ||
O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2
अहितेन चिदवेयता जीरादानुः सिषासति।
प्रावण्यमिन्न्त तत्तव दीपोणि कारीण्यो भूद्रा इन्द्रेष्य रात्यः।१३॥
आ यहि कृणवाम त इन्द्र अहारणि वर्धेना।
वेदिः शचिष्ट चाको भूद्रगिन्न अवस्येने भूद्रा इन्द्रेष्य रात्यः।१४॥
धृपतिकर्षणंनेन कृणोपिन्न्त वत्मुः।
तीः सोः सप्ट्यते नमोः प्रतिभुष्यती भूद्रा इन्द्रेष्य रात्यः।१५॥
अर्थ चछु ऋषीयमात्रवत्राः इव मार्त्यः।
जुड्र्यदर्शे सोमिनिः सर्वां रुढः युद्ध भूद्रा इन्द्रेष्य रात्यः।१६॥

हितेना cid आर्वाताजिरादानुः शिषासति।
प्रावण्यम indra tāt tāva विरयानि karishyatō bhadrā indra-
सya rātyah ॥ ३ ॥ याहि kriṇāvāma ta indra brāhmaṇi vár-
dhana। yēbhīḥ savishtha cākano bhadrāṁ ihā śrvasyatō
bhadra indraśya rātyah ॥ ४ ॥ dhṛishataś cīd dhṛishāṁ mā-
nah kriṇōśhinda yāt tvāṃ। tīvrah śomaiḥ saparyatō nā-
mobhīḥ pratibhūshato bhadrā indraśya rātyah ॥ ५ ॥ आva
crṣṭa rīteṣhāmo 'vatān iva mānushah। jushṭvi dākṣhaya
somānah sākhaṇama kriṇute yūjana bhadrā indraśya rātyah
॥ ६ ॥ ४० ॥

विशेषेऽऽ त इन्द्र शीर्येऽऽ देवा अनु कठौऽ ददुः।
सुधो विश्वेष्य नरपति। पुरुष्णत् भूद्रा इन्द्रेष्य रात्यः।७॥
गणेऽ तदिन्द्र ते श्रवे उपयोऽ तेवतात्येऽऽ।
गविषिः कृत्यमोजासा शचिष्टे भूद्रा इन्द्रेष्य रात्यः।८॥

विश्वे ta indra viryāṃ devā ānu kṛatum daduḥ। bhūvo
visvasya gopatiḥ purushṭata bhadrā indraśya rātyah। ॥ ७ ॥
गिने tād indra te sāva upamāṃ devatātye। yād dhānśi
vṛitrām ojasa sacipate bhadrā indraśya rātyah। ॥ ८ ॥
The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature’s bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8
साम्यन्वा वपुष्यत: कृष्णन्मानुपा युगा
विदे नारिन्द्रभेतनमधे श्रुतो महाद इन्द्रस्य गृहयः \(16\)
उज्ञानिमंद्र ते शव उत्चासुन्त कृतमस।।
भूरिगो भूरिव वायुतमयतन्वत्व श्रमणिः महाद इन्द्रस्य गृहयः \(17\)
अहे व वे च बृहद्यस्ते युज्याव स्रनिवर्या आ\।
अग्निवा विदेशिवातु नौ शर मंस्ते महाद इन्द्रस्य गृहयः \(18\)
सम्याम्भिता उ ते व्यमिन्द्रे स्तवाम नार्तनम।।
भूरिः असुनवतो श्रद्धाः भूरिः व्योरीसंयि सुनवतो महाद इन्द्रस्य गृहयः \(19\)।

Sā pūrvyō mahānaṁ venāḥ krātubhīr anaje | yāsyā
dvārā mànush pitā devēśu dhīya anaje \(1\)।
The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort, greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1
दिः भूल मानने नोत्तरसोंभूम्यासों अधर्म: । उक्तमा ब्रह्म च शास्त्रम् ॥ २ ॥
स विद्या अन्विष्ट्राण्य इन्द्रो गा अंज्ञो दृश्य: । सुधे तदर्थे पार्थम् ॥ ३ ॥
स आदर्श अविद्या इन्द्रसे वाकमयू वक्ष्याः: । शिवो अर्कस्य होमन्यस्मृत्ता गुन्यवसे ॥ ४ ॥
आतु तु ते अनु न्तु स्वाहा वर्षा यथा: ।
शाणरम्ब अनुपत्तं गोत्रस्व दृश्याः: ॥ ५ ॥
इन्द्रे विष्ठानं श्रीमका कृतानं कर्षणि च । यमक्षे अप्परे विद्वः ॥ ६ ॥

divó mánaṁ

nót sadan sōmaprīshṭhāso ádrayah | ukthā brāhma ca śaṁsyā || 2 || sā vidvāṁ gāngirobhya índro gā avrīṇod āpa | stuśhe tád asya pāuṇsyam || 3 || sā pratnāthā kavivaśīdhá índro vākāsya vakṣhāniḥ | śivó arkaśya hómany asnátra gantv ávase || 4 || ád ū nā te ánu kṛatum svāhā várasya yájya-vah | śvāṭram arka anuśhaténdra gotrāsya dáváne || 5 || índre visyāni viryā kṛitáni kártvani ca | yám arka adhvarám vidúḥ || 6 || ४२ ||

yat pāνeacanyayā viśēndre ghōṣaḥ āṣikshata | āṣṭriṇad barhāna vipō ṛyō máṇasya sá kshāyaha || 7 || iyám ū te ānusḥtuṭiśe cakriśhe táni pāuṇsyā | právaśa cakrāsya varta-ním || 8 || aṣya vṛishno vyódana urú kramiśtha jiváse | yá-vaṁ ná pāya á dade || 9 ||
May the equipments, the press-stones etc. useful for the sacred ceremony, never forego our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses the worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation Svaha, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmed. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9
तद्धाद्धाना अवस्थां युय्यामान्द्विक्षिप्तः। स्यामे मुर्त्वते वृद्धे ॥ १०॥

नक्वन्यायू धार्श ब्रह्मी:। धरे नोतमः। जेष्मंतः ल्यां युजः ॥ ११॥

अस्मे रूढ़ा मेहना पर्वतासो ब्रह्मल्ये भर्त्तोऽस्तीः।

य: शंसंते स्तुवते धायिः पुजः हन्दिल्येष्या अस्याः अवन्तूऽदेवः ॥ १२॥


tad dādhanā avasyāyo yushmā-

bhir dākshapitaraḥ | syāma marūtvato vṛidhē || 10 || bāl
dītvīyaya dhāmna rīkvaḥbhīḥ śūra nonumah | jēshamendra
tvāya yuñjā || 11 || asmē rudrā mehāna pārvatāsop vṛitrahātye
bhārahūtav sajōshaḥ | yāḥ sāṁsate stuvate dhāyī pajarā in-
drajyeshṭha asmaṁ avantu devāḥ || 12 || 43 ||

(२४) चतुर्दशितम मुनि।

(२५५५) द्वारस्यायतम। मूलत्व क्षणः महागच्छति। हन्ने देवताः। गायत्री हन्नः।

उत्त्र मन्व्यतू स्तोमः। क्रुणाच रावो अद्रितः। अर्थ भ्रमिष्येत जहि || ११||

पदा पुरीरिगृथम् नि बांश्व महां अंसि। नृहि ल्याः कश्म चर्ब्रि || १२||

लवमिष्येपुतामिन्द्व ल्यास्तुतानाम। लेण स्त्रासा जनोनाम। १३।

एर्षी ख्रेण श्रेण दुिवाः चोर्षक्षर्षीत्वानाम। अणेव पृणासिः रोदसी। १४॥

64.

उत्त्र मन्व्यतू स्तोमः। क्रुणाच रावो अद्रितः। अर्थ भ्रमिष्येत जहि || १ ||

पदा पुरीरिगृथम् नि बांश्व महां अंसि। नृहि ल्याः कश्म चर्ब्रि || २||

त्वारं त्वारं सुतानाम त्वारं असुतानाम। त्वारं त्वारं सुतानाम। ३।

ेही प्रेठि श्रेण दुिवाः चोर्षक्षर्षीत्वानाम। अणेव पृणासिः रोदसी। ४॥
Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature’s bounties, along with the resplendent Lord at their head, to give us protection. 12

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4
त्यम् चित्यर्वं गिरिः शतवरं महक्रिः। वि स्तोत्रोऽहः स्तोत्रिषय॥५॥
वयस्तु लो दिवं सुते वये नक्तेह द्वामहे। अस्माकं काममं प्रृण॥६॥

tyam cit parvataṃ girīṃ satavantaṃ sahasrinam |
vistotribhyo rurojitha || 5 || vayām u tvā dīvā sute vayām |
ñaktaṃ havāmahe | asmākaṃ kāmam ā pṛṇa || 6 || 45 ||

कः स्य द्रुपस्मो युवों तुव्रिविच्यो अनान्तः। ब्रह्मातं रतं संपर्यति॥७॥
कस्य स्त्रिस्वरं युवों जुगुमवं अवं गच्छति। इवर्दं कि उं स्त्रिदा चरिके॥८॥
के ते दुना अससतं चरित्तकं मुलीय। उक्षये कि उं स्त्रिद्वर्तमः॥९॥

kvā syā vṛishahbhā yūvā tuaṅgivrāo ānanataḥ | brahmā |
kās tām saparyati || 7 || kasya svañvantam vṛiṣā jujushvān |
āva gachati | indrām kā u svid ā cake || 8 || kām te dana |
asakshata vṛtrahān kāṃ suvīrā | ukthē kē u svid ānta-
maḥ || 9 ||

अथ ते मानवेः जने सोभे पुरुषू सूयते। तस्येहि प्र द्रवा पिबे॥१०॥
ाथ ते शरणावर्ति सुभोमायमधि प्रियः। अर्जिकीये मदिन्तमः॥११॥
तमः राधेसे महे चारप मद्यां पुरुषे। एवंमिन्न द्रवा पिबे॥१२॥

ayāṃ te mānushe jāne sōmāḥ pūrūṣuḥ sūyate |
tasyēhi pra draśva pība || 10 || ayāṃ te saryañvati susho-
mayām ādhi priyāḥ | ārjikīye madintamah || 11 || tām adyā |
rādhase mahē cārum mādāya gṛihśvaye | ēhim indra drāva |
pība || 12 || 45 ||
May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart’s desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12
Yād indra prāg āpāg údañ nyāg vā hūyāse nṝibhiḥ ā yāhi tūyam āśūbhīḥ || 1 || yād vā prasrāvaṇe divó mādāyāse svārnare || yād vā samudrē ándhasaḥ || 2 || á tvā gir-bhīr mahām urūṁ huvé gām īva bhōjase || índra sómasya pitāye || 3 || á ta indra mahimānaṁ hārayo deva te māhaḥ || rāthe vahantu bibhrataḥ || 4 || índra grīnīshaḥ u stushé ma-hāu ugrā isānakrīt || éhi naḥ sutām piṇa || 5 || sutāvantas tvā vayām práyasvanto havāmahe || idaṁ no bāhīr āsāde || 6 || 40 ||
O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignty, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9
दुना मे पूर्वतीयां राजा हिरण्यविनाम | मा देवा मुच्छा: रिषत ||


datá me prishatimām rájā hiranyavínām | má
devā maghávā rishat || 10 || sahásre prishatimām ádhi śean-
drám bṛihát prithú | śukrám hiranyam á dade || 11 || ná-
páto durgáhasya me sahásreṇa surádhasah | śrávo devéshv
akrata || 12 || 47 ||
O Nature’s bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the Brhat-Saman in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of raputre of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature’s forces, nor mortal men can resist Him. Heconfers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendidous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3
निखाताम चिन्यः पुरसंब्रत्य वसुनिषिद्धसोत्तदुष्ये।
वत्री सुचिह्मोऽहंशु इत्तत्रनिद्रः कत्या यथा वशातोऽabiesa
यद्यावत्य युर्दशु पुरा चिन्द्र्युर्मायम्।
तपे सन्ते इन्द्रे सं भृगामिसि यहम्मुक्ष्यं नुतं वर्षे॥५॥

निखाताम cid yāh purusambhrītām vāsūd id vá-
pati dāśūshe | vajrī suśiprō hárayaśa īt karad índraḥ krā-
tvā yātha váṣat || ४ || yād vávantha purushítuta purá eic
chūra nṛjñām | vayām tāt ta índra sám bhārāmasi yajñām
ukthām turāṁ vácaḥ || ५ || ४८ ||

सचा सोमेन्द्रु पुरस्तूत वज्रिषो मद्यम चुक्स सोमपा।।
लमिन्द्र व्रजवक्ते काम्यं अथु देखौ सुचुसे सुर्ये॥६॥
हुयमेन्मिद्वा बोपीपिषेह वज्रिषम्।।
तस्मा उ अथ समुन्ता सुतं भुरा सुतं भृजं श्रूतं सक्ते॥७॥
व्रजक्रियस्य वारण उग्रामण्यारा हुयेन्द्रु भृपति।
सेमं न स्तोमं ज्ञुप्पणं आ हनिन्द्र प्र चित्त्रयं चिया॥८॥

sācā sośeshu puruḥūta vajrivo mádāya dyuksha soma-
pāḥ | tvām id dhī brahmakrīte kāmyam vāsu desṭhaḥ
sunvate bhūvah || ६ || vayām enam idā hyó 'pipemehá vajrī-
ṇam | tāśmā u adyā samanā sutām bharā nūnām bhūshata
ṣrute || ७ || vṛikṣaś cid asya vāraṇā urāmāthir ā vayūneshu
bhūshati | sēmāṃ na stōmaṃ jujushāṇā ā gahīndra prā
citrāya dhiyā || ८ ||
He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration.

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times.

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you.

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration.

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings.
kād ū nyāśākṛtam indrasyāsti paunśyam | kéno nú kam ṛṣomatena ná susruve janūshah pári vṛitrahā || 9 || kād ū mahīr ādhṛishtā asya tāvishih kād u vṛitraghnō āśtritam | índro viśyān bekanātaṁ ahaṛdrīsa utā krātvā paunīr abhi || 10 || 49 ||

vayāṁ gha te ṛṇvīnyendra brāhmaṇī vṛitrahan | purūtāmāsah puruḥūta vajrivo bhṛitīṁ ná prá bharāmasi || 11 || pūrviṣ cid dhī tvē tuvikūrminn āsāso hávanta inḍrātāyaḥ | tiras cid aryāḥ sāvanā vaso gahi śāvishtha śrūdhī me hávam || 12 || vayāṁ gha te tvē īd v índra viśra āpi śhmasi | nahi tvād anyāḥ puruḥūta kāṣ caṇā mághavam āsti mar-dítā || 13 || tvām no asyā āmater utā kshudhō bhūṣaster āva spṛidhi | tvāṁ na uti táva citrāya dhiyā śikṣha śacīṁtha gātuvīt || 14 || sōma īd vah suto astu kālayo mā bibhutana | ápēd eshā dhvasmāyati svayāṁ ghaishō āpayati || 15 || 50 ||
What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth.  

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead).  

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power.  

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us.  

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all.  

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way.  

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord.
Tyán nú kshatriyāṁ áva ādityāṁ yācīṣhāmahe | sumrī-
liṅkāṁ abhīṣhitaye || 1 || mitrō no áty añhatiṁ vārūṇaḥ par-
shad aryanaḥ | ādityāso yāthā vidūḥ || 2 || tēṣaṁ hi cītān
ukthām vārūtham āsti daśūshe | ādityānam aramkrīte || 3 ||
mahi vo mahatāṁ ávo vārūṇa mitrāryaman | ávāṁṣy ā vri-
nimahe || 4 || jivāṁ no abhī dhetañādityāsah purā hāthāt | kād dha stha havanārsrataḥ || 5 || 51 ||

yād vah śrāntāya sunvate vārūtham āsti yac chardih |
tena no ādhi vocata || 6 || āsti devā aubhōr urv āsti rátnam
ānāgasah | āditya ádbhutainasaḥ || 7 || má naḥ sētuḥ sished
ayam mahē vṛīṇaktu nas pari | índra ñd dhī śrutō vasi
|| 8 || má no nriče ripuṇāṁ vṛīṇānāṁ a欢喜yavaḥ | dévā
abhī praḥ mṛikshata || 9 || utā tvām adite mahy ahāṁ devy
ūpa bruve | sumrīliṅkāṁ abhīṣhitaye || 10 || 52 ||
We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10
पर्षिं तनि गंगीर ओ उग्रपुष्ये जिन्दासत। मार्क्षोकस्य्यो नो रिधत। ॥ ११॥
अनेनाये न उक्षत उरुष्चि वि प्रस्थते। कृधि तोकाये जीवमसे ॥ १२॥
ये मुर्धनेन: किनीनान्देश्यास: स्वयंशस:। श्रुता सन्ते अधुहे: ॥ १३॥
ते ने आस्यो भृकोणामादित्यसो मुमोचत। स्तोम्यु वुदमिवादिते ॥ १४॥
अपो चु ने इव शहरिदिया अपे दुर्मति:। अस्मदेदित्वजंगुः ॥ १५॥

पार्षि दिने गाब्हिरा आु उग्रपुष्ये जिन्दासत। मार्क्षोकस्य्यो नो रिधत। ॥ ११॥
अनेनाये न उक्षत उरुष्चि वि प्रस्थते। कृधि तोकाये जीवमसे ॥ १२॥
ये मुर्धनेन: किनीनान्देश्यास: स्वयंशस:। श्रुता सन्ते अधुहे: ॥ १३॥
ते ने आस्यो भृकोणामादित्यसो मुमोचत। स्तोम्यु वुदमिवादिते ॥ १४॥
अपो चु ने इव शहरिदिया अपे दुर्मति:। अस्मदेदित्वजंगुः ॥ १५॥

शश्चुद्रदि वें: सुदन्वे आदित्या ऋतिमित्वेयम्। पुरा नूने बुधुम्येन ॥ १६॥
शश्चुद्रदि हि प्रथ्यतं: प्रतिकर्तर्ने विदेवन्ते। देवोऽपि: कृषुपु जीवसे ॥ १७॥
ततै ने नन्यं सन्यसं आदित्या यथापमोचत। बुधुहुइदमिवादिते ॥ १८॥
नास्माक्षम्मक्षति ततार आदित्यासो अतिपक्ते। गुप्तमस्म्थ्य गुर्जर ॥ १९॥

सायाद द्वी वाहु सुदन्वे आदित्या उत्तिक्षर वयाम। पुरानामुः बुधुम्येन ॥ १६॥
शश्चुद्रदि हि प्रथ्यतं: प्रतिकर्तर्ने विदेवन्ते। देवोऽपि: कृषुपु जीवसे ॥ १७॥
ततै ने नन्यं सन्यसं आदित्या यथापमोचत। बुधुहुइदमिवादिते ॥ १८॥
नास्माक्षम्मक्षति ततार आदित्यासो अतिपक्ते। गुप्तमस्म्थ्य गुर्जर ॥ १९॥
O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19
मा नो हेतुनिवेष्यत आदित्या: कृत्रिमा श्रेष्ठः। पुरा नु जरासं कथीत ||२०||
बि षु हेतौ चार्हतिमादित्यासो बि सहितम्। विष्णुचि ब्रह्मा रघुः ||२१||

मा no hetir vivasyata
ádityáḥ krtiríma śāruḥ | purá nú jaráso vadhit || 20 || ví
shú dvésho vy ánihātim áditvaso ví sámhitam | vishvag ví
vṛihata rápaḥ || 21 || 54 ||
Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5
पुरोभातप्रवीचयसमिन्द्राण्यं सुराचरसम। ईशानं चित्रद्वनाम। ॥६॥
तत्त्विमिरांसे महं इन्द्रं चोदामि पीतेऽयं। पुर्व्यपुरुषोपनिमिरे कृष्टिनां सूतः। ॥७॥
न यति ते शासन मुक्त्व्ययानेन मत्यं। नकः। श्रावकसि ते नगरं। ॥८॥
लोकसम्ब्रजं युजास्तु सूर्यं महद्यं। जयंम पुत्रुं विनिव्रव। ॥९॥
ते त्वो युर्वोभिरमहेश्वरे तें गीतबिज्ञानसम।
इन्द्रं यथा विदार्ष्यं वाजेशु पुरुषार्थं। ॥१०॥

paromātram piśishamam índrama ugram surādhassam | iṣanaṁ ca viṣṇum || 6 || tāṃ-tam ēd rādhase mahā índrama
colami pitaye | yāḥ purvyāṁ āmūṣhitum iṣe kriṣṭanāṁ
nṛtīḥ || 7 || nā yāśya te śavasana sakhyām anāṁsa mártyāḥ
nākīḥ śavāṇi te naṣat || 8 || tvatāsas tvā yujāpsū
sūrye mahād dhānam | jāyemā prītsū vajrivaḥ || 9 || tāṃ tvā
yajñēbhīr imāhe tām gībhīr girvāṇastama | índra yathā ca
dāvitha vājeshū purumāyyam || 10 || 2 ||

यथे ते स्वादु सर्व्यं स्वाती प्रणिततःसर्ग: । यज्ञो विन्त्वसार्यः। ॥११॥
उरो जुतन्त्रेऽसे तने उर क्षयं नस्फळः। उर गो यथं जीवसे। ॥१२॥
उरे रथ्यं उरं गवे उरे रथ्यां पन्थाम। देवीति मनामहे। ॥१३॥
उरे मा घाडः नरः सौम्यस्य हर्षी। तित्तिति स्वादुराथः। ॥१४॥

yāśya te svādu sakhyāṁ svādvi prāṇitir adriyāḥ | yajñō
vitantasaāyāḥ || 11 || urū ṇas tāvāvē tána urū kshāyāya nas
krīdhi | urū no yandhi jīvāse || 12 || urūṁ nṛbhya urūṁ
gāva urūṁ rāthāya pánthām | devāvītim manāmahe || 13 ||
ūpā mā śhāḍ dvā-dvā nāraḥ sōmasya hārshyā | tāṣṭhanti
svādurātāyāḥ || 14 ||
I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14
रिज्राव इंद्रता अद्दे हरिर रिक्षाया सूनावि | अश्वमेधाया रोहिता || 15 ||

अन्यथा आतिथिके सवभीशूरामें | अश्वमेधे सुपर्माङ्क || 16 || पच्छी आतिथिके ईंद्रते वधूर्मतः | सचं पुत्रकंतां सरस || 17 || ऐंपु चेतुद्रप्युत्त्रविजेश्वरगी || सवभीश्वः कर्षावती || 18 || न युभे वाजवर्थो निनित्सूनुन मर्यं || अवमाधिपे दीघरः || 19 ||

सुराठानं आतिथिगवे सवभीशूरामें | अश्वमेधे सुपर्माङ्क || 16 || शलं अश्वानं आतिथिग्यं इंद्रते वधूर्मतः | सचं पुत्रकंतां सरस || 17 || आशुं वेदा व्यर्थानं। अन्तार रिज्रेश्व अरुशि | सवभीशूर्क्षासवाति || 18 || नायुष्मेव वाजपेत्वा। निनित्सूनुन मर्यं | अवमाधिपे दीघरः || 19 ||

(१९.) एकोवर्तकिंतिंम सूक्तम्
(२८.) अश्वांसत्तकायकम् सुस्तिप्प्रविकरम् विषमेव कर्कं (२१०.२१२.) प्रथमाविर्दभणिकम्
(२९.) अकार्यस्य पूर्वकं पर्बते वेदा, (२१४.२१२.) अकार्यस्य उपरोक्तम् वर्गो सरस्
(२१६.) अकार्यस्य वाजपेत्रा निनित्सूनुन मर्यं। अवमाधिपे दीघरः ||

प्रस्त्र विक्रोदर्विं सुनस्तेयैवै। धियावो। मेघसात्तये पुरन्या विवासति || 39 ||

69.

Prá-prá vas trishūbham íśam mandádvirayéndave |
dhiyá vo medhásātaye púramdhya vivásati || 1 ||
I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

May you present your sacrificial homage with the Trc or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1
दद्व अोद्वतीतम नद्व योयुवतीनाम। पति वो अन्नयाम वेनुनामिपुप्रसिः।
ता अश्य सुद्वदोहसः समेष श्रीनिवति पुश्वकः।
जयोमनदयवान् विषकिष्णवा गोवेश दिविः।
अभ्य प्रागापति सिद्धोन्रमर्य यथा दिवेः। सुन्नु सत्यस्य सर्वसिद्धम।
आ हर्षिः सत्यजिरेद्वीरिपुष्विषिः। युद्धिभु सूनावामे।

धदद्व नन्तम योयुवतिनां पति वो अघन्यानम। द्विवन्तम इश्वुद्वयसि ॥ २॥
ता अष्टं सुद्वदोहसं समेष श्रीनिवति पुश्वकम्।
प्रिीनायां जान्मन देरानम् विसास्त्र र पराके दिवाः।
अभ्य प्रागापतिः गिरेन्द्रान्त्य आर्त्या यथार्त्य विदो।
सुन्नु सत्यस्य सात्तपतिः ॥ ४॥ आ हर्षाय। वव्यारेद्वीरिपुष्विषिः।
युद्धिभु सूनावामे। ॥ ५॥

इन्द्राय गार्त्य आशिर्व दुहूः व्रजे मधुः। यत्स्यापाले मित्रां। ॥ ६॥
उपहरः निर्मित्य गृहस्मद्वाः गन्त्यहि।
मधुः पीला संचेस्वरइ विः। सत्यस्य सप्तवेपूः। ॥ ७॥
अवेन प्राचार्यः पियमेहाशी। अर्षिः।
अपि पुत्रानु पुत्रानु दुहूः वन वृहस्पतिः॥ ८॥
अवेन खराने सर्वोऽगोऽ परनी वस्मित्यण।
पियाः परमेचनैषूस्त्राय अश्योच्चतम्। ॥ ९॥

इन्द्राया गावा अश्रां दुहुः सुव्रजे मधुः। यत्स्यामुपाले मित्रां। ॥ ६॥
उपहारः निर्मित्य गृहस्मद्वाः गन्त्यहिः।
मधुः पीला संचेस्वरइ विः। सत्यस्य सप्तवेपूः। ॥ ७॥
अपि प्राचार्यः पियमेहाशी। अर्षिः।
अपि पुत्रानु पुत्रानु दुहूः वन वृहस्पतिः॥ ८॥
अपि स्वराने गाराः परिं स्नित्यण।
पियाः परमेचनैषूस्त्राय अश्योच्चतम्। ॥ ९॥
For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill.  

These dappled kine yield milk in plenty as from a well; which is mixed with the medicinal elixir and offered three times a day in the fire-ritual; and the oblations rise high to the brilliant abode of the sun.  

May you praise, as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of the good.  

Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs.  

The cow-like divine speech has yielded the sweet milk of wisdom (i.e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart.  

I (the soul) and supreme Lord, in communion, mount high up to the realm of the spiritual light; then having drunk the draught of spiritual joy, let us be united and reach that summit where twenty-one divine powers are seated by.  

O pious devotees, may you glorify the resplendent Lord and sing songs of His praise; may your children also sing laudations as warriors sing praises of strong forts.  

The war-drum utters its sound; the leathern godha twangs; the tawny bow-string leaps to and fro; may this hymn be raised to reach the Lord.
आ वस्तन्तर्येवः सुदुः अनेश्वरः। अपस्सुः ग्रांमित सोमामिन्द्राय पाते॥ १०॥

यात पातंते एनयाः सुदुः अनपश्चुरः। अपश्चुरः ग्रिम्बार्या सोममु द्रया पाते॥ १०॥

अपश्चुरसे अपश्चुरिभिर्भिः वेजा अभवतात।
वेणा श्रद्धा श्रुतिवधारणात् अन्यन्तरतः वर्त्ते संशिर्भविर्भविर्भवि॥ २॥
सुवेऽवस्ते अति वशे तेसु सन्निधे। अनुशासनवं काकुदेः सूर्या निधिभविर्भवि॥ १॥
यो व्यासीर्वाणसुकुकं उप दृष्टे। ततो नेता तदिन्दरपुर्यायो अपशुचयः॥ १॥
अतीतैः श्रुत् ओऽहत इतरो विभा अति विद्योः।
भिन्नकनीने ओऽहतपुष्टमानं पुरो गिरा॥ २॥
अर्थोऽज्जु न कुमारकोश्ति निद्रमुहद्यते रथमः।
स पंक्तिभवं सूर्यं विशे मात्रे विशुद्धुतमः॥ २॥
आ तु सुदिविश्वास परो रथे विद्यो हिरण्यवमः।
अर्थ ज्ञुप्से संवेचवहि सहस्रपातमं संक्तिगामनेन हस्तम॥ ३॥

अपाद इंद्रो अपाद अग्नि विश्वे देव अमातसात। वारुणा इद इहा खश्यत ताम इपो अभय अनुशता वातस्य संस्कृत्वदसारितै नीः॥ ४॥
सुदेवः असि वारुणा यस्या तेसाः संधवायः। अनुवसानवं काकुदेः सूर्या निधिभविर्भवि॥ १॥
यो व्यासीर्वाणसुकुकं उप दृष्टे। ततो नेता तदिन्दरपुर्यायो अपशुचयः॥ १॥
अतीतैः श्रुत् ओऽहत इतरो विभा अति विद्योः।
भिन्नकनीने ओऽहतपुष्टमानं पुरो गिरा॥ २॥
अर्थोऽज्जु न कुमारकोश्ति निद्रमुहद्यते रथमः।
स पंक्तिभवं सूर्यं विशे मात्रे विशुद्धुतमः॥ २॥
आ तु सुदिविश्वास परो रथे विद्यो हिरण्यवमः।
अर्थ ज्ञुप्से संवेचवहि सहस्रपातमं संक्तिगामनेन हस्तम॥ ३॥
When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16
तं चेमित्थ नंभिन्न उपे स्वराज्यास्ते।
अर्थं विद्यते सुविष्टं योंदेवं आवर्त्यतिति दृश्योऽनि। ॥ १७॥
अर्नु प्रक्षोदपीकसः निमेश्चादः एमाः।
पूर्वानुष्ठु प्रयत्तिरुक्तवेष्टिष्यो हितार्यस स्वाशः ॥ १८॥

tam ghem ittha namasvina upa
svarajam aasate | artham cid asya sudhitaam yad etava avar-
tayanti davane || 17 || anu pratnasayukasaah priyamdhaha
csham | purvam anu prayati vryiktabarah || hitaprayasa
aasata || 18 || 7 ||

( ७० ) समातिनम सूतसम्
(१-१५) प्राप्तसः स्थायस्य सूतस्यायिन्सः पुस्तन्या अशः। हन्ते देवता। (१-१) प्रथमाविन्दुहक्सः
प्रावः ( विषंमवः बृहती, सस्थवः सताहती ), (७-१२) सामस्थविन्दुवः बृहती,
(१२) बसवस्या उप्यक्षः, (१४) बसवस्या भवयुपतः,
(१५) प्राप्तसः पुर्व उप्यक्षः हन्तसिः।

|| 88 ||

यो राजा चर्प्पीनाशं याता रथिमिरितिष्य:।
विश्वासां तद्वतु पृतनानाम् ज्ञेयो: यो द्रुिह गहे ॥ १।।
हन्ते ते युम्भ पुरुस्मुष्टिने यत्र स्थित विषःयंतिरै।
हस्तायु चक्ष: प्रति धार्य दर्शतो नहो द्रुिन्न न सुरे: ॥ २।।
नक्रियं कर्मणा नस्यामहोकार सतदालथम्।
हन्ते न युहोविध्यदुग्मस्वमस्मस्रोऽध्याक्षम् । ॥ ३।।

Yó rájá carshánanáṃ yátá ráthebhír ádhrigáḥ | vishvásáṃ
tarutá prétanánáṃ jyéśtháh yó vritrahá griñé || 1 || índrám
tám śumbha puruñhamámv ánase yásya dvítá vidhártári |
hástáya vágáhá práti dháyá dárśato maho divé ná súryáh
|| 2 || nákiśh táṃ kármaná násad yáś cákára sadávridham |
índrám ná yajñáir viśvágúrtaṁ rábhvasan ádhrishtáma dhrish-
nyójasam || 3 ||
Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3
आ प्रायम्भ महिना कृष्णोऽवधि वृश्चिकशा रङ्गितश्च स्वकाः।
अस्सैं अन्व मधव्योगमिति ब्रजेश्वराभिमुखतिमि। 16।
न सीमेतेऽवाच आपदिष्य दीर्घोऽम मत्ये ।
प्रहसन विषय प्रहसन युज्येते हरि हन्ते युज्येते 16॥
ते वे महो महायमिन्द्रे द्वानर्ते सक्षमी।
यो गाधेषु य आरणेषु हन्ते वाजेष्वित हये । 8॥
उद ई पो वसो महे मुग्मते शूरे राधि ।
उद ई महे मंधव्योगमिति उद्वइ देवसिं । 19॥
तं ने हन्त्र एकनर्तकविन्दुः न त्रिपसि ।
मध्ये वसिष्य तुविन्योऽतां तु दिशाभो हये । 19॥

á paprātha mahinā vrīshnyā vrīshan visvā śaivasā | asmaṁ ava maghavan gomati vrajē vajrīn citrābhīr
ütibhiḥ || 6 || nā sim ādeva āpad ēshāṁ dirghāyo mártyaḥ ||
ētagāvā cid yā ētasā yuyōjate hāri īndro yuyōjate' || 7 ||
tām vo mahō mahāyam īndrām dānaya sakshānim || yō
gādhēshu yā āraṇēshu ēvāyo vajēshv āsti háyayaḥ || 8 ||
ūd ē shū no vaso mahē mriṣāsva śūra rádhase || ūd ē
shū mahayā maghavan maghāttaya ēd īndra śrāvase mahē
|| 9 || tvāṁ na īndra ētayūs tvaṇido ni tṛimpasi || mā-
dhye vasishva tuvinrīṁrovorse nī dáśam śisnatho háthaiḥ
|| 10 || 9 ||
I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10
anyávratam ámānusham áyajvānam ádevayum | áva sváh
sákhā dudhuvíta párvataḥ sughmáya dásyum párvataḥ || 11 ||
tvám na indráśáṁ háste savishthá dáváne | dhánánáṁ ná
sáṁ gribháyasmayúr dvíḥ sáṁ gribháyasmayúḥ || 12 || sá-
kháyah krutum ichata kathá rádháma śarásyā | úpastutim
bhojáḥ sūrīr yó áhrayaḥ || 13 ||
May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature’s bounties.

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour.

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished.

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers.

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond.
Tvāṁ no agne máhobhīḥ pāḥi viśvasyā ārāteḥ | uta
dvishó máṛtyasya || 1 || nahi manyúḥ paúrusheya iše hi vah
priyajāta | tvāṁ id asi kshápavān || 2 || sā no viśvebhīr de-
vēbhīr úrjo napād bhádrasoce | rayiṁ dehi viśvāvāram || 3 ||
na tāṁ agne árātayo mártam yuvanta rāyāḥ | yāṁ trāyase
dāśvāṣam || 4 || yāṁ tvāṁ vipra medhāsātāv ágne hinōshī
dhānāya | sā távotí gośhu gāntä || 5 || 11 ||

Tvāṁ rayiṁ puruvirām ágne dāśūshe mártāya | prā no
naya vāsyo ácha || 6 || urushyā no má pāra dā aghāyaṭé
jātavedāḥ | durādhyē máṛtya || 7 || ágne mákishe te devāsya
rātīṁ ádevo yuyota | tvam iśishe viśūnām || 8 || sā no vāsya
ūpa másy úrjo napān máhinasya | sākhe vaso jaritribhyaḥ
|| 9 || ácha naḥ sīrāṣocishāṃ giro yantu dārsatām | ácha
yajñāso námāśa purūvāsum puruṣprāṣastām útāye || 10 || 12 ||
O adoreble Lord, may you protect us by your greatness against all malignity and hate of mortal man.  

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night.  

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all.  

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity.  

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance.  

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss.  

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man.  

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures.  

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures.  

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise.
agniṁ sūnuṁ sāhaso jātavedasam dānāya váryānām |
 dvitá yó bhúd amṛito mártyesvá yó hóta mandrátamo viśi || 11 ||
 agnīṁ vo devayājáyāagnīṁ prayaty ādhirvaré | agnīṁ dhishú prathamáṁ agnīṁ árvaty agnīṁ kshaitrāya sádhase || 12 ||

agniṁ isháṁ sakhyé dadātu na íse yó váryānām |
agniṁ toké tánaya sāsvad ímahe vásum sántam tanúpám || 13 ||
agniṁ tishávāvase gáthābhíśi śirásocisham | agnīṁ ráyé purumuiha sрutáṁ náro guṇiṁ sudítāye chardhī || 14 ||
agniṁ dvésho yótavaí no gríñimaly agnīṁ sám yós ca dá-
tave | víṣyásu vikshy āvitéva hávyo bhúvad vástur rishu-
ñánám || 15 || 13 ||
(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15


Havíśh kriṇudhvaṁ ā gamad adhvaryaúr vanate púnahḥ
vidváḥ asya prasásanam || 1 || ní tigmáṁ abhy āñśúṃ súdád
dhóta manáv ádhiḥ | jushúño asva sakhyáṃ || 2 || antár
ichanti tám jáne rūdráṁ paró mañisháyá | gríbhánánti jih-
váyá sasám || 3 || jamy átítape dhánur vayodhá aruhad vá-
nam | dríshádám jihváyávadhit || 4 || cáram vatsó rúṣaṁ ihá
nidítáram ná vindate | véti stótava ambyáṃ || 5 || 14 ||

utró náṣya yambhádhaúváyójane bhuḥ. Dúma rájyádu dañže|| 16.||
úrñánte súriyaúkopá da parë rúṣaṁ || 17.||
tiśiré súryogér̥dhī sûre.|| 18.||

uto ny asya yán mahád ásvávad yójanam brihád | dáma
ráthasya dádríṣṭé || 6 || duhánti saptaíkám úpa dvá páñca
srijatah | tirthé sindhor ádhi svaré || 7 || á álasábhír vivás-
vata índraḥ kósam acuyavít | khédayá trivritá diváḥ || 8 ||
pári tridhátur adhvarám jyúnír eti návyāsí | módhvá hó-
táro añjate || 9 || síncánti námasávatám ucácakram párj-
mánam | nicínabáram ákshitam || 10 || 15 ||
May you present oblations. He has come and let the head priest (adhvaryu), who is well-skilled in devotional works, once again present offerings. 1

The invoker (the hotr) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests anoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10
अभ्यारमद्रेयो निषिद्ध पुष्करे मधुः। अवतस्य विसौजने ॥ १७१॥
गाव उपायनतं मूही यज्ञस्य रसुद्वाः। उभा कणी हिरण्याः ॥ १७२॥
आ सूते यावन त्रियं रोदं स्वारंशिरायम् ॥ १७३॥
रुसा दश्तेत वृषभम ॥ १७४॥
ने ज्ञात स्वमेवः संस्तासो न मातृभिः। सिथो-नस्तत जामिभिः ॥ १७५॥
उप सकेषु कर्षतं कुप्स्ते प्रहर्षे दिवी। इत्येदे आमां नमुः स्वं। ॥ १७६॥

abhyāram īd ādrayo nīshiktam pūshkare niādhu | ava-
tāsya visārjane || ११ || gāva úpāvatāvatām mahī yajñāsya
rapsūda | ubhā kārṇā hiranyāya || १२ || á sūte siṅcata śrī-
yāṃ rōdasyor abhiśīram | rasa dadhita vṛishabhām || १३ ||
tē jānata svām okyāṃ sāṃ vatsāso nā mātrībhīḥ | mithó
nasanta jamībhīḥ || १४ || úpa srākveshu bāpsataḥ kṛiṇvate
dharāṇām divī | ůndre agnā nāmaḥ svāḥ || १५ || १६ ||

ādhuksbat pipyūśhim āsham āurjaṃ saṅta-sapādīm arīḥ |
sūrasya saṅta raṃśībhīḥ || १६ || sōmasya mītrāvarunōditā
sūra ā dade | tād áturasya bhesajām || १७ || utō ny āsya
yāt padāṃ naryatāsya niḥānyām | ārā dyāṃ jihvāyātanat
|| १८ || १७ ||
The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (mixture of Soma and milk) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun’s seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18
उद इन्धि रथां रथां यथाय यथाय अस्विन रथां | अंतिः शहद भूते वाम आह | १ || निमिशाः यस्तिस्तमाः स्त्रितिमाः सीतीतिमाः | अंतिः शहद अवंतीतीतीतीतीता | २ || उप स्त्रितमाः स्त्रितिमाः स्त्रिति सीतीति | अंतिः शहद न्यथाय न्यथाय न्यथाय | ३ || कुः स्त्रितमाः कुः स्त्रिति स्त्रिति | अंतिः शहद न्यथाय न्यथाय न्यथाय | ४ || यद अद्याभ कर्ती कर्ती कर्ती कर्ती अवंतिमाः | अंतिः शहद न्यथाय न्यथाय न्यथाय | ५ ||

अवंतिमां यथार्थस्य नेतिं यामस्यायमाः | अंतिः शहद अवंतिमाः | ६ || अवंतिमाः गृहस्य कृष्णस्य क्रियामाः | अंतिः शहद अवंतिमाः | ७ || बृहस्य अवंतिमाः बृहस्य अरिस्तिमाः | अंतिः शहद अवंतिमाः | ८ || प्रसुस्तिमाः धर्ममेवाधिताः | अंतिः शहद अवंतिमाः | ९ || इह गते स्त्रिति मेष मेष अवंतिमाः | अंतिः शहद अवंतिमाः | १० ||

अस्विनं यामहुः त्वमेदिश्तस्मे यद्य अपयम | अंतिः शहद | १ || अवंतितमाः ग्रीहां क्रियाम क्रियाम युवाम अस्विनं | अंतिः शहद | २ || वारस्य अवंतितमाः वारस्य वारस्य वारस्य | अंतिः शहद | ३ || प्रसुस्तितमाः धर्ममेवाधिताः | अंतिः शहद | ४ || इह गते स्त्रिति मेष मेष अवंतितमाः | अंतिः शहद | ५ ||
Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone? Whither have you flown like hawks? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i.e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10
किमं द्रागुः पुरावाङ्गरतोतीवर शप्ते। अन्ति गद्धृतु वामवः। ॥ ११॥
समानं द्रागुः सजाल्ले समानो वन्धुरधिना। अन्ति गद्धृतु वामवः। ॥ १२॥
येः द्रागुः जनास्यधिना स्येः वियातिर रोदसी। अन्ति गद्धृतु वामवः। ॥ १३॥
आ नो गद्धेनिनवधेः। सहस्रंग्गे गच्छतम्। अन्ति गद्धृतु वामवः। ॥ १४॥

माने गद्धेनिनवधेः। सहस्रंग्गे गच्छतम्। अन्ति गद्धृतु वामवः। ॥ १५॥
अहस्यसुरसा अमुदक्षयंतिर्क्षतावरीैै। अन्ति गद्धृतु वामवः। ॥ १६॥
अधिनासु विचारकश्र्यसूं परशुर्णु मैयं। अन्ति गद्धृतु वामवः। ॥ १७॥
पुरं न द्रुप्यवा हुज क्रृप्यणवा बाधितो निग्र्या। अन्ति गद्धृतु वामवः। ॥ १८॥

माने गद्धेनिनवधेः। सहस्रंग्गे गच्छतम्। अन्ति गद्धृतु वामवः। ॥ १५॥
अहस्यसुरसा अमुदक्षयंतिर्क्षतावरीैै। अन्ति गद्धृतु वामवः। ॥ १६॥
अधिनासु विचारकश्र्यसूं परशुर्णु मैयं। अन्ति गद्धृतु वामवः। ॥ १७॥
पुरं न द्रुप्यवा हुज क्रृप्यणवा बाधितो निग्र्या। अन्ति गद्धृतु वामवः। ॥ १८॥

माने गद्धेनिनवधेः। सहस्रंग्गे गच्छतम्। अन्ति गद्धृतु वामवः। ॥ १५॥
अहस्यसुरसा अमुदक्षयंतिर्क्षतावरीै। अन्ति गद्धृतु वामवः। ॥ १६॥
अधिनासु विचारकश्र्यसूं परशुर्णु मैयं। अन्ति गद्धृतु वामवः। ॥ १७॥
पुरं न द्रुप्यवा हुज क्रृप्यणवा बाधितो निग्र्या। अन्ति गद्धृतु वामवः। ॥ १८॥
Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18
Visó-visó vo átithím vájáyántah purupriyám | agním vo dúryám váca stushe śúsháasya mánmaśobiḥ || 1 || yaṁ jánásō havishmauto mitraṁ ná sarpírasutim | prasaṁsanti práśastibhiḥ || 2 || pányāṁsaṁ jatavedasam yó devátaty údyatā | havyány aírayat divi || 3 ||

ágaṇma vritrahántanam
jyéṣṭham agníṁ ánavam | yásya śrutárvā bhríhān ārkshó ánika édhatē || 4 || amrítam jatavedasam tirás támānsi darṣa-tam | ghṛtāhavanam ñdyam || 5 || 21 ||
O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5
यायम त्वावो गिराघरं चानिष्ठज्ञ परमेश्वर । संपादक भृगुहेम । ॥ ॥

1211 याम्म त्वाय जयां गोपवाने गिरिचनिष्ठ्य अभिरः । स पारक भृगुहेम । ॥ ॥

1212 याम्म त्वाय जयां गोपवाने गिरिचनिष्ठ्य अभिरः । स पारक भृगुहेम । ॥ ॥
That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13
मां चतवारे आशाः | शरियहय द्रविलवः ।
सुरथसां अभ्य प्रयो वशनयो न तुम्मम् ॥ १५॥
सुमित्रां महेन्द्रि पवणवे देविः ।
नेवामो अभ्यताति शरियादसि मलि ॥ १५॥

माम् चतवारे आशाः | सविश्चतखस्या द्रविलवः ।
सुरथसां अभ्य प्रयो वशनयो न तुम्मम् ॥ १५॥
सुमित्रां महेन्द्रि पवणवे देविः ।
नेवामो अभ्यताति शरियादसि मलि ॥ १५॥

(७६) पवमसातिनितभुक्तम
(१५१५) पवमसातिनितभुक्तम सुरथसां विश्चतखस्या द्रविलवः ।
नेवामो अभ्यताति शरियादसि मलि ॥

युक्ता हि द्वेषवत्तामां अथ्व अस्य रुपरेत न नि होताः पूर्वः | सते ॥ १५॥
उत नै देव देवां अच्छा वेछो विदुहवि । अतिशा वायो क्रिया ॥ २२॥
तसै यवविश्व सहस्रा | सुतवथन । श्वातां यज्ञमेऽभुवः ॥ १३॥
अयमप्र: सहस्र्यो वाजस्ते श्लितमश्च | मूर्त्या क्रिया र्या यानामु ॥ १॥
तं नेवामो यथा नमस्तह सहृदिति:। नेवामो युक्तमिति ॥ १५॥

युष्क्वां हि देवहृतामां आर्यां अग्ने रथिर्य इव | नी होता पूर्वः सते ।
उत नै देव देवां अच्छा वेछो विदुहवि । अतिशा वायो क्रिया ॥ २२॥
तसै यवविश्व सहस्रा | सुतवथन । श्वातां यज्ञमेऽभुवः ॥ १३॥
अयमप्र: सहस्र्यो वाजस्ते श्लितमश्च | मूर्त्या क्रिया र्या यानामु ॥ १॥
तं नेवामो यथा नमस्तह सहृदिति:। नेवामो युक्तमिति ॥ १५॥
Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth: there is no mortal who gives energy more liberally than this most mighty power. 15

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O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5
तास्मात् नुम्ममांस्ये वचा विरूप निर्वया। कृष्णेऽऽचोदश्र सुधूतिम् ॥ ॥
कहुँ विद्यासु सेवयोऽवर्णवदक्षस्। पृष्ठ गोष्ठु स्तरामहे ॥ ॥
मा नै द्वानानि विवृः प्रक्रितीर्विज्ञा। कृष्णो न हासुरवध्यं ॥ ॥
मा नै समस्त द्रुव्याः परिहिसोऽहुति। उर्मिनि नावमा वेधीत ॥ ॥
नर्मस्या अमो ओजसे गृहस्ति देव कृष्णः। अमृत्तिप्रमद्य ॥ ॥

tāsmai nūnām abhidyaye vācā virūpa nītyayā | vṛishṇe
codasva sushtutim || 6 || kām u shvid asya sēnayāgner āpā
cacakshasah | paṇinī gōshu starāmahe || 7 || mā no devānām
vīṣaḥ prasānātīr ivosraḥ | krisām nā hāsur āghnyāḥ || 8 || mā
nāḥ samasya dūḍhyāḥ pāridvēhāsā aūhātis | ūrmīr nā nāvam ā
vadhīt || 9 || nāmas te agna ōjase grīnānti deva kriṣh-
tāyaḥ | āmair amītram ardaya || 10 || 25 ||

कुवित्सु नै गविष्येयाः सुविषिष्ये रूपम्। उरुक्रिदुरुष परस्कुर्धि ॥ ॥
मा नै अभिमन्नेयाः परो वर्मरद्वयः। संबृहिः सं रूपि जय ॥ ॥
अन्यंगुणस्त्रिया ियमेव निपक्तु दुःखनाः। वर्थिनाः नै अंबिर्चवायः ॥ ॥
क्ष्याभुपत्तमस्तः | श्रीमद्वमस्तदस्य वा | तते छेदतिक्ष्ठविति ॥ ॥
परस्या अन्धिसु सुवक्तारेऽअभ्या तर। यत् यहमस्तन तृ अव ॥ ॥

kuvit sū no gavishṭayē 'gne samyēshisho rayim | ūru-
krid urū ūnas kridhi || 11 || mā no asmin maliādhāne īpa
varg bhārabhrīd yathā | sāmyārgam sām rayim jaya || 12 ||
anyām asmād bhiyā iyām āgne sishaktu duēhuṇā | vārdhā
no āmavi vac chāvah || 13 || yāsya-jushan nāmasvīnāh sāmin
ādurmakhasa vā | tām ghēd agnir vṛīdhāvati || 14 || pāra-
syā ādhi samvātō 'varāu abhy ā tara | yatrasām āsmi tāu
ava || 15 ||
O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn.  

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine?  

Let the company of Nature’s bounties not fail us, like dawns that float away or like cows who leave the unfaithful.  

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship.  

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength.  

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live.  

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us.  

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life.  

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts.  

Deliver us wholly from the hostile men and shield those, among whom I stand.
विश्व हि ते पुरा ज्ञानमें पितुर्यथावचसः। अघा ते सुमामींमेऽऽ ॥१५॥

विद्मः हि ते पुरः वयाम अग्ने पितृ यथावसाल | अधा ते सुम्नाम इत्यहे ॥ १६ ॥ २६ ॥

(१२) पौराणिक तत्त्वम सङ्गमः

(१-१२) दाक्षिण्यस्य सुभूतम सङ्गम: कुरुदितिकेशः। हनुमे देवता। नायकी घनः।

सूर्या तु मायिने हुस इद्दोषासायमोजसा। मुरुक्कल्ते न बुजेसे ॥११॥

अयमिनन्त्रो मुरुक्कत्वा विवृत्रो समस्थिनिच्छए। वेष्टेन शुल्कंपणा। ॥१२॥

वावुधानो मुरुक्केकेः वि वृत्तमेशरत। सुमुखत्समुक्त्या अपः। ॥१३॥

अयं ह वेन वा हुद स्वरूपस्तं जित्म। इद्रेण सोमपितेये। ॥१४॥

मुरुक्क्तुसत्रजुणीपोजेत्वल्लो विरूपार्थम। इद्य्य गूढिहवामिहे। ॥१५॥

इनाम नू मूयिनम बुम्या इव्राम इसानम ज्यसखा। मरुत्वाम नाव वृज्ञाहै ॥१॥

यायामं इद्रो मरुसाकहा वि वृत्रासायनमुहिन चैराह। वायुद्धनो मरुसायनो वि वृत्रास्य आरायन। ॥२॥

सुसमुक्त्य याहुः। सीतामुहिन इरायत ॥३॥

यायाम भा येना वा तवा यामाम वाम सर मरुवाता जितम। इव्रेण सोमपितेये। ॥४॥

मुरुक्क्तुसत्रजुणीपोजेत्वल्लो विरूपार्थम। इद्र्यः गूढिहवामिहे। ॥५॥

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O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

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For the destruction of my adversities, I invoke now, the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous accepter of the sacred residue of the oblation. 5
इन्द्रं प्रत्येकं मूर्तिं नवमये \ हवः \ अस्य सोमस्य नीत्ये ] 16 [ इ

मानमनां मरुत्वantee हवामहे \ अस्य सोमस्य नीत्ये ] 6 [ 27 [ इ

रीतिः इन्द्रं मीहः \ सिस्मं सहस्रं शतकतो \ अस्मात्रेये \ पुरुषुत 17[ इ

तुष्ये इन्द्रं मूर्तिं सुना \ सोमास्य अष्ट्रं \ हृदा हृदानन्त उविध्ये ] 18[ इ

पिष्कर्त्रन्द्र मूर्तिः खुलत सोमं दिविष्टिष्टु | वदेन विश्वासो ऑजसा ] 19[ इ

मरुत्विनं इन्द्रं तुष्ये \ अस्मि मात्रेये \ पुरुषुत 7[ इ
tुष्ये इन्द्रं मरुत्विनं सुना \ सोमास्य अष्ट्रं \ हृदाहृदानन्त उविध्ये ] 8[ इ
pिष्कर्त्रन्द्र मूर्तिः खुलत सोमं दिविष्टिष्टु \ वदेन विश्वासो ऑजसा ] 9[ इ

उत्तिष्ठतम् सह गीती शिश्रेष्ठं \ अवेषय || \ सोम्ममिद्ध चुम्म ग्रुतम् ] 10[ इ

अर्नु लगा रोदसी युगे \ कस्में मण्मुंकरेताम \ इन्द्रं \ यहस्यमहामव | 11[ इ

वाचमुद्रापदीमहं \ नवब्रह्मकुसृप्तयुगम || \ इन्द्रायति \ तुष्ये ] ममे ] 12[ इ

उत्तिष्ठतम् \ अवेषय || \ सोमांम इन्द्रं सतम् || 10 || \ अर्नु लगा रोदसी युगे \ कस्में मण्मुंकरेताम || \ इन्द्रं \ यहस्यमहामव || 11 || \ वाचमुद्रापदीमहं \ नवब्रह्मकुसृप्तयुगम || \ इन्द्रायति \ तुष्ये ] ममे || 12 ||
With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy on your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12
Jajñanó nú satākratur ví prichad íti mātāram | ká ugrāḥ ke ha śripvire || 1 || ād im śavasy ābravid aurnavābhām ahiśāvam | té putra santu nishṭāraḥ || 2 || sām īt tán vṛitra-hākhidat khé arāń iva khédaya | právṛiddho dasyuhābhava-t || 3 || ēkāya pratidhāpibat sākām sārānśi triśāt m | in-draḥ sōmasya kānukā || 4 || abhi gandharvāṁ aṭṛṇad abudhnēshu rājassv ā | īndro brahmābhya ād vṛidhē || 5 || 29

nirāvibhāvrīrīrī | ṣaṇāyātmakamūtunam || 12 || śatāmbū ṣuṣṭīvṛte sāhayatērṇe ēkā īt || 16 || yamindrā chakrē śuṇām || 18 || tene sāhīrīrī | ṣaṁ nṛśīmṛā nārībhīmam āryavī || śuco jātā ṛṣubhiṣṭhira || 18 ||
As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother: who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers—to our men and women. 8
etā cyautāni te kṛtā várshishṭhāni páriṇāsā
hṛidā víḍy ādharayaḥ || 9 || víśvét tá viśnur ábharad uru-
kramás tvéśhitāḥ śatam mahishán kṣírapākām odanām
varahám índra emushām || 10 || tuvikshám te súkṛitaṁ sú-
máyaṁ dhānuḥ sādhur bundó hiranyāyaḥ | ubhá te bābhú
rányā súṣaṁkṛitaṁ rídūpe cid rídnāyridhā || 11 || 30 ||

(७८) अत्यस्तित्वम् सुक्तम्
(२-१०) दशस्मवस्य सुस्तस्य धारण-कुलनिकित्किषि: | हन्ते देशता | (२-९) प्रथमादि:-
नवचो गणिनि, (२०) दशमय्याद बृहति वर्णसी ||

पुरोजाशी नो अन्धसं इन्द्र सहस्रम् मर्यं | शतं च शूर गोनाम् || 11 ||
आ नो मृत्यु व्यज्ञेन गामभवस्त्यस्यज्ञेनम् | सत्वं मृता हिरण्ययां || 12 ||
उत ने: कार्योभवो वुर्हणि धृष्णा मर्यं | वं हि श्रुत्विचे वंसी || 13 ||
नकी वुधीक इन्द्र ते न सुपानि सुदा उत | नान्यस्वच्छेऽवृध्व | वाचत: || 14 ||
नकीमित्रो निकरति न शस्त्रं: परिश्रावते | विर्ध्व शुष्पोत्त पृथ्वीति || 15 ||

Purojāśaṁ no ándhasa índra sahásram ā bhara | śatā
cia śūra gónām || 1 || á no bhara vyáñjanam gám ásvam
abhyañjanam | sácā maná hiranyāyā || 2 || utá naḥ karṇasó-
bhanā purúni dhrishnāv ā bhara | tvāṁ hi śrīvishé vaso
|| 3 || nákim vṛdhibhā indra te ná sushā-ná sudā utá | nán-
yās tvác chūra vághātāḥ || 4 || nákim índro nikartave ná
sakrāh páriśaktave | vísvam śrīnottipáśyati || 5 || 31 ||
These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all; He sees all. 5
sá manyúm mártýānāṁ ādābdho ni cikīṣhate | purá ni-
dāś cikīṣhate || 6 || krátva it pūrṇāṁ udāraṁ turāṣyāsti vi-
dhatāḥ | vṛiṭraghnāḥ somapāvnaḥ || 7 || tvē vāsūni sāṃgata
viśvā ca soma saūbhagā | sudātv āparihvṛtā || 8 || tvāṁ īd
yavayūr māma kāmo gavyūr hiranyayūḥ | tvāṁ aśvayūr
ēshate || 9 || tāvēd indrāhām āśāsā haste dātraṁ canā dae |
dināsyā vā maghavan sāmbhrītasya vā pūrdhi yāvasya
kāśinā || 10 || 32 ||

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Ayāñ kṛitnūr āgriṃbhito viśvajīd udbhīd it sōmāḥ | ri-
shir vípraḥ kāvyena || 1 || abhy ārṇoti yān nagnām bhi-
shākti viśvam yāt turām | prēm andhāḥ khyan niḥ śrōṇo
bhūt || 2 ||
Unharmed by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproaches him, he humbles him down.  

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness.  

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow.  

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone.  

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up.  

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem.  

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks.
Tvām soma tanūkṛīdbhyo dvēshobhyo 'nākrite-bhyaḥ | urū yantāsi vārūtham || 3 || tvām citti táva dākshair
divā a prīthivyā rījishin | yāvir aghāsyā cid dvēshaḥ || 4 ||
arthīno yānte cēd ārtham gāchān id dadūsho rātīm | va-
vṛijyūs trīshyataḥ kāmam || 5 || 33 ||

vidād yāt pūrvyāṁ nashtām úd īm rītāyūṁ irayat |
prém áyus tārid ātīṁam || 6 || susēvo no mṛīlayākurañ ādri-
takratur avātāḥ | bhāvā naḥ soma śaṁ hṛiđē || 7 || má naḥ
soma śaṁ vivijō má vī bibhishathā rājan | má no hārdī
tvīśhā vadhiḥ || 8 || āva yāt svē sadhāsthe devānāṁ durma-
tīr īkshe | rājann āpa dvīshaḥ sedha mīḍhvo āpa sṛīdhaḥ
sedha || 9 || 34 ||
O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, drive away the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9
80
Nahy ānyām balākaram marditaṁ satakrato | tvām
na indra mṛilaya || 1 || yō nah śāsvat purāvithāmriddho vā-
jasātaye | sā tvām na indra mṛilaṁ || 2 || kīṁ aṅgā radhra-
codanaṁ sunvānāśyaṁītēd asī | kuvīt sv indra nah sākaḥ
|| 3 || indra prāṇo rátham ava paścāc eci sāntam adrivah |
purāstād enam me kṛidhi || 4 || hanto nū kīṁ asaṁ pratha-
māṁ no rátham kṛidhi | upamaṁ vajayū śravah || 5 || 35 ||

āva no vajayaṁ rátham sakaram te kīṁ it pāri | asmān
sū jigyūshas kṛidhi || 6 || indra drīhyasva pūr asī bhadrā
ta eti nishkrtām | iyāṁ dhīr ritvīyāvati || 7 || mā śīṁ avadyā
ā bhag urvī kāṣṭha hitāṁ dhanāṁ | apāvṛktā aratnāyaṁ
8 || turiyaṁ nāṁ yajñīyaṁ yadā kāras tād uṣmasi | ād
īt pātir na ohase || 9 ||
Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us.  

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy.  

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord?  

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power.  

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near.  

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious.  

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you.  

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded.  

May you assume your fourth sacrificial name, the sacrificial (the yajniya or somayaji); we long for it; surely then you would be leading us as our protector.
अविव्रिधो अमः अमन्दिदेशाश्रयो उत यायथे देवीः।
तस्मा उर राघः क्रणूत प्रशृंगत्रां प्रत्यमौ ठीयारस्तुर्गमयात् ॥१०॥

āvivriddhaḥ vo amṛtā amandideka-
dyūr deva utā yās ca devīḥ tāsma u rádhah k ráñuta pra-
śastām prātār makshù dhiyāvasur jágamyat ॥ १० ॥ ३६ ॥

(८१) पार्श्वोनेति नुस्थतम्
(१०९) नवचर्च्यास्य, सुलस्य कार्य: कृपीको कृपि:। हिन्दो देवता। गायकी दृष्ट:।

॥१०॥ आ तु नं हि इन्द्र भुमत्त चित्रं ग्रामं से गृहाय। महाष्टी कृष्णपानं ॥११॥
पवाह हि तव तुविकृष्टमि तुविदेश्यमि तुविमंगमि। तुविनाभविभिः। ॥१२॥
नहि तवं शूर देशं न मर्त्यसों दित्यस्तंगमि। भीमं न गां वार्यनं ते ॥१३॥
एतत् स्विन्द्रं स्तववेष्टों कस्यं स्वराजमि। न गायसा मर्त्यज्ञस:। ॥१४॥
प्र स्तोषुऽपि गासिष्पृच्छ्वत्साम गृहमानम। अभि गायसा जुगृहत। ॥१५॥

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A. tūna indra kshumántaṁ citrāṁ grabhāṁ sāṁ gri-
bhāya | mahābasti dákshinena || 1 || vidmā hi tvā tuvikūr-
mīṁ tuvídeshnām tuvīnagham | tuvīnātrām ávolhiḥ || 2 ||
nahī tvā śūra devā nā mártāso dītsantam | bhimāṁ nā gāṁ
vārāyante || 3 || étō ny indraṁ stāvāmēśānām vásvas vās-
rajam | nā rádhasā mardhisnāh nāh || 4 || prā stoshad úpa
gāsishae chrāvat sāma giyāmānam | abhī rádhasā jugurat
|| 5 || ३७ ||
O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5
आ नौ भर दक्षिणानानि सुल्येन प्र पुरा । इन्द्र मा नो वसोनमीकु ॥ १६॥
उप क्रमस्य भर धृष्टा भृज्ञो जनानाम । अद्वैतशास्त्राय वेदे ॥ १७॥
इन्द्र य दु ने ते अत्सज्जो विप्रयेभ । सिनिव । अस्माभि सु ते संसाहि ॥ १८॥
स्वयोजुवले वाक्य असम्भृ विद्वानन्दा । वदैश मसू जन्नते ॥ १९॥

ानो भरा दक्षिणानाभि सवयेन प्र म्रिषा । इद्रा मा नो वसोनमीकु ॥ ६॥
उप क्रमस्वा भरा दह्यशाल द्विश्च्यो जनानाम । अद्वैतशास्त्राय वेदे ॥ ७॥
इद्रा य दु ने ते अत्सज्जो विप्रयेभ । सिनिव । अस्माभि सु ते संसाहि ॥ ८॥
स्वयोजुवले वाक्य असम्भृ विद्वानन्दा । वदैश मसू जन्नते ॥ ९॥

(१२) द्वाराकिल्लार् शुक्लम्
(१२) नवंत्यास्य सुक्लस्य काण्यः कुमारी क्षिपः । इन्द्रो देवता । गायिकी छन्दः ॥

आ प्र द्वेष प्रवतसर्ववन्यन्धिः वृत्तान । प्रव: प्रति प्रभृमणि ॥ ११॥
नीच्छा: सोमांस्य आ मग्नि मुनास्य माद्रश्च्यावः । पिबो दुःश्चरोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽच्छोऽ
O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food—let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart’s content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven’s sublimest realm of light. 4
तुभ्यायाम अद्रिब्हि सुतो गोभि स्रितो मधाया काम | प्र सोमे इन्द्र हुये || 511

इन्द्रे शुद्धि सु में हर्वसों सुतत्स्य गोमत: | वि पीति नृतिमशुभि 1611
य इन्द्र चमसेश्वा सोमभुमूड़ु ते सुत: | पिबद्धस्य लघुमिश्चिपे 1711
यो अथु चन्द्रमा ह्व सोमभुमूडु दर्द्देहे | पिबद्धस्य लघुमिश्चिपे 1811
यं ते श्येन: पुदांवर्ति रजास्स्त्रितम् | पिबद्धस्य लघुमिश्चिपे 1911

इन्द्र शृद्धि सु में हर्वसों सुतत्स्य गोमत: | वि पीति नृतिमशुभि 1611
य इन्द्र चमसेश्वा सोमभुमूड़ु ते सुत: | पिबद्धस्य लघुमिश्चिपे 1711
यो अथु चन्द्रमा ह्व सोमभुमूडु दर्द्देहे | पिबद्धस्य लघुमिश्चिपे 1811
यं ते श्येन: पुदांवर्ति रजास्स्त्रितम् | पिबद्धस्य लघुमिश्चिपे 1911

िद्रा शृद्धि सु में हवाम अस्में सुतत्स्या गोमताः | वि पीति त्रिपितम अश्न्हि 1611
याह इन्द्र चमत्स्य अस्माः सार्धुण्य पुरुषु ते सुताः | पिबद्धाय त्वायम इशि 1711
यो अथु चन्द्रमा ह्व सोमभुमूडु दर्द्देहे | पिबद्धाय त्वायम इशि 1811
यं ते श्येन: पुदांवर्ति रजास्स्त्रितम् | पिबद्धाय त्वायम इशि 1911

(83) स्नेहीश्चिपम सुतत्स्य

(1-8) स्नेहीश्चिपम सुतत्स्य कारण: कुमारी जीविष: | विमे देवा देशत: | गाथा चयः ||

(83) स्नेहीश्चिपम सुतत्स्य कारण: कुमारी जीविष: | विमे देवा देशत: | गाथा चयः ||
O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the Gayatri metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

For our protection, we solicit the mighty aids of Nature’s bounties, the showerers of blessings. 1
ते नेन: सन्तु युज: सन्तु बर्हणो मित्रो अयम। 
वृधासनम् प्रचेतसः। ॥ १२॥
अति नेन: विषपिता पुरुः नोमिर्यो न परिष्थ। 
युमृतस्य रथ्यः। ॥ १३॥
वामः नेन: अस्त्र्यमन्नाम् वरुण शत्र्यः। 
वामः ब्राह्मणामहेः। ॥ १४॥
वामश्य हि प्रचेतस ईशानासो रिघादसः। 
नेमङ्गित्या अघ्यस्य यत॥ १५॥

té naḥ santu yujaḥ sāda va-
ruṇo mitrō aryamā | vṛidhāsaś ca prācetasah || 2 || āti no 
vishpitā puruḥ naubhir apō nā parshatha | yuyāṁ rītasya 
rathyaḥ || 3 || vāmāṁ no astv aryaman vāmāṁ varuṇa sān-
syam | vāmāṁ hy āvṛiniṁmahe || 4 || vāmasya hī pracetasa 
iśānaśo riśādasaḥ | nēm ādityā aghāsya yat || 5 || 3 ||

vayām ēd yaḥ sudānavaḥ kshiyánto yānto ādhyann ā | 
dévā vṛidhāya hūmahe || 6 || ādhi na indraishām vishṇo sa-
jātyānām | itā máruto āśvinā || 7 || prá bhṛṭritvāṁ sudā-
navō 'dha dvitā samānyā | mātūr gārbhe bharāmahe || 8 ||
yuyāṁ hī sṛtha sudānava indrajyeshtā abhīdyavaḥ | ādhā 
cid va utā bruve || 9 || 4 ||
May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother’s womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9
Prāshṭām vo átithiṁ stushé mitrāṁ iva priyāṁ | āgniṁ rāthāṁ nā védyam || 1 || kavīṁ iva prácetasāṁ yāṁ devāso ádha dvítā | ni mártyesv ādadhāḥ || 2 || tvāṁ yavishthā
dāsūshto nṛṣhī pāhi srīnudhī girāḥ | rákṣāḥ tokāṁ utā
tmānā || 3 || kāyā te agne aṅgira úrjo napād úpastutim | váṝaya deva manyāve || 4 || dāśema kāśya mánasā yajñāsya sahaso yaho | kād u voca idāṁ nāmāḥ || 5 ||

ādha tvāṁ hi nas kāro víṣvā asmābhyaṁ sukshtīḥ | vājadravin ča girāḥ || 6 || kāśya nūnāṁ pārīṇaso dhīyo jīnvasi dāmpate | gōshātā yāsya te girāḥ || 7 || táṁ marjayaṁ sukrātum puropsānam ájīśu | svēśhu kshāyeshu vájīnam || 8 || kshēti kshēmebhiḥ sādhubhīr nākir yāṁ ghnānti hānti
yāḥ | ágne suvīra edhate || 9 || 6 ||
I adore fire-divine dear as a guest and loving as a friend
who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son of energy, with what hymns shall I adore you, praise you, for your venerable pride? 4

O child of strength, tell me with what offering of the worshipper shall we present to you with devoted mind and what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings and songs delight you the most and whose prayers inspire you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is renowned for glorious deeds, who is mighty and champion in the battles of life. 8

He dwells at home with all efficient protections, whom none can harm but who himself can punish anyone. He becomes strong and prosperous with heroic children. 9
अ me हावम् nāsatyaśvina gāchataṁ yuvāṁ | madhvah sōmasya pītāye || 1 || imāṁ me stōmam aśvinemāṁ me sṛiṇutaṁ hávam | madhvah sōmasya pītāye || 2 || āyām vāṁ kriṣhno aśvinā hávate vājiniyasū | madhvah sōmasya pītāye || 3 || sṛiṇutaṁ jaritūr hávam kriṣhνasya stuvatō narā | madhvah sōmasya pītāye || 4 || chardir yantam ādābhyaṁ vīprāya stuvatē narā | madhvah sōmasya pītāye || 5 || 7 ||

gāchataṁ dāsūsho grihāṁ itthā stuvatō aśvina | madhvah sōmasya pītāye || 6 || yuñjāḥāṁ rāsamāṁ rāthē vi-dvāṅge vyṛishvanvasū | madhvah sōmasya pītāye || 7 || trivana-dhurēṇa triyitā rāthenā yatam aśvinā | madhvah sōmasya pītāye || 8 || nú me gīro nāsatyaśvina prāvataṁ yuvāṁ | madhvah sōmasya pītāye || 9 || 8 ||
O ever-true twin-divines, may you come to my invocation,—that you drink the elixir of devotional love.  

O twin-divines, may you hear this my invocation,—that you drink the elixir of devotional love.  

This charming devotee is invoking you O twin-divines, lords of ample wealth,—that you drink the elixir of devotional love.  

O leaders of all, may you hear the invocation of the charming devotee, the hymner, who is praying,—that you drink the elixir of devotional love.  

O leaders, grant an inviolable home to the sage who sings your prayers,—that you drink elixir of devotional love.  

O twin-divines, may you come to the house of the offerer who thus praises you— that you drink the elixir of devotional love.  

May you harness the mule to your firmly-jointed chariot which draws you,—that you drink the elixir of devotional love.  

Come here, O twin-divines, with your three seated triangular chariot,—that you drink the elixir of devotional love.  

O ever-true twin-divines, may you hasten quickly to listen to my praises,—that you drink the elixir of devotional love.
Ubhá hi dasrá bhishájà mayobhúvobhá dádkhasya vása
caso babhúváthuḥ | tá váṃ viśvako havate tanukriśthé má
no vi yaushtáṃ sakhyá mumócatam 1 || kathá núnam váṃ
vimaná úpa stavad yuván dhíyam dadathur vásyaśthaye |
tá váṃ viśvako — 2 || yuván hi shmá purubhujemam
edhatúṃ viśnápve dadáthur vásyaśthaye tá váṃ viśvako
— 3 ||

utra tyáṃ viráṃ dhanasáṃ ríjishñam durée cit sán
tam ávase havámahe | yásya svádishtá sumatiḥ pitúr yá-
thá má no vi yaushtáṃ sakhyá mumócatam 4 || rítena
deváḥ savitá śamayata rítasya śringam urviyá vi papra-
the | rítám sásaha máhi cit pritanyató má no vi yaushtáṃ
sakhyá mumócatam 5 9 ||
Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not severe our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not severe our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not severe our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not severe our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not severe our friendships, please come and set me free. 5
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Dyamuni vāṃ stōmo aśvinā krivir nā séka ā gatam |
mađhvaḥ sutāsya sā divī priyāc narā nātām gaurāv ivēriṇe || 1 ||
pibatam gharmām mađhumantam aśvinā barhīḥ sidataṃ narā | tā mandasanā mānusho duroṇā ā nī pataṃ vē-
dasā váyāḥ || 2 || ā vāṃ viśyābhir utibhīḥ priyāmedhā abu-
shata | tā vartīr yātām ūpa vṛiktābarhisho jūśṭam yajūnām|
dīvishṭīshu || 3 ||

pibatam sōmam mađhumantam aśvinā bar-
hīḥ sidatam sumāt | tā vāvṛidhānā ūpa sushtāṃm divō
gantām gaurāv ivēriṇam || 4 || ā vūnām yātām aśvināsvebhiḥ
prushitāpsubhiḥ | dáśrā hiranyavartani śubhas patī pataṃ
sōmam rītāvṛidhaḥ || 5 || vayām hi vāṃ hávāmah be vipanyāvo
vīpraso vājasātaye | tā valgu dásrā purudāṃsā dhiyāśvinā
śrushty ā gatam || 6 || 10 ||
O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (Gaura) at a pool.

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth.

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual).

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool.

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us.
(88) अष्टाशीतिः सूक्तम्
(१-१) पञ्चसत्वाय सूक्तस्य गौतमो नीचो धारितः। इन्द्रो देवता। प्राणायम् (विद्वान्ता श्रीहर्षी, समवर्णं सरोपहर्षी)। जनम्।

"२१"ते वो दृष्टिदीपे वसोमिन्दुन्मन्ध्वः। अथि बृत्तम् न सत्तेशु धनवः इन्द्रे गौतमेनाचमहे।
पुपेशु सुदातुं तबनिमिन्नते गिरि न पुपेशुजसम।
श्रुण्नम् वाजे श्रृतिः सदृसिः मृदुः गोव्य्यगतस्रीः।

88

Tām vo dasmāṁ rītishāham vasor mandanāṁ āndhasah | abhi vatsāṁ nā svāsareshu dhenāva āndram girbhir navāmahe || 1 || dyukshāṁ sudānum tāvishibhir āvritam giriṁ nā purubhōjasam | kshumāntam vājam śatīnam sahasrīṇam makshū gomantam imahē || 2 ||

न ततो ब्रह्मणो अद्यकृतं वर्णत इन्द्र वीर्यः।
यहिस्सिः स्खलिते वार्तिः वसु नक्षित्यत भिन्नि तस्मात।
योद्धिः कल्याणको श्रव्योर्तुत साना विक्रो जाताभि मृदुः।
आ त्यामक्ते उत्तमेव वित्तिः यं गोतमम् अवजीतनम्।
प्रह रितिक्षो ओजस्स द्रवयो अन्त्ययथार्थे।
न ततो विपक्ष जसं इन्द्रपार्थिवमन्तु स्वयं वेक्षिष्ठ।
नकः परिप्रेमसत्वमायण्यं ते याजपुर्णं यात्रिणि।
आसार्को निपुष्क्रथेय चोरितिः मृदिः वाजेसात्ये।

nants brīhantō ádrayo
vāranta indra vilāvah | yād dītsasi stuvatē māvate vāsu
nākisht tād ā mināti te || 3 || yoddhāsi krātvā śāvasotā dānsānā visvā jātābhī majmāṇā | ā tvāyām arkā utāye
vavartati yāṁ gōtāmā ajījanan || 4 || práḥ hī virikshā ójasā divō
āntebyas pāri | nā tvā vivyāca raja indra pārthivam anu
svabhem vavakshitā || 5 || nākiḥ pārīṣṭhir maghavan ma
ghāya te yād dāsūsbe dāṣasyāsī | asmakam bodhy uc
thasya coditā mānihshtho vājasātaye || 6 || 11 ||
We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6
89

Bṛihād indrāya gāyata máruto vṛitrahāntamam | yena jyôtir ájanayann ṛitāvṛídho deveṁ devāya jágrivi || 1 || ápa-
dhamad abhiṣastir aśastibāhthendro dyumny ábhavat | devās
ta indra sakhyāya yemire bṛihadbhāno márudgaṇa || 2 || prá
va índrāya bṛihaté máruto brāhmārcata | vṛitraṁ hanati
vṛitrahā sātākratur vājreṇa sātāparvaṇā || 3 ||

abhí prá bhara
dhrishtatā dhrishanmanakah śrāvas cit te asad bṛihát | ár-
shantv āpo jávasā ví mātāro hánō vṛitraṁ jáyā svāḥ || 4 ||
yáj jáyathā apūrvya mághavan vṛitrahātyāya | tát prithi-
vím aprathayas tád astabhña utá dyám || 5 ||
Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the Brhat-Saman, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces; Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord; there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5
तते यज्ञो अजायत तद्वर्क उत्त हस्तक्षितः। तदिश्चरमभीरसि यज्ञात्य यथं जन्तवेम || 6 ||
आमातुष पक्षमेव आ सुर्यो रोहयो द्रिवः।
धृतम् न सार्वं तपाता सुवृक्षिनिजे गिर्याणसे ब्रह्मत || 7 ||

तते यज्ञो अजायत तद्वर्क उत्त हस्तक्षितः। तदिश्चरमभीरसि यज्ञात्य यथं जन्तवेम || 6 ||
आमातुष पक्षमेव आ सुर्यो रोहयो द्रिवः।
धृतम् न सार्वं तपाता सुवृक्षिनिजे गिर्याणसे ब्रह्मत || 7 ||

( ९.२ ) नवतिः सम्
(२-६) एकुम्भस्य समर्थक्षर्वति ब्रम्हविषयस्य विधिकृतिः। ह्येति देवता। प्रजातः। ( विपवंशां वृहति,
समवां सत्तोहारति ) ह्येति ||

आ नेव विख्यातु हवयु इतदेः समतु भूषतु।
उपव ब्रह्माणि सर्वानानि वृत्तहा परमुयः श्रवणियम् || 111
तस्य ततां अणुमोत धार्मिकस्य सुर्य ईङ्गानुक्रमः।
तुवा स्युक्लस्य युम्या भृगिमिहे पुस्तस्य श्रव्यते महः || 121
हृद्य हर्षां त इत्र गिर्याणः हिस्ते अर्नित्तुता।
हुमा जुष्पस्य हर्षायु हर्षायु योजनेहं यते अर्नित्तुता। || 131

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अऽ नोऽ विश्वासु हवयु इत्रांत समातसु भूषतु || उपव ब्रह्माणि सवाति वीत्राहा परमात्मायार्येष्वातः || 111
tvām दाताम नन्यहासम अष्ट अष्ट सत्याः ज्ञानकृतः ||
tuvādyamāna सुयव विनिमाते पुत्रस्य शावसो महः || 211
ब्रह्मां त इत्र गिर्याणः हिस्ते अर्नित्तुता।
हुमा जुष्पस्य हर्षायु हर्षायु योजनेहं यते अर्नित्तुता। || 311
Then the sacrifice was produced for you, and thence the delightful hymns of R.K. (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred Saman hymns and also sing the Brhat Saman to Him who loves to hear praise-songs. 7

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3
tvāṁ hi satyō maghavam ānānato vṛitrā bhūri nyūrījāse | sā tvāṁ śavishṭha vajrahaṣṭa daśūshe ṛvāṇeṣāṁ rayimin ā kṛidhi || 4 ||

tvāṁ indra yaśā asyā rījishā śavasas pate | tvāṁ vṛitrāni haṁsy apratīny ākā śānattva carṣhaṁidhrītā || 5 ||
tāṁ u tvā nīmāṁ asura prācetasasmā rādho bhāgūṁ ivemahe | maṁhīva kṛittiḥ śaraṇā ta indra pra te sumnā no asnāvan || 6 || 13 ||

( १ २ ) एकततित्तम सूत्रम्
(१-१) शरस्वतस्य सूत्रस्याद्विषयायायः अवक्रिका | हन्नो देशता | (१-२) प्रधमार्थर्षिववाक्यस्यायः
पक्षे; (१-३) कुन्तीपद्धतिस्मात्स्मातृते खन्दसी ||

कुमारस्वरेण वर्णवायुती सोमममपि सुरतविवदतः ||
अस्ते मर्यादवद्विद्याय सुनवे लव श्रवङ्ग सुनवे लव || 1111
असो य एष्टे बीरको गुहिस्तेह विचारकस्तः ||
हूँ मे जम्भेशुन्ते पिर्व धानावंते क्रममिण्मपूर्ववेत्तुधितिम् || 2111

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Kanyā vār avayati sōmam āpi srutāvidat | āstam bhārantiyabravid indrāya sunavai tvā śakraśa sunavai tvā || 1 ||
asaú yā éshi vīrakō grihām-grihām vicākasad | imām jāmbhasutam pibha dhānāvantam karambhīnam apūpāvantam ukthīnam || 2 ||
O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2
आ चुन ल्या चिकित्सामोधि चुन ल्या नेमसि।
शानैरिव शान्तेभिवेन्द्रियेन्द्रे परि स्वयं ॥ १२ ॥
कुविच्छरकुविकरकुविचिस्वस्तस्करत्।
कुवित्तितिष्ठि यस्तीस्त्रेण संगमामहे ॥ १४ ॥
इमानि श्रीणि रित्यपा तानीन्द्रवि रोहय।
शिरस्तत्तस्येवर्गादिविद्म पुष्योदरे ॥ १५ ॥

असो च या ने उर्वरादिंमां तन्वे मम।
अथो तत्त्वं चिन्त्यं सर्वं ता रोमवा कृष्णिः ॥ ६ ॥
ले रक्षस्य लेकनसं: ले युगस्य शलक्तो।
अपात्मभिन्न त्रिणपत्त्वाद्यो: सूर्यवचम् ॥ ७ ॥

aso ca yá na urvárád imáma tänvám máma | átha tatāsya yáce chíraḥ sárvá. tá rómaśá kridhi || 6 || khé ráthisya khé 'nasaḥ khé yugásya sātakrato | apa-lám indra trísh pütvy ákriñoḥ súryatvacam || 7 || 14 ||
We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i.e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7
"99" 

Pántam a vo ánḍhasa ñndram abhi prá gáyata | viśvá-sáham satákramum máñhishtham carshaññinám || 1 || puruhútám purushñtutam gáthányam sánañrutam | ñndra íti braviññana || 2 || ñndra ín no máhánám dátá vájánám nritúñ | máháñ abhíñva ñ yamañ || 3 || ápád u śipry ánḍhasañ sudákshasya prahoshññañ | índor índro yávaññññañ || 4 || tám v abhi práñcaténdram sómasya pítáye | tád íd dhy ásya várdhanam || 5 || 15 ||

"100" ásya pítvá mádánññ devó devásaújasá | viśvábhí bhúvaná bhuvat || 6 || tyáñ u váñ satráññahm viśvásu girshv áyatan | á cyávayasy útáye || 7 ||
May you sing the glory of that resplendent Lord, who accepts all your ablutions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7
युध्मः सन्तमन्वर्णी सोमपामनर्वच्चुनम् | नरगग्यकृतनुम् ||
शिक्षा गन इति राव आ पुरु विद्वानं क्रृतिपम् | अवः न : पार्वें धरें ||
अत्कारितद्व गन उपा याहि श्रावाजाया | द्वाः महासरवाजाया ||

yudhmam santém anarvānām somapám anapacyutam | nāram avāryākratum ||
sīkṣā na indra rāyā ā purū vidvān riṣīshama | āvā naḥ pārve dhāne ||
ātaś cid indra na úpā yāhi śatāvājaya |
ishā sahasravājaya || 10 || 16 ||

"19" अर्योम धीवेतो धियेवतदक्षः शकः गोदेः | जेयेम पूरसु वंचिवः ||
प्रसु त्यो शतकनो गावो न यवसेरथः | उक्षप्यु रणायममी ||
विश्वा हि मर्यद्वा नाजुकामा शतकनो | अर्गनम वर्णीरासः ||
ते सु पुंत्र शङ्करोजवरूपकमातयः | न व्यामिन्द्रानि विच्यने ||
स नै व्रजन्मनिध्य नं चोरयां रघुविन्या | वियविन्दिः पुराण्या ||

āyāma dhīvato dhīvō 'rvadbhiḥ śakra godare | jāyema pritsū vajrivah ||
vayām u tvā śatakroto gāvo nā vāvaseshv á | ukthēshu raṇayamasi ||
viśvā hi martyravānānukāmā śatakroto | āganma vajriun āśasāḥ ||
tvē sū putra savasō 'vritran kāmakātayah | nā tvām indrāti ri-
cyate || 14 || sā no vrishan sānishṭhayā sām ghorāya dra-
vitnvā | dihyāviddhi pūramdhya || 15 || 17 ||

"18" यस्ते नूने शतकन्तिवन्त्रु शुचितसे मद्दे || तेने नूने मद्दे मद्दे ||

yās te nūnāṃ śatakratav āndra dyumnitamo mádah |
tēna nūnāṃ máde madeḥ || 16 ||
The warrior whom none oppose and none can over-throw, the accepter of the devotion, the leader whose deeds cannot be hindered. 8

O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food that gives hundred fold strength, a thousand fold strength. 10

O glorious Lord, the wielder of the bolt of justice, the cleaver of obstructions, may we, the possessor of wisdom, overpower evils in the battle of life by your vigour and wisdom. 11

O performer of selfless deeds, we try to greet you with our praises, as the herdsman tries to please the cattle by taking them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of justice, all mortal behaviours follow the innate desires may all that we crave be attained. 13

O source of strength, all men who cherish their wishes come to you for fulfilment; O resplendent Lord, none can surpass you. 14

O showerer of blessings, protect us through your care, with your most bounteous and speedy and yet terrifying actions. 15

O resplendent, performer of hundreds of deeds, may you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of our loving devotion. 16
yās te citrāśravastamo yā
indra vītrahāntamaḥ | yā ojodātamo mádaḥ || 17 || vidmā
hī yās te adrivas tvādattaḥ satya somāpāḥ | vīśvāsu dasma
krīṣṭīṣhu || 18 || āndrāya mādvane sutām pāri shtobhantu
no gīrāḥ | ārkām arcantu kārāvah || 19 || yāsmin vīśvā ādhi
śrīyo rāṇanti saptā samśādaḥ | āndraṁ sute havāmahe
|| 20 || 18 ||

trīkadhrukeṣu cētanaṁ devāso yajñām atnata | tāṁ ōd
vardhantu no gīrāḥ || 21 || ā tā vīṣantv indavaḥ samudrām
iva sīndhavaḥ | nā tvām āndrāti ricyate || 22 || vīvyaṅkha
mahnā vṛishan bhakṣhāṁ somasya jāgrive | yā indra ja-
thaśreṣṭhu te || 23 || ārām ta indra kukṣhāye sömo bhavatu
vītrahan | ārām dhāmabhya āndavaḥ || 24 || ārām āśvāya
gāyati śrutākakṣho ārām gāve | ārām āndrasya dhāmme
|| 25 ||
O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25
अर्थ हि पण्यू मुतेत्तु भु: सोमेश्विन्दु सूर्यसि। अर्थे ते शक्ति घुवने ॥२६॥

ाराम हि श्मासुतेशु नापि सोमेश्व इन्द्र भुशासि ।
ाराम ते शक्रास्व दायाने ॥ २६ ॥ १९ ॥

॥२९॥ पुरुकालिन्दित्वदिवां निवासं गन्धेन गिरे ।
अर्थे गमाम ते घुम्म ॥२७॥
पुरात्त श्शसि वरस्युः अरु उत स्थिरे ।
पुरात्ते ते राष्य मनि ॥ २८॥
पुरात्त श्शसि विन्दुश्व विश्वेश्वरीयधि यात्तमि ।
अर्थे चित्रुद्रे सचा ॥ २९॥

परकात्तैं च यद्रास्व त्वात्म नाक्षास्ता नो हिरा ।
अराम गमाम ते वय्राम ॥ २७ ॥
व्याश्यां विरयुर्य व्याश्य शु्रा उत्रा श्चिरा ।
व्याय ते राज्याम मान्य ॥ २८ ॥
व्यायाम ताप्त तुविमाग्र माज्य एव श्येष्वेन्हि
द्येष्वेन्हि श्येष्वेन्हि श्येष्वेन्हि एव मिद्रास्व ॥ २९॥

मो षु श्रेष्वव तद्युप्तेऽ वाजाऽ ते ।
मत्त्वो श्रृद्धुस्य गोमयः ॥ ३० ॥
मा ने एवंस्यायंविद्या सूर्य अकुप्पा यमन ।
त्वा युष्माव वन्य सत ॥ ३१ ॥
त्वेदित्व युमा व्रूपं प्रति ब्रुव्रीमि वर्त्वर्त्व ।
त्वम्ममाक्ष तत्र मस्ति ॥ ३२॥
त्वादिदिव वायुवैज्ञुर्वैतर्थावत ।
मदाक्ष इति कृतव: ॥ ३३॥

मो षु ब्रह्मव तन्युपुर्ये नाम ते ।
मत्त्वो श्रृद्धुस्य गोमयः ॥ ३० ॥
मा ने एवंस्यायंविद्या सूर्य अकुप्पा यमन ।
त्वा युष्माव वन्य सत ॥ ३१ ॥
त्वेदित्व युमा व्रूपं प्रति ब्रुव्रीमि वर्त्वर्त्व ।
त्वम्ममाक्ष तत्र मस्ति ॥ ३२॥
त्वादिदिव वायुवैज्ञुर्वैतर्थावत ।
मदाक्ष इति कृतव: ॥ ३३॥
When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33
भूतांभें वृष्णम् वर्षीयसम्। अस्तांमेशि सूर्यः।
नवः यो नृत्ति पुर्णा विभेदं बाळ्होजसा। अहि च वृष्णहवेशीत॥ ॥
स न इत्यः। श्रिवं सताधिवथोमवस्थत। उरुद्धेक्ष दोहते॥ ॥
यदुष्म कष्ट प्रत्युदगा अभिं सूर्यः। सत्वं तदिन्त्र ते कोह॥ ॥
यदा प्रवृह सत्वं न मंगा इति मन्यसे। उत्तो तत्स्तुत्थमिच्छव॥ ॥

उद्गः अभीः श्रुतामागहम् वृष्णभानुः नार्यार्पसम्।
अस्ताराम एशी तुष्या ॥ ॥ नाव यो नवत्सम पुरो बिब्हेदा
बाळोजसाः। अहि च वृष्णहवेशीत॥ ॥
स न इत्यः। श्रिवं सताधिवथोमवस्थत। उरुद्धेक्ष दोहते॥ ॥
यदुष्म कष्ट प्रत्युदगा अभिं सूर्यः। सत्वं तदिन्त्र ते कोह॥ ॥
यदा प्रवृह सत्वं न मंगा इति मन्यसे। उत्तो तत्स्तुत्थमिच्छव॥ ॥

ये सोमास: परावति ये अर्वावति खुदन्ते। सत्वस्तां इत्यः गच्छिस। ॥ ॥
तमिन्त्र वाजयामसि महे वृष्णभानु हस्ते। स वृष्णम् बुभुषत॥ ॥
इत्यः। स दामां क्रृत ओजिष्यः। स मदं हितः। तुष्यी श्रोकी स सोम्यः। ॥ ॥
सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥

ये सोमास: परावति ये अर्वावति सुन्ते। सत्वस्तां इत्यः गच्छिस। ॥ ॥
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सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥

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सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥

ये सोमास: परावति ये अर्वावति सुन्ते। सत्वस्तां इत्यः गच्छिस। ॥ ॥
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इत्यः। स दामां क्रृत ओजिष्यः। स मदं हितः। तुष्यी श्रोकी स सोम्यः। ॥ ॥
सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥

ये सोमास: परावति ये अर्वावति सुन्ते। सत्वस्तां इत्यः गच्छिस। ॥ ॥
तमिन्त्र वाजयामसि महे वृष्णभानु हस्ते। स वृष्णम् बुभुषत॥ ॥
इत्यः। स दामां क्रृत ओजिष्यः। स मदं हितः। तुष्यी श्रोकी स सोम्यः। ॥ ॥
सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥

ये सोमास: परावति ये अर्वावति सुन्ते। सत्वस्तां इत्यः गच्छिस। ॥ ॥
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इत्यः। स दामां क्रृत ओजिष्यः। स मदं हितः। तुष्यी श्रोकी स सोम्यः। ॥ ॥
सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥

ये सोमास: परावति ये अर्वावति सुन्ते। सत्वस्तां इत्यः गच्छिस। ॥ ॥
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इत्यः। स दामां क्रृत ओजिष्यः। स मदं हितः। तुष्यी श्रोकी स सोम्यः। ॥ ॥
सत्वं बुभसि अस्तितः। वृष्ण श्रुति अस्तितः। ॥ ॥
O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men;  

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked.  

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley.  

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control.  

O Lord of all, that is quite True, when at the height of your glory, you think, “I shall never die”. This thought of yours is indeed true.  

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near.  

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer.  

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love.  

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable.
durgé cīn naḥ sugāṃ kṛidhi gṛiṇāṇā indra girvaṇāḥ | tvām ca maghavan vāsaḥ || 10 || 22 ||

yāsya te nū cid ādiśaṃ nā minānti svarājyaṃ | nā devō nādhirigur jānah || 11 || ādha te āpratishkutam devi śūsh-mam saparyataḥ | ubhe suśipra rōdasi || 12 || tvām etād adhārayaḥ krishṇaśu rōhinīśu ca | pārushiṣī suḥ saṃ ṛṣati pā-yaḥ || 13 || viḥ yād āher ādha tvisho viśve devāsā ākramuḥ | vidān urigāsya tān āmaḥ || 14 || ād u me nivarō bhuvad vṛitrahādīṣṭa paunṣyaṃ | ājātāsatrur āstṛitaḥ || 15 || 23 ||

śrutām vo vṛitrahāntam pra śārdham carshaṇīnām | ā śushe rādhase mahē || 16 || ayā dhiyā ca gavyayā pūru-ṇānan pūrṣhṭuta | yāt sōme-soma ābhavaḥ || 17 || bodhīn- 
 
manā ād astu no vṛitrahā bhūryāsutiḥ | śrīnōtu śakrā āśi-sham || 18 ||
O resplendent, worthy of our praise, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divinities, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18
कयां तं नेन ऊत्सभत्र प्र मन्दसे व्रशन। कयां स्तोत्रम्य आ भरू ॥ १९॥
कस्य व्रशन सुन्ते सच्च नियुक्तवाच्यभो रंगत। व्रशन नामसौम्पते ॥ २०॥

कयां त्वम् नै उत्याभि प्रा मन्दसे व्रिशन।
कयां स्तोत्रिभ्या आ भरा ॥ १९॥
कास्या व्रिशं सुते सच्चा नियुक्तवाच्यभो रंगत।
व्रिशन सोमपीतये ॥ २०॥

अभी थू नास्तु रूढिं मनंसन: सत्यकिरिष्म।
प्रयंता वैधि द्राष्टये ॥ २१॥
परिवंकत: सुता इम उसःतो: यतं विन्यते।
अयां जर्मिनिष्कृष्ण: ॥ २२॥
इष्टा होनच अस्तशतेन्द्र। वृक्षासो अतये।
अच्छामभृषोऽज्ञेऽजर्मिनाः ॥ २३॥
इष्टा त्वा सत्यायना हरि हिरण्यकेष्य।
वेश्वरामभिः प्रवेष द्वितम ॥ २४॥
तुभ्ये सोमः: सुता इमें सतीवा व्रिशन।
स्तोत्रम्य इन्द्राम् वहै ॥ २५॥

abhī shūṇa nav tvaṃ rayim mandasānāḥ sahasrīnām
prayauntā bodhi dāsushe ॥ २१॥
pātnīvantaḥ sutā imā uṣānto
yanti vītaye | apāṃ jágmir nicumpunāḥ ॥ २२॥
ishtā hō-
trā asrikhatendram vṛdhaso adhvaré | áchāvarbhritthām
ōjasā ॥ २३॥
ihā tyā sadhamādyā hári hiranyakesyā | volhām
abhī práyoh hitām ॥ २४॥
tūbhīyaṃ sōmāḥ sutā imē stīrṇām
bāhir vibhāvāsā | stotrībhya īndram ā vaha ॥ २५॥

आ ते कर्त्स्य वि रूषनो द्विधना वि द्राष्टये।
स्तोत्रम्य इन्द्रमर्चन ॥ २६॥
आ ते नामामिद्यमुक्ता विश्वा शतकतो।
स्तोत्रम्य इन्द्रः सूत्रर ॥ २७॥

á te dáksham ví rocana dādhad rátnā ví dāsushe | stotrībhya īndram arcata ॥ २६॥
á te dadhmāndriyām ukthā
viṣvā satakato | stotrībhya indra mṛilaya ॥ २७॥
O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous?  

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompained libations, you come and rejoice to accept the loving devotion?  

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee.  

These devotional elixirs with their consorts i.e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters.  

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion.  

(Repetition of VIII 32-29)  

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers.  

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence.  

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers.
bhadrām

bhadrāṃ na á bharēsham ūrjāṃ śatakṛato | yād indra mṛilāyāsi nah || 28 || sā no vīśvāny ā bhara suvitānī śatakṛato | yād indra mṛilāyāsi nah || 29 || tvām īd. vṛitrahauntama sutāvanto havāmahe | yād indra mṛilāyāsi nah || 30 || 26 ||

वप नो हरिंि: सुल्ले याहि मद्वानां पते । उप नो हरिंि: सुल्म || 31 || द्वितीयो व्रित्रहान्तमो विद इन्ध्र: शतक्रतुः । उप नो हरिंि: सुल्म || 32 ||

उप नो हरिंि: सुल्ले याहि मद्वानां पते । उप नो हरिंि: सुल्म || 33 || इन्ध्रै द्वादशस्य न ऋभुश्रयमृष्य रघुम । वृजेस्वर वाजिनेश्वर || 34 || 27 ||
Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. 28

Bring to us all blessings, O Performer of selfless deeds; for O resplendent Lord, you have been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of resplendence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34
Gaúr dhayati marútam śravasyúr mātā maghónām |
yuktā váhni ráthānām | 1 || yásya devā upásthā vratā víśve
dhārayante | súryamāsa driśe kām | 2 || tāt sú no víśve
aryā á sádā gṛiṇanti karávah | marútaḥ sómapitaye | 3 ||
ásti sómo ayáṃ sutáḥ píbanty asya marútaḥ | utá svarájo
āśvínā | 4 || píbanti mitrō aryamá tánā putásya várunāḥ |
trishadhatáśya jávatah | 5 || utó uv āśya jósham ání in-
dráḥ sutásya gómataḥ | prátrā hóteva matsati | 6 | 28 |

kád atvishhanta suráyas tirá ápa iva srídháḥ | árshanti
pútádákshhasah | 7 || kád vo adyá mahánāṃ devánāṃ ávo
vriñé | tmánā ca dasmávarcasām | 8 ||
The cow (Firmament), the famous mother of the wealthy rain shedding clouds—she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots.  

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws.  

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir.  

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it.  

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity.  

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest.  

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering?  

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves?
आ ये विश्व पार्थिवानि पुष्यथ्योजना द्रिवः। मरुतः सोमपीतये ॥१९॥
ल्याखु पूर्वकस्या द्रिवो वेद मरुतो हुवे। अस्य सोमस्या पितयेः ॥२०॥
ल्याखु ये विरोदसी मत्यथुमृत्तेः हुवे। अस्य सोमस्या पितयेः ॥२१॥
लं नु मारुतं गणं गिरिक्षा द्रुणम् हुवे। अस्य सोमस्या पितयेः ॥२२॥

आ ये विश्वार पार्थिवानि
पप्रातन्यं रोकानं दिवः। मरुतस्य सोमापिताये ॥९॥
त्यानु न पुतादानक्षषसो दिवो वो मरुतः हुवे। अस्या सोमाया पिताये ॥१०॥
त्यानु न्ये विरोदः सुस्तमहुः कालः सुमितः ॥११॥
त्यानु तु मारुतम् गान्यं गिरिक्ष्ठम्
व्रिष्ठानम् हुवे। अस्या सोमाया पिताये ॥१२॥

(१२६) पञ्चतत्त्वं सुक्तम्
(१२७) सर्वस्यार्थं सुक्तस्वाक्षरसहस्रं भूतविभिन्नि। हर्षके देवता। अतुहु। कः सः।

अ ल्यान गिरिया व्रिष्ठिरवार्यः। तुतेवं गिरिवर्यः।
अभि ल्यान सम्भायतेनद्रकेवते न मारुतः ॥११॥
अ ल्यान शुक्रकां अन्तुययः। सुतास्य इन्द्र गिरिवर्यः।
पिर्यं ल्याश्यांश्च। इन्द्र तिर्येत् ते द्वितितम् ॥२२॥
पिर्यं सोमं मरुतं कथितं यन्त्यभृत्तं सुमतं।
लं हि श्रव्यस्तीनं पति राजा विश्रामसि ॥३१॥

(95) अः त्यागर महाविश्व सुतेशु गिर्यानं गिर्यानं। अभि त्यासमान सस्त्रेति 
सम्भायते न मा मारुतः ॥१॥
अभि त्यास्य अन्तुययः। सुतास्य इन्द्र गिरिवर्यः।
पिर्यं ततो यन्त्यभृत्तं सुमतं।
लं हि श्रव्यस्तीनं पति राजा विश्रामसि ॥३॥
We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

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O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3
श्रुव्यी हवे निपुष्या इन्द्र यस्त्वा सपुष्यति।
पुर्वकपत्र गोमतो तापस्यिर्दी महां अंसि। ॥४॥
इन्द्र यस्ते नरस्येन गिरे मुन्द्रामोणिज्ञाना।
चित्तिविन्यन्तर गिरे प्रजामूनस्य गित्युष्ये। ॥५॥

श्रुव्यी हवे सिरप्याय इंद्र यास त्वा सपार्याति।
सुविर्यया गोमतो रायासु पुर्द्धि महान असि। ॥४॥
इंद्र यास त्वा नवियासी गिरे मन्द्रामोणिज्ञाना।
चित्तिविन्यन्तर गिरे प्रजामूनस्य गित्युष्ये। ॥५॥

ततुं छवाम यं गिरे इन्द्रमुक्तानि वात्यु:।
पुर्वकपत्र वर्षस्य सिरास्य वनामे। ॥६॥
एतो निविन्द स्तवम शुद्धे शुद्धेन साक्षा।
शुद्धेन विशेषिण्यसि शुद्ध आसीविन्यमत:। ॥७॥
इन्द्र शुद्धो न आ महति शुद्ध: शुद्धाभिवज्ञसि।
शुद्धो रूप्यो निर वारण शुद्धो भूमिचर सो:। ॥८॥
इन्द्र शुद्धो हि नेन रूप्यो शुद्धो रत्नानि ब्रह्मेण।
शुद्धो नवशासिः नुलसे शुद्धो वार्त्तस्य सिरासत:। ॥९॥

तां उ शत्वामा यांगिरे इंद्रम उक्तानि वायुर्वहुः।
पुरुण्यस्य अस्य पायुंस्य सिद्धान्तो वनामो। ॥६॥
एतो निविन्द स्तवम शुद्धेन शुद्धेन साक्षा।
शुद्धेन विशेषिण्यसि शुद्ध आसीविन्यमत:। ॥७॥
इन्द्र शुद्धो न आ महति शुद्ध: शुद्धाभिवज्ञसि।
शुद्धो रूप्यो निर वारण शुद्धो भूमिचर सो:। ॥८॥
इन्द्र शुद्धो हि नेन रूप्यो शुद्धो रत्नानि ब्रह्मेण।
शुद्धो नवशासिः नुलसे शुद्धो वार्त्तस्य सिरासत:। ॥९॥
O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnificent. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9
(१९) पण्यवालितं सूतम्

(१-२१) एकविवालीहः सूतम् मात्रो वृत्तान् आक्षेपितिरैवः कः कः। (१-२१, २४, २६-२१) प्रयासदितोष्टर्याः कः कः। पारस्यवक्तं वीरवार्यम्। २६वेदः। (१४) अजुरवंशातिसम्बन्धीकाली देवाता॥ (२-३, ५-२०) प्रयासदिती वर्मायं विंशिकां च भिक्षुः।

(५) कथा विद्याः। (१२) एकविवाली पुस्तकार्योपयोगितिसम्बिक्षुः द्वारासिः॥

अमः उपास्त आतिरतम् यामःनिर्द्रायेत् नकृत्ततः॥ सुवाचः।
अमः अपेये माते स्वतं तस्मुन्नुभूतयर्तवः सिन्द्रवः। सुज्ञ्याः॥
अविविद्वा विन्योगेण विद्वेद्बः। ससि सानुः संहिता विमित्वाः।
न तेनेऽऽ न मल्लित्तुर्या याविन्योत्तरिष्ये प्रधवः भूष्यवशाकरः॥

हनंदसिः वेष्य आयसः निमिशु इत्यस्य वाहित्वौत्तरिष्येषाः।
शङ्कितसितवतृसिः कुत्रो निर्लक्ष्यासमारात्मनं प्रयृत्याः।

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AsmA ushása átiranta yámam índrasya náktam áúmyáh
suvácah | asmá ãpo mätáraḥ saptá táshtur nṛibhyas táraya
síndhavaḥ supáraḥ || १ || átvıddhā vituréṇa cid ástrā triḥ
saptá sánu sáṃhita girinám | ná tád devó ná mártyas tu-
turyad yáni právṛddho vṛishabháḥ cakára || २ || índrasya
vájra áyasó nímiśa índrasya báhvr bhúyishtham ójah |
sírsháhmm índrasya krátavo níreká ásánn éshanta šrútyā
upáké || ३ ||

मने या यज्ञिः यज्ञियाः मने या ला च्यवनमच्चुतानाम।
मने या सत्तवानिर्द्द केतुः मने या व्रस्मं चर्पणीनामः॥
आ यहसः बाहिरिष्ट्वेध सन्त मद्युष्मतहैं हन्तवा उः।
प्र पवित्रा अनंत्र प्र गात्र: प्र ब्रह्मणा अभिनासतं इत्क्रोः॥

माने tvā yajñīyaṁ yajñīyānāṁ mānysa tvā
cyāvanam ácyutānāṁ | mānysa tvā sátvānāṁ índra ketúm
mānysa tvā vṛishabhāṁ carsáñaṁ || ४ || á yád vájram
báhvr indra dhátse madaectomy áhaye hántavá u | pra
párvatā ánavanta prá gávah prá brahmáno abhináksanta
índram || ५ || ३२ ||
For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent’s iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5
तत्स्य प्रवाम यु हुमा जजान विष्यो जजान्यवरण्यस्मात्
इन्द्र्येण सिम्ते विदिषेमणीर्भिः नमोभिःगणमविशेषम्
विशेषम् ।
व्रजस्य व्या श्रवशालीमणमणि विष्ये देवा अजहुन्य सेवायः
महायदिवर्धिनः मुनयं ते अस्स्वेष्यं विष्या
पूजना जयासि ।
ति चुद्भिर्मुन्य चक्ष्ये वारुधाणा उस्ता ईव राजस्यो युहिवर्म्योः
उप लेम्योः कृतिः नो भागेवः शुभे त पुना हुविर्यो विशेषम् ।

तामु शह्तवामाय यात्म हजाना विष्यान जातान्य आवांते
अस्मात इंद्रेण निर्माष्टे मिदिषेमणी गिर्भैः उपो नामोभिः
व्रजस्य व्या श्रवशालीमणमा विष्ये देवा अजहुन्य सेवायः
महायदिवर्धिनः मुनयं ते अस्स्वेष्यं विष्या
पूजना जयासि ।
ति चुद्भिर्मुन्य चक्ष्ये वारुधाणा उस्ता ईव राजस्यो युहिवर्म्योः
उप लेम्योः कृतिः नो भागेवः शुभे त पुना हुविर्यो विशेषम् ।

तिम्मायं यु पुजस्य मरस्तासमितिः कते इन्द्र प्रति वहान दुर्घास ।
अनायुर्भोस्य असुराः अवेशाश्रेिण कस्तं अर्प वप कुमजियिन ।
मह उपायं तवसे तुवविक प्रेषयं श्वेतस्य मरस्तात पक्षः ।
गिर्यसे गिर इन्द्रयाम पुर्वीषि तन्वे कुविद्विधेवेदः ।

तिम्मायं यु अयुधाम्य मरस्ताम अर्बिकः कस्त इन्द्राय प्रति वहान दुर्घास ।
अनायुर्भोस्य असुराः अवेशाश्रेिण कस्तं अर्प वप कुमजियिन ।
मह उपायं तवसे तुवविक प्रेषयं श्वेतस्य मरस्तात पक्षः ।
गिर्यसे गिर इन्द्रयाम पुर्वीषि तन्वे कुविद्विधेवेदः ।

तिम्मायं अयुधाम्य मरस्ताम अर्बिकः कस्त इन्द्राय प्रति वहान दुर्घास ।
अनायुर्भोस्य असुराः अवेशाश्रेिण कस्तं अर्प वप कुमजियिन ।
मह उपायं तवसे तुवविक प्रेषयं श्वेतस्य मरस्तात पक्षः ।
गिर्यसे गिर इन्द्रयाम पुर्वीषि तन्वे कुविद्विधेवेदः ।

तिम्मायं अयुधाम्य मरस्ताम अर्बिकः कस्त इन्द्राय प्रति वहान दुर्घास ।
अनायुर्भोस्य असुराः अवेशाश्रेिण कस्तं अर्प वप कुमजियिन ।
मह उपायं तवसे तुवविक प्रेषयं श्वेतस्य मरस्तात पक्षः ।
गिर्यसे गिर इन्द्रयाम पुर्वीषि तन्वे कुविद्विधेवेदः ।
Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises.

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces.

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage.

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abandoned by godly men. Drive them away by your discus of straight-forward justice.

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth.
उक्तवाहसे विभवे मनीषः दुःख न पार्थिरया नूतिनाम्।
न दृष्टा धिया तन्विः शुचस्य जुर्ततरस्य कुविदिः वेदत॥११॥
तद्विद्विषि यत्स इत्यो ज्ञोपस्तुहि सुंदुति नमसा विवास।
उप भृग जरितमां स्वप्नः आळव्या वार्ष कुविदिः वेदत॥१२॥
अर्थ इत्यो अंशुमतीतिंतिदियान: कृष्णो दुहासिभि सहस॥
आत्मिन्त: शाच्यच धर्मन्तमुपः स्वेहतीमुत्तानां अधत॥१३॥

उक्तहावहसे विभवे नमिषां दृष्णाः न पार्याः इरयाः
निः स्पर्शा धियाः तानुः शुचास्या जुष्ठततरस्या कु-
विद्यां वेदतत् || ११ || ता दृष्टां ज्ञोपस्तुहि यत्स इत्यार्था
स्वतः सुंदुति नमसा विवास || उप भृगजरितमां स्वप्
याः आळव्या वार्ष कुविदिः वेदत || १२ || अर्थ इत्यो अंशु-
मतीतिंतिदियान: कृष्णो दुहासिभि सहसयाः
आत्मिन्त: शाच्यच धर्मन्तमुपः स्वेहतीमुत्तानां अधत || १३ ||

द्रपस्यां चिन्तुषु चर्लन्तसुपहरे नयों अंशुमलाः।
नभो न कृष्णमववतिश्वासमित्यांवि व्रुत्तयाः युधिताः॥१४॥
अर्थ इत्यो अंशुमलाया उस्मेऽपरयत्तने तित्विपण:।
विषयो अद्वैत्याः चर्लन्तसुपहरे परिवर्तिना युजनेः सस्ते॥१५॥

drapsám aparśyam viśuṇe cárantam upahvaré
nadyo anśumātyāh | nábho nā krishṇám avatasthivānsam
iṣhayāmi vo viṣhano yudhyatājau || १४ || ádha drapsó anśu-
mātyā āpūṣṭhé dhārayat tanvām titvishāṇaḥ | viśo ádevīr
ahy ācārantir bṛhaspātinā yujéndraḥ sasāhe || १५ || ३४ ||
Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth.  

Perform those of your ceremonies that the resplendent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of resplendence hear your praise. May He Quickly give ample wealth.  

The swift-moving darkness of nescreves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands.  

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; “Conquer him in battle”.  

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him.
त्वृम हा त्वृत सप्तभ्यो जायमानो 'शत्रुभ्यो अहवाह। शत्रुरिन्द्र।
गुल्ले वाचाप्रृथिवी अन्वेषिदो वीभुभृद्यो शुबिन्यो रण था। ॥ १६॥
त्वृम हा लक्ष्मेरिताभमोजो व्रेण विक्रमस्तितां जयमथ।
त्वृम शुष्मक्षणरिताँ वर्षेश्च स गामुि शुष्मेदक्विन्दः ॥ १७॥
त्वृम हा लक्षुभप चर्णीनो घनो वृक्ष्माणी तथिणो ब्रमुि।
त्वृम सिद्ध्चुरूस्तसत्मानान्तमो अंजयो दुस्सपिलः ॥ १८॥
स सुचनु रणिना यः सुमृतस्वरुपमानो अहेव रेवान।
य एक इशर्यनिसित कर्न स चेतुहा प्रतिद्विन्यमिं। ॥ १९॥
स शक्तेश्वरप्रीणिः ग्रहुत्या हव्यस हुक्कम।
स आधित्य नं जाँच्छे नोदिवक्षक झ वामेस अनुसेष्य सुताः॥ २०॥
स त्रिवेणेश्वर आभुभा। सूध्य जेझानो हव्यो ब्रमुि।
कृष्ट्यनिसित नरी पुरुषण सोमो न जीतो हव्यम। सतिक्यम्। ॥ २१॥

tvam ha tyat saptabhyo jayamano 'satrubhyo abhavaḥ
satrur indra | gulhe dyavaprithivi anv avindo vibhumadbhyo bhuvanebhyo ranam dhah \| 16 \| tvam ha tyad apratimanaṁ ojo vajreena vajrin dhrishito jaghantha | tvam śūnasaṅyavātiro vādhatraiś tvam ga indra śacyeś avindah \| 17 \| tvam ha tyad vrishabhha carshanānām ghano vṛitrānām tavishho babhubha | tvam sindhūrīr āśrijas tastabhānān tvam apō ajayo dāsāpatnih \| 18 \| sā sukrātū ráñita yāḥ suśteṣhv ānuttamanyur yō āheva revān | yā ēka in nāry āpānsi kārta sā vṛitrahā praṭid anyām āhuḥ \| 19 \| sā vṛitrahen-draś carshanādhirīr tāṁ susītūtyā hávyāṁ huvema | sā pra-vitā mahāvā no 'dhivaktā sā vājasya sravasyāsyā dātā \| 20 \| sā vṛitrahen-draud rhukhshāḥ sadyo jajānānā hávyo babhūva | kṛiṇvānū āpānsi nāryā purūṇi sōmo nā pito hávyaḥ sākhibhyah \| 21 \| 35 \|
Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot he repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21
(९७) स्तोत्रिस्तम्भः सूक्तम्
(१२-१५) पादानांवस्यस्य सूक्तम् कार्योऽद्य स्वप्नः। इतिन्द्रे बेघः। (१६-८) प्रभावतिमथविचारणां।
(११) शमायथा द्रोहिलेखः, (११) पादानांवस्यस्यविस्थापितः।
(१४) पादानांवस्यस्यस्यविस्थापितः। (१६) पादानांवस्यस्यस्यविस्थापितः॥

या इंद्र भुज आभरः स्वर्गाण्य अदुराभः।
स्तोतरिमम्बिष्ठकः वर्णः च च तेः वृक्कर्ष्यितः॥

यामेक्ष प्रेमणे त्वमेक्ष मां भागमीवयम्।
वर्ज्ञाने सुविंति दक्षिणानिविति नसिन्ते वेदिः मा प्रमो॥

य इंद्र सत्त्वेन्मूडळां नुशवपायमेवः।
सः ष्ट एवं मुरुपप्प्पणि रूपः सनुत्तलः ते नतः॥

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या इंद्र भुजाः ाभराः स्वर्गाण्य अदुराभः | स्तोत्रम् मन माग्नमाणम अस्य वर्धिया ये का त्वेऽव्रित्तार्थी
शाः || १ || याम इंद्र दादो द्वारं नास्यं गामं भागामं
व्य्यायामं | यामाने सुविद्यादि दक्षिणानिविति तः मि
त्म देही मां पनाः || २ || याम इंद्र सास्यत्र अव्रातो 'नुशवपायाम् ादेवाय
युष्म | स्वाह शाः ाव वर मुमुरुत पोष्ययाम् रयिः ानुतार
देही तः तातः || ३ ||

यं च राणस्तीभिः परावति यद्वांवाति वृत्रहनः।
अर्धस्य गृहं भुगोदितं एतांभिः अविवासितः॥

यं हंसिः र्चेने द्रियः समुद्रस्याधि विव्योधि।
यात्पार्थिवः सदते वृत्रहनम् यद्वृत्रसिस्म आ गंधि॥

yāc chakrāṣi parāvātī yād arvāvātī vṛitrahan | ātasa tvā girkhir dyugād indra keśibhiḥ sutaśvānā
ā vivāsatī || ४ || yād vāsi rocanē divāh samudrāśyaśādi vi-
ṃātpi | yāt pārthive sădane vṛitrahantama yād antāriksha
ā gahi || ५ || ३६ ||
O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you—Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5
स नं सोमेषु सोमपा सुतेतु शवसप्ते ।
मादयस्या राज्यसा सुरुद्धुन्तनेन सुया परीपुसा ॥६॥
मा नं इश्व परा बुणागत्व। नं सतमायः ।
तवं नं जुती लविन्द्र आयेऽ मा नं इश्व परा बुणक् ॥७॥
अस्से इश्व सचा सुने नि चंदा पीते मधु ।
कुभी जस्मे मंघुक्तेन महंसे इश्व सचा सुने ॥८॥

सानं सोमेशु सोमपाह सुतेशु सवसासे पाते मादायस्या राधसा सुनितवतेन्द्रा राया पारिणासा ॥६॥
मा नं इश्व परा बुणागत्व। नं सतमायः।
तवं नं जुती लविन्द्र आयेऽ मा नं इश्व परा बुणक् ॥७॥
अस्से इश्व सचा सुने नि चंदा पीते मधु ।
कुभी जस्मे मंघुक्तेन महंसे इश्व सचा सुने ॥८॥

न लवं क्षेत्यसे आशत न मल्योसे अद्रिवः ।
विश्वा जातानि सत्वासमिस्मूर्यसि न लवं क्षेत्यसे आशत ॥९॥
विश्वा पुजना असिमोपते नरे स्तुतितत्तुषिन्द्रे जजनुमे राजसे ।
क्षेत्यं विश्वं वरे आसुत्रितुजोपमोजिष्टेन तवसे तर्किनयं ॥१०॥

नासक देवुसा अष्टान्तः न मल्यासे अद्रिवः ।
विश्वा जातानि सत्वासमिस्मूर्यसि न लवं क्षेत्यसे आशत ॥९॥
विश्वा सुतेशु सुवसाहिब्धुर नाम तवं सुतेशु सवसा अष्टान्तः ॥९॥
विश्वाश् प्रिताना शब्दहुतासम् नाराम् साक्षु तत्क्षुरु इन्राम् जणानुसं च राजसे ।
क्षेत्यानामं वरिष्ठहें वारा अमुरूंम तोग्रामं जोशित्वेम् तवासं तर्किनयं ॥१०॥
O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10
सम्म रेमासो अस्वरुपिन्तृ सोमस्य पीतयेः।
स्वरुपिन्तृ यदी वृथा धृतारथो श्रोजेः समृतिमः। ॥ १२॥
नेमिम नामति चर्मसा मुखे विस्रगो अभिमारं।
सुदीतयो वो भुक्तारिषो कण्ये परिपुण्यम्। ॥ १३॥
तामिन्द्रो जोहविमु मध्यवनमुयं सत्रा दंगानुमारिकृप्तं शर्वासी।
मंडिर्ये गृहीराम च यज्ञियों ववैद्यये न विश्वा सुपथा क्रियोतु वज्री। ॥ १४॥

सम्म इम रेमासो अस्वरुपिन्तृ सोमस्या पिताये। स्वरुपिन्तृ यदी इम वृथा धृतारथो ब्रह्मस्य ब्रह्मस्य क्रियोतु वज्री। ॥ १५॥

त्वाम पुरं इन्द्र चित्कितेन न्योजेः स्वविष्ट शक्र नाञ्चयेः।
वहिथ्यानि बुध्वनानि वस्तिन्यावां रेतेति पुष्पिकं च भीषण। ॥ १६॥
तत्त्वम स्त्रांतियां शूरा चित्र पाल्यां व वस्तिन्यावानि परिष्ठ भूरी।
कुदा नेम इन्द्र राजाः दंयास्थिराचप्पेयस्य स्ववाद्यायेभ्य स्ववाद्यायेभ्य राजन। ॥ १७॥

त्वाम पुरं इन्द्र चित्कितेन न्योजेः स्वविष्ट शक्र नाञ्चयेः।
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त्वाम पुरं इन्द्र चित्कितेन न्योजेः स्वविष्ट शक्र नाञ्चयेः।
वहिथ्यानि बुध्वनानि वस्तिन्यावां रेतेति पुष्पिकं च भीषण। ॥ १६॥
तत्त्वम स्त्रांतियां शूरा चित्र पाल्यां व वस्तिन्यावानि परिष्ठ भूरी।
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त्वाम पुरं इन्द्र चित्कितेन न्योजेः स्वविष्ट शक्र नाञ्चयेः।
वहिथ्यानि बुध्वनानि वस्तिन्यावां रेतेति पुष्पिकं च भीषण। ॥ १६॥
तत्त्वम स्त्रांतियां शूरा चित्र पाल्यां व वस्तिन्यावानि परिष्ठ भूरी।
कुदा नेम इन्द्र राजाः दंयास्थिराचप्पेयस्य स्ववाद्यायेभ्य स्ववाद्यायेभ्य राजन। ॥ १७॥

त्वाम पुरं इन्द्र चित्कितेन न्योजेः स्वविष्ट शक्र नाञ्चयेः।
वहिथ्यानि बुध्वनानि वस्तिन्यावां रेतेति पुष्पिकं च भीषण। ॥ १६॥
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कुदा नेम इन्द्र राजाः दंयास्थिराचप्पेयस्य स्ववाद्यायेभ्य स्ववाद्यायेभ्य राजन। ॥ १७॥

त्वाम पुरं इन्द्र चित्कितेन न्योजेः स्वविष्ट शक्र नाञ्चयेः।
वहिथ्यानि बुध्वनानि वस्तिन्यावां रेतेति पुष्पिकं च भीषण। ॥ १६॥
तत्त्वम स्त्रांतियां शूरा चित्र पाल्यां व वस्तिन्यावानि परिष्ठ भूरी।
कुदा नेम इन्द्र राजाः दंयास्थिराचप्पेयस्य स्ववाद्यायेभ्य स्ववाद्यायेभ्य राजन। ॥ १७॥
The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharming. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15
इन्द्राय साम गायत्र ब्रिहृत्य ब्रह्मत्रेषि पनुष्येत् ॥ १९॥

लक्षिताधिपूर्वः लं सूर्यमोचयः। विश्वर्कजी विश्वर्देवो महां अंसि ॥ २०॥

विश्वज्ञयतेन्त्रा स्वर्गवध्यो रोचने धिनेऽऽिनः ॥ २१॥

देवसः इंद्र मुख्याय थेरिने ॥ २२॥

त्वेऽन्न नो गाधि स्मितः संसर्जनवधीः ॥ २३॥

गिरिंन्ह विश्वतप्षुः परिविन्धः ॥ २४॥

अभि हि संत्य सोपणा उभे ब्रम्हू पोदैसि ।

इन्द्रसि सुन्तनो वृजः परिविन्धः ॥ २५॥

वेपक हि श्रापतीनामिन्द्रे कुतो पुरामासि ।

हल्ला दशोमन्योऽथुः परिविन्धः ॥ २६॥

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इद्रयासा साम गायत्र ब्रिहत्य ब्रह्मत्रेषि पनुष्येत्। धर्माक्रिते विपाश्ते पानसयावे ॥ १॥

tvām indrabhībhūr asi tvām sūryam arocayāḥ | viṣvākarma viṣvādevo mahāḥ asi ॥ २॥

vibhrajāna jyotīshā svār āgacho rocanām divāḥ | devās ta indārā sakhyāyā yemire ॥ ३॥

एङ्ग्रूर्ण नो गाधि स्मितः संसर्जनवधीः ॥ २३॥

गिरिंन्ह विश्वतप्षुः परिविन्धः ॥ २४॥

अभि हि संत्य सोपणा उभे ब्रम्हू पोदैसि ।

इन्द्रसि सुन्तनो वृजः परिविन्धः ॥ २५॥

वेपक हि श्रापतीनामिन्द्रे कुतो पुरामासि ।

हल्ला दशोमन्योऽथुः परिविन्धः ॥ २६॥

अथ हीन्द्र निर्ववेन उपे व्या कामान्महः। संसुम्भें । उदेवः यत्ने उदभिः ॥ ३१॥

वार्णि व्या युज्याभिर्वहिन्नति शूरं ब्रह्माणि ।

वृकृष्णांसि विदित्वात्र विदेवधिवि ॥ ३२॥

आधाह हिन्द्र गिरवण उपे त्वा कामान महां सस्रिज्ञाहे ।

उदेवः यत्ने उदभिः ॥३७॥

वार्णे त्वा युज्याभिबहिन्नति शूरः ब्रह्माणि ।

वृकृष्णांसि विदित्वात्र विदेवधिवि ॥ ३८॥
Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can cancel and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8
युञ्जांति हरि इविर्य गार्ध्येऽर्गे र्थे उर्युङे। इन्द्रवाहां वचेयुर्जां ॥९॥
वे ने इन्द्रा महें ओजोऽं नुभमं शत्रकतो विच्छप्ये। आ गौरं प्रुतनाश्वदं ॥१०॥
वे हि ने पिता वंशं ले मात्रा शत्रकतो वभृंविध। अर्धे ते सुभ्रमिमहें ॥११॥
लां युष्मिन्युष्टत वाजयन्युष्टुप्रणे शत्रकतो। स ने रस्य सुविर्यें ॥१२॥

yuñjanti hari ishirasya gathayorau ratha uruyuge | indravah va covuja 9 tvam na indra bharau ojo nṛimnām śatakrato vicarshane | á viraṁ pitanashāham 10 tvam hi nah pita vaso tvam matā śatakrato baḥuvitha | adhā te summām imāhe 11 tvam śusmin puruḥūta vajayāntam ūpa bruve śatakrato | sā no rasva suviryam 12 2 |

( 9.9 ) वननवतितस्य पुःहसम ।
( 10.8 ) अव्ययस्य नुभताहर्दिसत्रृषेऽथम कविः । इन्द्रो देवता । प्रागापः
( विष्मयां हहती, समवा समोहहती ) छन्दः ॥

लामिद्रा हो नरोपा वन्यविन्मूर्णेः ।
स इन्द्र सतोभावसामिह श्रुत्युप स्वसर्म मेहि ॥११॥
मत्तां मुग्घां हरिवसदीमहें ले आ भूषांति देवशे ।
तत्र श्रुत्युपमान्युक्त्यां सुनेविन्द्र गिरिवं ॥१२॥

Tvāṁ idā hyō nārō 'pipyant vajrin bhūrṇayah | sā indra stōmavāhasām ihā śrudhy ūpa svāsaram ā gahi 1 1
mātsvā susīpra harivas tād imahe tvē ś bhūshanti vedhā-
sah | táva śravānsy upamāny uktheyā sutēshv indra girva-
naḥ 2 2 ||
With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2
श्रायाण्त इव सूर्याः विश्वेदिन्द्रस्य भक्तः ।
वर्गे जाते जनमानां ओजोऽसा व्रति भागं न दीर्घिम || 31
अनस्तायति सुयुदापुर्य स्तुहि भुद्य इन्द्रस्य रात्रेऽऽ ।
सौ अस्य कऽभि विन्ध्यो न रोपिति मनो तुनाय चौदययेऽऽ ॥ ॥
तवमिन्द्र प्रतृतीधिव विश्वा आसि स्मुर्यः ।
आस्तिकहा जीतता विश्वः तृस्स्रुतीवल्वे न तृस्स्रुत्यः || 51
अन्य ते शुष्म सुरस्यत्मीयऽऽतः । कृणी दिश्युऽऽन माताः ।
विश्वास्ते स्मुर्यः श्रायाण्त मन्ये वृंदं वरद्यात्त तृस्स्रुतिः || 61

श्रायाण्ताः iva सूर्याः विश्वेदं इन्द्रस्या भक्ष्यता ।
वासुनी जाते जानमाना ओजस्तः प्रति भिगमः नादिधिम || 31
अनारसरतिः सासुदाम् उपस्तुहि भद्धा इन्द्रस्य रात्रेऽऽ ।
सो अस्य कऽभि विन्ध्याः न रोपिति मनो तुनाय चौदययेऽऽ ॥ ॥
तवमिन्द्र प्रतृतीधिव विश्वाः आसि स्मुर्यः ।
आस्तिकहा जीतता विश्वः तृस्स्रुतीवल्वे न तृस्स्रुत्यः || 51
अन्य ते शुष्म सुरस्यत्मीयऽऽतः । कृणी दिश्युऽऽन माताः ।
विश्वास्ते स्मुर्यः श्रायाण्त मन्ये वृंदं वरद्यात्त तृस्स्रुतिः || 61

इति उत्सी वेद अजरे ग्रहेत्वारम्मप्रहिवतम ।
आध्यूप जेतारं हेतारं स्पष्टेत्वमंतृतं तुम्याच्छृधम || 71
इष्कारमिन्द्वतं सहस्यतं श्रृवृत्तिः श्रृतंतमुः ।
सुमामिन्द्रमवसेहवामेव सवर्वांश कसुतवाम || 81

itá utí vo ajáram prahetáram ápраhiİtam | āśúm
jétáram hétáram rathítamam átúrtaam tugośvárdham || 71
ishkárāram ánishkritisam sahasrítaa satamúti satákrat-
tum | samánám ándrama ávase havamāhe vásavānam vásu-
juvam || 81
As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share.

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons.

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents.

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent.

Summon hither for protection; Him who never grows old, who is the repeller of enemies—he himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augmenter of water.

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasuries.
Ayām ta emi tanvā purāstād viṣve devā abhi mā yanti paścāt | yadā máhyāṃ dīḍhāro bhāgam indrād in máyā kriṇavo viṛyāṃ || 1 || dádbhāmi te mádhunā bhakshām ágre hitás te bhāgāḥ sutó astu sōmah | ásaṣ ca tvām dakshinataḥ sākhā mé 'dhā vṛitrāṇi jaṅghanāva bhūri || 2 ||

prā sū stōmam bharata vājayānta īndrāya satyāṃ yādi satyāṃ ásti | nénḍro ástīti nēma u tvā āha kā īṁ dadarṣa kām abhi śhṭavāma || 3 || ayāṃ asmi jaritaḥ pāṣya mehā viṣvā jātany abhy āsmi mahnā | rītāsya mā pradīṣo vardhayanty ādardirō bhūvanā dardarīmi || 4 ||
I with my child come here before you along with all nature’s bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour.  

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities.  

O my companions, eager to put a fight against one’s own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, “There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?”  

“Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend the World’s as under”. 
आ यम्मा देना अर्थश्रुतस्य एकमासिनं हर्षस्त्रयः पृढः।
मनोरम्ये ह्रदं आ प्रत्येकभविष्ठं चिन्तित्तिष्ठुमान्। सलायः। एवः।
विशेषता ते सबोपेत वास्त्वया या च चक्षुषे मधवलिङ्ग सुन्दरे।
पारवतं कालुर्मक्ष्मे वस्त्रपार्विणोः श्रवभायो विपिक्षे। एवं।

अऽ यान मा वेना आरुहान नितायानां ईकमां आसिनम् हर्षयतस्या प्रविश्वे | मानास सीन मे ह्रिदाः आ प्रत्येक आवजस्त्र एकिक्राद्वि चिन्तुमानाः सक्ष्याय। ॥ ५ ॥
विस्वेत ताते सवनशु प्रवाच्या यां काकर्त्ता मागमवम्म इंद्र सुन्दरे। पाषावतं यात पुरुसंब्ह्रत्ताम् वास्य आपार्विनोः सराभाया रिझिबंधवे। ॥ ६ ॥ ४ ॥

प्र नूने धर्मम्मा द्रव्याः प्रथिते यो यो अवार्तित।
वि ही कृशस्य मर्मन्यो वज्रमिद्रे अपीपनत। ॥ ७।
मनोफळा आयस्य आपसमियङ्गसुपर्म।
विव्री सुपुष्पो गत्वाय सोमन्यो वंश्य आम्बर्त। ॥ ८।
सुभीते अति शौचं द्रव्या वज्रे अमीत्व।
भव्यसे स्वर्तः पुरु: प्रस्वरणा वुत्थिथ। ॥ ९।
वदामिद्यध्विंशितेनानि राज्यो कृच्छान्न नियोंसारे सुन्दर।
चतुर्मूः ऊँ दुधुः पर्यासिः के विद्यस्या। प्रभवं ज्ञाम। ॥ १०।

प्राउऽ मुम्मां द्वावता प्रिथ्यन्त नेहायः यो वो आवार्तित।
नृशी कृशस्य मर्मन्यो वज्रमिद्रे अपीपनत। ॥ ७।
मनोफळा आयस्य आपसमियङ्गसुपर्म।
विव्री सुपुष्पो गत्वाय सोमन्यो वंश्य आम्बर्त। ॥ ८।
सुभीते अति शौचं द्रव्या वज्रे अमीत्व।
भव्यसे स्वर्तः पुरु: प्रस्वरणा वुत्थिथ। ॥ ९।
वदामिद्यध्विंशितेनानि राज्यो कृच्छान्न नियोंसारे सुन्दर।
चतुर्मूः ऊँ दुधुः पर्यासिः के विद्यस्या। प्रभवं ज्ञाम। ॥ १०।
When the lovers of sacred laws approach me, while I sit alone across Nature’s Splendour, then my mind within proclaims to my heart, “my friends with their children are calling and crying for me.”

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin.

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy?

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer.

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it.

When the divine speech, the queen, the gladener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish?
द्वितीय वार्तमनयम् दृष्टां विषयम्: पुष्येः वदति।
सा नौ मन्द्रेष्वरुणे दुहाता देवभूममातुपु सुहुभूते।
संवेद विष्णु धिनां न्यायोऽयोऽहिः लोके वरणेय विन्दुः।
हनात् वृषभ विनाशत् मित्रनिरक्तस्य यन्तु प्रसवे विष्णुः।

devim vācam ajanaṇya devaṁ tāṁ viṣvārūpāḥ paśavo vadanti | sā no
mandrēsham ārjaṁ dūhanā dhenūr vāg asmān upa sushtu
	| 11 || sākhe viṣavo vitarāṁ vi kramasva dyaūr dehi
lokāṁ vājraya viṣhkbhe | hānāva vītrāṁ rinācāva śindhūn
indrasya yantu prasavē viṣrishāḥ || 12 || 5 ||
The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded.  

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord.

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice.

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun.
प्र यो वो द्वारा वक्सक्ताजिनिर् द्वो अवध्वत्। अव्यःपीयु्य मद्देशुः। ॥३॥
न यह संप्रत्म् न तु नवाहिते न सांवादाय समती।
तस्मात्त्मा अव्य समर्पनस्थवर्त्तने वाह्यं न उस्मयम्। ॥४॥
प्र द्वारा प्रायंमौ संच्छ्यायमनावस्य।
वृद्ध्यां वर्षनेन चन्द्रेऽ वचः स्तोत्रेऽ राजेऽ गायत। ॥५॥

प्रायो वृद्धि मित्रावरुण्याजिरो दत्तो धरणः। अयाक्ष्यर्याम मादेस्थाय सक्ति।
नायायां विशेषे नं पुनर्हीते न स्मादाय समती।
तस्मात्त्मा अव्य समर्पनस्थवर्त्तने वाह्यं न उस्मयम्। ॥४॥
प्र मित्राय वायुम च यस्मिन्ये सांस्कृतिक्यायम्।
वृद्ध्यां वर्षनेन चन्द्रेऽ वचः स्तोत्रेऽ राजेऽ गायत। ॥५॥

ते हिन्दुर्ये अनुष्ठ जन्येऽ वस्येऽ पुष्च सितश्राय।
ते धामांमुन भावांनमन्नद्या अव्य वेन्ये। ॥६॥
आ भजे चबांशयात्स गृहमात्मात्स नावी।
उभा यां नास्य संजो्यत्स प्रत्य हव्यान वीण्ये। ॥७॥
राति यहांमृन्द्ये हवामै युवाढ्ये वाजान्विन्यू।
प्राच्छ होत्रो प्रति प्रति तं नग श्रायणा जम्मूर्यान। ॥८॥
आ नो युवेः द्विस्वेः वाहू यह तयं समस्मिती।
अन्तः पुपित्वं उच्च उपरि श्रीणानोत्यं शुक्रं अन्यामि ते। ॥९॥

té hinvire arunam jenym vasy ekaam putram tisriyama
té dhamaisy amrita martyam adabdha abhi caksate ॥ ६॥
ā me vacanyuudyata dyumattamani kartya ubhā yatam
natsyā sajōsahasā prati havyāni vitaye ॥ ७॥ rātīṃ yād vam
arakhsaṃ hāvamahe yuvābhyaṃ vajinīvasū | práem hō-
trāṃ pratirāntav itam nara grīnana jamādagninā ॥ ८॥ ā no
yajnāṃ divisprīṣam vāyo yāhi smānmahibhiḥ | antāḥ pavi-
tra upāri śrīnāno 'yam śukro ayami te ॥ ९॥
O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixer of devotion has been kept aside and poured out for you through the purifying strainer. 9
वेलेष्ठुर्यः पुष्यि वरिष्ठेः प्रति हुन्यानि वीतयेः।
अधा नियतं उभयं नः पिवः शुचिः सोऽमं गवाशिरस्।

वेलेष्ठुर्यः पुष्यि वरिष्ठेः प्रति हुन्यानि वीतयेः।
अधा नियतं उभयं नः पिवः शुचिः सोऽमं गवाशिरस्।

बण्महाः अंसि सूर्य स्वां बल्दित्व महाः अंसि।
महसते ससो मंग्लिम हंसते उज्जवल देव महाः अंसि।
बद्र सूर्य अर्कसा महाः अंसि सत्रा देव महाः अंसि।
महाः देवान्यमुखः पुरोहितो विसु व्योतिरद्वीपः।
हतं या नीच्चयिक्षी रूपा रोहिण्या कृता।
व्रीणेऽवः वज्रदण्डहुः न्वत्तुश्रणु बाहुपु।
प्रजा हे तिस्रो अत्यामीयुण्यतः न्या अर्कम्बितो विविभे।
बुधर्म पदश्च सुंविनेच्छतः परवामनो हुरितः आ विवेशः।

बण्म सतो महिमाम पानस्याते 'ध्वर्या देवा महान आस || ११ || बहुः सूर्या श्रवासां महान आस सत्रा देवा महान आस || महान देवान्यम् आसुरया पुरोहितं विभु ज्योर्ति आदाभ्याम || १२ || ययात् या निवं आकिंचं रुपं रोहिण्यं क्रिता।

बण्महाः अंसि सूर्या बाहु अदित्या महान आस | महान ते वसो महिमाम पानस्याते 'ध्वर्या देवा महान आस || ११ || बहुः सूर्या श्रवासां महान आस सत्रा देवा महान आस || महान देवान्यम् आसुरया पुरोहितं विभु ज्योर्ति आदाभ्याम || १२ || ययात् या निवं आकिंचं रुपं रोहिण्यं क्रिता।

ब्राह्मण्य आसुरीय यज्ञर्यां यज्ञः अन्ये आकिंचं रुपं रोहिण्यं क्रिता।

ब्राह्मण्य आसुरीय यज्ञर्यां यज्ञः अन्ये आकिंचं रुपं रोहिण्यं क्रिता।
The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature’s Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14
रुद्रावं दुहितां वसुनां स्वसादित्यानां मुस्ततस्य नामः।
प्र नु वेषेऽच्छिन्त्येषे जानाय महामनोगामी विविध।
वञ्चोविदुः वार्षर्विण्यं विश्वाभिस्वरूपयितुमानाम्।
देवी देवेयथुष्म्यां गामां माण्डक मत्यं दुखेताः।

मतां ग्रीवाणं दुहिताः वसुनां स्वसादित्यानां मुस्ततस्य नामः।
प्र नु वेषेऽच्छिन्त्येषे जानाय महामनोगामी विविध।
वञ्चोविदुः वार्षर्विण्यं विश्वाभिस्वरूपयितुमानाम्।
देवी देवेयथुष्म्यां गामां माण्डक मत्यं दुखेताः।

त्वं अग्ने भ्राताः वायो दाहीसी देवा दासुस्ये।
कविर्ग्रीवापतिर्युवां।

Tvāṁ agne bṛihād vāyō dādhāsi deva dāśūsē | kavī
grihāpatir yūvā | 1 | sā na śānayā sayāh devān agne duvas-
yūvā | cikīd vibhānav ā vaha | 2 | tāyāḥ ha svīd yujā va-
yāṃ cōdisīthēna yavīshthya | abhī shmo vāyasātaye | 3 |
aurvabhṛiguvac chūcīm apnavānavād ā āhuve | agnim sam-
udrávāsasam | 4 | huvē vātasvanāṃ kavīm parjanyakrandyam
sāhāḥ | agnim samudrávāsasam | 5 | 9 |
She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW.  

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her.

O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper.

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise.

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour.

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke.

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firmament, I invoke.
आ सुवं सतित्वयत्र भगवेस्वरुपिनं तुल्यं हुवे। अभिः समुद्रद्वाससम।।
अभिः वृत्तन्तमच्छगणां पुरुस्तम्म।। अच्छा नप्रे सहस्तते।।
अंयं यथा न आभुल्लालं रुपेनु नक्षत्याः। अयं कल्यं धरोत्तरताः।।
अंतं विश्वं अभिः क्रिष्णोदकविक्रेषु पत्यते। आ वाजेवनं ना गमत।।
विख्येयात्मलेन स्तुविः होतःनायुकतम।। अभिः योहेषु पुर्वे॥ ॥

ाः सावम् सवितूर्यं यथाभागयस्य्वा भुजिम् हुवे। अग्निः।
समुद्रावससम।। 6।। अग्निः वो वृद्धांम अस्हवरािगम।
पुरुस्ताम।। आधाः नप्रे सहस्तते।।
अयं यथा नाभुल्लालं रुपेनु नक्षत्याः। अयं कल्यं धरोत्तरताः।।
अंतं विश्वं अभिः क्रिष्णोदकविक्रेषु पत्यते। आ वाजेवनं ना गमत।।
विख्येयात्मलेन स्तुविः होतःनायुकतम।। अभिः योहेषु पुर्वे॥ ॥

श्रीं पावकश्रीरिप येष्वे यो नरेष्व। श्रीदाब्य दीर्घश्चूर्तम्।।
तमर्गितं न सानसिं ग्रिणीहि विनये शुचिमण्डल।।
भिन्ते न यंत्यज्ञनम।। 11।।
उपे ति जामयेव गिरे देशारतीक्विष्कृते। शुचिरकिं अस्थिरं।।

शुराम्याः पावकासोनिंश्व ज्येश्थ्वो यो दामेश्व ा।।
didáya दिर्गहाेरुत्तमां ह।। 11।।
तम ावंधतमं ना सानसिं ग्रिणीहि।
vipra शुष्मिन् म।।
मित्रां ना yāतयः ज्ञानम।। 12।।
उपे ति जामयेव गिरे देशारतीक्विष्कृतेः। शुचिरकिं अस्थिरं।।

13।।
The one who is like the productive power of creator and like the Lord of grace and showerer of bliss—such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abundance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13
yāsyā tridhātyāvṛtām barhīs tasthāv āsāṃdinam |
āpaś cin ni dadhi padām || 14 || padām devāsya milhūshō |
'nādhriṣṭābhīr ütíbhiḥ | bhadrā sūrya ivopadīr || 15 || 11 ||
The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature’s bounties and honour them. 16

Nature’s bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22
(१०३) गृहवैद ५.१०३

अदार्षि गातुवित्तमो यस्मिन्नात्याद्यः।
उपे छ जातमायैः वर्जनसंस्कृतं नेक्षतं ने गिरेः॥१॥
प्र देवोदसो असिदुःचाँ अच्छा न मुमना।
अनु मातरे प्रथिती वि वाचीते तःसो नारकस्य सान्तरे॥२॥
यस्मादेजनं कुष्ठघर्षाकृत्याणि कृष्णं:।
सहस्रां मुखसानातालिब त्रानासिं धीभि: संपर्यते॥३॥

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अदार्षि गातुवित्तमो यस्मिन्यात्याद्य आधुहिुः | उपो शु धताम अर्यस्या वार्द्धनाम आग्नि नाकशाना न गिराह् !
प्र दावोदासा आग्नि देवां अच्छे न मातृं।
अनु मातरे प्रथिते वि वाचीते तःसो नारकस्य सान्तरे।
यस्मादेजनं कुष्ठघर्षाकृत्याणि कृष्णं।
सहस्रां मुखसानातालिब त्रानासिं धीभि: संपर्यते।

प्र यं गृयेन निनीसिं मनों वहते वसो दशत।
स वीरे वंते अम उक्त्वासिं सना सहस्रपित्पीपां।
स द्रव्यं द्रव्यमुक्ति द्रव्यामयानम स धते असिति अवः।
ले देवत्रा सदा पुरुषो विश्वा वामानि धीमहि।

प्रये निनिशास्मि मर्तो यस्ते वसो दशत।
स वीरे वंते अम उक्त्वासिं सना सहस्रपित्पीपां।
स द्रव्यं द्रव्यमुक्ति द्रव्यामयानम स धते असिति अवः।
ले देवत्रा सदा पुरुषो विश्वा वामानि धीमहि।
Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men.  

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.  

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings.  

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth.  

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 
yó víśvā dáyate vásu hóta mandrō jánānām | mádhor
ná pátrā prathamány asmai prá stóma yanty agnáye || 6 ||
áśvam ná gírhi rathyāṁ sudánava marmríyyyánte devavyá-
vaḥ | ubhé toké tánaye dasma vispate párshi rádho ma-
ghónām || 7 || prá máṁhíṣhṭhāya gáyata rítávne bhihaté śu-
kráśócíshe | úpastutáaso agnáye || 8 ||

आ वैसेन्ते मुचवं वीर्वत्था: समिद्रो युम्याहुं: |
कुविक्ष्णो अस्य सुमितिनीयस्त्यच्छा वाजेमिंगगमत ॥८.१
प्रेद्धं प्रियाणं स्तुद्यासवालिथिम् | अर्थं रथानं यामम् ॥९.१

á vaṁsate magháva vi-
rávad yásah sámidhdo dyunmy áhutaḥ | kuvín no asya su-
matír návíasya áchá vájebhir ágámät || 9 || préshtham u
priyánam sthúḥ áśavástitim | agním ráthánam yánam
|| 10 || 14 ||
May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His resplendence. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10
उदिताः यो निदित्वा बेदिता वस्त्रा यहिः यथा चर्चनिन्।
दुष्टर यस्य प्रवणे नर्मे थिया चां प्रियसमः। 11.11
मा नो प्रणीतांतिथिषिर्मूर्तिः युक्तप्रसारत पुष्पः। 12.21
यो भुदाना स्वाभूरः। 12.11
मो ते रुपमेव अच्छोकतिर्मर्वसोऽस्मे केबिन्द्रे:।
क्रियेत्वा त्वा मूर्त्तिः दुष्टाय शुभाय:। 13.11
आत्मे यान्ति मर्भस्या देशभि: सोमपीनयेः।
सोमपीन्य उपे सुषृद्धं मात्यायं स्थिरे। 14.11

उदिताः यो निदित्वा वेदिता वास्याः याज्ञियो ववार्तति।
दुष्टाराय यस्याः प्रवणे नर्मे थिया स्वसाताः। 11.1
मा नो ह्रिन्ताम अतिठर वासुर अग्नि परुप्रापसात्यां भां।
याः सुहोताः स्वाद्वाराः। 12.11
मो ते रिशन ये अछोकतिभस्र वसो अग्नी: केबिन्द्रे:।
वासो 'गने केबिन्द्रे किरिः किरिः किरिः किरिः किरिः किरिः
वासो राताहवाय दुष्टाय:। 13.11
अग्नि याहि सारुताखाः रुद्रेभिः सूपिताय:। सूपिताय: उपा सुस्तुतिम नादायस्वा
स्वार्णे। 14.11
15.1
He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature’s bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14
NOTES ON BOOK No. 8

Hymn-41

For verse 2, see NIR. X. 5.

2. Nabhabhakasya, नाभकस्य, of the pain daspiser; See नभकस्य VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्ताद्भोषणेऽवस्त्रक्षात् मनोवृद्धिः स्वस्तम्यश्चत्त्रा: सा सरस्त्री, सरस्त्री) — Daya. On VI.61.10 — The seven means: five vital breaths, mind and intellect; सप्तस्वसार्थक्षः — Nir. X. 5; also seven kinds of metre or speech: वर्णितम्: वारिः: "I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed." (विरा धीरजस्तु, with speech, i.e. song or eulogy, निर्देशणं व मनमन्यिः: मनोरूपः: स्तोऽ:; equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभकस्य प्रवृत्तिमि:; at the same time Nabhaka was a seer, श्रवन्तिमाकौ वर्यूः, who in his speech, called him one having seven sisters at the birth of these flowing rivers—य: स्वस्तमस्वातन्त्रस्वप्नेत्वदेयास्वस्तमः वारिः: स मध्यम इति निरूपयं—He, Varuna, is called one belonging to the middle region; यथयेव एव व्यक्ति, now this is he himself, नमन्तारनिम्नक्षे समेत: let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—य: भूतानयं करोऽय: नी विविष्ठी पापिष्ठ्य: पापि० निम्नक्ष: —Nir. X. 5.

Nabhabhakasya, also means "of the sky covered with clouds"—नेषाव्यात्मकस्यात्मक (नाभकस्य नामस्ते तथक्षरम् — Nigh. II.19).

Pitrinam, दिशुः, of the seasons (दिशयों वे पितार् —SBr. II. 4.1.32. The colour of lighting (विस्तुः) at the beginning of the rainy season (month of asadha, ध्वाराः) indicates the forth-coming season:

वातायं कपिता विस्तुः सर्वजनात्यं शुभिक्षाय सिता भवेत्॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).
Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The Rsi is Arcanas or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meter the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Rsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the Jatavedas; he is able to consume vast forests with his smoke-banneered fires, borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. Arokah-ıva, धारोकः:द्वज, like wild animals (मारोजमाना: पशव इव—Sayana).

Dat-bhīh, with teeth (बुधिचि: दण्डी:—Sayana).

4. Vṛthak, पुष्क्र—पुष्क्र diversely. See Yv. XXXIII. 2, where पुष्क्र, is for पुष्क्र.

5. Ketavaḥ, ensigns. (केतव: शापकः:—Daya. on Yv. VIII. 40; rays, तिर्यत:—Yv. XXX. 31; प्रदातानि—Yu. VII. 41; विविध जगत: पुष्क्र पुष्क्र रचनावि निययमका शापकः: प्रकाशकाश्चपूव:तः सुना:—Daya.).

6. Dhasim, food (धाति धनम्: छठु धाति हिर्यन नामसु पाठल्—Nigh. 11.7).
7. Tarunih, तरुः, tender herbs (तरुः: द्रोषधीः:).

8. Janjanabhavan, जनजनाभवन् = ममसाभवन् इति ज्ञाति कर्मसु पाठात्—Nigh. I. 17; blazing.

10. Nisanam, निसानं = लिप्हानं = Kisses.

Juhvah, ladle (= जु चः; जुः: होमसाधनमूलाया: सुः: —Sayana).

11. Ukṣa, उक्षः OX; Uksannaya, for the eater of the ox.

Vasannaye, वसानये, for the eater of the marrow (वसानः वस्याहो वसानः: —Sayana).

Somaprsthaya, सोमप्रस्थय = सोमपूत पृष्ठय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपुष्ठय सोम-पृष्ठीयेन तस्य = प्रत्येके—Daya. on Yv. XX. 78).

13. Bhṛguvat, like Bhṛgu, as by Bhṛgu (Bhṛgṛu = man of distinction (पुष्पव इति पंद्रनाम—Nigh. V. 5) विभाषाविभाया भर्गोऽका निनवरकः; the one who dispels ignorance by his enlightenment.—Daya. on I.143.4; I.127.7.

Manusvat, मनुष्यवत्, by Manus; by intellectuals.

Angirasvat, अंगिरसवत्, by men of vitality.

14. Agni, thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by friend, See Ait. Br. I. 16: “For thou, O Agni, by Agni, sage by the sage, good by the good,” (he says); one is a sage, the other a sage; one is good, the other good. “Friend with friend thou art enkindled” (he says); he is his own friend in that Agni is Agni's (अग्निः अग्निः विद्रो विवेयं स्वल्पतित विद्र इतरो विद्र इतरं; तत्निवर्तः सनिवर्तः साधक साध्या समिबस्यस् स्वेषं हि वा प्रस्व सः साधा। यदनिर्मलस्य मर्जयत् सुकृत्व पुरोषयायां मातिष—Ait. Br. I. 16).
16. Rohit-asva, रोहितस्व, driven as if on red horses (one who has red horses).

18. Angirastama, अंगिरस्तम, most vital among vital forces.

19. Manisinah, मनीषिनः, intellectuals (मनस्त ईस्वरः — Sayana).

Medhirasah, मेधिरासः, men of wisdom (मेधाविनः — Sayana).

Dhibhiih, with actions and thoughts (धीभिः कर्मभिः — Sayana).

Admasadyaya, for the attainment of food; for the furtherance of their property (प्रदूषलया भगनय भजनय — Sayana).

28. Sahaskṛta, procured by mechanical strength; i.e. by the process of attrition (सहस्कृत: सहस्वाबलने अतक्षालसि—Sayana).

29. Dhasim, food (धासि प्रन्य हृवि: — Sayana; Nigh. II. 7).

31. Siram pavaka-socket, शीरस्यपावकशोधियं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीर्घिमृ), it rests through all (प्रदूषाशिष्निमिति वा) or pervades all (प्रदूषाशिष्निमिति वा — Nir. IV. 14).

32. Sardhan, doing with speed, boldness of force (शर्धन् बलं त्वृंतं—Sayana; वेंग तुतर्न्—Venkata).

**Hymn-44**

The hymn is devoted to Agni, the Rsi is Virupa Angiras.

2. Suktani, सूक्तानि, Su+uktani, sweet spoken words.

5. Haryata (vocative), O propitious one. O 'amiable one; O
beloved (हृत्यं कामयमान—Sayana).

6. *Rtvijam*, the priest (च्छतिर्जं च्छतो यद्यपयम्, i.e. one that is to be venerated in due season; see I. 1. 1, also च्छतुपद्यां, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. *Kavikratum*, him by whom the rites are performed (कविक्लुं कान्तकर्मणिम्); the wise; possessing sharp intellect; omniscient (कान्तप्रजा, सर्वेष—*Sayana* on III. 2. 4; III. 14. 7; I. 1. 5; कविः सबंतं सहनविदायुतं कतु: प्रजा कर्म कमदर्शं व यत्समनु—*Daya*, on Yv. IV. 25; गर्रिन्द्रम् भौतिकस्यम् on III. 2. 4; कविनां विद्वान् कतु: प्रजाकर्म व फूलवता यत्स्य स तम्—*Daya*, on III. 27. 12).

*Kavi*, कवि, wise. He is so called because his presence is desired (√कवित्), or the word is derived from √कवि, to praise (कविः कान्तदबनो भवति कविवर्गः—Nir. XII. 13, on V. 81.2).

9. *Santya*, O giver of good (संत्यं भजन्वील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat*. सत् = benevolent, kind.

11. *Risatah*, those who injure (रिसतः=रिसतः: हिस्सकान्त—*Sayana*) (रिस हिस्सायम्; रिसेऽरिसाय, हिस्साय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occurring with Ahirobudhnya.

13. *Urijah*, उज्रं:, food (usually energy, or fuel) (उज्रं: धनस्य—*Sayana*; from उज्रं धन्न, Nigh. II.7)

*Urijah-napatam*, source of energy, son of food.


*Barhisi*, बहिष्च यज्ञे; in the hearts.

*Devaih*, divine attributes.
16. Apam retansi, seeds of aquatic life, (भर्गवं रेताणि स्वाभव जगमातमकानि भूतानि—Sayana); the seed of waters, the movable and immovable productions of the creative waters.

21. Sucivrata-tamah, the purest offerer; extremely pure in functions (सूचिव्रतातमः बलिदानेन शुद्धकर्माः—Sayana).

23. Yat syam aham tvam, tvam va gha sya aham, If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. Kam, कम् = c =and =cum.

Vlbhavasuh, rich in splendour (विलभवस्यः दीप्तिवतीनः: —Sayana).

25. Dhṛtavrataya, to the observant of pious rites (पृव्रत्रयास्य धृतकर्मेण—Sayana).

Vasrasah girah, my loud praises; (वा: स्रदऩ्या: गिर: स्तुवयः: —Sayana).

26. Visvadam, all-consuming; all devouring; the devourer of entire oblation (विस्वायं सर्वस्य हृदिस्वा: स्तुताय:—Sayana).

Puru vepasam, the performer of numerous acts (पुरुवेपसस्य शुद्धकर्माणि—Sayana).

27. Stomaih, स्तोमः: praises (स्तोत्रः:)

28. Santya, see note on verse 9. (संत्यां भजनीयं, adorable even phala-prada, फलग्रं व, or giver of success).

संत्यां (vocative)—I.15.12; 36.2; 45.5; 9;III. 21.3; V.51.3; VIII.19.26; 44.9; 28.
29. Adma-sat, seated at the oblations; see Adma-Sadyaya: VIII.43.19.

प्रदमसत् — I.124.4; VIII. 44.29

प्रदमअसव: — VI. 30.3

प्रदमकाम् — VII.83 7

प्रदमकर्ण: — VIII.43.19

प्रदमसद्व: — VI. 4.4.

30 Kave, O wise (कवे बानात्रक्वम्! — Sayana).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः: पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मुर्धेभ्यः: हितकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. Anusak, धानुषक, it is the name of a series in succession (धानुषक् इति नामानुपुर्ववस्त्र। धानुषकस्त अवति — Nir. VI.14). Also धानुषक् धानुषुहः.

Strnanti barhih anusak, स्त्रुण्तित बाहिः: धानुषक, they spread the grass successively.
For *Anusak*, अनुसक्, see: I.13.5; I.52.14; 58.3; 72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII; 44.8 etc.

(अनुसक् = अनुकुल, II.6.8; अनुकृततया I.58.3; अनुकुल्ये VI.48.4—Daya.).

2. *Pr̤thuḥ svaruh*, broad their sacred shaving पृथुः: स्वरहृ; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—Wilson. See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरहृ: —IV.6.3; VIII 45.2; स्वरूणां VII.35.7.

*Svarum*, the giver of heat; the sun (स्वरः तापकमादिशयम् —Daya. On I.92.5; *Svaruh* = स्वर, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूणां = यज्ञशासलत्मभवाद्यानाम्—of the sound coming from the sacrificial post); यज्ञ श कोतायपतीः—Unadi I 10 (स्वरहृ: स्वरूणां उपत्यक्ते प्राणिनोहतेनिति

3. *Ayyuddhaḥ*, Unopposed powerless to combat (ध्वृद्ध: हत् धाम्योहत्र). See also I.32.6. (धाम्योहत्र.)

5. *Apsah na*, like a stately elephant (प्रसः ू दा दान्तोरथङ्गण्डुः—Sayana; *apsah* is also beautiful lightning. See Nir. III.5 and V. 13 for प्रसः (निरिणीते प्रसः—I.124.7; प्रसः हि रूपनाम—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty: it is derived from the negative of √प्स, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (Sakapuni). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word ‘*apsarah*’, one who possesses a beautiful person (Nir. V. 13).
Girih, निरि:, cloud—Nigh. I.10.

7. Svasvayu, स्वस्वयु:, borne by excellent vital energies, desirous of gallant steeds (स्वस्वयु: कर्त्तव्यमकर्त्तव्य—Sayana).

8. Vajrin, वज्रिन्, O strong and resolute.


Adarinam, the opener (प्रादारिनं प्राथलिरस्—Sayana cf. VIII. 24.4).

Arujam, अरुजम्, guarding from harm.

14. Panim, the trader; barterer, (see I.33.3. also).

15. Vedah, वेद:, wealth; treasure (Nigh. II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—Sayana).

Adasurih, the miser, one who does not give alms (प्रदासुरिः प्रदासमीशः—Sayana).

20. Rambhah, रम्भ: and pinakam, विनाकम्, are synonyms of staff. Rambhah, i.e. people grasp it: We grasped thee as decrepit people their staff (प्र ला रम्भ न बिनाकः रम्भ:) The sense is that we lean on thee as decrepit man on their staff (रम्भ: पिनाकविश्व द्विधे रम्भ: प्र प्रारंभम्य एम्। प्रारंभम्य ल्वा जोरा द्व द्विधे—Nir. III.21).

24. Goparinasas, by sincere dedication; also by the Soma mixed with milk (पोपरिनसस सचेन यवस संभवितेन सोमेन—Sayana).
Gaurah—Buffalo (Wilson); deer (शौर: गृह; deer or a beast—Sayana).

26. Kadruvah, pertaining to Kadru,—the name of a Rsi; a sincere seeker; Kadru is also pitcher. Kadruvah word does not occur anywhere else in the Rgveda.

27. Yadau, यदौ, from Yadu, people toiling hard. See earlier notes on Yadu.

Turvase, तुर्वसे, from तुर्वस, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: dharma, artha, kama, and moksa.

Ahnavaayam, अहन्नायम्, day to day miseries. Name of an enemy (Wilson; Sayana). The word does not occur anywhere else in the Rgveda. Macdonell and keith have taken no note of it. Also ahnu=he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वाने संभाने—Sayana).

29. Rbhuksanam, र्ब्हुक्तानम्=महालम्, mighty; see earlier notes:

र्ब्हुक्तानम्:—VII.48.1; X.92.11; (vocative); IV.37.3; 5; 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

र्ब्हुक्तानम्—I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also र्ब्हुक्ता: (Nigh. III.3; महानाम; Nir. IX. 3; king of the Rbhus).

Tugrya-Vrdham, तुग्रयाव्र्द्धम==तुग्रयाव्र्द्धम,, augmenters of water (वदकस्य बलेयितारस्—Sayana; तुग्रया=water, Nigh. I.12).
30. **Trisokaya** for attaining three splendidors; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (विशीरज्ञ विशीरकानामवशेष——Sayana), Trisoka being the name of an ancient mythical Rsi (I.112.12; VIII.45.30; also Av. IV. 29.6). A Saman or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—Macdonell and Keith.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (विश्व द्राक्ष गुणम्वस्तम्भथेव शोको यस्य विषुवः: स: —Daya. on I.112.12).

**Girim**, cloud (गिरिः मेष्य—Nigh. I.10).

37. See Nir. IV 2. O men, what friend has said, "Unprovoked I have killed my friend? Who flies from us."

"Here the word मया, marya, is synonym of man, or it may be a synonym of boundary (since boundary is settled by men). (मया ईति नुयननम मयां नामाभावां वा स्वातृ मयां मयां मयां मयां मयां मयां मयां मयां मयां मयां मयां मयां मयां मयां मयां विभागः). Boundary is the line of division between two bounded places (मयां मयां मयां मयां मयां विभागः).

**Methati** (मेष्य) means to provoke (मेष्षतिरामोहकः—Nir. IV.2).

**Hymn—46**

1. Tva-vatah vayam smasi, स्वाततं: वयम: स्वसि: "We belong to one like thee; since none other is like Thee, we are Thine."


9. Taruta, the deliverer from enemies (स्यात् सलुभ्यां तारकः:—Sayana).

12. Visve manasa, all men; all priests associated with men (विश्वे�
सर्वप्रथमवेंद्र: मानुषा मनुष्य सम्बन्धन: —Sayana).

14. Vah—वः: यूः = you all (Sayana); or for your sake (चो मुद्माक हिताय—Sayana).

Vaco yathā. कचो यथा. in your words, or, i.e. in the Gayatri or Tristubh metre (वः: वाग्युथमात्रीया यथा वेन प्रकारं प्रवर्तिते गायत्र्या बिजत्था वा—Sayana).

15. Nuna-matha, नुनमय: it is not नुनमय (नुमः+यत्व) as mistaken by Sayana.

16. Athyatha (घति+प्रष्ठ); it is not प्रवापि or प्रभव as mistaken by Sayana.

17. Visva-manusam marutam iyaksasi, thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf VI. 49.4).

18. Ajmabhih, with streaming trains of clouds; along with vehemently flowing waters (भण्मचि: बले: बलकरेष्टके: —Sayana); ajman is also गणनम् cf. I 112.17; also sangrama =प्राम=combat, Nigh. II.17; cf. I.112.17)

19. Codayat mate, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयनमति: चोदयन्ति धनं श्रेरतन्ति महियेव यस्य:—Sayana). Also see V.8.6, where it is applied to Caksuḥ, eye: एषु चोदयनमति, having the mind as its instigator.

20. Bhujyum purvyam (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Aswins, Purvyam, going before in the battle and Bhujyum the preserver of all. (थुष्यम् सर्वरंयम्यत्रो गतार्थः: पुर्वयुम्—“भुज्ययलने”, सर्वस्य रक्षयम्—Sayana on VIII.22.2); also घुषु चोजयिताम्; पुर्वम् ब्रद्धयम् —Sayana).
21. **Ivat.** ईवत् = गमनवत् गवादिसलगम्, such, so great.

**Purtam adade.** पूर्तं यावदे, would receive this complete gift.

**Vasah.** वसः, god-depending; having reliance in God. (कामयमाना:— बिद्वजन—Daya. on 1.129.1).

**Prthuśravas,** possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with Vasa, वसः—1.116.21; VIII.46.21. In the present verse, it refers to the generosity of पुष्पवस कामोत्ता. For the episode, see the Sankhayana Srauta Sutra.

**Asvyah,** अस्वय:—प्रस्वपुत:; if refers to vasa as the son of Asyu. (See 1.112.10; 116.21; VIII.8.20: 24.14: 46.21: 23: 50.9; X.40.7).

**Kanite,** loving Lord. The word occurs twice in this hymn also:

कानोतस्य—VIII.46.24.

कानोतें—VIII.46.21.

27. **Aratve,** अरट्येव for the courteous (the term occurs nowhere else in the Rgveda).

**Akse.** अक्सेः, for the liberal.

**Nahuse,** नहुषेः, for men.

**Sukṛtvani.** सुकृतविनि, determined to perform noble deeds.
These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Prthusravas or other Kings.

धुरुपवि — VIII.46.27
धुरुपवने — VIII.13.7
नहुष: — 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
नहुषं — VIII.46.27
नहुषप्रस्य — X.63.1
नहुषप्रायण: — IX.88.2
नहुष्मेच्छ: — IX.91.2

28. Asvesitam, inspired by vital energies (or horses) (प्रवेषितप्रवेष: प्राप्तिम्—brought by horses—Sayana).

Rajesitam, रजेपितम्, brought by camels or mules (रज: शब्देनोष्टो गद्धभी बोध्यते—Sayana; Venkata).

Sunesitam, सूनेसितम्. brought by dogs.

Ajma, food (अजम पद्मम्—Sayana, Nigh. II.7).
Hymn-47

The Adityas, as well usas (उष्ण, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the Prakṛti is the mother of Mitra, Aryaman and Varuna (9) The Adityas give us cattle, milk kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, tri, the three), the Adityas, and the usas help in eradicating these evils (13-16) Usas is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anehasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids ('नेहासः: अनेहासः, वात: सुगुर्जयः: व: उन्ययः:).

4. Visvasya gha it, विशवस्य ग इत्, of every one (who does not offer sacrifice; सावित्रायपैत्त्राः—Sayana).

6. Parih-vṛta it anā, परिह्वृता इत्य दनाः, by painful means; by observing penance etc. (परिीव्रितोपयु: तथो नियमादित्ता—Sayana).

Ana janah, the living man; the man that breathes (प्रणाम प्राणवुत्ता जन:—Sayana); one endowed with life; cf. IV. 30.3. विवेचने च न इत्य दनाः क्रव—Sayana—“Verily men succumb through the loss of wealth given by you”—Wilson.

Asha vah (प्राण व:), swiftly moving (प्राणवेश: शीघ्र गमन: According to the Pada-Patha प्राण and व: are separate terms, but Sayana in interpreta-
tion has combined into one भावः.

7. Sa-prathah sarma, साधर्म: शर्म=समाव प्रवना: सर्वंत्: पूषपुत्रा वा शर्म सुखम्: You have given great (साधर्म:) happiness (शर्म).

Tam tigmam, that fierce or harsh (तिमम् तीव्रः).

Tyajah, wrath, anger (त्यजः: कोणानामेतत्—Sayana).

9. Revatah, (Nigh. II.13) wealthy; rich (रवत: धनवतः—Sayana)

Aryamnah, अर्यम्भ:, of Aryaman; of the vital wind.

10. Tridhatuh, Three gunas; three elements; three-fold—the three, cold (शीत), heat (धाृत) and moist or wet wind (वात), (See VI.67.2 in connection with ब्रह्मम्—शीतात्मातपानं वारिनः; also विवर्ण—VIII.18.21—शीतात्मात्मात्मात्साधौ निवारकम्—Sayana). According to Dayananda we have: विवर्ण: (1)—प्रम, रक्त, तमस्. (V. 47.4) three elements; (2) प्रस्थ, मन्ना, भीम—Yv. XXI. 37). (bone, marrow and semen).

विवर्ण: (three abodes)—1. शीत (cold), उष्ण (hot) and वर्म (moisture)—(VI.46.9).

2. पृथिम. (ground), घः (underground), ध्वन्तरिल (midpace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निहुष्ट (worst)—(VI.15.9).

4. प्राथ्यायिक (spiritual), प्राथ्यायिक (mental), and प्राथ्यायिक (physical) Yv. XV.1 pleasures.
5. Rains, winter and summer (V.4.8).

11. Sutirtham, secure destination (सूतिर्थम् शोभनावतार प्रदेशम्—Sayana); secure place to land (पाट) by the side of river.

Spasah, स्पास:, visible, shore (स्पास: स्पद्या:, स्पद्यास्यम्—Sayana); from √स्पस्, to see: As a man standing on the shore looks down on the water below or on someone in it (स्था कूलस्यः प्रकोपोपयतमुद्दर्शिन्य जिज्ञासुस्तलस्य मनुष्यम् वा—Sayana).

12. Na avayai na upayai (न प्रवर्ज़िन न उपयैः), neither to threaten nor to assail us; nor to him who threatens or assails us. (बयः हितितु भवमण्डले, उयः उपमण्डले—Sayana).

13. Trita aptye, त्रितेपात्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—Trite Aptye asmat are dadhatana, keep it far from us in Trita Aptya (Roth), are (पारे) means far or at a distance (पारे दूरे—Sayana).

14. Tritaya Aptyaya para vaha, त्रितया अप्तयाय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. Niska, gold or gold ornament; niska, is also a gold coin. (4 Survarnas = 1 Niska). See:
16. Tad-annaya, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नय). यदेवजायत्रस्याया भोजितवेच श्रसिदं मधुपालसादि स्वपनेः शोकस्य हत्यं: —Sayana).

17 Kalam, कला्म्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the Rgveda.

Safam, शथम्, hoof (or bones etc. as unfit). See Taittiriya Sam VI.1.10; here शथम् = 1/8 of the value of a cow, and कला्म् as very small portion in the sale and purchase of Soma or कला्म् = 1/16 of the value of a cow. The word शथम् does not occur anywhere else in the Rgveda; though we have

शक्तियाश्: — X.44.9
शक्तियाश्: — X.87.12
शक्तियाश्: — I.33.14
शथम् — VIII.47.17
शथम् — III.39.6
Hymn-48

For verses 7 and 10, see Nir. 7 and VI.4 respectively.

The entire hymn is devoted to Soma; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink Soma, (3); it becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. Srausti-iva, like the swift one (योग्दोः युतीति शिन्नम्। तत्तस्माती योग्दोः। सिन्नाममः।—Sayana); like the swift moving horse.
7. Ahani-iva vasarani—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासरा) are so called because they are of different courses (बासराय वेसराय विवास्माणि गमनानोति वा), or they are bright, or they pass away.

9. Vasyah, best of all (सर्वेऽपि वश्याय).

10. Rudarena sakhya saceya, वचूंदरेन सत्या सचेय, Rdu-udara means Soma; its inside (ऊर्द) is soft, or it is soft inside the man. (चूंदर: सोम: ऊर्त: युर्तं युर्तं जितं वा—Nir. VI.4).

12, 13. Pitarah, parents.


Visvaha, विश्वह, always; all the days (वश्वह सच्च्यवपहः सु —Sayana).

Vayodhah, the giver of food (वयोधा: वयोधा: भन्नदाता—Sayana).

**Hymns-49-59**

**The Valakhilya Hymns**

The eleven hymns of the Eighth Mandala of the Rgveda from 49-59, are commonly known as the Valakhilyam, वालखिल्यम्. Their Rsis and Devatas are as follows:

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Rsi</th>
<th>Devata</th>
<th>No. of verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>49 (i)</td>
<td>Praskanva</td>
<td>Indra</td>
<td>10</td>
</tr>
<tr>
<td>50 (ii)</td>
<td>Pustiguh</td>
<td>Indra</td>
<td>10</td>
</tr>
</tbody>
</table>
51 (iii) Srustiguh Indra 10
52 (iv) Ayuh Indra 10
53 (v) Medhyah Indra 8
54 (vi) Matarisvan Indra 8 (Visvedevah, 3, 4)
55 (vii) Kṛṣah Praskanva 5 —Dana
56 (viii) Prsadhrah Indra 5 Agni-Surya, 5
57 (ix) Medhyah Asvinau 4
58 (x) Medhyah Visvedevah 3
59 (xi) Suparnah Indra-Varuna 7

All the rṣis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificence of Praskanva), the devata of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The Brhaddevata takes notice of only 8 hymns (VIII, 49-56); “Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (पञ्चैप्रवर्तन:; 56.5) is to Agni, but the ending of this verse दिवि सूर्या प्ररोचत is devoted to the
Sun.” The *Brhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words वालखिल्यः: परेउट्टी (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नष्ठा:। दे वैष्णवसः। दे वाला:। दे वालखिल्यः। वो रसः सोमाण्। (from the intent determination of Prajapati were born Vaikhanasa seers from nakha, nails; Valakhilya seers from Vala (वाल) or hairs, and the marine creatures like tortoise (kurma) from the body sap or essence—प्रजाति: सत्वसंकल्पतु सत्वसंकल्पनुसारेण ततद्वस्तुप्रजाति: सत्वसंप्रजायते। नष्ठा: वालखिल्यः नामका मुनयोगवन्। ये व जहार्वाला: केशवसः वालखिल्य नामका मुनयोगवन्। य: निरस्य रसः साराण: सोमान मध्ये काशिवतः कूमोङ्गूळ:—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the *Rgveda*, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिला) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the *Rgveda* (प्रमीने खिल्ये निरुभाति देवायु—VI.28.2; खिल्ये बलम्बो भवे—Daya.) in which it is said that God places the worshipper on an unbroken khilya (प्रमीने खिल्ये), and he accordingly conjectures the reading प्रविल्य भिले, the land unbroken by barren strips. According to Oldenberg, Khilya means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to Khilyas in the *Rgveda* is X 142.3. (वत खिल्या उवराणां भविता). These are the only two places where the word Khilya occurs in the *Rgveda* (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the *Rg* text.

In the *Sarvanukarama* (Index) of the *Rgveda*, there is no reference to the hymn 58, (५८ सुब्दतिपथा सर्वानुकरम सुृजस नावल)
Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रविवेन्य: सित्वृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to Indravaruna; for them, we have a reference in the Brhaddevata (III.119) as follows: वशासितनामोगरित इन्द्रवरुणोऽथुतिः। This eleventh Khila, devoted to Indravaruna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the Sarvanukramani is Suparna. This collection of the eleven Khila hymns in the Book I is spoken of in the Rgvidhana I.20.3 as the eleven purifying Suparna Hymns (सौन्दर्यांनि पवित्राणि सृवतन्त्रेच्छकविः). Of the ten Asvin Hymns, we know only the Pratikas of two (viz. बायुविद्याय—of the first, and one of the others प्रसारणयुत्तु मथानो वृत्तच)।

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभासुलिखित), Vṛṣakapi (वृश्चिक) and Evayamarut (एवयामश्रु): V.15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the Rgveda school also refers to the Valakhilyas (xxx 4; xxx 8): I shall quote the latter one: “Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say “why are they (called) Valakhilyas?” That which is not in contact in two fields, they call Khila; these breaths are a hair (वाल) in breath and are not separated; therefore are they Valakhilyas.

Padapatha (पदपठ) — Just as the Pada Pathas are available for other Rg. Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other Rg. Hymns. Dayananda in his Caturved Visaya Suci चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पादार्थवाच), as the usual subject matter.

Arguments against these Hymns—

Sayana in his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana
Mandala, Tilak Maharashtra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhav has commented on the Mandala VIII of the Rgveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson’s and Griffith’ translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson’s Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the Rgveda: नीपातिष्म, पूळिगो, दुन्दियो, सांबरणी, पापलब्लाभ:, दत्यवेवृक, गुलकान, गुलकता, खंधुनस, दकोण, दशिंग्र, नीपट।

Hymn-49

The Rsi is Praskanva; प्रस्कन्व; the deity Indra and the metre is Pragatha (the odd line Brhati and the even sato-brhati).

2. Satanika-iva, बतानीकाद्रि, like a weapon with a hundred edges (Cowell); with a hundred hosts (Griffith); with a large number of armies of enemy (बतानीकेष प्रतिविरागऽथैव रिपू देवाणि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dṛṣṇuyya, नृभृत्वा, with boldness.

Dasnse, दासो, for the charitable person; for the offerer.

Gireh rasah, गिरे: रसः, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पवद्व, Nigh. I.10).

Vṛtranī, युद्यानि, sins, evils, nescience.
3. **Girvanah**, गिरवनह्, O, the one praised by the speech of devotee (गिरवनह्: गोरवनन्तीविन्द्र; Lover of the song (Griffith); Lover of hymns (Wilson)).

**Madah**, exhilarating (मध: हःकरा:) .

**Apo na okyam sarah**, as waters flow to a lake, the reservoir.

**Indavah**, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam**, always protecting, incomparable, matchless; free from sins.

**Pratarnam**, capable of taking across through difficulties; helpful (प्रतरण प्रवर्तनम्); strengthening;

**Vivaksnan**, pleasing; swelling, praise worthy, energy giving, (विवक्षन भवितश्चेत्स्तुस्वम्).

**Ksudra-iva**, खुद्रा इव, like the small honey-bee; like the meek and humble (खुद्रेन दीनेन्द्र इव).

**Dhrsat =ṛṣad** (दृष्टि=दृष्टि=millstone).

**Kirasi nah Ksudreva dhrsat**, scatter thy gifts over us, even as the dust (Griffith); pour out treasure for us just as the millstone pours out meals (Cowell).

**Tmanā =atmana**, तमना =पत्रवना, but itself (स्वाधेय).

5. **Stomam**, to our laud (Griffith); to our praise (Cowell).
Hiyanah, urged on (हियान: ब्रेंवमाणः).

Sotrabhīh, by the Soma-pressers (सोत्रभिः सोमाभिषक्तुभिः).

Dhenavah, words or speech; cows; milk-products.

6. Udri-iva avatah, उद्री उव अवतः, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव। उद्रीकान्त । उद्रीकान् उद्रीकान्तो न कुप इव स यथा सस्यादि स्थाप्तं जल भरति तद्वसु) udriва = one with the raised mouth.

Vibhutim aksita-vasum, विभूतिम अक्षितावसुम्, prosperity with unfailing wealth.

7. Asubhīh, with swift ones, with speeds (असुभिः सोयमाभिषक्तथाः: with speedy horses, सोयमाभिषक्तरथभिः). Ugrebhih, with mighty ones (उग्रेभि: उद्गुर्णवल्लकः: Indras horses are said to be swift and mighty ones.

8. Harayah, steeds coursers; horses; rays.

Asavah, असावः, speedy.

Vata-iva prasaksinah, swift to victory like the winds (Griffith); over-powering like the winds (Wilson) (वातस्य इव प्रसाक्षिणः वायव्य इव प्रकपयं संगममाणाः:).

Manusah apatyam, Manu’s seed (Griffith); race of Manu (मनु: अपत्यः सप्तमनौ मनुमाणम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीये सबंत ग्राणचुस्तमि).

Visvam svardrse, whole heaven becomes visible: (विश्व स्व: स्वस्वर्द्र्ये)
9. **Medhyatithi**, mendicant, a seer of this name (मेध्यातिष्ठि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिष्ठिम् शेषाः; संपत्तिवादः पावित्र अविषयो यस्मि दत्तम्—शिलिंद्रगम्—*Daya. on I.36.17*; मेध्यातिष्ठिमु स्तानावललकः—*Daya. on I.36.10*; परिजी: पूजके: शिव्यवर्यस्योत्स्ती विद्राग्—*Daya. on I.36.11*).

**Nipatithim**, the name of a seer (नीपतिष्ठी); leading ascetic; the respectable person who shows the right path.

नीपतिष्ठी—VIII.49.9

नीपतिष्ठी—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places:

The hymn VIII. 34 of the Rgveda is also assigned to this Rṣi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

**Pakthe**, in the one matured in experience; in *paktha* (पक्त्व), a favourite of the Asvins. Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtṣu-Bharatas (श्रस्व भरत) in the *Dasarajna* (दशाराज) of battle of the ten Kings. In the three passages of the Rgveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu*, whose tribe, the *Purus*, were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदास). In the third passage, he seems specified as Turvayana (तुर्वायण), and appears
as an opponent of Cyavana (च्यावन). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (Macdonell and Keith).

Dasavraj, (दशव्रज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोसर्य), the name of a kastriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. Go (गो)=string of a bow; sara (सर) = arrow; gosarya, for a trained archer.

Hymn-50

1. Sakram, सक्रम, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-Iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Suvate, सुवते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradharam, precious wealth (सुराधरमं शोभननमोपेतस्).

2. Sata-anika, सतानिका, with hundred mouths, or innumerable arrowheads or points (सतानिका: सतानिका वर्षपरिमितानि धरीकािनि मूखानि यासां ला:).

Hetayah, weapons for purposes of killing (हेतय: हनन धारणायम्बानि).

Maghavatsu, in liberal and rich worshippers (मघवस्तु हिविलक्षणनवरस्तु)
 amongst the respectable affluent persons.

Girih, गिरि, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतास: दधिशुता:); exuding devotional love (like sweat).

Dughah-iva, like milk-kine (धुगह-प्रा शेखरो यष्ठा).

Apo-na, like water steams (अपो-न । ता यष्ठा स्नातपानानिन्दा सप्तसंख्यायें तत्त्वम्).

4. Dhitayah, fingen (धितयय: धन्युलय; Nigh. II.5); praises or prayers (धीरिणि:—well composed hymns, VI 61.2; धीरिणि: कर्मचि:, with actions, Nir.XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. Tosate, तोषाते for the suppression (तोषातिवंशकर्म; “वितोषहसते निबंग्यति”
—हृति यस्मभुः पाठान्—Nigh. II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यान्त दर्शन गमनकीलोकय हव).  

Iyanah, rushing (इयान: गच्छन).

Svadhvare, in the sacred or pleasing uninjuring Yajna, or festival (स्वध्वरे शोभनयक्षे । दर्शन इहि यज्ञानाम । ध्वरतिहितिसा कर्म। तत् तत्ततिष्ठ:; Nir. I.8; Adhvara is a synonym of sacrifice, the verb √dhv, dhvṛ, means to kill; a-dhvara denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura’s house.
According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (*Cowell*).

**Paura**, it is a commune of numerous types or categories of people.


**Haribhīḥ yujanah,** yoked with steeds; in the company of intellectuals.

8. **Harayah,** bays, horses, steeds, the individual souls.

**Rathirasah,** that draw the chariots (the souls in the chariot of body).

9. **Etasam,** *ṛṣi* (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (*ṛṣiḥ pṛśvaḥ*).

10. **Gotram harisriyam,** a staff (*goṭraḥ*) graced with bay steeds; a gold-bright stall of kine (*ḥraimitaḥ*). *ḥraṁ: ṛṣvaḥ ṛṣvaḥ*; a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (*goṭraḥ*).

**Dirghanithe**, a qualifying adjective to *medhe adhvare,* i.e. at the sacrificial feast of long duration (*ṛṣaṁniṁ ṛṣvaṁsaṁkṛantiṁ nīvaṁ ṛṣiḥ: ṛṣaṇaḥ mṛṣya* kṛṣṇaṁ, i.e. carrier for a long-long time along a long path. Also "to Dirghanitha, thine home friend-*Griffith also Cowell.*
Medhe, in the sacred Yajna or sacrifice (निपतित्व). 

Hymn-51 (iii)

1. Nipatithau, (निपतित्व), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप)). Like the guest of that one is Nipatithi (निपतित्ववान् पाति रक्तति यजमाने जेति नीपः)। तात्त्वित्विनिस्य, निपतित्ववान् गोपालिनी।

Manu, (मनु), the descendent of Samvarna (संवरण), Nipatithi Medhatithi Pustigu (पुष्टिगु) and Srustigu (सृष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (भरतिति—संवरणी, in the sacred acts and ceremonies. (निपतित्ववान् मेध्य: यजाईः। भरतित्विनेयस्य तात्त्व एतम्यानके कथा)।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Rsi of that type or name (पुष्टिगु। पुष्टिगु: कुटुम्ब-पोषिकः गोवंस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (सृष्टिगु); srusti is a synonyn of moving with speed (सृष्टिश्चित्विन्नम्: Nir. VI.12: 13; see VII.39.4; a padanama (पदनाम), Nigh. IV.3; सृष्टि: श्रीचिन्म्ब्यविन्नो गोवंस्य तात्त्वे भवि च whose speech or cow is quick and speedy).

Samvarnau, सांवरणि, to be selected out or given preference in a rightful manner.

Pustigau. Srustigau and Samvarnau, these words occur nowhere
else in the Rgveda.

2. Parasad-vanah, पारसदवन, the son of Prsadvan (प्रसदवन); one keen to learn divine speech (mentioned as a wonder-work—Macdonell and Keith). The term does not occur anywhere else in the Rgveda.

Praskanva, see earlier notes; a Rsi of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrim, decrit (जिब्रिम). Uddhitau, forlorn (उद्धित; उद्धिते स्थानितम्); nicely settled; bound by nice relations

Dasyave-vṛka, the giver of enlightenment to liberal devotee (दस्यु =devotee who surrenders his all to Lord) Literally, it means “wolf to the Dasyu”; the name of a man occurring four times in the Valakhilya Hymns only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a Rsi, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पुताक्रतु) VIII. 56.2 and Putakrata was his wife, VIII.56.4 (पूतक्रता: and पूतक्रताय). These two terms occur in the Valakhilya Hymns only (a term पूतक्रता occurs in VIII.68,17 also).

3. Ya ukthebhira na vindhate, य उक्तेभिर विन्ध्यते, who does not lack hymns of praise (Griffith); who has no lack of praise (Cowell) (विन्ध्यते परिवर्तति । विन्ध्यति; परिवर्तनकर्म । विन्ध्यतियति कर्मो—Nir. X.23).

Vada navyasyamati, sing with the newest hymns (नवस्या नवतरा मतो स्तुतित वद युधिर).
Rṣicodanah, worth being instructed or impelled by rṣis or the enlightened teachers (शुपिचौदन: र्षीयो मंतवान तद्दूप्तान्त वा चोदन: प्रवर्त-कौशिकः).

4. Saptasirsanam, the seven-headed hymn (सप्तशीर्षाणां सप्तसिर्सनाकाः; शीर्षवत् प्रधानमुखं दशमथो यथा तादुच्छम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिद्धतम्, the sustainer of the three regions, bhuh, bhuvah and svah (त्रिद्धातुं द्वारणा पूरविदोकानां गोष्ठम्); three-parted (Griffith).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमेपदे उत्कृष्टस्मे स्वाने; शुलोकः त्रिधतम्).

5. Naviyasim sumatim, his newest favour (नवीयवसीनवतारामहत्पूज्वा समसि कुवानी ममि वनुशह बुद्धम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (गोमति गौविके प्रजे गाजावल्लि गोजसम्पूर्); in this human body, provided with sense organs.

6. Rayasposam, रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. Kadacana starih na, never fruitless; never injuring (कदाचने कत्वां पाशि न भवानि)

8. Nanakse, overtakes (ननक्षे भवानोतित्वम्)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिवित्रि कृपानां—Nigh. III. 23; see II.17.6); an injurer, क्रिविरि हिरणित चेकु तद्—Yv. X.20.

Susna, a demon or asura of this name; also a cloud; thunder of
a cloud; an oppressor of the type of thunder. (शुष्ण: शोषक बलवन्तम्) — Daya. on I.56.3; VII.19.2; strength (शुष्ण बलनाम Nigh. II.9); the sun (शुष्णस्य प्रादिविःश्च — Nir, V.16); susna is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानव: प्रत्यक्ष पतितवा मनुष्याणां माहित्यात्रिवेश स एव कल्याणक: शुष्णार्क इव परिभाषिते — SBr. III.1.3.13). Susna as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (शुष्णस्य)

शुष्ण:—VI 20.5

शुष्ण:-I.11.7; 33.12; 56 3; 63.3; 101.2; 103 8; 129.9; II. 14.5; 19 6; III.31.8; IV.16.12; V. 29.9; 32.4; VI. 16 8; 26.3; 31.3; VII. 19.2; VIII. 51.8; X.22.7; 14; 99 9; 111.5

शुष्णहर्षेषु —I.51.6


For Krivim, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दात), Rusama (श्वम) and Paviru (पवीर), see our earlier notes.

श्वमम् —VIII.3.12

श्वमा: —V.30.12

श्वमावाम् —V.30.14

श्वमाच: —V.30.13
Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksatriya (soldier class).

Rusama, an injurer (तस्मानं हस्तकामंत्रीणाम् —Daya. on V.30.14); those who kill an injurer (ते ब्याप्ति हस्तकामं विन्यात्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru:

पवीरवत् —X.60.3

पवीरदिव —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्त: पवीर: —ploughshare—साहो विचत्रं भस्मं ततः ; लालृतं काण्डम् —Daya. on Yv, XII.71; also पवीर: from पवित्र=thunderbolt (Nigh. II.20), ततः दर्शन नमोहर्ष्यम्भानस्। पवित्र: शत्यो भवति यद् विपुनाति कायम् । तद्रूप । पवीरसामुद्रम् । तद्रा इत्य: पवीरवत् —Nir. XII.30: भवितत्त्वपवीरवत् —XX.60.3)

Pavi, means a javelin, because it tears the body open; paviram, पवीरं, means a pointed weapon, i.e. furnished with javelins; pavi-ra-van पवी-र-वान, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (सो वनावि रक्षार्थ पवीरं शस्त्रं वाहि प्राप्तोति तत्स्मान्, प्रयं वैस्ये —Daya. on Yv. XXXIII.82.

Paviravi, पवीरवत्, is divine speech (पवीरवत् व विब्रात्व), (Nir. XII. 30).
Hymn-52 (iv)

1. Vivasvati Manau, with Manu called Vivasvan (Griffith); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (धायोः धन्यसूर्यादिक्यो बोधकस्य वा —Nir. XI.49 on प्रमुखस्वायोः। सिस्कू न ऊऽन्यस्य पुष्टेः—V.41.19).

Also ayuh, पायुः: vayuh, वायुः: ayanah, भयन: —Nir. IX 9; ayu, vayu, the swift one.

2. Matarisvan, मातरिसवन्, the rśi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the rśi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, प्रसद्र, the rśi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Rjunasi, रजुनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmu, स्युम रस्मी, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).
Dasonye, dasoṣyē, dasonya is one possessing control on ten vital breaths. (श्रण, श्रण, म्यान, म्यान, उदान, नाग, सूर्य, सूर्य, देवदत्त and ब्रह्मण)

Dasasipre, dasaṣipra is one who is master of his five sense organs and five organs of actions. The terms श्रणसु, श्रणष्य and ब्रह्मण do not occur anywhere else in the Rgveda.

5. Goh-asvasya data, गोवस्यायदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, इसानकृत, ruler over all that He creates; ruling as he wills (Griffith). He who acts as the sovereign (Cowell).

7. Kada Cana prayecchasi, never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryeman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. Purvyam astavi, प्रस्ताविप्रयम्—sung is the sor., that comes from eternity (the song of ancient time—Griffith).

9. Purviḥ rtasya brhatih anusata, पुर्वित्र र्तस्य ब्रह्मण—brhat, have sung many a ब्रह्मत्र of sacrifice.

Gavasirah, गवसिरः, mingled with milk.

Hymn-53

1. Maghavan, मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठ ज्येष्ठेन प्रस्तुप्त)

2. Ayu, Kutsa and Atithigra, see our earlier notes (eg. I.53.10—लघुस्मातृक्षज्ञानिधिंवथायुम्). The names of र्सिस according to mythology.

Ayun, अयुः, long life, related to

Atithigvam, अतिथिज्ञम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. Paravati, those at a distance; (परवतति दूरदेशे वर्तमानः); pressed out afar (Griffith).

Aravati, those at close quarters; those near (परवतति समीपदेशे वर्तमानः); pressed near us (Griffith).

Adrayah, madhvaḥ, pressing stones (in connection with the Soma pressing); (अद्रयः मद्यमध्वा वालि सोमः मध्वः मध्वयुम्); मध्वः—meath, mead, fermented honey (Griffith); मध्वः रसः—the honey-juice (Cowell).

Adrayah, also like the cloud (भक्ति: मेघनाम्, Nigh. I.10).
Madhvam rasam the sweet elixir of enlightenment.

4. Sistesu, शीषेसु = शिष्टेषु, amongst the gentry; among the Sistas (a tribe of no importance).

The word शीष्ट occurs only in this Valakhilya Hymn and nowhere else in the Rgveda.

5. Svape Svapibhih, O brother, with brotherly feeling; O good kinsmen, with good kinsmen (त्वाभि is vocative) (त्वाभि सुवर्माणेत्र, O readily approachable Indra; (स्वपिभि: श्रवणा श्रवय: श्रवत्ता श्रवन्म: श्रवुतारिष:); स्वपिभि: सु+श्रविषि: ; स्वापे = सु+श्रवये; श्रव्यत्वत्वतो; (pervading); श्रापु लम्बने (वृषो), approachable, available.

6. Ajiture, victorious in battle (श्रवितुरे संब्राह्ये श्रवन्मामु; श्रवित्विश्वयः); श्राधे = संब्राह्यानम, Nigh.II.17).

7. Bharesu, in combats, in battle (भरेशु संब्राह्ये — Nigh. II.17).

Sasavansaah, one rich in food (ससवानः हृतिक्षणानवनत:); which praising (सवम् = गननाम, Nigh. II.7).

Hotrabbih, with holy offerings; with words of praise (होत्राभि: बारिष्टम्: सूतिलक्षणाभि: ; होतर् = बारिष्टम् Nigh. I.11. (Griffith).

Manamahe, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुतः).

Vayam hotrabbih……manamahe, we worship thee with invocations and prayers when we obtain our desire. (Cowell); with holy offerings and invocations, we mean, that we may win the spoil (Griffith).
8. **Brahma**, prayer, resplendence, food (व्यः = वनन्त्र, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाजः = वनन्त्र, Nigh. II.7); धाबिन्दृष्ट = धाजो = धर्म-संप्रावमु, Nigh. II.17); वाजः = वाजः = वनन्त्र = Nigh. II.9).

Sam ame, सं + घमे, unite myself (समू घमे संयोगे ब्रह्मा).

Mathinam agre, in the forefront lie, while crushing the raiders (at the raiders, head-Griffith; at the head of plunderer—Cowell).

**Hymn-54 (vi)**

1. **Girbhhih**, गीर्थिः, by words or speech; by praises.

Paurasah, पौरास; the disciplined men, people or folk, (पुरोचवा स्त्रिलकः); the offerers (Cowell).

Ghrtascutam, to you, the giver of spirit and valour; (thy power that dropeth oil-Griffith (पुर्वचीष्ट सुरतान्त्रिः ग्वार्तिरभम्).

Dhitibih, धीतिभिः; by fiers, by virtuous actions (धीतिभि: धीतिभिः).

Naksan, नाक्सन; have drawn, came close (नक्सन ब्याप्तिर्यति).

2. **Krsah**, कृषः; Rsi of the Hymn VIII.55 (vii) (कृषः: कृष्य श्रवः); also a Yajamana of this name, (हुः पृत्त्वानन्त्रि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मस्तव, be glad with us.
3. **Visve devasah**, all godly or learned people; all Nature's bounties.

**Vasavah,** they who provide protection; the Vasus.

**Rudrah,** the punishers of the wicked; loving like the vital breaths.

**Marutah,** men; the cloud-bearing winds.

4. **Pusa,** पुषा, the sustainer, the sun.

**Visnuh,** विष्णु, the all-pervading; even widely spread atmosphere.

**Sarasvati,** सरस्वती, the divine speech of enlightenment.

**Sapta-sindhavah,** सप्तसिंधव, the seven streams of vital breaths.

**Apah,** आप, waters.

**Vatah,** वातः, winds.

5. **Sadhamadyah,** one who enjoys in the company of others; feast-companion. (सद्भाद्य: सहभादन वोघः:).

6. **Ajipate,** O lord of battles, (धापितेसंग्रामयास्त). **Hotrabhīh,** with words of prayers (होत्रभीभः सुतिस्वामास्तिभः वार्तिः), by
invocations.

Devavitibhih, देववीतिभि, by entertainment of gods (Griffith),
by the virtuous qualities of the learned ones.

Vitih, वीति; by feasts (वीती: प्रजानवान् स्तुतिर्भ्रि: प्रोत्सहनारो हुमिरस्तेवर्ष); by
sacrificial feasts (Griffith); full of wisdom.

Srvire, शृणिरे, are far-famed; high fame is theirs.

Viti.....srvire; high fame is theirs who win by invocations, feasts
and entertainment of the Gods (Griffith); far-famed are those who
obtain their desires, by sacrificial feasts, by invocations and by enter-
taining the gods (Cowell). May the glory of those persons be heard
far and wide who with enlightened words of wisdom offer their praises
and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. Praskanva, प्रस्कन्व, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm.

Sasayam, ससयम्, exuberant.

Ahrayam, अहरयम्, inexhaustible.

Hymn-55 (vii)

2. Divi satam svetasah uksanah tara na rocante—A hundred
heavenly bodies, while in radiance are shining like the stars in heaven
(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्सन, the word has been ridiculously translated “oxen” by Cowell and Griffith.

Venun, वेणून्, bamboos; pipe organs of music (वेणून् सकारान्).

Sunah, शून, dogs (शून: सारस्यांग्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मूडुक्ताति चिमृणि प्रजिनानि).

Bulbajastuka, tufts of bulbaja, a kind of coarse grass, Elusine Indica, used for numerous purposes when plaited. (बलबाजस्तुकः तूणपूसः).

Arusinam, of red coloured cows (आरुषिनांभारोभास्वानां भवाम्) or red-hued mares (Griffith; Cowell).


5. Syavih, स्यावी:, dark or brown cows (स्यावीः कपिला गाः); dark mares (Griffith).

Syavih pathah, the red and dark (of vitality and inertia) paths of life (rajas and tamasa).

Saptasya, सप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.
Hymn-56 (viii)

1. Dasyave vrkah, the suppressor or subjugater of infidels or Dasyus, i.e. Indra (हे युक मनुविकर्तनेन् !) vrka is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (युक्तान्त्रा मनुविकर्तनेन् वि०। विकर्तनात्। विकर्तनात्। विकर्तनात्। वि०।—Nir. V.20).

   The sun is also called vrka, because he dispels darkness (प्रादिस्योगति युक्ता उच्यते। यथा युक्ता—Nir. V.21 on I.117.6).

   A dog is also called vrka on account of biting (स्वाभि युक्ता उच्यते। विकर्तनात्—V.21. on VIII.66.8).

2. Amamhat,, भवित, gave (or gives); awarded or awards (भवित भवतः).

   Dasa sahasra dasyave vrkah, दससहस्रां दस्यवे वृकः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (भवित संवैयकानूं वृक्तूः। जस्त दस्यवे पलस विकर्तनात्। वृकः।। भवितसहस्रां विकृतूः पलस इत्यर्थो विकृतस्तो भवितस्तो भवितस्तो भवितस्तो)।

   Pautakratah, पौतकः; an epithet of Indra because his actions are also pure, or virtuous (हे पौतकः: पवित्रकर्मविग्ननः).

   Also Pautakratah is son of Putakrata, (पूतक्रता तिथि। तथा क्रुद्द अनित्रि। भवितसहाः पवित्रकर्मविग्ननः).

5. Havyavat agnih, the fire produced by attrition which is the carrier of oblations (हर्षवाद्य हर्षिता वोटरा).

   Sumat rathah, with his car, or with the car that moves by itself
Hymn-57 (ix)

1. Yajatra, यजता, the respectable men of enlightenment; an epithet for Asvins (यजता यजनीये देवो घोरमानावल्ल्वनी).

Nasatya, नासत्या—नासत्य, not untruth i.e. both of them truthful (सत्यमूर्तरू), an epithet for Asvins.

Trtiya savana, the third libation; the period of life after the age of 48 (पषय राज्वद्य वाल्ल्व्वत्रु क्योन्जि ततुतुतीय दिवनम्—Chandogya Up. III.16.

2. Devah trayah-ekadasah, देवावस्थय: एकादशाः; thirty three gods: (पश्चिम वस्थय: एकादश गहा धातारिधि: प्रजापतिश्च वप्तकारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and vasatkara).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. Divah-rajasaḥ pṛthivyah, of the celestial, midspace and terrestrial regions.

Vrsabhah, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. Anucanah brahmanah, an intellectual person of deep learning;
a learned Brahmana.

2 The verse indicates that one and the same Agni or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (प्रतिकृत्यो वृध्दो शरणं जगतः सूर्यं प्रतिकृत्यो वृध्दो शरणं जगतः —Katha; तत्सूर्यं सूर्यं जगतः सूर्यं —Taitt. Up, II.6; नूयं पार्थम जगतः सूर्यं —I.115.1); just as Agni, Surya and all these Nature’s bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines everywhere.

3. Citramagha yasya yoge addijanje—She of wondrous wealth was born to harness (निखल चाचनीयें मथ सवालकारी सहस्रं धनं धनं धनं धनं —श्री चितानं) Jyotismanam, bright and radiant (व्यापितमात्रं ज्योतीयं सूर्याकारिनं प्रकाशविवेन संयम सम्मति यथ तमु)। “तथ भानम सर्वाविव विवाहि” —Up.

Ketumantam, diffusing splendour (ketu is banner; ketu is wisdom; केतु-केतू-प्रजा, Nigh. III.9).

Tricakram, तिष्ककम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुपदयं सुपदयं सूत्विति सूत्विति सुपदयं सुपदयं भृम)।

Bhurivaram, full of many gifts (Cowell); treasureladen (Griffith); dear to so many creatures (भृवरिस्वारम् भृविहितमिति: प्राच्येः वरी वर्षीयसिंहम्).

Hymn-59 (xi)

The Rṣi of this hymn is Suparnah Kanva; and the hymn is devoted to Indra-Varuna, and the metres are tristup and jagati.
Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. **Bhagadheyani**, shares (भगधेयनि भवद्वा भुतानि) (in the rituals the shares of offerings line caru, चर and purodasa, पुरोदास etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेः धनिःसुतेः सोमेः).

Siksathah, शिक्षय:, assist (शिक्षय: प्रभिः प्रवचन्: ; शिलातिदान कर्मः—Nigh. III 20).

2. **Osadhih-apah**, भोजना:-पाप:, plants and waters (वीरामधा भोजनाः, पापः उदकानि).

Nih sidhvari, निःशिष्यरी, one with efficacious vigour (निःशिष्यरी नितरी मंगलस्वभावः).

Rajasah, pare, beyond midspace (रजसः पर्यायःलोकस्य सम्बन्धः: पारे पारस्ते).

Adhvanah, अद्वैनाः, of paths (अद्वैनो मार्गस्य).

Na kih at eva ohaie, none becomes strong enough to gain success, (also नकि: चोःते न कोःपि तर्कयोधरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (देवेः देवप्रतिषोभि प्रसुरांदि: शातुः शातियता).

3. **Sapta-vanih**, divine speech expressed in seven metres, from
the Gayatri to jagati (सप्तवाणी: सप्तासंबंध्य: सर्पं हवामान: वा वाणी:। साय: सप्ताहंकारं स्नितज्ज्या वाक:।) seven holy voices (see IX.103.3; प्रभवाणी आश्रीणं सत्तुपत।)

Krsasya, कङ्गसय, of Krṣa, is who has gone seeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Krṣa is mentioned with samvarta as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, सयु, as a protege of the Asvins in X.40.8; यूष्ण ह यूष्ण युमसद्विन्याय यूम, but here the word may merely denote the "seeble man". (Macdonell and Keith).

कङ्गसय—VI.28.6, VIII.75.8; X.40.8

कङ्गसय—II.12.6; VIII.59.3; X.39.3

कङ्गाय—X.117.3

कङ्गसे—VIII.54.2.

4. Sapta svasarāh, seven sisters; sister-streams of the Soma (Cowell); (सप्त सवसाराह: सवसार: सवां सारिष्यो वास्य: मन्त्र), the seven divine speeches through seven metres).

5. Tribhīh-Saptebhīh, त्रिभी: सप्तभी:, through the three times seven, 3 × 7 = 21 (see tri-saptah at numerous places). The seven horses of the sun in three groups (सप्तवस्याल: त्रेः सप्त:। सप्तदेवतेः: त्रिसूध्यासारसमूहः)। Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the
Samkhya.

Hymn 60

2. Ghṛtakṣesam, One with brandishing flames (पुत्रकृष्ण ज्वालाकेशयम्—Venkata; butter-haired—Wilson cf. पुत्रप्रचन्द, butter-backed; (प्रकोष्ठकेतस्यान्तर्य-ज्वालयम्—Sayana).

Napataṁ, non-protector (नपतः न पालितार्यम्—Sayana).

6. Suraṁ, wise persons, priests, the praisers (सूरम्: स्तोतार:—Venkata; स्तोतारो मेघाविनिज्ज्वलं पुढळयं ; hymnrs or sons—Sayana).

9. Ekaya, dvitiyāya, tisrbhīḥ and Caturasbhīḥ, by one, by second, by three, by four, i.e. Ro, Yajus, Saman and Nigada (एकयासितो रौ:—Venkata; Sayana; यज्ञात्सिस: सब्रवकाढूलकण चतुर्वत्: गी:—Uvat; एकयासितैर्युज्युससानी चतुर्वत्: गी:—Sthe; तिर्युज्युसाम सहस्यावेषः; चतुर्वत्: युज्युः: सामनयदसावेषः; स्तुतिः न: पापि—Mahidhara on Yv. XXVII.43). May also be परा, महायमा, पश्चन्ती and वैदार्श spech.

10. Arvanah, one who does not liberally give; impious; a troublesome person (भरान्य: भ्रान्यः—Venkata).

11. Vayahvrdham, food-augmenting (यव: युध्यम् धनस्य कर्मविताराम्—Venkata; धनस्य वर्धेन—Sayana; धा व्यवस्थय= धार्य कर्म; Nigh. II.8; यव: =धर्मम्; food; Nir. VI.4—See VII.69-4—पर लासोमना वा कलो वातु).

Upameṣ: O wealth-giver (उपमते! धन: य: समीचे करोति स तथोकत:—Venkata; उपासनोपने माति नो धनमवृद्धित्य; addressed to Agni—Sayana).

13. Sacivaso, O thou who by wisdom establishes our rites
(Wilson) (बचीवलो, हे प्रज्ञा बालीयतः —Venkata; also वमंघनः Venkata and Sayana).

Vasuvidah, wealth obtaining (वसुविदः धनस्य सम्भवाति—Venkata).

Yabuh, child or son (पुत्र: —Venkata; सहृदी पुत्र: सहृदय: —Sayana; युह: सहृद्य: —the son of strength—Wilson).

Asya hanavah. flames of the fire (पथ्य प्राणे: हनवे न हनव इव हर्त्यारायणा स्वाला: —Sayana).

16. Pra agne tistha janan ati—O fire-divine, rest with Nature’s bounties (प्राणे हे धाने जनान् धन्स्य वाति बलीयत प्रतिष्ठ प्राणान्त हर्रिवायाव देवान् वाति—Sayana; go forth having overcome our enemies—Wilson).

Tapasa, by heat (उपसा तापेन—Sayana).

Socisa, by glow (सोचिसा दशाः—Sayana).

17. Vṛkta-barhisah, have cut the sacred grass; have made all preparations (वृक्त बहिषः विभिन्नम् बहिषः —Venkata)

20. Parah gavyuti, beyond a gavyuti (गम्यति) a Krosas, about 4 miles (पर:गम्यति गम्यते: क्रोसालू परस्तात् —Venkata; क्रोशायतु देवावात् परस्तात्—Sayana; गम्यति गार्थम्—Daya. on V 663; क्रोशायम् on III.62.16: कोशायम् on Yv.XXI.9).

Hymn—61

For verse 11, see Nir. VI.25.
1. Dhiya. धिया, thought.

Sattracya, inclined to us (सत्राच्या प्रवृत्तिया—Venkata; प्रस्माण श्रद्धाप्रवृत्तिया—Sayana)

Savisthab, mightiest (विषुष्ठ: प्रतिच्छेदन शक्यान्—Sayana).

4. Aprami-Satya, Maghavan!, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (प्राप्रामित्तश्च! ध्वनिच्छेदनार्थ! मधवन्! —Venkata; हे भर्तितित सत्य! हे हिर्ण! —Sayana).

5. Sacipate, O Lord of rites (वाचिते बेदवाचः पालक! —Daya, on 1.106.6; यशस्वानि on VI.45.9), (वाचि=वाची, speech; शलक्ष्य=righteous actions; भजन=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भयं न भाग्यमिव—Sayana; भाग्यबिनित्यम्—Venkata).

9. Pracamanyo, O pride prsonified!, whose wrath presses ever forwards (प्राचमन्यो प्राचीन कौश धन्तिहलकौश —Sayana).

Ahamsan, who meets the foe proclaiming “It is I”. (ध्वनिकुलवशः य: शान्ति भजते स: प्रहसन्: —Venkata; हे प्रहमन्! संप्रामित्तिष्ठाप्यो मधुर्श्च प्रकाशबन्धु, सं शान्ति संभजते; —used for Indra—Sayana).

11. Na papaso manamahe narayaso na jalahavah, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न न जलनेन हीनः: न जलवासानात्: न जलज्ञो श्रवणसंबोध्यन्त तथो दान कमेत्यधिकृत्यथः —Nir. VI.25).

Na papaso manamahe, we are not evil; we do not appear evil.
12. Rina' Katlm, to whom we are all indebted (वर्णकारि वर्णभूत स्नुति वर्णवर्तक वलब्बागेन वलितारम्, him to whom praise is due as a debt—Venkata; वर्णकारि वर्णभूत स्नुतिम्। यस्मै स्नुतिकारणवदशस्त्रये हस्यदस्मृ। प्रथवा वर्णवदशस्त्र वलब्बागेन वलिताम्—Sayana)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take vajinam twice over with a difference in meaning in each clause (वाजिनं वलवचनस्तरस्त), the mighty horse; as well as वाजिनं हुस्तस्तरस्त, the one with offerings. Wilson supposes that veda, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. Spat-Uta, omniscient (वदद् ज्व वेला—Venkata; ज्वातिर्वाहिन्करम्; ज्वद् वर्ज्वय्याता—Sayana. ज्वद् ज्वा (राजा)—Daya. on V.59.१; ज्वातिर्वाह ज्वातिर्वाहो;): also the seer of all (वर्ज्वय्याता).

17. Adyadya, Svah-Svah, प्रवाह श्व: श्व:, every today and every tomorrow.

**Hymn-62**

For verse 11, see Nir. I.4.

1. Mahinam vayah, ample food (महिनं वयः महत्त्र प्रवन्तपु—Venkata; महत्त्र प्रवन्त कोन्दप्रेमपू—Sayana); also mighty strength.

5. Avatan' iva, like water-wells (प्रवतान् इव वृदा इव—Venkata; just as a thirsty man looks for water deep into the well).

Sominah, devotee in intense love; a house-holder or sacrificer नोमि: नोमितुन्नम्—Venkata, वज्ञानस्य—Sayana; नोमि: प्रजाता: पदार्थाः सति यस्म तस्म नोम नोम: नोम: नोम: नोम: नोम: नोम:—Daya. on I.151.2).
8. **Upamam**, near at hand (समान प्रतिकूलम्—Venkata)

**Devatataye**, for the sacrificer or devotee or worshipper (देवतात्येषे यज्ञानाय—Venkata; यज्ञानाय यज्ञार्थ वा—Sayana); highly coveted in sacred performance).

9. **Samana’ iva vapusyatah**, as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनन्दिव समनेव समानमनस्का योपितिवि सा यथा वपुस्यत: वपुस्यितात्: पुष्पानं हनवति करतित स्वपनानाम्—Sayana).

10. **Ujjatam**, since manifestation, when it was born अाः प्राणुपृःळम्—Venkata).

**Savah**, strength (सब: वलम्—Sayana).

**Kratum**, knowledge (क्र्ययं प्रक्षां स्वाधुक्लाम्—Sayana; स्वाधुम्—Venkata).

11. **Aham ca tvam ca vṛtrahan**, चाहि क त्र्यं क वृत्रहन्।—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as “I and you, O slayer of Vṛtra”.

12. **Asunvatah**, infidel who does not offer (सुन्वत: सुनवी;—one who does not press out the Soma for sacrifice).

**Suvatah**, the devotee who offers *Soma* in the sacrifice. (सुवत: पर्याप्तं द्रव्यायं कृतं:—Sayana).

**Bhuri jyotinsi**, भूरि ज्योतिषि, plenty of blessings.
Hymn-63

For verse 7, see Nir. III.8.

1. Manuspita, father of the family (विष्णु—sustainer) father; head of the family) (पिता सबेवा पालक:—Sayana; the protector of all).

Dvara, by whose door (द्वारा द्वारोक—Venkata).

7. Ksayah, abode; residence (कस्य: निवास:—Sayana).

Panca janyaya, by the Pancajana; by people of five categories: (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the nisada, (संवादपन्चावहारो वर्ग: पाल्यवन्य: ; पाल्यवन्य: पन्चावहारो सकलिवेश्य: पन्चावहारो—पदेश्य, राजस्थान-देहना-सर्वजननाथेश्यो जलेश्वर: भव: — Daya. पन्चावन्या हति मनुष्य नाम—Nigh. II.3; Nir. III.8).

The Pancajana word occurs in X.53.4 also. Yaska in his Nirukta (III.8) comments on this thus: Ye five-tribes, enjoy my sacrifice (पन्चवन्या ममोहोल वृषभयं). According to same, (the five tribes) are the gangharvas, the manes, gods, demons and evil spirits: गंधर्व: पिन्यो देवर गंधर्व राजाः; again, they are the four categories with nisada as the fifth (पंचारूपं निवास: पन्चावन्या इत्यपिन्यो); so says Aupamanyava (nisada is hunter, because he lives by killing animals, sin is embodied in him (nt+√sad)—निवास: कस्यातु । निवास: पन्चावन्या इत्यपिन्यो; (Nir. III.8). In its continuity, the Nirukta comments on वत्सावन्या विष्णु—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पन्च) is a united number (i.e it remains unificled in the masculine, feminine and neuter genders. (पन्च वृषभ संस्था स्त्रीपुंड्रुःकप्रक्षिप्तिः).

Hymn-64

1. Brahmadvishah, the despiser of God and the Veda; an infidel
(वहन: बहु: ब्रह्म:—Venkata; despiser of Brahmana, the holy educated class).

3. Satanam, of the expressed one; the affused Soma; of the effused soma

Asutanam, of the non-effused.


Parvavantam, gharled or knotted (पर्वगह्न्य—Venkata).

11. Saryanavati, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others: सर्याणात्ति—"कुस्कोऽत्त्व ज्ञानाय वहे शत्रुक्ते" कुस्कोऽत्त्व ज्ञानायन्ति वारुणोऽपि वर्णिति, i.e. in the lower parts of Kuruuksetra.

For reference, see:

सर्याणात्ति:—X.35.2

सर्याणात्ति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is Saryanavati (हिंसनय यद्यर्थं भूमित्व—on IX.113.1 in the Sanskara-vidhi); and also सर्याणात्तित्रिस्वदेशस्त्रायांद्र पदे—Daya. on I.84.14).

Susoma, सुभोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see:

सुभोमा—X.75.5 (नक्षत्रकुश्वत)
No river has been identified of this name. According to some spec-
ulations, it is the modern Suwan, mentioned by Megasthenes *Soavan*. To
Roth, it is a Soma-vessel; when the word is used as masculine
(VIII.7.29), it means people and it has been once used as feminine
(VIII 64.11). The Nirukta identifies the word with *Sindhu* (सिंधु सिन्धुः :—
Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a
river of this name. For references, see

धार्जीकात्—IX.113.2

धार्जीकीये—X.75.5

धार्जीकीये (with different accents)—VIII.64.11

धार्जीकि—VIII.7.29

धार्जीकियू—IX.65.23.

The two masculine forms (धार्जीक and धार्जीकीय) may denote people
or land; the feminine (धार्जीकीय) designates the river of the land
*Macdonald and Keith*). Hillebrandt locates the country in or near
Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who
presumably took this name from his people, and Abhisara (अभिसार) bodered on Kashmir. According to Pischel, Arjika (धार्जीक) is an un-
identified country. According to Roth or zimmer, the word is not a
proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

**Hymn-65**

2. *Andhasah*, usually pertaining to food (Nigh. पदः: पदनाम—II.7); according to Sayana here it means water as the cause of food (पदोपनम्, लेन तलकारणमुद्रके लक्षये—Sayana).

Samudre, in the mid-space (समुद्रे समुदनापादान भूतेन्तरर्यस्मि मागसि—Sayana).

Svah-nare, in this world (स्वः नरे=स्वाणरे=सवमने रोर शस्मन् लोके—Venkata).

7. *Sasvatam*, to all the worshippers (सस्वतं बृहतं यज्ञमाणां—Sayana).

Sadharanah, साधारणः common; ordinary.

11. *Brhatprthu*, in a large quantity (बृहतपूण महत् विस्तुत्—Sayana).

प्रसतिनम, cows of dappled colour (पृष्टीनां गव:—Sayana).

Sahasre.....*brhat prthu*, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (*एवेनाहोत—Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपते: प्ररजतस्य—Sayana).
Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. Made Susipram, (मदेव सुशिरप्रम्) in the Rk.; मदेकु लिप्त (in the Sama Veda, II.33. 688).

Adrtya, धार्त्र्य, from √dr to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanza.

Mrksah, well-washed; purified (मुखः कोष्ठकः परिचवर्त्यतो वा—Sayana).

Asvyah, अस्वयः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीजः । कीजः इत्यद्भूतः। किमस्य कर्षं जाश इति—Sayana).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यश्या गोस्मूहस्य—Sayana).

4. Puru Sambhrtam, accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhrtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निक्षतं विसु पुष्मो बालवा स्पष्टिवर्मयं सम्भूतं सम्पूर्णं यमादानाविकः कुर्मेवर्सु पुष्महु वसु धनम्। जनस्वप्तं उदःपस्वेय—Sayana).

Sayana separates the two words puru and sambhrtam, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-
lated stores from former sacrifices.

7. Samana, समना, for battle (समन्म् —संग्रामनाम्, Nigh. II.17); with united mind (समना संग्रामायं — Sayana).

8. Vṛkas cid asya varanah urama' thih, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warden. A dog is called vṛka on account of biting (श्वापि वृक उच्चवे कि विकर्त्तानात् —Nir. V.21. There are several meanings of Vṛka; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (युक्ति स्त्रेष्ठोपि बारणः वारिष्ठा सवंश सनि उरामविविषः सम्बुतो गायं वषात्तास सम्बिता सनि — Sayana).

Vṛkah cid uramathih, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep.

10. Beka' natan, बेकनाटान्, usurer; Baka-natah are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have: Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटः बल दुंगींत्व भवसि। द्विगुणकारिणो वा। द्विगुणदायिनो वा। द्विगुणं कामयत इति वा —Nir. VI.26).

In the word “Bekanatah, बेकनाटा: ”, the prefix बे, be, stands for two in the corrupted form (बे इत्यय: गो द्विसभायः। एकां कार्यप्रणालिकाय प्रयच्छन्त: हो मायं वातथः नवेन दस्यवति, ततो द्विगुणदेहैं सम्बन्धं व नाटवन्तीति बेकनाटा: — Sayana).

For Bekanatah, also see Panini— न ते नासिकायं संसायं टीट्ट् नाठ्यु—प्रभ:—V.2 31.

The other derivations are: बेकनाटा बेकनाषिका: बेकनाषिका: बिकनाषिका वा। प्रयच्छ। विशिष्ट पृथ्वभावे। बेक: पृथ्वभाव:। बेकनाटा: बिकनानास:। बिनाषिका। बिवेकीषिका नासिका: कुलो वा।
8. Adhardrsah, beholders of sunlight (पान्तंत्रिक: सूर्यवत्स: । य हस्याञ्चानि
प्रकाशनि न पराणीति वा। प्रत्येक भगवति कर्मणा—Nir. VI.26).

Panin, पणिन, dishonest merchants (पणिनवास: वर्णव: —Nir. VI.26)


13 Vayam gha te tve, वर्य च ते त्वेः, we are verily thus.

14 Sacistha, शचिष्ठ, mightiest.

Gatu’vit, गातुवित्, one acquainted with the path. (भाष्यम्: —Venkata;
भारत्क उपाधिस्वम्—Sayana).

15. Kalayah, dear ones, enlightened ones, sincere workers;
children and close relatives (क्लय: पुत्राणं भातीनं च सम्बोधनम् —Venkata).

**Hymn-67**

For verse 5, see Nir. VI.27.

1. Adityam, learned ones; sages of the highest austerity,
Brahmacarins of the supreme level.

5. “O Adityas, run to us the living ones before the slaughter;
where are you, the heares of our call”. (भीति: भोग्याभावाविद्या: पुराणनात्
क्ष्य सुर्य बालन्यु दृष्ठि—Nir. VI.27).

It is known to be the composition of the fish caught in net.
The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मध्या उच्चके स्थाने। माषगतेर्यां भवल्या—वेदान्ति या)

**Jala**, (जल, net) is so called because it moves in water (जलपि जलकरं भवति। जलेऽभवं या। जलेऽथय या—Nir. VI.27).

7. Amhoh, अंधोः, of the sinner.

11. Ugraputre, O mother of mighty children or full of mighty offspring in consistency of the word *gabhtra* meaning water (गभ्वत्राः उदकनाम—Nigh. I.12).


Ajaghnusi, innocuous; without injuring (थज्ञनुसी प्रहिसन्ति सती—Sayana).

18. Navyam, latest (नवं नवं स्तूत्वस्म—Sayana).

Sanyase, protective measure, the measure for getting released (सन्यसे संभजनाय).  

Tatnāh Sanyase, that which releases us (*fat or that may either be net or your favour—तत्बन्धक्षं या युग्मदनुप्रहितस्मानु मुख्चलु—Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).
19. Tarah, strength; speed (तर: वेगः —Venkata).

20. Vivasvatahetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वतव: हेतिः: वैवस्वदलय यमर्व हेतिपुलता—Venkata).

Hymn—68

For verse 1 and 4, see Nir. V.3 and XII.21 respectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Uthih; protection, is derived from the उत्त, to protect (पतिरक्षनात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—Venkata; Sayana).

Tuvi, many, several, (तुवि = बहु).

Tuvi-kurmiss, accomplisher of may deeds; rich in deeds, or actions (तुविकुर्म बही: कर्मसंर्थ—Venkata; बहुकार्यांगम्—Sayana)

Rtisaham, नर्तिसाहम् = नर्तिसिसाहम्, subduer or evil forces or cruel persons (नर्तिसाहम् हिंसकानामतिमिक्यलर्म्—Sayana).

2. Tuvi-susma, O possessor of immense strength (तुविसुधम्! बहुस्वर!—Venkata).

Tuvi-krato, O doer of many actions of repute. (तुविक्रांतो! बहुकार्यः!).

3. Jmayantan, the all-pervading or extensive (jma=जमा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्तक्षम्—Sayana).
4. Eviha ca carsaninam uti huve rathanam, I invoke him to come with his protections in the onsets of your soldiers (पर्वेणाम्) and chariots (रवीनाम्)—Wilson. “I invoke for you, and Lord of Visvanara, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot”—In this sacrifice, I invoke Indra (Lord) of Visvanara, i.e., the Sun, of unhumbled prowess or of mighty strength (शवसः), with desires (एवः कार्यं), courses (श्रवणे), or protection (कृति) of men (पर्वेणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here Visvanara is Aditya, the Sun (विश्वानरस्य श्रादिष्टिस्य। भगवतंस्य। शवसो महतो वास्तव। एवं शक्ती वार्तर्यमेवार्तव। पर्वेणीनाम् मनुष्याणामु। ऊष्णा च पथा रथानाम्। इत्यामित्वा यथे श्वाभि—Nir. XII.21).

7. Purvyam, ancient, old one, the best; also at the opening of sacrifice (पूर्वायः यज्ञस्वर्यनामाः—Venkata; पूर्वे अवां यज्ञस्वर्यनामाः—Sayana).

नगुः, the leader (नगुः विनेता—Venkata; फलस नेता देव—Sayana).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुष्ठीतिः तन्भारणः स्तुतिः—Sayana).

9. Apsu Surye, in waters, in the Sun, i.e. bathe in water and see the Sun. According to Sayana, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (प्रसु स्नातिः सूर्यं दद्युच्छ। स्नातिस्मित्यथवहारं कतरं सूर्यं वदिते सति गमनावि व्यवहारं कतरे मित्रव्यः—Sayana).

10. Purumayyam, पुरुमाययम्, possessing many wisdoms; also the offerer of many praises; A proper name (St. Peters. Dict.).

14. Sad, षड्, the six; dvadva, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).
15. Rjau, र्जौ, two eyes.

Hari, हरी, two ears.

Rohita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, Indrota and atithigya; two horses (ears) with excellent reins from the giver of hearing, Rksa and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, Aamedha and his son.

According to Venkata and Sayana, the distribution of six horses is like this:

(i) two fast moving horses (र्जौ) between Atithigya (प्रतिबिंब) and his son Indrota (ष्ट्रोत);

(ii) two green horses (हरी) between Rksa (र्क्सा) and his son

(iii) two red horses (रोहिता) between Asvamedha (पश्वमेघ) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रवर्गमेयालः).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (प्रथमप्रथम).

For sacrificial details, see Katyayana (II.8.68).
Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. Medhasataye, for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेधसात्ये वन्दनाः वेनकत; वंदनाः सायानः).—Venkata; Sayana.

Purandhyah, with great wisdom (पुरंद्याः बहुप्रज्ञा —Sayana).

Dhiya, by actions (द्या कर्मणा—Sayana).

Mandat-viraya, one who gladdens heroes or children (मन्दीतविराजो श्रीराजु हर्षयति स मन्दीतविराजः —Sayana; Venkata).

Indave, for indu, the bliss-giver; for Indra, the resplendent. (इन्द्रवेषे इन्द्राय इन्द्रेश्वत्वकर्मण इवं रूपम् —Sayana).

Tristubham, threefold praise-song (त्रिस्तुभं तुद्वं —Venkata; स्तोम त्योपेतम्, Sayana).

2 Odatinam, of dawns (Nigh. I.8; ओदतीति —उपस्त).

Yoyuvatinam, of rivers; of the conjugating rivers (योयुवतिः नामः, उदकेन विभक्तमिति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम्। उदयावकमित्य:। इन्द्रेण हुः उदयाः इन्द्रस्वरुपाः सुर्यचालाः। "विवस्तिन्द्र सम्बद् इति इन्द्रस्वरुपां सुर्यचाला इन्द्र: परिधिः —Sayana).

Nadam (II), roaring, causing noise or sound (नदम् शब्दकारार्थः —
Sayana).

Aghuyanam, cows, inviolable as they are (पशुपति प्रहलादपति गध् —Sayana).

3. Sūda-dohasah, Sūda is a synonym of Kupa (पूर्ण) or well (Nigh. III.23); hence cows giving like wells.

Prsnayah, white cows (पुत्र: पृथिवीवर्ण गाय: —Sayana).

Trisu, at the three Savanas or oblations (त्रिसु: तिमंत्रित सवनंत्रु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestial region (देवानं जन्मनं जनमस्तुन्ते ) यथीलष्य: —Sayana).

Divah, of the Sun of Aditya (दिव: दिवितयक्ष —Sayana; Venkata).

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपति गयं स्वामिनम् —Sayana).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदेः स यथा स्वामिन्यं स्वत्वं ज्ञातं यथा यथा प्रति वन्धुमितिः ज्ञानिति तथापेति —Sayana).

Satyasya Sunum, Son of truth (सत्यस्य सूर्यं यज्ञस्य सत्यस्य वा पुत्रम् —Sayana).

Satpatim, protector of good (or of Yajamana) (सत्पति सतां यज्ञमानां पालकम् —Sayana).

6. Asiram, sweet milk; the sustaining milk (प्रासिरं प्रार्थयं साधनं पव
Asih, अशी: , a mixture of Soma and milk is so called from being mixed (वा /य) or from being slightly cooked (वा /य, to cook) (प्राणीसायक्षया | प्राणीसायक्षया वा —Nir. VI.8). For Indra, kine yield mixture (ग्रहण गाह प्राणिर्म).

Vajrīn, वज्रिने, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. Vistapam, abode, home (विष्टपं ग्रहा —Venkata; स्वातमः —Sayana).

Bradhnasya, of the Sun (ब्रद्धनस्य सूर्यस्य).

8. Priyamedhasah, O pious devotees, persons belonging to Priyamedha gotra —प्रियामधास: प्रियामधास सम्बन्धिनतः गोत्राः पूरं —Sayana).


Godha, leather garn (गोधा हस्तक्ष: —Sayana; Venkata).

11. Indrah, इन्द्र:, lower resplendent self, the soul.

Vishvedevah, विश्वेदेवाः, divine powers.

Varunah, वरुण: , virtuous mind.

Apah, अपाः, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) विस्वरी: विस्वरयः:
12. *Surmyam*, fair-flowing pipe; सुर्मीयम् गदायत् दृष्ट: —‘एषा ते सुर्मी कर्णकावयेत् हृ स्मृतेऽवेदा सर्वरावा शतकेष्वतु हृति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the asuras.

*Sapta Sindhavah*, सप्तसिन्धव: , seven rivers (संग्रहा: सप्तसिन्धव: —Sayana).

*Susiram*, abyss, pipe with wide mouth, (हह तु सुपरे काप्तसिन्धव: बस्ति —Venkata).

“O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel”. Thou art a benevolent god, i.e. a bountiful god (सुसुद्वतस्तं कल्याणण्डम्:), or a munificent god; O Varuna, to thee belong the seven rivers. A river (*sindhūh*) is so called from √sru, स्रु, flowing (सिंह: स्रवणः) Into thy palate flows seven streams. *Su-urnmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सुरूमि: कल्याणीमि:) —Nir. V.27.

*Kakudam*, palate (काकुदं विम्बा —Venkata; तालुम् —Sayana). Palate is called *kakudam; kokuva*=signifies tongue, that tongue is placed under it (काकुदं तातिवत्साघरते। विम्बा कोकुवा सार्वस्मीत्वहिष्टते). Tongue or *jihva* is *kokuva*, because being noisy (kokuyamana), it utters sounds Or it may be derived from the root kokuy. √कोकुय, meaning to make a sound (जित्वा कोकुवा। कोकुवाय मानसंधनीति व। कोकुवायेवै स्माच्छोदकमणः:).

Tongue is so called *jihva* because it calls out again and again (johuva) (जित्वा जोहुवा).

The word *talū* for palate is derived from the root *tṛ* (√त्र), to cross; it is the highest part in the mouth; or from *lat* (√लत), meaning to be long by metathesis like *talam*, surface (तालम्: दार्ते। ताल्लपल्लमज्जुम्। लतेवां स्वादु सम्ज्ञम्: विपरीतालः। यथा हस्मः (the word *lata*, लता, for creeper is also
derived from the same root without metathesis. (तत्तेवतिष्यय:) —Nir. V.26.

13. Takvah. swift, quick in sacred action (तक्षक्तिवितकम्यं) —Nigh. II.14; नक्तितंत्रस्वच्छः: —Sayana; takvah neta, swift bearer of blessings.

Aphanayat, directs (प्रकाशनन्त्य उपयोगमति फलितमतिकरम्; also "पणमती" —Sayana; See Nir. II.28 for ध्रुवनीकालम् —IV.40.4; a reduplicated form of वर्ण, to bound.

Vapuh, produces rains (षपु: उदकमुख्यास्वतीति —Sayana; उदकं वर्धति —Venkata).


Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (प्र: ध्रुवानां परस्ताद्व वर्णमान हन्न: मोदन मेघामैतुः। मेघं ध्रुवं प्रभित्तं निम्नतित वृष्णवर्षम् —Sayana).

**Hymn-70**

1. Taruta, तरस्त=तारकः, deliverer; may means conquerer also (cf. विष्णुं तत्सारं —VIII.1.21). (तरस्त=तारकः —Venkata; Sayana).

2. Puruhanman, O brave hero (name of a र्मसी—Sayana); one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both); one form is hastaya vajrah, strong in punishing wicked, and the other mahah darsatah, very charming and benevolent (द्विता द्वित्मयःप्रयमनीयम्। तव शब्दूर्ह हन्तूर्धरभवं तवद्वद्य तवूर्यं चेंि द्वितिः —Sayana).

Hastaya, for the hand (हस्ताय कराय हुननाय शब्दूर्ह, i.e. for destroying
enemies — *Sayana*).

**Darsatah,** benevolent, pleasing (दर्षन: घर्घनीप: — *Sayana*).

4. **Dhenavah,** people (men and cattle) (चेनव: हिविदिना पीणविल्व: प्रजा गाव एव वा — *Sayana*).

**Anonavuh,** welcome or greet with praises (अनोनवुः: समस्तुङ्कुः — *Sayana*; प्रीणकिल्ल्व: — *Venkata*). [From heaven (द्वावः) to earth (शामः), every one copraising, cf. "विबुद्ध लोकः:" — Ait. Br. II. 17 for plural].

6. **Gomatih,** full of cows, well-stockers (गोमति/प्रजे—*Venkata*; गोमति बहुचिमरीपियुः व्येते—*Venkata*).

**Vraje,** प्रजे Cowpen

8. **Gadhesu,** in the depths of water; in waters (गाधेशु उदाशेशु — *Venkata*; *Sayana*).

**Vajesu,** in battles (वाजेशु संप्रामेशु — *Venkata*).

**A'aranesu,** भारामरणेशु, on shallow lands (भारामणेशु गतचेशु निम्नेशुरकेशु स्थलेशु वा).

**Havyah asti,** is to be invoked (हृथ्य: प्रश्ती द्राहुतथयो भवति—*Sayana*).

10. **Ni sisaatho hathaih,** You smite with your blows (हृष्टं: हन्तनि: नितिनिन्त्यं: मरायमि—*Sayana*).
Urvoh madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊँ: मध्ये प्रस्मान् वसिष्व; ऊँह्यामाण्यः—Sayana).

Tuvinr̥mna, O one with immense wealth (तुविन्रम्ण मुम्भतन सत्वं—Sayana).

11. Parvataḥ, parvataḥ, cloud=parjanyah a god, friend of Indra (According to Sayana, rsi—पर्वत: तव सिंहदुः: पर्वत वृक्षः: यथाऽवायं देवमस्मि ख्यात्म प्राप्तोति स तथापि पत्तयति श्रव्यः:; cf. VII. 37.8; according to Ludwing, a sacrificer whose generosity is praised; but according to Macdonell and Keith, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोजः अपूर्वाण भोजर्विता—Sayana).

Surīḥ, सूरिः, impeller (सूरिः: श्रेष्ठः); giver of rewards.

Ahrayah, unvanquished (अह्रयः परवर्जतः—Venkata; Sayana).

14. Ekam-ekam, one by one; also many (एकं एकं बहुं; वसामिस्वें बहुं, calves or cows).

Vatsam, calf or cow even (वसा श्वसो वसा मावुणां गवाम्पलक्षः—Sayana).

Saurā-daiyah, one gifted in the craft of battle; won the battle and hence cow (सौरदायः सौरमति श्रीदत्त इति देवो योद्धाः। सूरात्यः ते देवाश्च दूरदेवसः। तेषां हितत्म शोरेवं बुधम्। तस्मादविगत्यो यो:। युधे भवन्त हुव्या तस्मादविगत्य इत्यथः—Sayana; शोरदेवसः दूरदेवाः इंदुं युधे शोरदेवसः। युधुक्ताः। शोरदेवसः—Venkata).
Hymn-71

1. Mahobhih, by the greatness; by our worship; by immense wealth (महोभिः पूजारितमहादिविष्मै—Sayana).

2. Ksapavan, the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (श्यामवान् रात्रिमातृ घाति। रात्रि धर्मनिविष्टेष तेजस्वी प्रवदि—Sayana).

3. Visvavaram, created by all; chosen by all; associated with all gods (विस्ववारं सर्वेऽर्ज्ञयो धनम्—Sayana).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेधसातौ यज्ञयं संभजने—Sayana).

11. Dvita yah bhuta amrtah, who is doubly immortal as perpetually burning amongst mortals.

Visi, विषि among the sacrificers.

14. Sira-socisam, शीर्षोचितम्—bright and consuming.

Purumilha, पुष्मीलह, much renowned; possessing numerous worthy attributes (पुष्मीलः पुष्मीद्विप्रदिः पदार्थां सिन्यत—Daya. on I.183.5; see also I.151.2).

15. Sam yosea, शम्=peace; योः, bliss; freedom from fear and
Hymn-72

1. Adhyaryuh, the head priest (from adhvare, inviolable; the priest that bears ill-will to none. Adhvare-yuh (priest)= Adhvara-yuh; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (प्रहवयुः)। प्रहवयुः रक्षयूः। प्रश्वेयु युन्तित। प्रवस्वयुः नेता। प्रवस्वं कामयत्र इति वा। —Nir. I.8).

Adhvara, sacrifice; the verb dhvar, ध्वर, means to kill, and therefore adhvara= a+dhvara, denotes the negation of killing. (धवर इति यजना। ध्वरित हिसाकर्मा। तत्र०भित्रुष्य:—Nir. I.8; also प्राणमोहद्वरमहसा अवबहार कामयमान। विब्राहन-सिद्धो, a technician —Daya. on VI.61.2 and V 37.2; यजकर्ता on II.5.6).

2. Hota, hotr, invoker. See Nir. I.8; IV.26, VII 5; 15, 23; 31; VIII.21. Refer to : कृत्वां नयं: पौष्पमाने पुण्यतानां गायत्रम्। स्वी माधविति ब्रह्मी०। ब्रह्मा स्वा वदति जातिविधा मथस्य मात्वं वा मिस्याः उ त्वः। (X 71.11)

One sits increasing the store of stanzas; a second chants the gayatra hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice’. In this verse, the duties of the priests are assigned: (i) hotr, the invoker is the one who sits increasing the store of stanza (rc, कृत्वां); (ii) Udgatr, उद्गात Biol the second chants the gayatra hymn; (iii) Brahma is supereminent from knowledge; he is omniscient (ब्रह्मा। स्वभविष:। सर्वं वेदत्तेति। ब्रह्मा परिपुर्वक्। ब्रह्मा। परिपुर्वक। सर्वं); (iv) Adhvaryu प्रायर्, who metes the measure of sacrifice, the performing priest (Nir. I.8) (See also Nir VII.5 : यया होद्वरवृभा। ब्रह्मोद्वरात्मत्वयर्य सह— the priest, although he is one, on account of the diversity of his functions (कर्मपवस्त्वलि), is called the sacrificer (होद्वा), the director of the sacrifice (प्रायर्), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गात्). Also hota, the worthy of being invoked (होद्वा नियमस्य —Nir. IV.26 on I.164.1).
3. Sasam, in the sleeping state (ससम् स्वपनम् —Venkata; ससम् स्वप्नतमानिनर्य —Sayana)

Jihvaya grbhnanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया। जये जनक शब्दः जिह्वया प्रभवया स्वरुपं स्बयानिर्गुणति संगुणितिः —Sayana) (they seize him, as he sleeps, with their tongues or with their hymns —Wilson).

Rudra, श्रदा, one who inflicts pain (श्रदा। श्रदा दुःखम्। तस्य श्रद्वपितारम् —Sayana; दुःखानीश्वरं रोदितम्। रोदितकप्यायकारिणा बनानुं स श्रदा —Daya.). Also, the word is derived from rut, meaning praise (ध्वनि श्रद्द लोकस्ततिः। तया वनत्वम्, श्रद्देयान्तर्गतः —Sayana; praiser (श्रद्द ध्वनि स्तोत्रनम्; श्रद्द = praiser, Nigh. III.16). One who gives honest advice (श्रद्द सत्योपदेशानुर राति ददाति —Daya. on I 114.3; one who cures from all diseases —Daya. on II.33.15).

4. Jami, extensive or vast (प्रज्ञाप्रज्ञावत्सन्तिरिच्छं सततं समानं, Jami is a synonym of tautology, fool, and one born in the same caste (प्रज्ञानिरिप्रज्ञाप्रज्ञावत्सन्तिरिच्छं सततं समानं, जानलाक्ष्य ता। समानानातीतीयवस्त्र वेशजन् —Nir. IV.20).

Vayodhah, the giver of food (वयोधः = वयःध्नः। धनस्य ददातिः —Sayana)

Vanam, water (वनम् = वनस्म, Nigh. I.12).

Drśadam, by the cloud (द्रश्यं मेधस्म —Venkata, Sayana).

Jihvaya, by the flames (जिह्ववा ज्वालया —Sayana). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— जावालया पक्षे वनं तस्मात् हृति, or it cleaves the hard stones also —जिह्ववा द्रश्यं कठिनामयि वा वाण्या विनितं —Sayana).

Khedaya, by rays (खेदया रश्मिचि: —Venkata; Sayana).

Trivrta, three-fold measures (त्रिवृत्ता त्रिप्रकार वत्तन्यता; three-fold rays or hammer).

9. Tridhatuh, त्रिधातुः; fed on three sorts of materials (milk preparations, herbs and food grains).

10. Avatam, the inexhaustible cauldron (प्रवतं महावीरस् —Venkata, Sayana); avata, a metathor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उःच्छा-चक्रम उपरिशिवत चक्रम् —Sayana).

Nicinabaram, cauldron placed below (नीचीनबारम् नीचीन द्वारम् —Sayana).

11. Puskare, in a large spoon, upayamani spoon for drinking milk (पुष्करे उपयमनी पार्वे —Sayana); also in the mid-space.

Adrayah, clouds; also reverent priests (प्रध्रयः प्रध्रयमाणा क्रमवृत्त्यः —Sayana; प्रध्रयः मेष—cloud, —Nigh. I.10).

12. Ubhakarana hiranyaya, vessel with both ears golden (or of gold or silver) (उपासा उभो कर्णा कर्मसंयायी वी कर्मो हिरण्याया हिरण्यायो गुणांश्रस्तःनयायी —Sayana)

13. Vŗsabham, showerer, fire or agni (वृषभं वर्षकस्मिन्म् —Sayana)
See Tait. Br. धामेयो वा एषा यद्य (III.7.3.1).
14. Te, they, the cows (ते ता गाव: —Sayana).

16. Saptapadim, seven stepped; (सप्त पृथा चब्बया—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, इसम्, food (इष्ट घर्मम्)

Urjam, उर्जम्, sap (उर्ज रसम्); energy.

18. Pari dyam jihvaya atanat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidhanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (पत्पव निधायां हुवियां निधानाइं मूलचैविं नक्षण त्रं विष्ठावि: —Sayana).

**Hymn—73**

1. Anti sat bhutu vam avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, धकि सदृ भूत वाम भव:).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उद्वेजन —Sayana; also see—हिमेनामि चामबाबुचे—I.116.8).
6. Yamahutama, invoked or called in emergence (यामहूतमा प्रतिकरṣयेन बालेद्वजष्ठ—Sayana).

Nedistam yamyapyam, enter in the closest kinship (नेडिष्टे यमीष्टतस्म् बालवं बालवं ज्यमीष्ठतस्म्—Sayana)

7. Atraye, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for atrī).

9. Saptavaharih, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of ṛṣi according to Sayana, सण्ववहिते: महानि:) For Saptavahri, see—

सप्तवहिते—V.78.6; X.39.9

सप्तवहिर्हिते—VIII.73.9

सप्तवहितम्—V.78.5.

Saptavahri is one who has a control on seven (the five sense-organs, mind and intellect)—पत्तवहनेित्वाणि मनो बुढङश् सतह्या ययम्—Daya. on V.78.6; हस्सस्तनेनििस्वम्—Daya. on V.78.5.

Saptavahri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V.78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). Macdonell and Keith; may be identical with Atrī (Geldner).

11. Purana’vat, पुराणजन्व, like a very old person.

Jaratoh’iva, जरतोधव, like a decrepit.
16. Aruna'psuh, प्रसन्नक्षु: purple-tinted (down) one with fair colour (प्रसन्नक्षुः —Sayana).

17. Vṛksam parasu'man'iva, a wood-cutter with his axe a tree.

18. Dhṛsnava, ध्रस्नवा=ध्रस्नो+पा, bold (ध्रस्नो! धर्शक! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —Sayana).

Vissa, a basket (विसा प्रवेषितम्या वेडिक्या —Sayana).

Krṣnaya badhito visa, कृṣ्णया बाधित: विसा—distressed by the entangling and detaining basket; distressed by the black people (Wilson) (कृष्णया धारक्या विसा प्रवेशितम्या वेदिका बाधित: —Sayana).

Hymn-74

1. Duryam, homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्त: धनमिश्रित: —Venkata).

Viso-visah, of the entire people (विचोविस: सबस्या: प्रजाया: —Sayana).

4. Arksah, धार्ष: = धार्ष: ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, सूतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa शुक्तः—Sayana). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the
present hymn VIII 74: 13, and whose victory over Mgraya, मूगय, is mentioned in X.49.5 (Macdonell and Keith).

5. Ghṛta' ahavanam, पूःः प्राहवनम्, well worthy of receiving the offerings of ghi, ची or affection (पूः=स्नेह=affection).

7. Amura, अमूर=अमृद, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द्र मोदमान !).

9. Dyumnaḥ dyumnini, दूमनी: दूमनी:, by glistening food; दूमनी, one possessing food (दूमन: धोतामानेरन्ते: दूमना प्रजनवति —Sayana; हविंभि: हविधती —Venkata).

Sravasi Sravah, heap abundance on abundance (धर्वसिं धव: प्रजनस्य उपरि प्रजनवलोके पूविस्तम धने —Venkata)

Vṛtraturye, वृत्त-तृष्र, battle against a foe (वृत्ततृष्र संघामे —Nigh II.17).


Asvam it gam, one going like a horse (गां गन्तारम्, पश्वं हस्त । हविधव इवायथ —Sayana).

Krṣṭayah, men of agriculture; the cultured men; men in general (कृष्य: मनुष्यः: परिपरिभाबिभ मेयः: —Sayana).
(For \textit{Krsti}, ऋषिः: see Nir. X.22; 29; 31; \textit{कृष्ण} इति मनुभनाम, cf. III.59.1; IV.38.10; X.178.3).

11. \textit{Gopavanah}, गोपवनः, the seer of the secret lore (name of a \textit{ṛsi} — \textit{Sayana}). Name of a poet of the race of Atri. \textit{Gaupavana} (गोपवन), pupil of Pautimasya, \textit{पौलिमाश्य}, is mentioned in the first two traditions (list of teachers) in the Kanka recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (Macdonell and Keith) \textit{Gira}, गिरा, praise.


\textit{Mrksa}, to purify.

Sayana gives \textit{Vṛksa} (वृक्षा) as a reading for \textit{Mrksa} (मृक्षा), which he explains as \textit{Kesavanti} (having hairs or wool) (वृक्षा वृक्षाणि) \textit{वृक्ष्यणं} इति वृक्षा: केवला। \textit{वृक्षाणि}; he gives another alternative: \textit{श्रव्या} वृक्षा वृक्षेण। \textit{श्रव्यक्षान्तलाख} वृक्षो हस्ति। \textit{तेनोन्मुज्ञामि}।

\textit{Caturnam}, of the horses; of the four horses (according to Sayana, the horses given by \textit{Srutarvan}, \textit{शृवत्वनि})

\textit{Sardhamsi-iva}, like well grown (long) hairs (\textit{शारद्धस्य} इति उच्चक्षाणि लोमानीय).

\textit{Stuka-avinam}, wool of rams; (स्तुकाविनि न ऊष्मायव। स्तुकः केवलस्वच्छः;) bunch of hairs — \textit{Sayana}.


\textit{Tugryam}, the imported material; for \textit{Bhujyu} and \textit{Tugrya}, see earlier notes. 'According to traditionalists, \textit{Tugra} is the name of the father of \textit{Bhujya}, a protege of the \textit{Asvins}, and thus \textit{Bhujyu} is known as
Tugrya (VIII.3.23; 74.4) or Taugrya (I.117.15; 118.6; 182.3,6; VIII.5.22, X.39.4).

The word tugra means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (प्राणव: प्रस्वाय:).

15. Parusni, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (वहः पालिकाम, the sustainer, the earth Daya. on VII.18 8; विभागवतीम्, having divisions as of an army, Daya. on IV.22.2; पश्चिमाः पालनकाळ्यं पूर्विकाः, Daya. on V.52 9).

Mahenadi, O great river (महाअनवि, हे महानवि !).

**Hymn-75**

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. Patih satinahpatih, sahasrinah, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्द्दा उच्चिष्ठः कविः कानात्रम्: —Venkata; मूर्द्दा लिरोदपृभुतः कविः मेघावी —Sayana).

Rayinam, of wealth (र्यीणा धनमानम् —Sayana).

5. Nemim rbhavah, as the Rbhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नये नेचि तड्डा तत्तः).
6. Virupa, O one of multiform; name of a Maharsi (हे विरुप! नामा रूपे तत्तामक महर्षि —Sayana).

Nunam, now, this time (नूनं इवानी —Venkata).

Abhidyave, all round shining (प्रभिद्वे प्रभिमलमपवे —Venkata; Sayana).

7. Apaka-Caksasah, missile (Griffith); of un-measured radiance (अपकालक्षशः अतेज्ज्ञशः —Sayana; अनलम हेजस: —Venkata).

Panim, परिम, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे। स्तरण हिसनम्—Venkata).

8. Usrah, उस्रा:, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पद्नाम); also प्रद्वयाहन्त्या भवति; aghnya, cow is so called because she is not to be killed, प् +ः हं, or she is the destroyer of sin—Nir. XI.43).


Samasya, of everyone (समस्य अन्वम्य —Venkata).

“Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat”, Evil-minded, i.e. whose minds are sinful (दूध्यः=दूधियः: पापिधियः; परिदेहसो सर्वतो देहसो संहति: —Nir. V.23).
Urmī (wave) is derived from √अर्न to cover.

Nau, a boat is so-called because it is to be pulled through (√नी) or the word may be derived from the root nam, नम्, to bend. (विनिरौन्य नाबामाधानीत। अनिमन्वे तत:। नौ: प्रगोत्तिम भवति नमतेराम् —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उपक्रता बहुक्रता उरु बहु न: प्रस्माकः कृप कृपित —Venkata).

15. Yatra aham asmi tan ava, यत्र भ्रान्त प्रस्म तां भ्रव शीध उन among whom I stand (or among whom I am).

Hymn-76

9. Divistisu, दिविस्तिसु, on the recurring sacred days (दिविस्तिसु प्रस्माकः हामाति नमनेषु; दिव: स्वरम्भ वैषयेषु विनिमितेषु —Sayana).

10. Ut-tisthaṁ ojase, rising up in thy strength (उत्ति तिष्ठन् भ्रृजसा वलेन —Sayana).

Camu, between the two boards (ण्डू वम्भोः प्रतिपवन फलकयोः —Venkata; Sayana).

11. Kraksamanan, whilst smiting foes (क्रक्सामानः सदूर विनिमितनम् — Sayana, Venkata).

Akripetam, follow thee (क्रक्ष्यतां गनुक्ल्येताम् —Venkata); shudder.

13. Astapadim, अष्टापदीम्, eight points of the sky (eight cardinal directions = north, south, east, west, and four half-quarters or corner points: ईश्वर (N—E); भ्रान्तेय (S—E); नेत्रेय (S—W); and बायम्
(N—W); (विति: प्रवात्तरदिनिम्: —Venkata).

Nayasraktim, rising to the ninth (i.e. the sun in the zenith)
(वार्तिदिनिम् प्रवात्तरदिनिम्: य प्रस्तापवैष्मस्म तापिन: प्रादिलम्ब च नवत्रकितम् —Venkata).

**Hymn-77**

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. Śrṇvire, renowned (विनुष्ठा —Venkata), heard even today.

2. Aurnavabham, descendent of Urnavabhi (उर्णवाप्ति); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौन्दिण्य (Bṛhada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of Aitihasikas, the traditionalists. He was probably an eclectic.

Ahisu'vam, wicked (in administration). In tradition, the name of an Asura (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —Sayana, Venkata)

गौर्णवाप्तम्—VIII. 32.26; 77.2 (उर्णवाप्ति word does not occur in the Rgveda).

प्रहोशुष्व: —X.144.3

प्रहोशुष्व—VIII.32.2; 26; 77.2.
Both the terms, Aurnavabham and Ahisuvam occur together in the Rgveda; VIII. 32.26; 77.2, Ahisuvam singly occurs in VIII. 32.2.

4 Saransi trimsatam, सरास्त्रीस्ततम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e. a long with one another (सात्मक सहिष्यः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काभुका। कांडकालिनीति वा। कांडकालिनीति वा। कुलकालिनीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completely satisfied (इन्द्रः सोमस्य कांड इति वा। कण्यापात इति वा। कांडेहः। कांडीहः।).

The ritualists explain like this: There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(सरास्त्री भाषिका वेदयोः | विवाच्चवप्राणि माहवनं सवन एकदेवतानि। ताहेतेतस्मि काल एकेन प्रतियानेन पिबलित। ताम्यत सरास्त्रुच्योऽने। ब्राह्मणपरप्रावहोराष्ट्रा। विवाच्चवपश्चेति नैस्कं। तदव एताश्चान्तमस्य भ्रातामिथिं गाणो भवनि रश्मियस्य धर्मव्ययः पिबलित —Nir V.11).

5. Gandhavram, the cloud (स्मृतिः मेघः —Venkata; गामुनस्य गार्भितिः मेघः—Sayana) Gandharva also means wind or air (यो यो पृथिवीं धरति स वायुः; air the sustains that earth, Daya. on l.163.2; also the sun, यो यो पृथिवीं वाणी
Gandharvas are also persons devoted to aesthetics and fine arts:

- Daya. on Yv. II.3; a learned one, who is a Vedavarta
- Daya. on Yv. XXXII.9; also moon, who is śūnyatānātha
  \( \text{गर्भा स्नातकों} \); Yv.XVIII.40).

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space
\( \text{प्रदूषेन पदनिधायोध्या व्याप्तिः प्रह्लिदेशु रजः स्तूलेषु} \), Sayana).

6. "From the mountains, Indra transfixed the mellow cloud and
held his well-aimed arrow." From the mountains Indra held the well-
aimed arrow and transfixed the well-ripe cloud, the giver of rain-water.
\( \text{नादनं बदकमनं मेयम्} \), Būdaya ुबुद्धेन व्याध्यायम् १ बृद्धारकश्च —Nir. VI.34)

Bundah, बुद्ध: means arrow; it pierces; it inspires awe; or it shines
while it flies (बुद्ध देशुर्पर्वतिति बिन्दो वा भविदी वा । भविदी वा भाशमानी इवतीति वा —
Nir. VI.32).

8. Sadyah jatah, forth with increased (Wilson); सधः तदानीमेव जातः
प्रस्तानिर्देशेन सोमेन प्रवृढः, —Sayana); one who has immediately gained
popularity.

Rbhu-sthira (vocative), O mighty and firm in battle! (कःपुष्टिः वर्मणोऽसीमः
महान् तथा —Venkata, कःपूः = उर्मिन्त, and hence rbhusthira is
उर्मिन्त, र्मूः संस्कृतम् स्वायम् स तथौक्ति —Sayana).
Cyaunani, strengths, powers, energies; efforts; strong persons (निवर्ति श्वसो निवथ निवानि —Daya. on VII.19.5); praises (निवर्ति श्वसो निवानि —Daya. on I.173.4).

निवानि—X.50.4

निवानि—VI.47.2; VIII.2.33

निवानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

निवानि—VI.18.8

निवानि—X.49.11

निवानि:—VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (पुष्चः कोलवद्ध धारणयाः —Sayana).

Viśisthanī, gigantic (विशुद्धानि प्रतिचयशेष प्रथुदानि —Sayana).

Parinasa, far reaching (परिणास सति न तानि, बलएव “निवानि” इति भाव —Sayana).

Viśu adharayah, विशु धारयः fixed them firm (विशु स्थिराणि —Sayana).

10. Varaham, to a cloud (वराहो भविः वराहः —Nir. V.4). Varaha is cloud; it brings (वहो) the best means of livelihood (वहो वराहः); this is supported by a passage from a Brahmana. (untraced) : “वराहो भविः पाधिः” —दति च वाहनम्। See also “Vidhyat varaham tiro adrim asta.”
विध्वंस वराहति राजा श्रद्धालुका (1.61.7): from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of Varaha (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (ब्राह्मणीतिरी वराहः एतस्मादिवः। वृहिति मूलानि। वरं वरं मूंणं वृहिति तथा। —Nir. V.4)

We have a Vedic quotation: “Indra slew the ravening boar” (वराहिकिर्त एमुपम्—VIII.77.10). Angirasas are also called “Varahas” (वराहस्यप्रेम वर्षिःचरादः: (the lord of prayer, with the powerfull Angirasas—X.67.7.)

The group of atmospheric gods are called Varahavah (वराहवा हिरण्य बच्चानवो दद्यान् विधाताती वराहम् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse: (i) The etymological school, Nairukta: Visnu is the sun, the bringer of rain, and also bringer of cattle and food; the varaha (boar) is one of the personifications of the cloud as smitten by Indra’s thunderbolt.

(ii) the school of mythology or tradition, Aitihasika: (For this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of Visnu and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, “who has passed over me?” “I am he who smites in the stronghold; who art thou?” “I am he who brings from the strong hold.” He said. “Thou art called he who smites in the strong hold. Now a boar, the stealer of the good, keeps the wealth of the Asuras which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold.” He plucked out a bunch of darbha grass, pierced the seven hills and smote him. He said, “Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won; that alone is the reason why the Vedi is so called”, (i.e. the Upsads). A similar
story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also: मुष्या यदि विभ्या: परमं सहीयताः विभ्यद् वराहं तिरो व्रद्धिमस्त।)

11. **Bundah**, arrow (since it pierces, it inspires awe, or it shines when it flies (चुन्ड इषुर्मण्वति। विमोऽति। भिन्दों वा। भयंदो वा। भासमाणो इवतीति वा—Nir. VI.32)

"Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war."

**Tuviksaṃ**, powerful, having a great capacity of discharging arrows (तुविक्षः बहुविक्षं महाविक्षं वा—Nir. VI.33)

**Sumāyaṃ**, delightful (सूमयं सुसुखम्—Nir. VI.33)

**Ranya=ranyau** (रण्या=रणी=राणीयो संशाययो वा; beautiful or well-equipped for battle

**Rdupe**, knocking down by movement, or by motion (धूपं प्रवेण पालिनो, समन्तानिनो) or, knocking down by sound or knocking down at a great distance (सब्दपालिनो दृष्टानि वा) —Nir. VI.33.

**Cid-ṛdu-vṛdha**, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (समयंदेन वेष्यिनो, समन्तेष्यिनो। समविष्यिनो। दृष्ट्वेष्यिनो वा) —Nir. VI.33).
Hymn-78

The hymn refers to cows (सोनाम), food grains (प्रत्यस्त, 1), condiments (प्रभुवनस्, 2), horses (प्रत्यस्त, 2); oils or cosmetics (प्रभुवनस्), sheep (हिरण्या, 2; may mean gold vessels also), ear ornaments (कण्डालोचना, 3), barley (yavyuh यव्यु:—seeking yava or barley, 9) along with gavyuh, गच्छु:—seeking cows and hiranyayuh, हिरण्य्य:—seeking gold or sheep, asvayuh, अश्वयु:—seeking horses, 9). The tenth verse refers to datram, दात्राम, a sickle, held in hand (हस्ते, हस्ते; barley cut and piled (dinasya, दिनस्य, cut; sambhrtasya, समभृतस्य, piled यवस्य, of barley; Kasina, काजिना, handful, same as mustina, मुद्धिष्णा, 10).

The word vrihi (वृहि) for rice does not occur in the Rgveda; we have the word dhana for fried or parched barley or other grains (धाननाम पृष्ठयावाणहोतो—Daya. on Yv. XIX.82; (पुस्तानाववेयता:—III.35.7; धर्मी संहितानाववेयता—III.35.3; मुद्धानानि VI.29.4; यथा: IV.24.7).

धानम् — III.7.6

धाना: — 1.16.2; III.35.3; 7; 52.5-8; IV.24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानात्स्त् — III 43.4

धानात्स्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the Rgvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word vrihi (वृहि), — Wilson.
Hymn-79

1 Visvajit, (विश्वजीत), conquerer of all.

Udbhit, producer of fruit (उद्भित उद्धेता —Venkata; फलस्य उद्धेदक —Sayana)

Krtnuh, all creating (कृत्नु: कर्ता —Venkata)

Agrbhitah, obstructed by none of the enemies (अग्रभित: अग्रभित्नु: —Venkata)

Visvajit and Udbhit are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (Wilson) (विश्वजीत संवेद्य नेता, उद्भित फलस्योद्धेदक : प्रयवत विश्वजीतुभिदी सोमयागि । तपोनित्यादवक्षालू: —Sayana).
3. **Yantasi, (द्वन्द्वाधिः), provide or offer.**

Varutham, Shelter, protection (वक्ष्य वरक्षम् —Sayana).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (Mahidhara on Yv. V.35)

4. **Rjisin, र्जीरीन, O straightforward gentleman: O seeker of truth:** (हेतु तृतीय सबस्वेन र्जीरीन तदस्तु —Venkata) (र्जीरीन र्जीरीन सरलानां धातिकानां जननामाशिष्ठं शीलम् —Daya. on VI.42.2; प्रवसत्तुपायवने निबधिते पतिसत्तु —on I.64.12; र्जीरीिनि शरस्त्वभव —VII.42.3; र्जीरीिनि सरस्त्वं वस्त्र प्रति तस्मयादे —on VI.17.10) (O Rjisin: i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait. Samhita. VI.1.6).

6. **Atirnam, life not yet crossed; the unending life.**

**Pra imey tarit atirnam, प्र ईष्म तरित तरीनम्, lengthens out his unending life (i.e. the life not yet crossed).**

**Ut irayati, urges him on (उते ईरयति प्रवर्धति —Venkata).**

**Hymn-80**

Ecadyuh, is the seer of the hymn; the word occurs in verse 10 (एकायः); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim anga, किम प्रज्ञ, what now (किम प्रज्ञ —Venkata).**

**Radhracodana, director of the worshipper** (राद्रचोदन: राध्रच राधकस्य यः चोदवति रशम् —Venkata; राद्र राधक चोदतीति राद्रचोदन: —Sayana).

**Sunvanasya avita, guardian of the offerer** (सूनवानस्य विवित, guardian of
the faithful).

5. Vajayu, coveting for food or victory (वाजयु प्राणमिल्लत्—Venkata; प्रस्माकमपनमिल्लत्—Sayana).

Sravah, भवः, fame; also food (भवः प्राणं हविलंशणम्—Sayana).

6. Vajayum, वाजयुम्, coveting for food (or victory) (वाजयुं प्राणमिल्लम्—Venkata).

8. Urvikastha, far off (उष्य) is the goal (कार्घो), (उष्यकार्घ वशुतारा वाग्मन्तः। बाग्मन्तोपि कार्घोष्यत्। 'कर्मचा सिध्यता भवति'—cf. Nir.II.15; Say. na).

The word Kastha, काष्ठा, is a synonym of many objects:

(i) Kastha means quarter; they are situated having gone across (तत् काष्ठा इवत्तन्तक्षः यथा सत्यं सम्बन्धं भवति। काष्ठा दिशो भवित। काष्ठा सिध्यता भवित).

(ii) Kastha also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवित। इतरेतरं काष्ठा सिध्यता भवित).

(iii) The Sun is called Kastha also; it is situated having gone across (वार्तथोपि काष्ठोष्यते। काष्ठासिद्धतिः भवित).

(iv) Destination is called Kastha also; it is situated having gone across (वार्तथोपि काष्ठोष्यते। काष्ठा सिध्यतो भवित).

(v) Waters are also called Kastha; they are situated, having gone
across i.e. stationary waters (भाविपि काण्ठा उच्चयते। काण्ठा स्थिता भवन्तीसि स्थायरायाम्)—Nir. II.15. (see also व्रतस्तीतिनामवेणनानि काण्ठानां सच्चे निनिित शरेरस्—I.32.10).

For Kastha, see:

काण्ठा — VIII.80.8

काण्ठा: — I.37.10; 59.6; 63.5; IV.58.7

काण्ठानम् — I.32.10

काण्ठाम् — VII.93.3; IX.21.7

काण्ठाया: — X.102.9.

काण्ठासु — I.146.5; VI.46.1

Apavrktah, be excluded

Aratnayah, enemies (धर्मय: प्रसमाद्वा: शत्रव: —Sayana; प्रदामा: यज्ञाना: शत्रव: —Venkata)

9. Turiyam nama, the fourth name (Somayaji, सोमयाजी is the fourth name; सोमयाजीतुरियां नाम तत्त्व यज्ञम् —Sayana).

The first three names pertaining to Yajna (यज्ञ) are; (i) names pertaining to constellations, नामनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, यूद्धनाम, (iii) the revealed names (open names), प्रकाशनाम.
In this case, one may refer to the Satapatha Brahmana (II.1.2.11) also. “He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra’s asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis.” Hence he overtly calls them Phalgunis, for who dares to use his (god’s) mystic name?

Hymn-81

The Ṛsi of the hymn is Kusidi of the family of Kanva.

2. Tuvi kurmi, तुवीकुर्मी, achiever of many great deeds,

Tuvi desnam, तुवीदेश्नाम, bestower of plentiful gifts.

Tuvi magham, तुवीमधगम, lord of immense wealth.

Turi matram, तुरुमधात्रम् = वृक्ष भ्रमणम् — Venkata; of huge dimension’s or vast in size.


4. Ait u nu, एत उ नु, come at once, O dear one! hasten hither.

5. Up gasi-sat, उप काशिष्ठ, may you sing the upagana or prelude उपगानं च करोतु — Venkata).

6. A no bhara daksinena, घा नो भार दक्षिण मयाविन may you bring us wealth with your right hand (घन दक्षिणेन हर्षसन प्रसत — Venkata).
Abhi savyena pra mṛsa, अभि सव्येन प्र मर्सा, may you encourage us with your left hand.

Ma nirbhaṅka, मा निरभांक, deprive us not; exclude us not.


Vasaih full of desires: with all aspirations (वसाई: कारण: हेतुभि: —Venkata; कारणस्यकाल्महा बता: —Sayana).

Makṣu, मक्ष, spontaneously: immediately (मक्ष, शीघ्रम् —Sayana)

Hymn-82

4. Asatro, अशत्रो, O the one without any enemy (पथसपल —Venkata).

Upa' me, from close quarters (उपमे सभीने —Sayana).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illumined by its own splendour; that is, by deities residing there (दिश: एवेत्तमोऽश्वमृताव शुकोपालुः तत्स्तवकालयाः। राज्ञे व्रजनिर्देशस्यान्ये च —Sayana)

7. Camasesu, in the bowls; in the cups (चमसेसु एतनामकेषु पाणेः —Sayana).

Camusu, in the saucers (चमसुः। चमसुः पन्नयक्षेत्रति पाण्यो नह: (चम्सु —प्रह) लेख —Sayana; camu, चम्स, is also army.
9. Yam te syenah pada a abharat, व ते स्येनः पदा वा चश्चर्तत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Samhita VI.1.6.4; At. Br. III. 25-27; गच्छिनी पश्चिमं श्वरविलय पद्मां सोममाहरुल् —Sayana) (Refer to kadru-suparna dispute; the metres are the descendents of Suparni. Kadru (earth) told Suparni (heaven). “In the third heaven from here is the Soma; fetch it; and by it buy your release’. The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (aja, जज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

Hymn-83

2. Yujah, allies; associate (युज: सहायः —Sayana).


5. Risadasah, O repeller of enemies (रिसाद: रिसातामिति तार: —Venkata).

Aghasya yat, belongs to sin (प्रवचय यत् प्रवचय सम्बन्धिः —Venkata).

6. Ksiyantah, stay at home (क्षियंत: यथेष्ठिनिहितार्थं निवसन्ति; stay at home for performing the Agnihotra —Sayana).

Adhvan yantah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (पद्धतन पद्धति सिद्धदाहरणाय यात: पद्धता: —Sayana).
7. **Indra**, इण्ड्र, O Indra! O lightning!

Visno, विष्णू, O Visnu! O sun!

Marutah, मरुत: , cloud-bearing wind.

8. **Bharamahe**, we proclaim (प्रभारन उच्चारणम् प्रकाशाम् वा —Venkata; उच्चारणम् प्रकाशाम् वा —Sayana).

Samanya, समान्यः सामान्येन (पूर्व सर्वान् देवान् सांह्लेन तत्: —Sayana)

Matuh, of the mother; of Aditi (मातृ: ब्रह्मिते: —Sayana).

Garbhe bhratṛtvam pra bharamahe, brotherhood of yours in your mother’s womb.

There is a legend in the Taittiriya Samhita to this effect (ब्रह्मिते: पुत्रकामा साम्बेन्यो देवेन्यो ब्रह्मोदनम् पच्चु —Tait. S. VI.5.6). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives Vivasvat. But here in this legend, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तस्य पुस्त्र चाययम् चाजज्ञाताम्, i.e. these two are also born (Wilson).

**Hymn-84**

Usnas, the son of Kavi, is the seer of this hymn.

2. **Dvita**, द्वित, in twofold ways; in twofold functions (द्वित: द्विधः).
This refers to Agni, with twofold functions as the garhapatya and the ahavaniya; or else the Agni as cosmic sacrifice and terrestrial fire.

Dvita Martyesu ni a'dadhus, amongst men (हिता हृदं मद्भेशु मनुभेशु नि प्रादुर्भ: | माहृत्युं प्राहवनीयें च | यद्य किं वर्तमानस्य पुष्पाया च यस्य निधानं इत्यवस्तः: — Venkata).

4. Urjah napat, son of food (नपातू ब्रजस्वपुत्र) (vocative along with Agne and Angirah) (in this verse urjah=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorer of enemies (वरायं वर्णीयाय मन्ये धर्मममन्यानाय शान्ति —Venkata).

5. Yaho, O son; sahasah yaho, O son of a strength (यहो सहसो पुत्र! —Venkata).

7. Gosata, गोसाता —गोसाता, wealth of kine, wealth of wisdom.

9. Kseti, stays at his home (क्षेति वस्तुः निवसति —Sayana).

Ksemebhith Sadhubhith, with all efficient protections (क्षेत्रभिः प्रभवी: सह साधुभिः: साधयादभिः: —Sayana).

Hymn-85

Krṣna Angiras is the seer.

The refrain of the verses of this hymn is “मध्यः सोमस्य शोकके”; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.
3. Kṛṣṇa, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see Kṛṣṇasya, कृष्णस्य in verse 4 also. The tradition assigns to him or to Visvāka (विष्क) son of Kṛṣṇa (कृष्ण) the authorship of the next hymn VIII. 86. The word Kṛṣṇiya (कृष्णिय) may be a patronymic formed from the same name in two other hymns of the Rgveda (I.116.23; 117.7), where the Asvins are said to have restored Visnapu to Visvāka Kṛṣṇiya. In that case, Kṛṣṇa would seem to be the grandfather of Visnapu—Macdonell and Keith).

7. Rasabham, ass, mule or horse, the animal that makes pleasing sound (रसभ शव्यमानेतन्नामक शमम्; “रसभार्थीविनो:” इति रसभेवार्थीविनो रश्यवाहनो —Sayana).

Vidvange, firmly-built; all parts of body firm and strong (बीद्वाहे भ: बृहाज्ञेपते —Sayana).

8. Tribandhurena, त्रिबंधुरे, three-seated (त्रिकशका संपातेन—Venkata).

Trivṛta, त्रिवृत्र, triangular (त्रिवृत्तं तिकोयोन —Venkata; Sayana).

**Hymn-86**

Kṛṣṇa Angiras, Visvāka or Kārsni is the seer of the hymn. The refrain of the hymn is मानो वि यौत्तरं संवायमुन्नतम् (severe not our friendships, but fling loose or set me free).

1. Dasra, दस्रा, wondrous (दस्रा दसीत्रो); subduer of enemies सब्वमाणं मुक्तमावर्तमारो —Sayana).

Visvakah, विष्क:, the family-head (name of a Rṣi —Sayana). The word visvaka विष्क, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the Rgveda.
Daksasya, of a sage with skill; Prajapati of this name (Sayana).

Tanu'krthe, for the sake of son (तनुकृते पुत्रस्यहि —Venkata).

Mumocatam. set me free; fling loose (मुमोचतम् प्रस्मानामस्तुं रथेष्यंविलावे-
प्रवहान् पुरवतम् —Sayana).

2. Vimanah, विमानः, unattentive (a Ṛsi of this name —Sayana).

Visnapve, for the sake of posterity or son or grandson (विश्नापेवे
मम पुत्रे पोषं वा —Venkata).

Visnapu is the name of the Ṛsi’s son or grandson also in myth-
ology.

4. Uta tyam viram avase havamahe, उता त्यं वीरं प्रवते हवामहे, we
summon that hero for our protection (since it is for the son to protect
the father, पुत्रोहि पितरं रक्षति —Sayana).

Ṛjisinam, the possessor of bliss; the possessor of Soma.

"Ṛjisin, is generally an epithet of Indra, and is always explained
by Sayana, as here,” possessor of stale Soma—III.32.1; 36.10 etc.),
Ṛjisa, रृजीषा, also means “enemy-repelling.”

ऋजीषम् — I.32.6

ऋजीषिणम् — I.87.1; II.34.1; VIII.32.1

ऋजीषिधिपम् — I.64.12; VI.42.2; VIII.76.5; 86.4;
5. **Rtasya Srngam**, horn of truth (सत्य सत्यम् चष्ट्य ग्राम् —*Sayana*).

Savita, impeller; the sun; the creator (सत्य सत्यम् स्वतं स्वर्गलक्षणं श्रेयः —*Sayana*).

The verse is in the praise of truth (सत्य प्रशंसा). Sayana seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Ṛṣi’s prayer (*Wilson*).

**Hymn-87**

1. **Dyumni**, glorious (दुम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (सदृशवसिष्ठ) or Priyamedhah, (प्रियवसिष्ठ:) or an Angirasa (अंगिरस). (प्रियवसिष्ठ पुत्रो दुम्नीक अंगिरांगिरस: प्रियवसिष्ठो वा —*Sayana*).

For **Dyumni**, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the Ṛgveda. (दुम्नी प्रशस्तयवा, यज्ञविली, the well known, rich, famous, glorious—*Daya*. on I.91.2; दुम्नी प्रशस्तयवाधमुक्त, सल्ल: Yv. XXXIII.95; दुम्नानि ब्रह्मविधानिनि धनानि प्रवानिस प्रस्मान्न—*Daya*. on I.36.8).
Krivib, well (किविरिति कूपनाम — Nigh. III.23) (हुए यथा संके छठकल्याने वृक्तौ मध्यमां नालीदयित्र भवति, तद्वत् — Sayana, as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4.

Irine, at a lake or pool (इरिँये तदाकारिवृक्षानां शीघ्रमागच्छत स्त्रुष्टः — Sayana).

2. Gharmam, as it drops (परम ‘पुष्ठार्पीस्यः’ पालम्भु शरस्तः सोम्याः — Sayana; or it may also mean as an earthen pot called mahavira, and signify the milk boiled in it: “Drink Asvins the exhilarating (Soma) and the milk” (Wilson).

Mandasana, rejoicing (मन्दसाना सोम्यपलेन मोदसानो — Sayana).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेष्ठः संघेयक्षम: प्रज्ञसिद्ध: वजमान: — Sayana). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (प्रज्ञासा वजमानम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दसा दशं दर्सीयो उपचर्यतारी; epithet of Asvins—Sayana).

Hymn—88

The Rsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेशु स्वसरायणि सहानि स्वर्यसारोपयः दा। स्वरायणियो भवति या एनानि सार्यति), svasarani means days; they move of their
own accord. Or else, Svār means the sun; he causes them to move
Nir. V.4): See I.3.8 (वसा हृष स्वसराणि).

Normally, the word means days, but whilst Sayana takes it as
“days” in the first clause, “We praise thee in the days” सुरमंलतेरूपु हियतेरूपु
वयमंचित्तम्), in the second clause he interprets the same word as “Stalls”
(सुरमंलतं: । वस्सं न वया देनव: नव प्रसौतिका देनव: स्वसरेऽ । सुषुद्धरस्यां देवस्यें गर्भोअविनी
स्वसराणि गोष्ठानि).

Vasoh—Vasayituh, (cf. VI.16.25), in the excellent beverage (वसोः:
वासायितुः: वस्य निवासितः: । मधा। बनो: पाष्ये निवस्तः: —Sayana).

2. Ksumantam, Sound-producing (कुमीत्तम द्वेस्वसर्गम् —Venkata; also
renowned (अमन्तम श्वेस्वसर्गम् । “दुसू शदेदे”। धनेन पुराविधिक सब्बहे। स्मारावीरी कर्चापम् —
Causing praises by means of the children which it will produce —
Sayana).

4. Gotamah, enlightened sages; the sons of Gotama, like Nodi-
has —Sayana); the most devoted worshipper (गोम्रत: गच्छनीति गो: स्मार, 
सीतिस्तः: —Daya. on 1.62.13; विद्वायती जन: —on 1.78.2; 
सुह्वेनुममतः: —on, 
1.79.4; मेघाती —on I.183.5; गोम्य: ब्रह्मणेय स्मार्त्तः: —on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and Purumedha of the Angirasa family are the Rṣis.

1. ṛtavṛdhah, Upholder of truth; devoted to knowledge and
truth (eternal laws) उत्तरवृध्य: य उत्तरेन वेद विज्ञानेन वर्षंते, शास् —Daya. on Yv.
XIX.65; विद्वायती वर्षंका: —on VI 52.10; तत्तद्वृध्या यात्रेतेन वल्लेन यवायंत्या विष्णुक्षयावा 
बा वर्षंते तो भक्ष्यनि; or यात्रेतेन सत्याग्गोःस्यें वर्षंते तो भक्ष्यनि —Daya. on I.47.1.
6. Arkah, अर्कः, hymns of RK.

Hāskṛitih, that which indicates pleasure and satisfaction; joyous
(vस्त्रकिति: ज्ञानस्य सुन्दरः —Venkata).

Yat jatam yat ca jantaam, यत् जातं यत् च जान्तं, whatever has been
or will be born.

7. Girvanah, a god (गिर्वनरा देवी भवति:) गिर्वने वनमिति —Girvanah
means a god; they win him over with hymns.

Justam girvanase brhat, जूस्तम गिर्वनस्ये ब्रह्म, the agreeable; the sublime
hymn to the god—Nir. VI.14.

Hymn-90

1. Rcisamah, worthy of praise (र्चिसाम: स्तुत्या सम: —Venkata).

Param' jyah, परमश्या: , the mighty crusher or subduer (परमश्या:
प्रक्षेपण क्षयिता —Venkata).

5. Rjisi, lover or possessor of divine elixir (र्जीसीर्जीश्याजितोभिद्यतः:
सोम: , तद्वां —Sayana).

6. Asura, O living one, O Lord of vital breath (असुर! हे वैसवन्! 
Venkata, वनस्य, प्राणवन्त्! —Sayana)

Kṛttih, कृत्तिः ; the word has several meanings, (Nir. V.22) (i) fame
or glory; and also food;

The word is derived from ।कत्तु to cut; it signifies fame or food
Great like fame is thy protection, O Indra—
Mahièv Kritis: Varana t astra as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सूरुभुत इति वरणमयात इति रिवेदि —Nir.).

(ii) Krittih also means garment; the word is derived from the same root √क्रत् (क्रमपीतः क्रिष्टिरत्सायेव); it is made of cotton-threads—शूलपीती.

Clad in skin, trident in hand, and with bow outstretched —क्रिष्टिरत्साय श्वस्त्र गया — Kathaka Sam. IX.7; cf. भ्रवत धन्न्र पिनाकाङ्स: etc Yv. III.61; SBr II. 6.2.17; and भ्रवत गया क्रिष्टिरत्साय: पिनाकांस: —Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident —क्रिष्टिरत्साय गयार पिनाकं विमूददापी — Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (वाहुर्वाक्य: क्रत: —X.90.12). This explained by Durga as giving the third meaning of the word i.e. ‘a skin’, from the analogy of a cotton garment.

**Hymn-91**

The Rsika of the hymn is Apala (सप्तात्रा), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father’s hermitage and there practised penance. One day she went out to bathe, intending to make a Soma offering to Indra, and as she was returning, she found some Soma plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the Soma stones, and appeared to her, asking whether there were any Soma stones braising there. She explained the reason
of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art Indra, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the Soma in her month. Indra then, falling in love with her, drank the Soma as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. Karambha, करमभा, a mixture of fried barley, meal and butter and curds.

The word Apala, अपाला, occurs only once in the Rgveda (VIII.91.7), which means maiden, yet to be married (just as the word "pati", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as Apala).

Apala, the unmarried virgin, is seeking Soma, the young person with blooming youth, a brahmacarin. Sruta (शृट) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the asrama of her preceptor; now it is for her to select the young man for her companionship (श्रुतानि श्रुतानि श्रुतानि श्रुतानि श्रुतानि) — Av. XI.5.18; यथार्थमस्य यथार्थम् संस्कर्ष्य पति वैशालिकविदीयम् — Av XIV.1.17); तत्र व्यासं संस्कर्ष्यानि तत्र व्यासं संस्कर्ष्यानि तत्र व्यासं संस्कर्ष्यानि तत्र व्यासं संस्कर्ष्यानि तत्र व्यासं संस्कर्ष्यानि — Yv.III.60).

This pativedana is indicated by the term sruta api vidat (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-
tion. The word “astam bharanti” means establishing herself in the household life (grhastra, ग्रहस्था).

2. The verse (2) has the term virakah वृक्षः, the boy hero with whom apala, the maiden, is going to be married. The word jambhe-suti, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतः। जाया च पतिवर्ध जम्पलः। जायेवायं जन्मयति
हति वा बाठ। बिल्वति हति मः। उभो जन्मः। ताम्यामुखणी जम्भसुतः। तम्। धानवत्मः। धान
धाशानम्। समाधानसंस्तुवतम्। स्वयं विभिन्तस्त धाशानम्। करभ्यमाणम्। करभः। करोदे
रथभः प्रस्तुतः। विप्रायन् करेष्कुलः। प्राप्तवतम्। प्रपद्ये धास्ययोऽहै उपवत्तः उपवीतवतम्। श्रद्धायय
लोपः। अनत्वम्। उपजो वेदो गृहपदेशो वा तद्वत्तमः।).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as indu, इन्दु। Indu becomes Indra after marriage.

4 The verse has been addressed to such a husband or Indra, who is rich enough to maintain the family.

5, 6. The maiden demands three things from the husband, (i) growth on father’s head (the word tata, तत्त, also means the dear son, तत्ताति सन्ततिःति ततः। i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. Rathasya khe, in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्याश्च सूर्यवस्मान त्वचाम्।)
त्वादेयमपि गण्यता त्वादेयमपि गण्यता: करोति — the blemishes of skin are removed and replaced by the shining skin—Sayana).

Trih putvi akṛnoḥ, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (kha) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to wilson, and also Prof. Ausfrecth, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal’s head passed. (Homer's II 19,406).

Hymn-92

For verse 22, see Nir. VI.24.

The Ṛsi of the hymn is Srutakaksa or Sukaksa Angirasa.

1. Visvasaham, subduer of all enemies (विश्वासाहम्—विश्वासाहम्, सबूतां सत्यामिच्छिन्नतां सबूतं भूतजाताः वा —Sayana).

Satakramat, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (सत्यक्रमं बहुविधं प्रज्ञां बहुविधकर्माणां वा—Sayana).

2. Gathanyam, worth singing (गाथान्यं गात्योंग्यं गात्यस्य—Sayana).

3. Mahanam, of great (महानं महतां).

Vajanam, variety of foods (पाज्ञानं प्रज्ञानाम् ओ महावाम्। वर्णसिद्धं:।)
Nṛtuh, the leader of worshippers, cows etc. (नृत्वः स्तोत्रो गवादि नेताः —Sayana; Unadi —नृत्वः स्वाभाविकः कुः —I.191).

4. Sudaksasya, of an enlightened devotee; (according to traditionalists, Sudakṣa, सुदक्षा, is the name of a Rṣi).

Prahasinah, assiduously engaged in worship or sacrifice (प्रहस्तिनः प्रकरणं देवान व्रतिविवर्त्तत् —Sayana); प्रकरणं जुझतः —Venkata. The word does not occur anywhere else in the Rgveda. For Prahosē (प्रहोसेः), see I.150.2 (प्रहोसें यो जुझितं तस्मै —Daya.) (प्र + हु दानादायोः;) प्र + होषिं = प्रजुहोषु —VI.44.14; दानादायोः —Daya.]

Yavasirah, यवासिरः, Soma beverage cooked with barley (यवासिरः । भीषण पाके । यवासिरि प्रत्ययः सह पवतः —Sayana).

Andhasah, food, here Soma (समस्याः सोमवचनमन्नम् —Sayana).

6. Visvabhi bhuvana, विश्वभिः भुवना —विश्वानि भुवनानि all worlds.

9. Parye dhane, by the wealth of enemies (पार्ये पारः शतव: तत्र चचे । धने प्राजितापि ते सधुधने —Sayana).


Dhi'vatah, धीवतः, the possessor of wisdom.

Arvāt'bhih, अरवत्भिः, by vigour; by horses (सर्वतो गतुविचः तवा दत्ते प्रस्वे: —Sayana).
Godare, Cleaver of mountains (गोदरे गवां पर्यंतानं दारमिति—from √व, विशरणे, to cleeve—Sayana).

12. Yavasesu, यवसेषु, on the pastures (gavah na yavasesu), cattles with different kinds of pastures (गावे न यष्ठा गोपाल: यवसेषु तुष्यविशेषेषु गावे या: पशून्—Sayana).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'यष्ठु दाने' घनदेवसृत्तमया).

Ghoraya, awful (घोरया सप्ननां भवकारित्य). 

Dravitinva, Many-cherishing; speedy; foe-repelling (द्रवितिन्या द्रावितिन्या —Venkata, द्रावितिन्या पलायित्वा —Sayana).

Sam Avid-dhi, protect us from all sides; protect us at once (सममिदि समन्तानं पालय—Sayana, सम् प्रविष्टाय —Venkata).

18. Visvasu Krstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु क्रिष्टिः सवेषु सीमस्य वालुः यज्ञानेषु —Sayana, विश्वे यज्ञानेषु —Venkata).

19. Arkam, अर्कम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसद: सप्ताहोत्वा—Venkata; five sense organs, mind and intellect, thus seven; सम्यक्य पयंपु कर्मकर्नारं शीतोष्णं संवदम्—Sayana; सम्यक्य सीद्दित यासु ता सभा: —Daya. on Yv. XXVI.1).
Trikadrukesu, in three regions (see VIII.13.18, which adds two more words तद्वारथः at the end—विनिद वथा तो विरा तदवारथः). According to Sayana, the three kadukas are Jyotih (न्यौतिः; light), Gauh (गौः; cows) and Ayuh (आयुः; life) (विक्रेता केवल क्रामितविक्रेता गय: सु: । र्यौतियंगराधीति विक्रेता क्र:)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवं ध्ययनं, sacrifice. The first three days are known as jyotis, go and ayus and the last three days are known as go, ayus, and jyotis.—Wilson.

22. "प्रस ल्या विश्वित्वदः;" for this much see I.15.1 also; Yaska quotes प्रस ल्या विश्वित्वदः प्रस ध्ययनं (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. Gala means juices thus extracted in the vessels, or dhamantis), See गल्दया, galdaya,—VIII.1.20.

23. Jagrve, जागवे, O wakeful one (जागरणशील —Venkata).

25. Aram, अरम् = प्रस्तम्, enough (प्रस्तूम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ये मृहये, तदव च).

26. Davane, for the liberal giver; for the bounteous. (शवने शाश्रे —Venkata).

27. Parakattat, from a long distance; from a far (पराकालात् शतिरूपत् —Sayana).
32. Tvam asmakam tava samasi, तव शर्माकं तव स्वस्थिः, thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यपापसम् नृसिंहक मर्यादम्—Venkata; नरहिंति नरसम् । नरहिंतकम्याम् —Sayana).

3. Uru-dharā'iva dohate, like a richly streaming (cow) (उरुधारायां । खो: हरः पयः दोहते —Venkata; उरुधारायां । दोहतात् भूमिप्रवेशाय यद्य अथूभां योगियाः योगियाः गतस्य पयो दोहित तथा प्रांवू धनसम्माकं दोहितु उदातु —Sayana).


Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूमं राज्यं च । यद्य च सब्दे स्वपूर्वमिथियते । स्वराज्यमिथिम् —Sayana).

13. Parusni, spotted (परुस्नी परवती —Nir. IX.26); परवतीपुरु गोपु गृहेचमु हति —Venkata, (three types of cows: हर्णा, black; रोहिती, red, and परुश्नी Parusni, spotted or white).


22. “These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters.”

Nisumpunah, means Soma (निशुपुन: सोम:), the exhilarating food,
i.e. if exhilarates (when mixed) with water (निचं युगः। निष्ठा मनं श्रीराति।—
Nir. V.17; चन्द्र धोरः निवान्तो मायाम्; पुष्पः सीतायात्। यया। निष्ठा मनं श्रीराति, इति समानते
तन्ययतीति निवुष्मुण्यः।—Sayana).

Nicamanena, by eating; by partaking.

Pativants, accompanied by their consorts, i.e. water (पलीबल्भः:
सुता इमेर्डिभः; धोराः).

Usantah yanti vītaye, flow lovingly to be partaken, i.e. to be
drunk (उष्णतः; यत्कः वीतते कामकायाना यत्कः वीतते पानायापन्।—Nir. V.17).

Apam jagmih nicumpuhah, ब्रह्म: जमिनः: निचं युगः; Soma goes to waters.
Ocean is called nicumpuna also; it is filled with water. The last sacrif-
cicial ablution is called nicumpuhah also. On this occasion, they recite in
a low tone: or they put the sacrificial utensils down (सत्ना निवुष्मुणः। समुद्राडः
निवुष्मुण उच्चते। निष्ठा मनं पूर्णते। म्रगुष्मौलिन निवुष्मुण उच्चते। नीचेरस्त्रितः क्षणितः। नीचेरस्त्रिति
वा।) See प्रवेभः निवुष्मुणः: Yv.III.48, निवुष्मुण निवुष्मूणेष्ठि च।—Nir. V.18).

The word nicumpuhah occurs nowhere else in the Ṛgveda.

23. Hotra, होत्रा, the seven organs of senses (five sense organs).

28. Bhadram-bhadram, the most blessed (भद्रं भद्रं कल्याणलक्ष्मम) and
also wealth (भद्रःचन्द्रं—Venkata, Sayana).

29. Satakrato, O one of hundred actions and hundred wisdoms,
(सतकारो सतात्यात्कांम्। शतप्रति।).

31. Haribhibh, with vital vigour; with innumerable horses
(cf. II.18.6, आ गतेन वृत्तिक्रमोपाय; बहु नामवानं वृत्तिक्रमापि शतसहस्रसंख्याकेर्कजैः; — Sayana).

Upnah, उपन: बादरे: (for respect).

34, Rbhuksana, from Rbhuksa, great, intellectual; wise (ञ्जुषा हि महानाम — Nigh. III.3; Daya, on VII : 48.1; the wise and learned, on VII.37.1; वे चन्द्रु मेधाविन: लाभद्वित निवासयति शान्तयति वा तथ्य चन्द्रुषस्य — Daya, on I.111.4).

According to traditionalists, Rbhuksana was the eldest and Vaja (वज्ञ), the youngest of the three brothers (ञ्जुषु-विषु and वज्ञ — see earlier notes). The Rbhus have a share in the evening libation between Prajapati and Savitri — Ait. Br. III.30

Hymn-94

1. Gauh, गृह: , firmament; cow; wisdom; sense organ; speech (गृहः पृथिवी—“पृथिवी दे एको महतो जाता:” हि गृहः: यहा। गौर्मण्डपमिको याक। तत्त्व मध्यमस्याने महतामिपि — Sayana). (See also पृथिविमतः:—गौर्मण्डल, I 23.10; पृथिविः, II 34.2).

3. “All our priests (न: विभव धर्म:;) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us.” (महत: गौर्मण्डल प्राप्तात्त्वकं — Venkata; धर्मं स्तोत्रकरणस्यमितः स्वतः मलावः; those who move hither and thither for singing the praises; कारवः: = स्तोत्राः: , the priests—Sayana).

4. Svarajah, the self-resplendent (स्वराजः स्वयं द्वीपम: — Venkata; may be an epithet of Soma, instead of Maruts—Wilson).

5. Tri-Sadhisthasya, of those who abide in three places:
dronakalasa, adhavaniya, and putabhrit (द्रोणकलस अधवनिय: पूतभृतितानि स्वामिन् —Venkata; the Soma juice when extracted is poured in the Adhavaniya, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called paviitra, पवित्र or dasapavitra, दशपवित्र: below the cloth is another trough called putabhirit पूतभृति (Haug).

Javatah, जावतः वेगवतः , speedy (वेगवतम् —Venkata; स्तुतिवजनवतम् —Sayana) granting posterity —Wilson.

Varunah, venerable (वरण: वृद्धिनः वरुणः वा वरिता नवावरकः —the one who protects us against pain or enemies —Sayana).

Mitrāh, God, the friend (मित्रः स्वस्वकम्मिः प्रवर्तकत्वातु सत्यम् —Sayana; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रस्य पूतम् —Venkata; तना। तत्तमूलप्रेक्षेत तन दशापवित्रम्। पूतस्य शोभितम् —Sayana).

Hymn-95

3. Syenabhrtam, brought by the falcon or hawk (see I.80.2; brought by the Gayatri —दिव: गायत्रिहूतम् —Venkata; see earlier notes).

4. Tirascya, तिरस्चयः, by a devotee who has surrendered everything to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरस्चय तिरस्च सत्या —Daya, on I.61 12; वेन तिरस्चयः —Yv. XI.23; तिरस्चयः , तिरस्चयः —Yv. XXIII.74.

According to Sayana, the name of a Rṣi.
7. Sayana quotes a legend from the Satyayana Brahmana: Indra, after the slaughter of Vttra, being polluted by the guilt of Brahmanicide, begged the Rsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (Wilson; see verse 7, 8 and 9).

Hymn-96

1. Urmya, उरम्यः, night (Nigh. 1.7; परते—Unadi, IV.44; from उर्म्यः मयाध्ययोः; स्वर, to move, to go; to reach; शाचायति शाचात्तीति ऊँचि: जलतरञ्जो वा —Daya.) Every-one goes to his home during night (संवरूपमयादत्ता:। राखे हि सर्वं स्वर्निवासं मन्त्रित। सर्वनिव स्निवासं वर्णम:।—Sayana).

Naktam urmya suvacah, नक्तम उर्म्यः सुवचः, the nights uttered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (Brahma-muhurta, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् भयराजःकाले सुवचः सोभन्याचि भवन्ति। तत्सामः केश्यायवाचोभन्त्र।)

Alternatively, urmyah, having been encouraged, naktam during the night, suvacah they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters; the seven waters (सप्त अपह संवः, Nir. IV.26; seven is an extended number).

2. Trih-Sapta, thrice-seven i.e. twenty-one. Trih-Sapta Samhita girinum attividha, pierced asunder the twenty-one table lands (श्रीमल त्रिष्टिनाति संवःं संहितायेवकं संविधानं निरौष बतानं परन्तानं सानु सानृति प्रतिविधा प्रतिविद्धानि —Sayana).

3. Sirsan kratavah nireke asan a isanta, ample employment for the
head and mouth (head is employed in fitting the halmet (स्वास्थ्य शीर्षकः विराृतिः भूतः कर्मः विराृत्यत्र निधानादीनि) यष्ठा। शिर हि शलाकर्षसूर्यैः श्रेयोऽयुत:। तत्त्वाद्यमः कालियाः वत्स्प्रेमोदीनि कर्माणि भवति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—Sayana.

4. Manye tva cyavanam acyutanam, I regard thee as the overthower of the imperishable i.e. of the heroes not to be overthrown (सन्यो श्वान्तां श्वायमयितारं)। श्रुतृतानामपि वीराणाम्—Venkata; श्रुतृतानां ज्वरितिततानामपि पवित्राणां श्वान्तां श्वायमयितारं बलोऽण विभेदकारिति। यष्ठा। श्रुतृतानां बलेन श्वायमयितमवात्त्वाना बलिनां वीराणामपि स्वन्त्वेन विभेदितातरम्—Sayana).

5. Gavah, Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar—परं पवेता भवनता भव गावः: when the cows loudly bellow; प्रकरणः प्रज्ञाधमः भेषा: तत्त्वानि उदकानि—यदवः सम्प्रकृतद्वानन्तरत्स हते। तत्त्वादि नेत्रो नामस्य तत्त्र नामां किंवत्।) ततां।—Taitt. S. V.6.1.2; Av. III.13.1; when as ye went below, ye cried (ग्रन्थं) on the slaying of the Serpent, therefore are ye criers (तेऽः) by name; these are your names, O streams).

6. Indrena mitram didhisema girbhah, may we maintain friendship with Indra by praises (सन्यो वन्ते इन्द्रं व्यं स्तुतिपि: मैथिनि धार्येचम्—Venkata; i.e. मित्रम् = मैथिनि)।

7. Marut’bhhí Indra sakhyam, Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra=the self, the atman; Maruts=vital pranas).

8. Trih-sasthib, त्रिय: बतिः: सुती: Sixty-three (63 Maruts); or thrice-sixty =180. According to Venkata, there were nine companies of Maruts, each composed of seven, and hence 9X7=63 (र्द्दृष्टि चास्चास्थिति च, Taitt. S. I.8.13.2; IV.6.5.5; एवमादिकाः सत्त्वकः नववनाः प्रविद्यकृति)।

The yajnikas quote the seven-groups in a variety of ways (See the Yajurveda. XVII.80-84).
(80) सुकृतिः —of pure radiance

(81) इदुः —such like

(82) बिच —of varied

(83) सत्य —of true

(84) ज्योति —radiant

(85) श्रृंगारूः —other like

(86) सदृश —thus like

(87) प्रतिमासूः —similar

(88) मित —measured

(89) सम्मितः —commensurate

(90) शमितः —beyond distress

(91) सभराः —harmonious.

(92) अहुरात्मित् —winner of rights

(93) सर्वजनित् —winner of truth

(94) श्रेष्ठित् —host-conquering

(95) सत्वान् —self powerful

(96) प्रभाशी —voracious

(97) सातपन —kin to the sun

(98) सुजेश —lord of goodly host

(99) प्रतिभं —one with near-friends

(100) पूर्वोऽन्यतद्यात् —one with far-away friends

(101) वमिव —non friend

and similar others.
10. Tanve, तन्वे, for my son, (तनेति कुषमिति तनूत्तानयः। तत्त्वे पुत्राय —
—Sayana).

Anga, —instantly (यक्ष निधिये).

Kuvit, कुवित् amply (wealth) (कुवित् बहुनामेतल् —Sayana).

13. Amsumati, अम्सुमतीप्य by the side of celestial ocean (name of a river—Sayana, Venkata).

Krsnah, कृष्णः, the demon of nescience, Sayana quotes a legend: Indra aided by Bhhaspati and the Maruts slew the asura Krsna (कृष्ण), who with ten thousand other asuras had occupied the river Amsumati (perhaps the present Yamuna). The Brhaddevata also gives a legend: Soma being afraid of Vrtra, took refuge with kuru by the river Amsumati; Indra followed it with Bhhaspati and the Maruts, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapsa, द्रपस, =सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Krsna, cloud, the demon of nescience.

16. Saptabhyah Jayamanah asatrubhyah, the seven born without any enemy of theirs (कृष्णः, सुम, समुष, सम्बर and others; the seven types of clouds like nimbus, cumulus, stratus, etc.)
Hymn-97

The Rsi of the hymn is Rebha (see verse 11 for this term, Rebhas).

3. Adevayuh, careless of gods; ungodly in actions (पदेवायुः: देवायुः युद्धनान काय्यानां: — Sayana).

Anusvapam, sleeping away (पुनःस्वायम् पुनःस्वतस्वत् वषा भवति तथा — Sayana; Venkata).

Avratazh, regardless of duties (प्रवत: ब्रतरहितो भूवा — Sayana).

Rayim, wealth (रज्ञ पञ्चम).

5. Vistapi, in some region (विस्तापि विस्तपे तत्तमनं कर्माविचित् स्थाने — Sayana).

8. Jaritre, for the sake of praiser (जरित्रे स्तोत्रे); जरित्रा — स्तावक: — Daya. on V.63.3; स्तोत्रा on IV.17.19; (जरित्रे विद्यायुा प्रकाशकाय यास्मात्मायायामविषय वा on IV.24.21; स्तुस्याय on IV.16.18).

11. Rebhasah, the praisers (रेभास: स्तोतार: — Venkata) (रेभासि प्रवर्तकर्मः, Nigh, III.14; रेम: स्तोतुनाम — Nigh, III.16; see VI.3.6).

12. Mesam, rain sprinkling; joy-bestowing; also ram (मेसम्) सेवकतार्यम् — Daya. on Yv. XXI.40; वृद्धारासेवकारम् — on I.51.1; सुखजालायो सब्रान् सेवकार्यम् — on I.52.1; यो भविष्यति स्त्रेलि स: पम्: — on Yv. XIX.90; मंवि-ज्ञातिविषयः: — on Yv. XXIV.30).

14. Bhisarejetve, भीशारेजेते, tremble by way of fear (भीशा भीश्या रेजेते...
कः पनि —Venkata; प्रीया भवति प्रीया रजेते कः पनि —Sayana) (cf. ग्रंजेतां रोदसी; शाव-पृष्ठो, 1.31.3).

15. Visva'psnyasya, विस्वाप्सन्यस्य, here psa, प्वा is the name of form, क्षयनम्, and hence of multiform or manifold in its kinds.

Hymn-98

The Ṛṣi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. Indraya Sama gayata, इन्द्रयास्मान गायत्र, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addressed indirectly (परोशकृता). Such verses or stanzas are composed in all the cases (विभक्तिः) of nouns, but the verb of the third person only (तत्त्व परोशकृता: सवृत्तिः विभक्तिः अवत्तृते । प्रथम पुरुषवाच्यायत्स्य).

3. Rocanam divah, light or the sun of the sky (दिवः प्रातिशस्य रोचनम् —Venkata; “thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)” (दिवः प्रातिशस्य रोचनः प्रकाशकमंध-करणवेन —Sayana).

6. Manoh vrđah, the fosterer of man (मनो: मन्त् यागाणिक कुलेत: व्रध: वर्ध: वर्ध: Sayana, man being the one who offers sacrifice).

7. Sasrjmahe udeva yantah udabhih, men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यत्नः), i.e., a river or the waters, that is the sea (समुद्र लक्षणे:) desire an eightfold gain. (यथा उदेव यत्नः पृष्ठा भवजना लोकाय उदेव: समोपस्यानं संज्ञयति —Venkata; उदेव
8. **Vah na tva yavyabhiḥ vardhanti**, as the lake swells with rivers, so our praises augment thee (**yavyabhiḥ**, with rivers, ** vardhanti**; **Nigh. 1.13**; **yadyā**: **yadyā**: **nanditam**).

10. **Abhara viram pṛtana’saham**, bring us a host-over powering champion, i.e., a son (**Wilson**). (**putanaḥ** **śeṣanāh** **śeṣaśrīvākṣaḥ**).

**Hymn—99**

For verses 3 and 4, see **Nir. VI. 8** and **VI.23** respectively.

1. **Ida, īdh, today** (**idha** = **yād** — **Venkata**).

**Hyah, ḫa**, tomorrow.

**Bhurnayah**, ready with oblations (**puṣyaḥ**; **hṛṣṭaḥḥaṃ**: **Sayana**); benevolent ruler; opulent.

3. "Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share."

Absolutely dependent they approach the sun (**samaḥ**; **sūryaṃ pūṣyaḥ**). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (**samaḥ** **pūṣyaḥ**; **sūryaṃ pūṣyaḥ**). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (**sambhavanaṃ** **dhanāni**
Let us think of that portion with vigour, with strength, (त वर्ण भाषमनुष्ठायाम्।। ओजोऽसा बलेन)।

Ojas, vigour, (ोजोऽसा बलेन्, ओजोऽसा, the word is derived from √ोज, to be strong, or from √उज, to subdue).—Nir. VI.8.

4. Anarsaratim vasudam upa stuhi, धनंजयरति वसुदामपु स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim, धनंजयसतिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (धनंजयसतिमस्तोऽसदामपु प्रस्तोतं पापक्ष—Nir VI.23).

5. Visvatuh, विस्वतु: smiter of all the enemies (विस्वतु: सर्वायं बलवायं हिंसिता).

Asasthha, अस्तस्तितहा, smiter of all the demons (स्तिताम् बलस्तिताम् हिता)

Pratvrtisucc, in the conflict or battle (प्रत्वर्तिह संघर्षयु—Saya).

Visval prdhhah, all the forces of the enemy (विस्वह स्वप: स्वप: युद्धकारिणी: स्वप:—Saya)

Turya, O the opposer of enemy! (हे तुधिः स्वपणं वाधकेन्द्र) an epithet for Indra

7. Tugryavrham, augmenter of water (तुग्रयावर्भं उद्वक्ष्य वर्षण्तिरारम्बहम्—Saya; तुधिः=उदक=water, Nigh. I.12).

8. Iskartaram, इष्कारतरम्, the consecrator of enemies (स्वपणं संस्कर्तरम्—Saya).
Anih'krtam, consecrated by none.

Vasavanam, hiding treasures in his stores (सावन दनाश्या चादयत्म कर्म — Sayana).

Vasujuvam, sender of wealth to his worshippers (वसुजुव वज्ञानं व्यो विषयार्थं — Sayana).

Hymn-100

For verses 10 and 11, see Nir. XJ.28. and XI 29 respectively. For verses 10 and 11, the Rsi is Vac and the term occurs in both these verses.

1. Maya krunah viryani, Put fourth thy strength on my side. यदा त्वम महो शतपुष्पं निस्वतं भागं दीघं: धारण विषय इद्दृश! दानार्जं एव मया सह मच्चर्म जेतु बोधाति हयान: कुयय।—Venkata, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शतुव्याये गच्छति: सपूवसय मम साहाय्यं हुय, यदि शतुवं महम दिस्ससि —Venkata, in that case, help me along with the son while you proceed to overcome the enemy).

3. Vajayantah, in case you intend to proceed to the battle field (वाजयनं संग्रामास्थस्तं:) war loving companion.

Prabhatarata, प्रभरत = प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम. ति इति त्वम: प्राह-न इत्यान्तर्पतिः. Nema says, "verily, there is no Indra" The word nemah means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).
6. Paravatam, परावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावतनामः कस्यचित्त्व स्वभूतम् —Venkata).

Sarabhaya, सरभाय, austere sage (according to traditionalists Sarabha is a Rsi).

Purusambhṛtāḥ, पुरुसंभृताः —collected by many (—Venkata); that wealth of Paravat thou hast opened (परजाप्रवृद्धिः) to Sarabha, so that it may be collected by many. (Sayana).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (प्रवाहारोत) you, Indra has thrown (प्रयोधितः—नितरा प्रयात्त) his belt in the vitals of that enemy (वृत्तमयं मर्मणि)"

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to suparna (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (पदिषेत्वानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतुरं) milked (हुष्टे) food and milk, but where did her best portion go (ष्टे: स्वदेवा: परमं जगामेनि)

When Vac, speaking unknown, i.e. unintelligible, words (पदिषेत्वानि पदिषेत्वानिः) sat down as the charming pleasing queen of the gods (राष्ट्री
The gods (देवः) generated the divine speech (देवी वाच ध्रुवयम्यत). Animals (पशुः) of all shapes (देवी वाचमजनयत) speak it (वदित). May that charming milk cow (या नामम दूहाना वेधनः), in the form of speech (वाक्), bestowing on us strength-giving food (देवम् उप वल्क अर्ज) easily (सुदुश्त) approach us (अप ध्रुस्ट)...

The gods generated the godless Vac; animals of all shapes speak it, i.e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवी वाचमजनयत देवः। तत सर्वरः। पशुः वदित। व्यक्तवाचमाजनयतवाचस्मेऽवस्म प्रायस्यवाचस्मेऽवस्म) May that pleasant milk cow, in the form of Vac bestowing food and juice on us, easily approach us (या नामम दुहाना वेधनः सब्जीमाजनयतदुहाना सुदुश्त) —Nir. XI.29.

Visvarupah, विस्वरुपः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्ववृणा व्यक्तवाचमाजनयतवाचस्म, the idea taken from Yaska).

12. Dehi lokam vajrāya viskambhe, देहि लोकम वज्राय विज्ञकम, give room to contain the thunderbolt. The Brhad-devata gives a legend in this connection:

'Vṛtra had enveloped the three worlds and stood there in his fierce energy. Indra could not conquer him, and he went to Visnu and said, "I will smite Vṛtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt, Visnu consented and did so and heavens gave an open space. All this is related in the verse" (Wilson). Obviously all this refers to clouds, the sun and lightning.
Hymn-101

Jamadagni of the family of Bhrigu is the seer of the hymn. For the word Jamadagni; see verse 8.

Jamadagni, जमदग्नि = jamat+agni (जमतुःगन्नि). see:

जमतुःगन्नि — III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निदत्ता — III.53.15

जमदग्निजल् — VIII.96.3; IX.97.51.

Jamadagni’datta, जमदग्नि दता, cognized by eye; the self evident (जमदग्निदत्ता चल्लुषा प्रत्यवेषण दता; Jamadagni is eye, चल्लुषा जमदग्निजल्यि: — SBr. VIII.1.2.3. Daya. on III.53.15).

Jamadagni'na, जमदग्निना, evidently cognized by eye (चल्लुषा प्रत्यवेषण — Daya. on III.62.18).

Jamadagnih, जमदग्नि: = प्रज्ञिताम्यि: = नयनम्, the eye (Daya on Yv. XIII.56, jamat=जमत्=synonym of jvalatah, Nigh. I.17, a name concerning fire, flame, or ignition: We have in Nir. VII.24, जमतुःगन्नि: प्रसङ्कङ्कः: Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i.e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नि: प्रज्ञिताम्यि: बा। प्रज्ञिताम्यि: बा।)

1. Ittha, इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बद्ध, घ्यत, सत्य, प्रद्ध इत्था and ज्ञत, (for ittha, see V.59 2, बद्ध+ित्था=वलिस्त्या) (See Yv. XXXIII.87 for this verse).
Mitra, निः्व, light; in-breath.

Varuna, वरण, bliss; up-breath.

Rdhak, र्द्धक, truth, truly, verily (द्व: संयुक्ता त: स् — Daya.; संयुक्तत्व यव — Daya. Yv. VIII.20; स्वयं तथा, III.25.1; सत्ये VII.57.4; यात्रायं IV.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (वेष्टतये हिष्यृणु प्राप्तये — Daya. III.26.2; वेष्टेय: विष्यृणूहि विष्यृणूषो या — Daya.)

"Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (क्षयूषू वेष्टतये)" (Mahidhara).

Havyadataye, हृष्यदातये, to the offerer; to the Yajamana (हृष्यदातये हथ्यानमादातृष्यानमादाय — Daya.).

2. Bahutana, बाहुता न, like two arms (बाहुता भुजो न हि — Venkata), that is, they obtain the sacrifice as the arms accomplish an object (वषा भुजो स ह कर्म प्रविष्ट=, तद्वस्तु यह प्राप्तत हति — Venkata).

3. Ayah’sirsas, अयाःर्शिरस, iron (or golden) helmet (हिरस्मलभ शिरसक: — Venkata).

5. Varuthyam, produced in the sacrificial chamber (सरथय यस्मृभवम् — Venkata; यस्मू हिंस्म् — Sayana).

Rajasu, to the kings (राजसु-मित्रवादियन् राज: , i.e. Mitra, Varuna, Aryaman etc. — Venkata).
6. Jenyam, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम्—Venkata).

Vasu=vasum, the sun as one of the Vasus, “they send him for the dispelling of darkness of the three worlds.” (ते प्रेरणाति धर्मं जयसाधनम् वसु हि। एतदेव भाहु एकम् पुरुषम् तिष्ठणाम् पुष्पिक्षावन्याम् वाहिनयं प्रेरणति—Venkata).

Vasu may also mean wealth or gold; then “it was these who sent the red gold victory—giving”, or “the reward of victory.” (Wilson)

10. Adhvaryuh veti, प्रज्ज्वलः वेति. the priest comes; i.e. from the havirdhanam, a cart for the Soma (वेति प्रज्ज्वल: हविधानात् रजिष्ठः: ऋषिवं राज्यं: पाणिपि: तार्कः—Venkata).

Rajisthah रजिष्ठः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the Niyut steeds.


Panasyate addha, पनस्ये बद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the asuras (पशुः पशुस्याणां हता—Venkata); also beneficent to living beings—Mahidhara. Also पशुः पशुस्य: प्राप्तीयो हि: परमेक्ष्यः—Daya. on Yv.XXXIII.40).

13 Dasasu babusu, from the ten quarters or cardinal directions
(दध्वस् दध्वस् स्वातीयायस् दिशा हिति —Venkata).

In this verse, we have a praise of Usas or dawn or the light of the sun (उपस्: स्तुति: सूर्यप्रभाया या —Sāyana).

14. Haritah, the quarters (विशो न हुरितस्ता प्रथ पवमान प्राविष्ट: —Venkata).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajāpati desired to create, and after intense penance, produced in succession three kinds of creatures (भजा हि तिल्ल:)—birds, small snakes (Sarīsṛpa, सरीसूचु), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (तथा:) are those which thus survived.

Brhat, the great; this refers to the sun; and alternatively to Prajāpati (पृथु महान् प्रसादाविद्यः: प्रजापतिरिविद्ये —Sāyana).

For the creation, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5.

16. Vacovīdam vacam ut' irayantim, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (शुचितो हि न वाचम् उदीर्यस्ति, पव: पीन् पाप्चात् उद्धरुष्टि —Venkata).

Martyah dabhracetaḥ, man who does not possess sense; the one who is a fool (मल्यः मनुष्यः दध्रेष्ठा: प्रापचेता: —Venkata).
Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Ṛsi of the hymn is Prayoga of the family of Bhṛgu; or Agnitrharhaspatya or Pavaka or one or both of the two Agnis, the sons of Sahas; called Grhapati, and Yavistha

4. Aurva Bhṛgu vat, like वृष्टिष्ठ; it may be the dvandva compound योवन + भृगु, like Aurva and Bhṛgu (Benfey) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendent of Bhṛgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Aptronanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवससम् गावधि —Venkata; or Omnipresent in the entire space of the firmament.

7. Adhvaranam, अध्वराणाम, of the inviolable rites; pertaining to the rites free from violence.

8. Tvasta, त्वस्त्, creator.

Taksya, carpenter (शेषा विकटस्यानि कुमेव त्वस्ता कुषाणि नयंशिरिव, may deal
with us as a carpenter deals with the timber he has to cut—Sayana).

11 Siram pavaka-socisam, शीर पावकशोचिसम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीपितम्); it rests through all or pervades all (प्रतिवायनभिः ॥ प्राप्तिभिः ॥—Nir. IV.14).

14. Tridhatu-avṛtam barih, triple-uncovered (विश्वातु धनाद्वृततः बहि: —Venkata: विश्वातु वि: प्रयुत धनाद्वृतं च प्रसन्निन्द्र धनवं च । स्तरण काले कि बहूरबैं भवति —Sayana).

Apah cit ni dadha padam, the waters find their place in him (याप: पणि वद निधवति धनतिरिक्षय मायामैके —Venkata, Sayana).

Barbih, बाहिः, firmament.

Asam’dinam; प्रसन्नयमि, united, unbound.

15. Anadhṛṣṭabhī utibhih, धनांध्रष्टाभिः: अतिभि:, with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. Angirah, fire divine.

21. Yat atti upajjhika yat vamrah ati’śarpati, when the emmet eats, when the pismire crawls (यत्तु प्रति जञिक्षायो यतो वाम्रः प्रतिसर्वतः), vamribhth and upajjhvikah are synonymous of emmets (वष्ठीसिरिपिकिः इति श्रीमिकान्तम)

Vamryah, (emmets) are so called from vomiting (वष्ठं वष्ठनात्).

Simika, (emmet) is so called from crawling (श्रीमिका स्यामनात्);
Upajihvikah, smellers. (उपजिह्विका उपजिह्विका). See also वचनीभि: पृथज्ञचयो प्रदामः —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III 20.

22. Vivasvibhih, विवस्विभि: , priests.

Hymn-103

Sobhari of the family of Kanva is the Rṣi of this hymn.

2. Daivah’dasah, invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term देव:यादः occurs nowhere else in the Rgveda.

Divodasam, दिवोदासम्, the giver of light; (“दिवोदासम् देवा उपसंवर्तम् — Astadhyayi VI.3.21; विकाशवास्य प्रकाशवास्यवातारम् —Daya. on IV.26.3; दिवोदासस्य =प्रकाशदातेः (पूज्यस्य) —Daya. on VI.16.19; दिवोदासेऽभि: प्रकाशवास्य शावुभि: —Daya. on I.130.10.

Majmana, मज्मना, with speed or force (मज्मना बलेन —Venkata शुद्धिकारण-श्रेयंध्राक्ष्येन बलेन —Daya. on I.64.3; प्रज्ञातेन बलेन on I. 143.4; मज्मना= बलनाम Nigh. II.9).

3. Rejanta, tremble (रेजनात कम्पयते —Venkata).

Sahasra’sam, सहस्रसाम्, thousand of blessings; giver of thousands (सहस्रसाम् सहस्रत्वम् दातारम्).

5. Drdhe cit, strong; stronghold of enemies (सदृढ़े चतुष्पदिग्नि शतपुरे स्नित्यः).
Abhi-trnasti, spoils, wastes, destroys, defeats (भक्षणितः त्रानितः - Sayana).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense in-exhaustible wealth, food or prosperity.

Vamanl, wealth, treasure (वामनिः धनानि —Venkata).
Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (Wilson)

Puruvaso, O Lord of vast wealth (पुरुससे हे बुधन ! —Venkata).

7. Deva-yavah, Yajamanas, worshippers or householders, (देवयवः यज्ञानाः —Venkata).

Gibbhith, गिभिः, by songs.

Sudanavah, liberal givers (सुदानवः शोभनदानाः —Venkata).

Dasma, O graceful Lord (दस्म ! वर्णनीय ! —Venkata).

8. Rtavne, र्तवत्ने = र्तव्यवले, observant of truth (र्तव्यते = चिन्तने —Venkata; चिन्तने सर्वस्येन वा —Sayana).


Maghava, wealthy (मघव धनवान्).

Yasah, यस: , fame, i.e. fame-giving food (यस: यस्यस्रं धनवस् —Sayana).
Dyumni, one possessing food; famous; glorious (धुम्नी प्रस्तवानं स्वस्वी या। 'धुम्न छोतेदीवी वाणं या' निर. V.5. dyumnam is derived from the root ध्यु to shine and means glory or food. See VII.25.3 for dyumnam).

14. Svah'nare, स्वाहनारे=স্বাহানারে; in the yajna-performance (স্বাহানারে কর্মণি—Sayana)

Sobharyah. সোভায়; of sobhari; of the virtuous devotee=সোমরে:.

For sobhari, see:

সোমরে:—VIII.19.32

সোমরিঃ—VIII.5.26

সোমরে—VIII.22.15

সোমরিণায় সোমরিণায়—VIII.20.8

সোমরিণঃ—VIII.20.2

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