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RGVEDA SAMHITĀ

ऋग्वेद संहिता

with
English Translation
by
Swami Satya Prakash Sarasvati
and
Satyakam Vidyalkar

72805

Volume X
Book VIII, Hymns [41—103]

दशमं भागः
अष्टमं मण्डलम्, सूक्तानि [४१—१०३]

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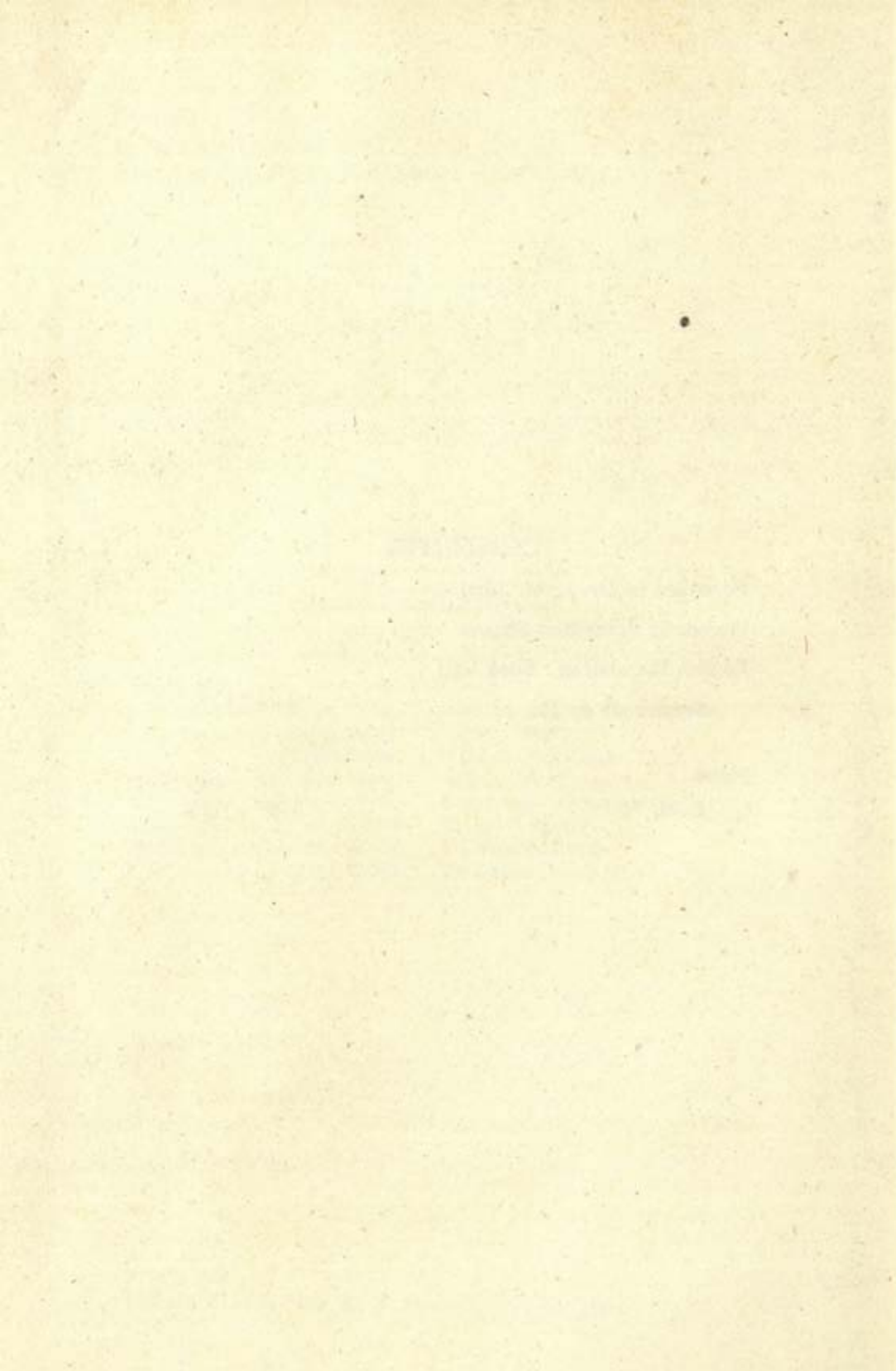
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IN MEMORY OF
VED RATAN MOHAN

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

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

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

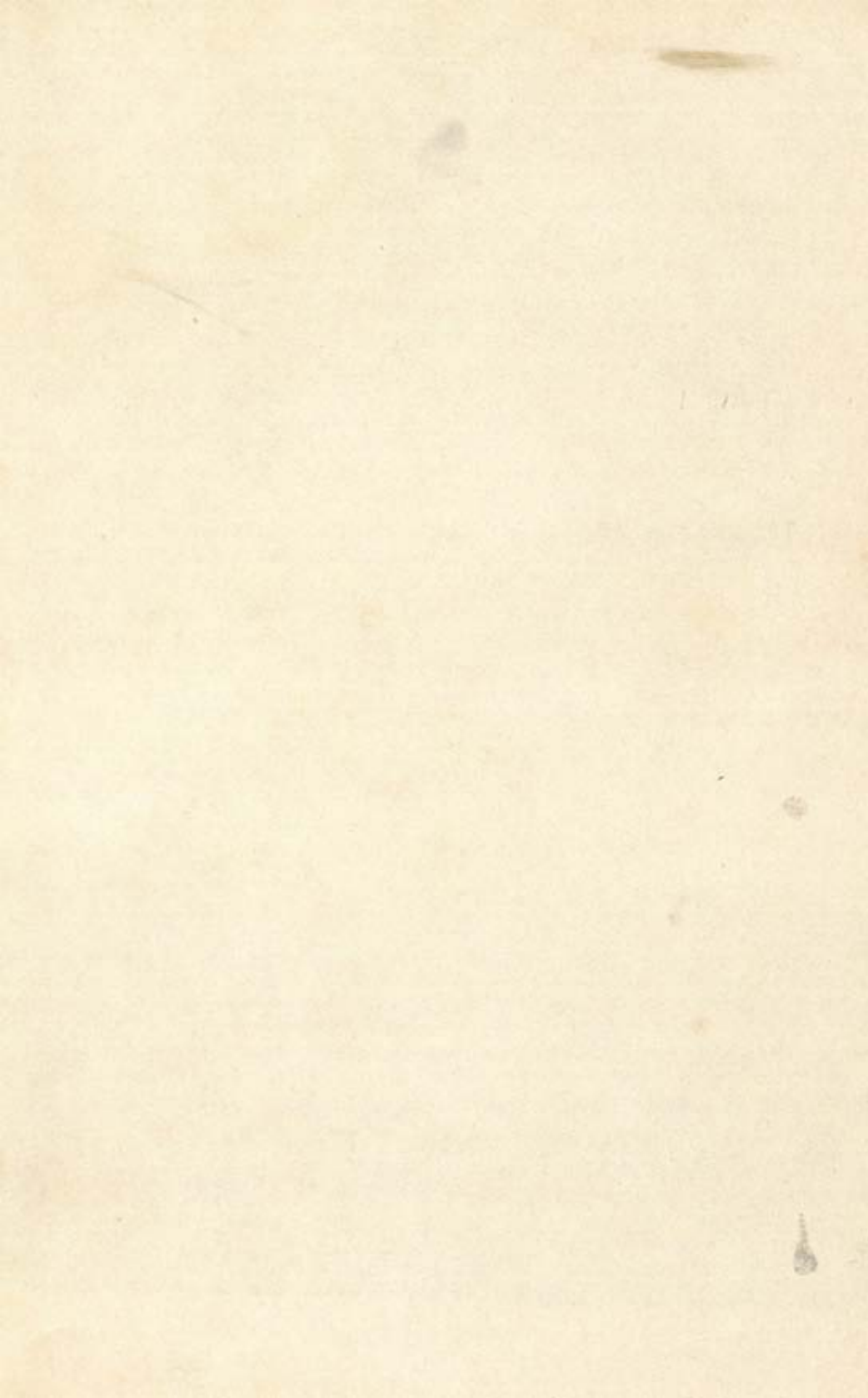
He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In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

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

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



Ved Ratan Mohan



Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

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

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

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

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

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

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

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

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

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

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

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

मित्रस्याहं वक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य वक्षुषा समीक्षामहे । यजु. 36.18.

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

आतारो देवा अधिवोचता नो मा नो निद्रा ईक्षत मोत जल्पिः ।

वयं सोमस्य विश्वहृ त्रियासः सुवीरासो विदयमावदेम ॥ ऋक्. 8.48.14.

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

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

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

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

या नो भद्राः क्रतवो यन्तु विश्वतोऽग्भ्यासो अपरीतास उद्भिदः ।

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

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

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

अभयं मित्रादभयमित्रोदभयं ज्ञातादभयं परोक्षात् ।

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

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

सञ्जच्छ्वं संवदध्वं स वो मनोसि जानताम् ।

देवा प्रागं यथा पूर्वं सञ्जानाना उपामते ॥ ऋक्. 10.191.2.

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

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

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

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

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

Deepavali, 1978.

Preface

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

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

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

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

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

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

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

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

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

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

ऋग्वेद संहिता

RGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकचत्वारिंशं सूक्तम्

(१-१०) इशर्वस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिछन्दः ॥

॥१॥ अस्मा ऊ पु प्रभृतये वरुणाय मरुद्भ्योऽर्चा विदुष्ट्रेभ्यः ।
यो धीता मानुषाणां पश्वो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तमु पु समना गिरा पितॄणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि पस्वजे न्युस्तो मायया दधे स विश्वं परि दर्शतः ।
तस्य वेनीरनु व्रतमुपस्तिस्तो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmā ū śhū prābhūtaye vāruṇaya marúdbhyó 'rcā vi-
dúshṭarebhyaḥ | yó dhītá mānushāṇām paśvó gā iva rá-
kshati nábhantām anyaké same || 1 || tám ū śhú samanā
girá pitrīṇām ca mánmabhiḥ | nábhākásya práśastibhir yāḥ
sín dhūnām úpodayé saptásvasā sá madhyamó nábhantām
anyaké same || 2 || sá kshápaḥ pári shasvaje ny ūsró mā-
yáyā dadhe sá víśvam pári darśatāḥ | táśya vénir ánu vra-
tām ushás tísro avardhayan nábhantām anyaké same || 3 ||

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ṚGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase 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. 1

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-despiser 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. 2

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. 3

यः ककुभो निधारयः पृथिव्यामधि दर्शतः ।
 स माता पूर्य पदं तद्वरुणस्य सप्त्यं स हि गोपा इवेयो नभन्तामन्यके समे ॥४॥
 यो धर्ता भुवनानां य उस्त्राणामपीच्याद् वेद नामानि गुह्या ।
 स कविः काव्या पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके समे ॥५॥

yāḥ kakúbho nidhārayāḥ pṛithivyām ādhi darṣatāḥ | śā
 mātā pūrvyām padam tād varuṇasya sāptyam śā hī gopā
 ivēryo nābhantām anyaké same || 4 || yó dhartā bhúvanā-
 nām yā usrāṇām apīcyā veda nāmāni gūhyā | śā kavīḥ kā-
 vyā purú rūpam dyaúr iva pushyati nābhantām anyaké
 same || 5 || २६ ||

॥२॥ यस्मिन्विश्वानि काव्या चक्रे नाभिरिव श्रिता ।
 त्रितं जूती संपर्यत व्रजे गावो न संयुजे युजे अश्वौ अयुक्षत नभन्तामन्यके समे ॥६॥
 य आस्वत्के आशये विश्वा ज्ञातान्येषाम् ।
 परि धामानि मर्मशद्वरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥
 स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।
 स माया अचिना पदास्तृणान्नाकमारुहन्नभन्तामन्यके समे ॥८॥

yāsmiṇ viśvāni kāvyā cakré nābhir iva śritā | tritām
 jūti saparyata vrajé gāvo ná samyuje yujé āśvāni ayukshata
 nābhantām anyaké same || 6 || yā āsv ātka āśāye viśvā jā-
 tāny eshām | pāri dhāmāni marmṣad varuṇasya puró gāye
 viśve devā ānu vratām nābhantām anyaké same || 7 || śā
 samudró apīcyās turó dyām iva rohati ní yād āsu yájur
 dadhé | śā māyā arcinā padāstriṇān nākam āruhan nābhan-
 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

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिष्ठितः ।

त्रिरुत्तराणि पप्रतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके समे ॥९॥

यः श्वेतां अधिनिर्णिजश्चक्रे कृष्णौ अनु व्रता ।

स धामं पृथ्वी ममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्नभन्तामन्यके समे ॥१०॥

yásya śvetā vicakṣhaṇā tistró bhū-
mīr adhikṣhitāḥ | trīr úttarāṇi paprátur vāruṇasya dhruvám
sádaḥ sá saptānām irajyati nábhantām anyaké same || 9 ||
yáḥ śvetāñ ádhinirñijaṣ cakre kṛṣṇāñ ánu vratā | śā dhāma
pūrvyām mame yá skambhéna ví ródasi ajó ná dyām
ádhārayan nábhantām anyaké same || 10 || 27 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-६) पृथ्व्यास्य मृत्स्य काण्वो नामाक आयेयोऽचनानां वा क्रपिः । (१-३) प्रथमवृत्तस्य

वरुणः, (४-६) द्वितीयवृत्तस्य चार्थिनो देवताः । (१-३) प्रथमवृत्तस्य त्रिष्टुप,

(४-६) द्वितीयवृत्तस्य चानुष्टुप छन्दसी ॥

॥२८॥

अस्तभ्नादद्यामसुरो विश्वेवेदा अमिमीत वरिमाणं पृथिव्याः ।

आसीदुद्दिष्ट्वा भुवनानि सम्राड् विश्वेत्तानि वरुणस्य व्रतानि ॥१॥

एवा वेन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्य गोपाम् ।

स नः शर्म त्रिवरुथं वि यंसत्पातं नो द्यावापृथिवी उपस्थे ॥२॥

42.

Ástabhnād dyām ásuro viṣvāvedā ámimīta varimāṇam
prithivyāḥ | áśīdad viṣvā bhūvanāni samráḍ viṣvét tāni vá-
ruṇasya vratāni || 1 || evā vandasva vāruṇam bṛihántam na-
masyā dhīram amṛtasya gopām | sá naḥ śarma trivárū-
tham ví yaṁsat pátām no dyāvāprithivī upásthe || 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

42

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

इमां धियं शिश्रमाणस्य देव क्रतुं दक्षं वरुणं सं शिश्राधि ।
 ययाति विश्वा दुर्गता तरेम सुतर्माणमधि नावं रुहेम ॥३॥
 आ वां ग्रावाणो अश्विना धीभिर्विप्रो अनुच्यवुः ।
 नामेत्या सोमपीतये नभन्तामन्यके समे ॥४॥
 यथा वामत्रिगश्विना गीभिर्विप्रो अजोहवीत् ।
 नामेत्या सोमपीतये नभन्तामन्यके समे ॥५॥
 एवा वामह ऊतये यथाहुवन्त मेधिराः ।
 नामेत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imām

dhīyaṃ śikṣhamāṇasya deva krātuṃ dākṣhaṃ varuṇa saṃ
 śiśādhi | yáyāti vísvā duritá tárema sutármāṇam ádhi ná-
 vaṃ ruheṃa || 3 || á vāṃ grāvāṇo aśvinā dhībhir víprā
 acucyavuh | násatyā sómapītaye nábhantām anyaké same
 || 4 || yáthā vām átrir aśvinā gīrbhir vípro ájohavit | ná-
 satyā sómapītaye nábhantām anyaké same || 5 || evá vām
 ahva ūtāye yáthāhuvanta médhirāḥ | násatyā sómapītaye
 nábhantām anyaké same || 6 || 28 ||

[अथ षष्ठोऽनुवाकः ॥]

(४३) त्रिचन्वारिणो सूक्तम्

(१-३३) अथविंशद्विंशत्यास्य सूक्तस्याङ्गिरसो विष्णुः ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२५॥ इमे विप्रस्य वेधसोऽग्नेस्तृतीयज्वनः । गिरः स्तोमांस ईरते ॥१॥
 अस्मै ते प्रतिहर्ष्यते जातवेदो विचर्षणे । अग्ने जनामि सुष्टुतिम् ॥२॥
 आगेका इव घेदह तिग्मा अग्ने तव त्विषः । दुद्धिर्वनानि वप्सति ॥३॥

43.

Imé víprasya vedhásō 'gnér ástṛitayaajvanah | gíra stó-
 māsa írate || 1 || ásmāi te pratiháryate játavedo vícarshane |
 ágne jánāmi susṭútīm || 2 || ároká iva ghéd áha tigamá agne
 táva tvíṣah | dadbhír vānāni bapsati || 3 ||

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

43

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

हरयो धूमकेतवो वातजूता उप द्यवि । यतन्ते वृथगग्नयः ॥४॥
एते ते वृथगग्नय इद्भासः समदक्षत । उपसामिव केतवः ॥५॥

hārayo dhūma-
ketavo vātajūtā ūpa dyāvi | yātante vṛithag agnāyah ॥ 4 ॥
etē tyē vṛithag agnāya iddhāsaḥ sām ādrikshata | ushāsām
iva ketāvah ॥ 5 ॥ 29 ॥

॥३०॥ कृष्णा रजौसि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद्रोधति क्षमि ॥६॥
धासिं कृष्णान ओषधीर्वप्सदग्निर्न वायति । पुनर्यन्तर्कणारपि ॥७॥
जिह्वाभिरह नर्त्तमदुर्चिषा जज्ञणाभवन् । अग्निर्यन्तेषु रोचते ॥८॥
अप्स्वग्ने सध्विष्टव सौषधीरनु रुध्यसे । गर्भे सज्जायसे पुनः ॥९॥
उदग्ने तव तद्धृतादुर्ची रोचत आहुतम् । निंसानं जुहोः मुखे ॥१०॥

kṛishṇā rājānsi patsutāḥ prayāṇe jātāvedasaḥ | agnir
yād ródhati kshāmi ॥ 6 ॥ dhāsīm kṛiṇvānā ōshadhīr bāpsad
agnīr ná vāyati | pūnar yān tāraṇīr āpi ॥ 7 ॥ jihvābhir āha
nānamad arcīsha jañjanābhāvan | agnīr vāneshu rocate
॥ 8 ॥ apsv āgne sādhiṣh tāva saúshadhīr ānu rudhyase |
gārbhe sām jāyase pūnaḥ ॥ 9 ॥ úd agne tāva tād ghṛitād
arcī rocata āhutam | nīnsānam juhvō múkhe ॥ 10 ॥ 30 ॥

॥३१॥ उश्नानाय वशानाय सोमपृष्टाय वेधसे । स्तोमैर्विधेमाग्नये ॥११॥
उत त्वा नमसा वयं होतर्वरेण्यक्रतो । अग्ने समिद्धिरीमहे ॥१२॥

ukshānnāya vaśānnāya sōmapṛishṭhāya vedhāse | stō-
mair vidhemāgnāye ॥ 11 ॥ utā tvā nāmasā vayām hōtar vā-
renyākṛato | āgne samidbhir īmahe ॥ 12 ॥

Your consuming fire flames, urged by the wind, bannered 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

उत त्वा भृगुवच्छुचे मनुष्वदं आहुत । अङ्गिरस्वद्वामहे ॥१३॥
 त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्तसता । सखा सख्या समिध्यसे ॥१४॥
 स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् । अग्ने वीरवतीमिषम् ॥१५॥

utá tvā bhriguvác

chuce manushvād agna āhuta | aṅgirasvād dhavāmahe || 13 ||
 tvām hy āgne agnínā vípro vípreṇa sán satá | sákhā sá-
 khyā samidhyāse || 14 || sá tvām víprāya dāśúshe rayīm
 dehi sahasrīṇam | āgne vīrāvatīm ísham || 15 || ३१ ||

॥३२॥ अग्ने भ्रातः सहस्रकृत रोहिदश्च शुचिव्रत । इमं स्तोमं जुषस्य मे ॥१६॥
 उत त्वग्ने मम स्तुतो वाश्राय प्रतिहर्यते । गोष्ठं गाव इवाशत ॥१७॥
 तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१८॥
 अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अन्नमद्याय हिन्विरे ॥१९॥
 ते त्वामग्नेषु वाजिनं तन्वाना अग्ने अध्वरम् । वह्निं होताग्मीळते ॥२०॥

āgne bhrātaḥ sáhasakṛita rōhidaśva śúcivrata | imám
 stómam jushasva me || 16 || utá tvāgne máma stúto vāśráya
 pratiháryate | gosht́hám gáva ivāṣata || 17 || túbhyam tá
 aṅgirastama víśvāḥ sukshtáyāḥ príthak | āgne kāmāya ye-
 mire || 18 || agnīm dhīb́hír manī́śhīṇo médhirāso vipaścítaḥ |
 admasádyāya hinvire || 19 || tám tvām ájmeshu vājínam
 tanvāná agne adhvarám | váhnim hótāram ilate || 20 || ३२ ||

॥३३॥ पुरुत्रा हि सदृङ्सि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२१॥

purutrā lí sadrín̄ āsí víṣo víśvā ānu prabhúḥ | sa-
 mátsu tvā havāmahe || 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

तर्मीळिष्व य आहुतोऽग्निर्विभ्राजते घृतेः । इमं नः शृण्वद्भवम् ॥२२॥
 तं त्वा वयं हवामहे शृण्वन्तं ज्ञानवेदसम् । अग्ने घ्नन्तमप द्विषः ॥२३॥
 विशां राजानमद्भुतमध्यक्षं धर्मेणामिमम् । अग्निमीळे स उ श्रवत ॥२४॥
 अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् । सप्तिं न वाजयाममि ॥२५॥

tām ilishva yá áhuto 'gnír vi-
 bhrájate ghrītaṣṭh | imám naḥ śṛṇavad dhávam || 22 || tām
 tvā vayám havāmahe śṛṇvántam jātávedasam | ágne ghnán-
 tam ápa dvīshaḥ || 23 || viśám rájānam ádbhutam ádhya-
 kshaṁ dhármaṇām imám | agnīm ile sá u śravat || 24 || agnīm
 viśvāyuvepasam máryam ná vājīnam hitám | sáptim ná vā-
 jayāmasi || 25 || 33 ||

॥३४॥ घ्नन्मुघ्राण्यप द्विषो दहन्नश्रौंसि विश्वहा । अग्ने तिमनेन दीदिहि ॥२६॥
 यं त्वा जनांस इन्दुते मनुष्वदङ्घ्रिस्तम् । अग्ने स बोधि मे वचः ॥२७॥
 यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥
 तुभ्यं घेते जना इमे विश्वाः सुक्षितयः पृथक् । धासिं हिन्वन्त्यत्तवे ॥२९॥
 ते घेदग्ने स्वाध्योऽह्ना विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

ghnán mṛidhrāṇy ápa dvīsho dáhan rākshāṁsi viśvāhā |
 ágne tigména dīdihi || 26 || yám tvā jánāsa indhaté manush-
 vād āṅgirastama | ágne sá bodhi me vacaḥ || 27 || yád
 agne divijá ásy apsujá vā sahaskṛita | tām tvā gīrbhír ha-
 vāmahe || 28 || túbhyam ghét té jánā imé viśvāḥ sukshítá-
 yaḥ prīthak | dhāsim hinvanty áttave || 29 || té ghéd agne
 svādhyaó 'hā viśvā nṛicákshasaḥ | 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

॥३१॥ अ॒ग्निं म॒न्द्रं पु॒रु॒प्रि॒यं शी॒रं पा॒व॒क॒शो॒चि॒ष॒म् । ह॒ृद्भि॒र्म॒न्द्रे॒भि॒री॒महे ॥३१॥
 स त्व॒र्म॒मे वि॒भा॒व॒सुः सृ॒ज॒न्त्सू॒र्यो न र॒श्मि॒भिः । श॒र्ध॒न्त॒माँ॒सि जिघ्न॑से ॥३२॥
 तत्ते॒ सह॑स्व ई॒महे दा॒त्रं य॒न्नोप॑द॒स्य॒ति । त्व॒द॒मे वा॒र्यं व॒सु ॥३३॥

agnīm mandrām purupriyām śīrām pāvakāśocisham |
 hṛidbhīr mandrébhir īmahe || 31 || sā tvān agne vibhāvasuḥ
 sṛjān sūryo ná raśmībhiḥ | śārdhan tāmānsi jighnase || 32 ||
 tāt te sahasva īmahe dātrām yān nōpadāsyati | tvād agne
 vāryam vāsu || 33 || 35 ||

(४४) वतुश्वत्वारिंशं सूक्तम्

(१-३०) त्रिंशद्ब्रह्मस्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३१॥ स॒मि॒ध्रा॒ग्निं दु॒व॒स्य॒त घृ॒तैर्वी॒ध॒य॒ताति॑थि॒म् । आ॒स्मि॒न्हृ॒व्या जु॒हो॒त॒न ॥१॥
 अ॒ग्ने स्तो॒मं जु॒ष॒स्व मे॒ वर्ध॑स्वा॒नेन॑ म॒न्म॒ना । प्र॒ति सू॒क्तानि॑ ह॒र्य नः ॥२॥
 अ॒ग्निं दृ॒तं पु॒रो द॑धे ह॒व्य॒वा॒ह॒मुप॑ ब्रुवे । दे॒वाँ आ सा॑द॒यादि॑ह ॥३॥

44.

Samīdhāgnīm duvasyata ghṛitair bodhayatātithim | āsmin
 havyā juhutana || 1 || āgne stōmaṁ jushasva me vārdhasvā-
 nēna mānmanā | prāti sūktāni harya naḥ || 2 || agnīm dū-
 tām purō dadhe havyavāham ūpa bruve | devān ā sādāyād
 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

44

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

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास ईरते ॥४॥
 उप त्वा जुहो३ मम घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

ut te bṛhānto arcāyaḥ samidhānāsya dīdivaḥ |
 āgne śukrāsa īrate || 4 || ūpa tvā juhvo māma ghrītācīr
 yantu haryata | āgne havyā jushasva naḥ || 5 || 36 ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ श्रवत् ॥६॥
 प्रत्नं होतारमीड्यं जुष्टमग्निं कविक्रतुम् । अध्वराणामभिश्चियम् ॥७॥
 जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय क्रतुथा ॥८॥
 समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्दैव्यं जनम् ॥९॥
 विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrām hōtāram ṛitvījaṁ citrabhānuṁ vibhāvasum |
 agnīm ile sā u śravat || 6 || pratnām hōtāram īdyaṁ jūsh-
 tam agnīm kavīkratum | adhvarāṇām abhiśriyam || 7 || ju-
 shāno āṅgīrastamemā havyāny ānushāk | āgne yajñām naya
 ṛituthā || 8 || samidhānā u santya śukraśoca ihā vaha | ci-
 kitvān daīvyam j nam || 9 || vipraṁ hōtāram adrūhaṁ dhū-
 māketum vibhāvasum | yajñānām ketum īmahe || 10 || 37 ||

॥३८॥ अग्ने नि पाहि नस्त्वं प्रति षम देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥
 अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं स्वाम् । कविर्विप्रेण वावृधे ॥१२॥

āgne nī pāhi nas tvām prāti śhma deva rīshataḥ | bhin-
 dbī dvēshaḥ sahaskrīta || 11 || agnīḥ pratnēna mánmanā
 śumbhānas tanvām svām | kavīr vipreṇa vāvṛidhe || 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

ऊ॒र्जो नपा॑त॒मा हु॒वेऽग्निं पा॑व॒कशो॑चिषम् । अ॒स्मिन् यज्ञे स्व॑ध्वरे ॥१३॥
 स नो॑ मि॒त्रम॑ह॒स्त्वमग्ने॑ शु॒क्रेण॑ शोचिषा । दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥१४॥
 यो अ॒ग्निं त॒न्वोऽ॑ द॒मे दे॒वं म॑र्तः स॒पर्य॑ति । तस्मा॑ इ॒दीद॑य॒दसु॑ ॥१५॥

ūrjō nāpātam ā huve 'gnīm. pāvakāśocisham | asmīn yajñe
 svadhvaré || 13 || sā no mitramahas tvām āgne śukreṇa śo-
 cīshā | devair ā satsi barhiṣhi || 14 || yō agnīm tanvò dāme
 devām mārtaḥ saparyāti | tasmā id didayad vāsu || 15 || 38 ||

॥३९॥ अ॒ग्निर्मृ॑धा दि॒वः क॒कुत्प॑तिः पृ॒थि॒व्या अ॒यम् । अ॒पां रेता॑ंसि जि॒न्वति॑ ॥१६॥
 उ॒दग्ने॑ शु॒च्यस्त॑व शु॒क्रा भ्राज॑न्त ई॒रते॑ । तव॑ ज्योती॒ष्यर्च॑यः ॥१७॥
 ई॒शिषे॑ वा॒र्यस्य॑ हि दा॒त्रस्याग्ने॑ स्व॒र्पतिः॑ । स्तो॒ता स्या॑न् तव॒ शर्म॑णि ॥१८॥
 त्वाम॑ग्ने मनी॒षिण॑स्त्वां हि॒न्वन्ति॑ चि॒त्तिभिः॑ । त्वां व॑र्धन्तु नो गि॒रः ॥१९॥
 अ॒द॒ब्धस्य॑ स्व॒धाव॑तो दू॒तस्य॑ रेभ॑तः सदा॑ । अ॒ग्नेः स॒ख्यं वृ॑णीमहे ॥२०॥

agnīr mūrdhā divāḥ kakūt pātiḥ prithivyā ayām | apām
 rétānsi jinvati || 16 || ūd agne śucayas tāva śukrá bhrājanta
 irate | tāva jyótiṣhy arcāyaḥ || 17 || īśiṣhe vāryasya hí dā-
 trasyāgne svārpātiḥ | stotā syām tāva śarmani || 18 || tvām
 agne manīṣīṇas tvām hinvanti cītibhiḥ | tvām vardhantu
 no gíraḥ || 19 || ādabdhasya svadhāvato dūtasya rébhataḥ
 sādā | agnēḥ sakhyām vrinīmahe || 20 || 39 ||

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

॥४०॥ अग्निः शुचिर्व्रततमः शुचिर्विप्रः शुचिः कविः । शुचीं रोचत आहुतः ॥२१॥
 उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सुख्यस्य बोधि नः ॥२२॥
 यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥
 वसुर्वसुपतिर्हि कमस्यग्ने विभार्वसुः । स्याम ते सुमतावपि ॥२४॥
 अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाश्रास ईरते ॥२५॥

agnih śucivratatamah śucir viprah śuciḥ kavī | śucī
 rocata āhutaḥ || 21 || utā tvā dhitāyo māma gīro vardhantu
 viśvāhā | āgne sakhyāsyā bodhi naḥ || 22 || yād agne syām
 ahām tvām tvām vā ghā syā ahām | syūṣṭe te satyā ihāṣi-
 shaḥ || 23 || vāsura vāsupatiḥ hī kam āsy agne vibhāvasuḥ |
 syāma te sumatāv āpi || 24 || āgne dhṛitāvratāya te samud-
 rāyeva sindhavaḥ | gīro vāśrāsa īrate || 25 || 40 ||

॥४१॥ युवानं विस्पतिं कविं विश्वादे पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
 यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाग्ने ॥२७॥
 अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृलय ॥२८॥
 धीरो ह्यस्यद्वसद्विप्रो न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
 पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yuvānam viśpātim kavim viśvādā puruvēpasam | ag-
 nīm śumbhāmi mánmabhiḥ || 26 || yajñānām rathyē vayam
 tigmajambhāya vilāve | stómair ishēmagñāye || 27 || ayām
 agne tvē āpi jaritā bhūtu santya | tasmai pāvaka mṛīlaya
 || 28 || dhīro hy āsy admasād vipro nā jāgrīviḥ sādā | āgne
 dīdāyasi dyāvi || 29 || purāgne duritēbhyaḥ purā mṛidhrē-
 bhyaḥ kave | prā ṇa āyura vaso tira || 30 || 41 ||

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

(४५) षष्ठ्यन्वारिंशं सूक्तम्

(१-४२) द्विचत्वारिंशद्वयस्य सूक्तस्य काण्वस्त्रिशोकः ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रो,

(२-४२) द्वितीयायेकचत्वारिंशद्वयस्यो देवते । गायत्री छन्दः ॥

॥४२॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥१॥
 बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
 अयुद्ध इयुधा वृत्तं शूर आर्जति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
 आ बुन्दं वृत्रहा ददे जातः पृच्छद्भि मातरंम् । क उग्राः के ह शृण्विरे ॥४॥
 प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Ā ghā yé agním indhaté strīṇānti barhír ānushák | yé-
 shām índro yúvā sákhā || 1 || bṛhānn id idhmá eshām bhūri
 śastām prithūḥ sváruḥ | yéshām índro yúvā sákhā || 2 ||
 áyuddha id yudhá vṛitam śúra ájati sátvabhiḥ | yéshām
 índro yúvā sákhā || 3 || ā bundām vṛitrahá dade jātāḥ pri-
 chad ví mātáram | ká ugrāḥ ké ha śṛiṇvire || 4 || prāti tvā
 śavasí vadad girāv āpso ná yodhishat | yás te śatrutvám
 ācaké || 5 || 42 ||

॥४३॥ उत त्वं मघवच्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळ्यासि वीळु तत् ॥६॥
 यदाजि यात्याजिकृदिन्द्रः स्वश्चयुरूप । रथीतमो रथीनाम् ॥७॥
 वि पु विश्वा अभियुजो वज्रिन्विष्वग्यथा बृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvám maghavañ chṛiṇu yás te vāshti vavákshi tát |
 yád viláyāsi vilú tát || 6 || yád ajīm yáty ājīkríd indrah
 svasṣvayúr ūpa | rathítamo rathínām || 7 || ví shú vísvā abhi-
 yújo vájrin víshvag yáthā vṛiha | bhávā naḥ suśrávasta-
 mah || 8 ||

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

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये । न यं धूर्वन्ति धूर्तयः ॥९॥
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतेः ॥१०॥

asmākam sū rātham purā indraḥ kṛiṇotu sātāye |
ná yam dhūrvanti dhūrtāyaḥ || 9 || vṛijyāma te pāri dvishó
'ram te śakra dāvāne | gaméméd indra gómataḥ || 10 || 43 ||

॥४४॥ शनैश्चिद्यन्तो अद्रिवोऽश्वावन्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥
ऊर्ध्वा हि ते दिवेदिवे सहस्रा सुनृता शता । जरितृभ्यो विमंहते ॥१२॥
विद्या हि त्वा धनं जयमिन्द्र दृढहा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥
ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः । आ त्वा पुणिं यदीमहे ॥१४॥
यस्ते रेवां अदाशुरिः प्रममर्षं मघत्तये । तस्य नो वेद आ भर ॥१५॥

śānaiḥ cid yānto adrivó 'śvāvantah śatagvīnah | vivā-
kṣhaṇā anchāsah || 11 || ūrdhvā hí te divé-dive sahásrā sū-
nṛitā śatā | jaritṛībhyo vimāhate || 12 || vidmā hí tvā dha-
naṃjayām indra dṛiḥhā cid ārujām | ādāriṇam yāthā gāyam
|| 13 || kakuhām cit tvā kave māndantu dhrishṇav indavaḥ |
á tvā paṇīm yād imaho || 14 || yás te revān ādāsurīḥ pra-
mamārsha maghāttaye | tāsya no véda á bhara || 15 || 44 ||

॥४५॥ इम उ त्वा वि चक्षते सखाय इन्द्र सामिनः । पुष्टावन्तो यथा पशुम् ॥१६॥
उत त्वावधिरं वयं श्रुत्कर्णं सन्तमृतये । दुरादिह हवामहे ॥१७॥

imá u tvā ví cakshate sákhāya indra somīnah | pushtā-
vanto yāthā paśum || 16 || utá tvābadhiram vayām śrútkar-
nam sāntam utāye | dūrād ihá havāmahe || 17 ||

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

यच्छृणुया इमं हवै दुर्मर्षं चक्रिया उत । भवेरपिनो अन्तमः ॥१८॥
 यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र बोधि नः ॥१९॥
 आ त्वा रम्भं न जिब्रयो रम्भा शवसरूपते । उश्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
 srūyá imám hávam durmārshaṁ cakriyā utá] bháver āpír
 no ántamaḥ ॥ 18 ॥ yác cid dhí te ápi vyáthir jaganvāṁso
 ámanmahi | godá id indra bodhi naḥ ॥ 19 ॥ á tvā rambhám
 ná jívrayo rarabhmá śavasas pate | uśmási tvā sadhástha
 á ॥ 20 ॥ 45 ॥

१८॥ स्तोत्रमिन्द्राय गायत पुरुनृम्णाय सत्वने । नक्रियं वृष्वते युधि ॥२१॥
 अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥२२॥
 मा त्वा मुरा अविष्यवो मोपहृस्वान् आ दभन् । मार्की ब्रह्मद्विषो वनः ॥२३॥
 इह त्वा गोपरीणमा महे मन्दन्तु राधसे । सरो गौरो यथा पिब ॥२४॥
 या वृत्रहा पंगवति मना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrám indrāya gāyata purunṛmṇāya sátvane | nákir
 yám vṛiṇvaté yudhí ॥ 21 ॥ abhí tvā vṛiṣabhā suté sutám
 sṛijāmi pītāye | ṛimpá vy aṣṇubī mādām ॥ 22 ॥ má tvā
 mūrā avishyávo mópahásvāna á dabhan | mākīm brahma-
 dvísho vanaḥ ॥ 23 ॥ ihá tvā gópariṇasā mahé mandantu rá-
 dhasē | sáro gauró yáthā piba ॥ 24 ॥ yá vṛitrahá parāvāti
 sánā návā ca cūcyuvé | tá saṁsátsu prá vocata ॥ 25 ॥ 46 ॥

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

४५॥ अपिबत्कद्रुवः मुनमिन्द्रः सहस्रवाह्णे । अत्रदिदिष्ट पौंस्यम् ॥२६॥
 सत्यं तत्तुर्वशे यदा विदानो अह्नवाय्यम् । व्यानट् तुर्वणे शमि ॥२७॥
 त॒णि वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥२८॥

ápibat kadrúvaḥ sutám índraḥ sahasrabāhve | átrāde-
 dishta paúnśyam || 26 || satyám tát turváṣe yádau vídāno
 ahnavāyyám | vy ānaṭ turváṇe śámi || 27 || tarāṇim vo jánā-
 nām tradám vájasya gómataḥ | samānám u prá śaṁsisham
 || 28 ||

ऋभुक्षणं न वनेव उक्थेषु तुग्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥
 यः कृन्तदिद्वि योन्यं त्रिशोकाय गिरिं पृथुम् । गोभ्यो गातुं निरेतवे ॥३०॥

ribhukshāṇam ná vartava ukthéshu tugryāvṛidham |
 índram sóme sácā suté || 29 || yáḥ kṛintád íd ví yonyám
 trisókāya girím prithúm | góbhyo gātúm níretave || 30 || 47 ||

४८॥ यदधिपे मनस्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥
 दुध्नं चिद्धि त्वावनः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
 तवेदु ताः मुकीर्तयोऽमन्त्रुन प्रशस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānāḥ préd iyakshasi | má
 tát kar indra mṛiláya || 31 || dabhrám cid dhí tvāvataḥ kṛi-
 tām śṛinvé ádhi kshámi | jigātv indra te mánah || 32 || tá-
 véd u táḥ sukírtáyó 'sann utá práśastayaḥ | yád indra
 mṛiláyāsi nah || 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 augments 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 एकस्मिन्नागसि मा द्वयोरुत त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥
विभया हि त्वावत उग्रार्दभिप्रभङ्गिणः । दुस्मादुहमृतीपहः ॥३५॥

mā na ékasminn āgasi mā dvāyor utā
trishú | vādhir mā śūra bhūrishu || 34 || bibhāyā hí tvā-
vata ugrād abhiprabhaṅgīṇaḥ | dasmād ahām ritishāhah
|| 35 || 48 ||

॥४९॥ मा सख्युः शूनमा विदे मा पुत्रस्य प्रभूवसो । आवृत्वंदतु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को अस्मदीषते ॥३७॥
एवारे वृषभा सुतेऽसिन्वन्भूर्यावयः । श्वघ्नीव निवता चरेन् ॥३८॥
आ ते एता वचोयुजा हरी गृभ्णे सुमद्रथा । यदी ब्रह्मभ्य इहदः ॥३९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही सृधः । वसु स्पार्ह तदा भर ॥४०॥
यद्दीव्याविन्द यत्स्थिरे यत्पशीने पराभृतम् । वसु स्पार्ह तदा भर ॥४१॥
यस्य ते विश्वमानुषो भरेदत्तस्य वेदति । वसु स्पार्ह तदा भर ॥४२॥

mā sākhyuḥ śūnam ā vide mā putrāsya prabhūvaso |
āvṛitvad bhūtu te mānaḥ || 36 || kó nū maryā āmithitaḥ sā-
khā sākḥāyam abravīt | jahā kó asmād īshate || 37 || evāre
vṛishabhā suté 'sinvan bhūry āvayaḥ | śvaghnīva nivātā
cāran || 38 || ā ta etā vacoyújā hārī gṛibhṇe sumádrathā |
yád im brahmābhya íd dádaḥ || 39 || bhindhí víśvā āpa dvíshaḥ
pári bádho jahí mṛídhah | vāsu spārham tād ā bhara || 40 ||
yád vilāv indra yát sthiré yát pársāne párabhṛitam | vāsu
spārham tād ā bhara || 41 || yāsya te viśvamānusho bhūrér
dattāsya védati | vāsu spārham tād ā bhara || 42 || 49 ||

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

(४६) षट्चत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशद्वचस्यास्य सूक्तस्याश्वयो वश ऋषिः । (१-२०, २९-३१, ३३) प्रथमादिविंशत्युचामेकोनविंश्यादितृचस्य त्रयस्त्रिंशद्यश्वेन्द्रः, (२१-२४) एकविंश्यादितृचसृणां कानीतम् व पृथुश्रवसो दानमनुतिः, (२५-२८, ३२) पञ्चविंश्यादितृचसृणां द्वाविंश्याश्च वायुर्देवताः । (१) प्रथमचेः पादनिचुन, (२-४, ६, १०, २३, २९, ३३) द्वितीयादितृचस्य षष्टीदशमीत्रयोविंशयेकोनविंशीत्रयस्त्रिंशतीनाञ्च गायत्री, (५) पञ्चम्याः ककुप्, (७, १९) सप्तम्येकोनविंशोवृहती, (८) अष्टम्या अनुपुप्, (९) नवम्याः सतोवृहती, (११-१२) एकादशीद्वादशयो-विपरीतोत्तरः प्रगाथः (एकादश्या वृहती, द्वादश्या विपरीता सतोवृहती), (१३) त्रयोदश्या द्विपदा जगती, (१४) चतुर्दश्या पिपीलिकमथ्या वृहती, (१५) पञ्चदश्याः ककुम्यङ्कुशिग, (१६) षोडश्या विराट्, (१७) सप्तदश्या जगती, (१८) अष्टादश्या उपरिष्टावृहती, (२०) विंश्या विपमपदा वृहती, (२१-२२, २४, ३२) एकविंशीद्वाविंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः, (२५-२८) पञ्चविंश्यादितृचसृणां प्रगाथः [(२५, २७) पञ्चविंशीसप्तविंशोवृहती, (२६, २८) षड्विंश्याविंशयोः सतोवृहती], (३०) विंश्या द्विपदा विराट्, (३१) एकविंश्याश्चोष्णिक् छन्दांसि ॥

॥१॥ त्वावतः पुरुवसो वयमिन्द्र प्रणेतः । स्मसिं स्थातर्हरीणाम् ॥१॥
त्वां हि सत्यमन्द्रिवो विद्म दातारमिषाम् । विद्म दातारं रयीणाम् ॥२॥

46.

Tvāvataḥ purūvaso vayām indra prañetaḥ | smāsi sthā-
tar hariṇām || 1 || tvām hī satyām adriyo vidmā dātāram
ishām | vidmā dātāram rayiṇām || 2 ||

आ यस्य ते महिमानं शतमूते शतक्रतो । गीर्भिर्गृणन्ति कारवः ॥३॥
सुनीथो घा स मर्यो यं मरुतो यमर्यमा । मित्रः पान्त्यद्रुहः ॥४॥
दध्नो गोमदश्चवत्सुवीर्यमादित्यजूत एधते । सदा राया पुरुस्पृहा ॥५॥

ā yāsya te mahimā-
nam śātamūte śātakrato | gīrbhīr gṛṇānti kāravaḥ || 3 || su-
nīthó ghā sá mártyo yám marúto yám aryamá | mitráḥ
pānty adrúhaḥ || 4 || dádhbāno gómad áṣvavad suvíryam ādi-
tyájūta edhate | sádā rāyá purusprīhā || 5 || १ ||

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. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

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. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

॥२॥ तमिन्द्रं दानमीमहे शवसानमभीर्विम् । ईशानं राय ईमहे ॥६॥
 तस्मिन्हि सन्त्युतयो विश्वा अभीरवः सचा ।
 तमा वहन्तु सप्तयः पुरुवसुं मदाय हरयः सुतम् ॥७॥
 यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।
 य आदुदिः स्वर्नृभिः पृतनासु दुष्टरः ॥८॥
 यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुता ।
 स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥९॥
 गव्यो पु णो यथा पुराश्चयोत रथया । वरिवस्य महामह ॥१०॥

tām indram dānam imahe śavasānām ābhīrvam | īśā-
 nam rāyā imahe || 6 || tāsmin hi śānty ūtāyo viśvā ābhira-
 vaḥ śacā | tām ā vahantu śaptayaḥ purūvasum mādāya hā-
 rayāḥ sutām || 7 || yās te mado vāreṇyo yā indra vṛitra-
 hāntamaḥ | yā ādadīḥ svār nṛbhir yāḥ pṛitanāsu duṣṭā-
 raḥ || 8 || yó duṣṭāro viśvavāra śravāyṇo vājeshv āsti ta-
 rutā | sā naḥ śaviṣṭha sávanā vaso gāhi gamēma gómati
 vrajé || 9 || gavyó shú no yátha purāśvayótá rathayā | vari-
 vasyā mahāmaha || 10 || 2 ||

॥३॥ नहि ते शूर राधसोऽन्तं विन्दामि सत्रा ।
 दुशस्या नो मघवन्न चिदद्रियो धियो वाजेभिराविथ ॥११॥
 य ऋष्वः श्रावयत्सखा विश्वेत्स वेद जनिमा पुरुष्टुतः ।
 ते विश्वे मानुषा युगेन्द्र हवन्ते तविषं यतस्तुचः ॥१२॥

nahí te śūra rádhasó 'ntam vindāmi satrá | daśasyā no
 maghavan nú cid adrivo dhīyo vājebhir āvitha || 11 || yā
 rishvāḥ śṛavayātsakhā viśvét sā veda jānimā puruṣṭutāḥ |
 tām viśve mānushā yugéndram havante tavishām yatásru-
 caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

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. 7

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,— 8

—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. 9

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. 10

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. 11

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 ladles. 12

स नो वाजेष्वविता पुरुवसुः पुरःस्थाता मघवा वृत्रहा भुवत ॥१३॥
 अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
 इन्द्रं नाम श्रुत्यै शाकिनं वचो यथा ॥१४॥
 दृदी रेक्णस्तन्वे दृदिर्वसु दृदिर्वाजेषु पुरुहूत वाजिनम् । नूनमथ ॥१५॥

sá no vājeshv avitā purūvásuḥ purasthātā ma-
 ghāvā vṛtrahā bhuvat ॥ 13 ॥ abhí vo vīrám ándhaso má-
 deshū gāya girā mahā vícetasam | índraṁ náma srútyam
 śákinam váco yáthā ॥ 14 ॥ dadí rékṇas tanvè dadír vásu
 dadír vājeshu puruhūta vājīnam | nūnám átha ॥ 15 ॥ ३ ॥

॥४॥

विश्वेषामिरज्यन्तं वसूनां सामह्णांसं चिदस्य वर्षसः । कृपयतो नूनमत्यथ ॥१६॥
 महः सु वो अरमिषे स्तवामहे मीळहुषे अरंगमाय जग्मये ।
 यज्ञेभिर्गीर्भिर्विश्वमनुषां मरुतामियक्षसि गाये त्वा नमसा गिरा ॥१७॥
 ये पातयन्ते अज्मभिर्गिरीणां स्नुभिरेषाम् ।
 यज्ञं महिष्वणीनां सुभ्रं तुविष्वणीनां प्राध्वरे ॥१८॥
 प्रभङ्गं दुर्मतीनामिन्द्रे शविष्ठा भर । रयिमस्मभ्यं युज्यै चोदयन्मते ज्येष्ठै चोदयन्मते ॥१९॥

viśveshām irajyāntam vāsūnām sāsahvānsam cid asyā
 vārpasaḥ | kṛipayatō nūnām áty átha ॥ 16 ॥ mahāḥ sú vo
 áram ishe stāvāmahe mīlhuṣhe araṅgamāya jāgmaye | ya-
 jñébhīr gīrbhīr viśvámanushām marútām iyakshasi gāye tvā
 námasā girā ॥ 17 ॥ yé pātāyante ájmabhir girīnām snúbhir
 eshām | yajñām mahishvāṇīnam sumnām tuvishvāṇīnām prā-
 dhvaré ॥ 18 ॥ prabhaṅgām durmatīnām índra śavishṭhā
 bhara | rayīm asmábhyam yújyam codayanmate jyéshṭham
 codayanmate ॥ 19 ॥

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

स॒नितः सु॒स॒नित॒रु॒ग्र चि॒त्र चेति॒ष्ठ सु॒नृ॒त ।
प्रा॒स॒हा स॒म्राट् स॒हुरि॒ सह॒न्तं भु॒ज्यु वा॒जेषु॒ पू॒र्व्यम् ॥२०॥

sānitaḥ sūsanitar ūgra c. 'a cētishṭha
sūnṛita | prāsāhā samrāt sāhurim sāhantam bhujyūm vāje-
shu pūrvyam || 20 || 4 ||

॥५॥

आ स ए॒तु य ई॒वदौ अ॒दे॒वः पू॒र्तमा॒ददे ।
यथा चि॒द्वशो॑ अ॒श्व्यः पृ॒थुश्र॒वसि॑ कानी॒तेऽस्या व्यु॒ष्याद॒दे ॥२१॥
षष्टिं॑ स॒हस्रा॒श्व्यस्या॒युता॑स॒नमु॒ष्ट्राणां विंश॑तिं श॒ता ।
दश॑ श्या॒वीनां॑ श॒ता दश॑ व्य॒रुषी॑णां दश॑ ग॒वां स॒हस्रा॑ ॥२२॥
दश॑ श्या॒वा ऋ॒धद्र॑यो वी॒तवा॑रास आ॒शवः॑ । म॒थ्रा ने॒मि नि वा॑वृ॒तुः ॥२३॥
दानी॑सः पृ॒थुश्र॒वसः॑ कानी॒तस्य॑ सु॒राध॑सः ।
रथे॑ हि॒र॒ण्ययं॑ ददु॒न्महि॑ष्ठः सु॒रिर्भू॒दधि॑ष्ठम॒कृत॑ श्र॒वः ॥२४॥
आ नो॑ वा॒यो म॒हे तने॑ या॒हि म॒खाय॑ पा॒जसे॑ ।
व॒यं हि ते॑ च॒क्रमा॑ भूरि॒ दा॒वने॑ स॒द्यश्चि॒न्महि॑ दा॒वने॑ ॥२५॥

ā sā etu yā ivad ān ādevaḥ pūrtām ādadé | yāthā cid
vāṣo asvyāḥ prithuśrāvasi kānītē 'syā vyúshy ādadé || 21 ||
shashṭim sahasrásvyasyāyūtāsanam ūshṭrānām viṃśatim
satā | dāśa śyāvīnām satā dāśa tryārushīnām dāśa gāvām
sahasrā || 22 || dāśa śyāvā ṛidhādrayo vītāvārāsa āśavaḥ |
mathrā nemim nī vāvṛituḥ || 23 || dānāsaḥ prithuśrāvasaḥ
kānītasya surādhasaḥ | rātham hiraṇyāyam dādan mānhi-
shṭhaḥ sūrīr abhūd vārshishṭham akṛita śrāvaḥ || 24 || ā no
vāyo mahé tāne yāhi makhāya pājase | vayām hī te ca-
krimā bhūri dāvāne sadyaś cin māhi dāvāne || 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 enjoyer 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

॥२॥

यो अश्वेभिर्वहते वस्त उस्वास्त्रिः सप्त सप्ततीनाम् ।
 एभिः सोमेभिः सोममुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥
 यो म इमं चिदु त्मनामन्दच्चित्रं दावने ।
 अरद्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुकृतुः ॥२७॥
 उच्चथ्येऽ वपुषि यः स्वराळुत वायो घृतस्त्राः ।
 अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó aśvebhīr vāhate vāsta usrās triḥ sapta saptatīnām |
 ebhiḥ sómebhiḥ somasúdbhiḥ somapā dānāya śukrapūtapāḥ
 || 26 || yó ma imāṃ cid u tmánāmandac citrām dāvāne |
 aratvé ākshe nāhushe sukṛitvani sukṛittarāya sukrātuḥ || 27 ||
 ucathyē vāpuṣhi yāḥ svarāḷ utā vāyo ghṛitasnāḥ | aśveshi-
 tam rājeshitam śuneshitam prājma tād idām nú tāt || 28 ||

अथ प्रियमिषिराय षष्टि सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥
 गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥३०॥
 अथ यच्चारथे गणे शतमुष्ट्रौ अचिक्रदत् । अथ श्वित्रेषु विंशतिं शता ॥३१॥

ádha priyám ishirāya shasṭīm sahasrāsanam | aśvānām ín
 ná vṛiṣṇām || 29 || gāvo ná yūthám úpa yanti vādhraya
 úpa má yanti vādhrayaḥ || 30 || ádha yāc cārathe gaṇé ṣa-
 tān úshṭrāñ ácikradat | ádha śvitrēṣu viṃṣatīm 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

शतं दासे बल्वुथे विप्रस्तरुक्ष आ ददे ।
 ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
 अध स्या योषणा मही प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

śatām dāsē balbūthē vipras tārūksha á dade | té te vāyav
 imé jānā mādantīndragopā mādanti devágopāḥ || 32 || ádha
 syā yóshana mahí pratīcī vāsam aśvyām | ádhirukmā ví
 nīyate || 33 || ६ ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याप्यस्मिन् ऋषिः । (१-१३) प्रथमादिवयोदशर्चामादित्याः,

(१४-१८) चतुर्दश्यादिपञ्चानाञ्चादित्योपसो देवताः । महापङ्क्तिरुच्छन्दः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।
 यमादित्या अभि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
 विदा देवा अघानामादित्यासो अपाकृतिम् ।
 पक्षा वयो यथोपरि व्यस्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
 व्यस्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
 विश्वानि विश्ववेदसो वरुथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Māhi vo mahatām ávo várūṇa mítra dāśúshe | yām ādi-
 tyā abhí druhó rākshathā nēm aghām naśaḍ aneháso va
 ūtáyah suūtáyō va ūtáyah || 1 || vidā devā aghāmām ādityāso
 apákṛitim | pakshā váyo yáthopári vy āsmé śárma yacha-
 tāneháso va ūtáyah suūtáyō va ūtáyah || 2 || vy āsmé ádhi
 śárma tát pakshā váyo ná yantana | víśvāni viśvavedaso
 varūthyā manāmabe 'neháso va ūtáyah suūtáyō va ūtáyah
 || 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. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

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. 1

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. 2

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. 3

यस्मा अरासत क्षयं जीवातुं च प्रचेतसः ।
 मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥
 परि णो वृणजन्नघा दुर्गाणि रथ्यो यथा ।
 स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yāsmā ārāsata kshāyam jivātum ca prācetasah | mā-
 nor viśvasya ghéd imá ādityā rāyā īshate 'nehāso va ūtā-
 yah suūtāyo va ūtāyah || 4 || pári ño vṛṇajann aghá dur-
 gāṇi rathyò yathā | syáméd indrasya śārmany ādityānām
 utāvasy anehāso va ūtāyah suūtāyo va ūtāyah || 5 || 7 ||

॥८॥ परिहृतेदना जनो युष्मादत्तस्य वायति ।
 देवा अदभ्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥
 न तं तिग्मं चन त्यजो न द्रासदुभि तं गुरु ।
 यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥
 युष्मे देवा अपि प्सि युध्यन्त इव वर्मसु ।
 युयं महो न एनेसो युयमभीदुरुष्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvritéd aná jáno yushmádattasya vāyati | dévā ádabh-
 ram āsa vo yám ādityā áhetanānehāso va ūtāyah suū-
 tāyo va ūtāyah || 6 || ná tám tigmám caná tyájo ná drāsad
 abhí tám gurú | yāsmā u śārma saprátha ādityāso árādhvam
 anehāso va ūtāyah suūtāyo va ūtāyah || 7 || yushmé devā
 ápi shmasi yúdhyaṇta iva vármasu | yūyám mahó na énasó
 yūyám árbhād urushyatānehāso va ūtāyah suūtāyo va ūtā-
 yah || 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

अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु ।
 माता मित्रस्य रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व ऊतयः ॥९॥
 यहेवाः शर्म शरणं यद्भद्रं यदनातुरम् ।
 त्रिधातु यद्वरुथ्यः तदस्मासु वि यन्तनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१०॥

áditir na urushyatv áditiḥ śarma yachatu | mātā
 mitrásya reváto 'ryamṇó váruṇasya cāneháso va ūtáyaḥ
 suūtáyo va ūtáyaḥ || 9 || yád devāḥ śarma śaraṇām yád
 bhadráṃ yád anāturám | tridhātu yád varūthyam tád
 asmásu ví yantanāneháso va utáyaḥ suūtáyo va ūtáyaḥ
 || 10 || 8 ||

॥९॥ आदित्या अव हि ख्यताधि कूलादिव स्पर्शः ।
 सुतीर्थमर्वतो यथानु नो नेषथा सुगर्मेनेहसो व ऊतयः सुऊतयो व ऊतयः ॥११॥
 नेह भद्रं रक्षस्विने नावयै नोपया उत ।
 गवे च भद्रं धेनवे वीराय च श्रवस्यतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१२॥
 यद्वारियदपीच्यः देवासो अस्ति दुष्कृतम् ।
 त्रिते तद्विश्वमाप्त्य आरे अस्मद्धातनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१३॥

ádityā áva hí khyátádhi kúlād iva spáśaḥ | sutīrthám
 árvato yathānu no neshathā sugám aneháso va ūtáyaḥ
 suūtáyo va ūtáyaḥ || 11 || néhá bhadráṃ rakshasvīne náva-
 yaí nópaya utá | gáve ca bhadráṃ dhenáve víráya ca śra-
 vasyatè 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 12 || yád
 āvīr yád apīcyam dévaso ásti dushkṛitám | trité tád víśvam
 āptyā āré asmád dadhātanāneháso va ūtáyaḥ suūtáyo va
 ūtáyaḥ || 13 ||

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

यच्च गोपु दुप्प्वज्यं यच्चास्मे दुहितर्दिवः ।

त्रिताय तद्विभाव्याप्याय परो वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥

निष्कं वा घा कृण्वते स्वजं वा दुहितर्दिवः ।

त्रिते दुप्प्वज्यं सर्वमाप्त्ये परि ददमस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnnyam yác cāsmé duhi-
tar divaḥ | tritāya tād v'bhāvāry āptyāya pārā vahānehāso
va ūtāyaḥ suūtāyo va ūtāyaḥ || 14 || nishkām vā ghā kṛiṇā-
vate srājam vā duhitar divaḥ | trité dushvápnnyam sārva-
m āptyé pári dadmasy anehāso va ūtāyaḥ suūtāyo va ūtāyaḥ
|| 15 || १ ||

॥१०॥ तदन्नाय तदपसे तं भागमुपसेदुषे ।

त्रिताय च द्विताय चोषो दुप्प्वज्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥

यथो कलां यथो शफं यथ ऋणं संनयामसि ।

एवा दुप्प्वज्यं सर्वमाप्त्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥

अजैष्माद्यासनाम् चाभूमानागसो वयम् ।

उषो यस्मादुप्प्वज्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tádannāya tādapase tám bhāgám upasedúshe | tritāya
ca dvitāya cóshe dushvápnnyam vahānehāso va ūtāyaḥ su-
tāyo va ūtāyaḥ || 16 || yáthā kalām yáthā ṣaphām yátha
ṛiṇām samnāyāmasi | evā dushvápnnyam sārva-
m āptyé sám
nayāmasy anehāso va ūtāyaḥ suūtāyo va ūtāyaḥ || 17 ||
ājaishmādyāsanāma cábhūmánāgasō vayám | úsho yásmād
dushvápnnyād ábhaishmāpa tād uchatv anehāso va ūtāyaḥ
suūtāyo va ūtāyaḥ || 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

(४८) अष्टवत्वारिंशं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्य वीरः काण्वः प्रगाय कपिः । सोमो देवता । (१-४, ६-१५)

प्रथमादिचतुर्केषां पष्ठपादिदशानाञ्च त्रिष्टुप् , (५) पञ्चम्याश्च जगती छन्दसी ॥

॥११॥

स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
 विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥
 अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।
 इन्द्रविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥
 अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।
 किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

48.

Svādór abhakshi váyasah sumedháh svādhyò varivovít-
 tarasya | víṣve yám devá utá mártyaśo mádhu bruvánto
 abhí samcáranti || 1 || antás ca prágā áditir bhavāsy ava-
 yātá háraso daívyasya | índav índrasya sakhyám jushānāḥ
 śraúshṭiva dhúram ánu rāyá řidhyāḥ || 2 || ápāma sómam
 amṛtā abhūmāganma jyótir ávidāma devān | kíṃ nūnām
 asmán kṛiṇavad árātiḥ kíṃ u dhūrtír amṛita mártasya
 || 3 ||

शं नो भव हृद आ पीत इन्द्रो पितेव सोम सुनवे सुशेवः ।
 सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
 इमे मा पीता यशसे उरुष्यवो रथं न गावः समनाह पर्वसु ।
 ते मा रक्षन्तु विस्त्रसेश्चरित्रादुत मा स्नामाद्यवयन्त्विन्दवः ॥५॥

sām no bhava hṛidā ā pītā indo pitéva soma sūnāve
 suśévaḥ | sákheva sákhyā uruśaṁsa dhíraḥ prá ṇa áyur ji-
 vāse soma tāriḥ || 4 || imé mā pītā yaśása uruśhyávo rá-
 thaṁ ná gāvaḥ sām anāha párvasu | té mā rakshantu vi-
 srásaḥ caritrād utá mā srāmād yavayantv índavaḥ || 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

॥१२॥

अ॒ग्निं न मा॑ मथि॒तं सं दि॑दीपुः प्र चक्षय कृ॒णुहि वस्य॑सो नः ।
 अथा॑ हि ते मद॒ आ सोम॑ मन्ये रे॒वौ इव॑ प्र चरा पु॒ष्टिम॑च्छ ॥६॥
 इ॒षिरेण॑ ते मन॒सा सु॑तस्य भक्षीम॒हि पित्र्य॑स्येव रा॒यः ।
 सोम॑ राज॒न्प्र ण॑ आयू॒षि तारी॑रहानीव सूर्यो॑ वास॒राणि ॥७॥

agnīm ná mā mathitām sām didipah prā cakshaya kṛi-
 nuhī vāsyaso nah | áthā hí te máda á soma mánye reváu
 iva prā carā pushīm ácha || 6 || ishiréna te manasā sutá-
 sya bhakshīmāhi pítṛyasyeva rāyāḥ | sóma rājan prā ṇa
 áyūnshi tārīr áhānīva sūryo vāsarāṇi || 7 ||

सोम॑ राजन्मृ॒ळया॑ नः स्व॒स्ति तव॑ स्मसि ब्र॒त्याऽस्तस्य॑ विद्धि ।
 अल॑र्तिं दक्ष॒ उत म॑न्युरि॒न्दो मा नो॑ अ॒र्यो अनु॑कामं परा॑ दाः ॥८॥
 त्वं हि न॑स्तन्वः सोम॑ गो॒पा गात्रे॑गात्रे निष॒सत्था नृ॑चक्षाः ।
 यत्ते व॑यं प्रमि॒नाम॑ ब्र॒तानि॑ स नो॑ मृ॒ळ सु॒खा दे॒व वस्यः॑ ॥९॥
 ऋ॒दुदरे॑ण सख्या॑ सचेय॒ यो मा॑ न रि॒ष्येद॒र्यश्च पी॑तः ।
 अयं॑ यः सोमो॑ न्यधा॒यस्मे तस्मा॑ इन्द्र॑ प्र॒तिर॑मे॒म्यायुः॑ ॥१०॥

sóma rājan mṛi-
 layā nah svastí táva smasi vratyās tāsya viddhi | álarti
 dáksha utá manyúr indo má no aryó anukāmám parā dāḥ
 || 8 || tvām hí nas tanvāḥ soma gopā gātre-gātre nishasátthā
 nṛicákshāḥ | yát te vayām pramināma vratāni sá no mṛiḥ
 sushakhá deva vāsyah || 9 || řidūdāreṇa sákhyā sacceya yó
 mā ná řishyed dharyaşva pītāḥ | ayām yāḥ sómo ny ádhāyy
 asmé tásmā índram pratíram emy áyuh || 10 || 12 ||

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. 6

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. 7

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. 8

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. 9

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. 10

॥१३॥ अप॒ त्या अ॑स्थुरनि॒रा अमी॑वा निर॑त्रसन्तमि॒षीची॑रभैषुः ।
 आ सोमो॑ अ॒स्मौ अ॑रुह॒द्दिहा॑या अग॑न्म॒ यत्र॑ प्रति॒रन्त॑ आयुः ॥११॥
 यो न॒ इन्द्रोः॑ पि॒तरो॑ ह॒त्सु पी॑तोऽम॒र्त्यो म॒र्त्यो आवि॑वेश ।
 तस्मै॑ सोमा॒य ह॒विषा॑ विधेम मृ॒ळीके॑ अ॒स्य सु॒मतौ॑ स्याम ॥१२॥
 त्वं सोम॑ पि॒त्रभिः॑ संवि॒दानोऽनु॑ द्यावापृथि॒वी आ त॑तन्थ ।
 तस्मै॑ त इन्द्रो॑ ह॒विषा॑ विधेम व॒यं स्याम॑ प॒तयो॑ रयी॒णाम् ॥१३॥

āpa tyā asthur ānirā āmivā nīr atrasan tāmishīcīr ābhai-
 shuḥ | ā sōmo asmāu aruhad vīhāyā āganma yātra prati-
 rānta āyuh || 11 || yō na indroḥ pitaro bṛitsú pītó 'martyo
 mārtyān āvivēṣa | tāsmai sōmāya havīṣhā vidhema mṛṇīkē
 asya sumatau syāma || 12 || tvām soma pitṛibhiḥ samvidāno
 'nu dyāvāpṛithivī ā tatantha | tāsmai ta indo havīṣhā vi-
 dhema vayam syāma pātayo rayīṇām || 13 ||

त्रा॒तारो॑ दे॒वा अधि॑ वोच॒ता नो॒ मा नो॑ नि॒द्रा ई॒शत॑ मोत॒ जल्पिः॑ ।
 व॒यं सोम॑स्य वि॒श्वहं॑ प्रि॒यासः॑ सु॒वीरा॑सो वि॒दथ॑मा व॒देम ॥१४॥
 त्वं नः॑ सोम॒ वि॒श्वतो॑ वयो॒धास्त्वं स्व॑र्वि॒दा वि॒शा नृ॑क्षः ।
 त्वं न॑ इन्द्र ऊ॒तिभिः॑ स॒जोषाः॑ पा॒हि प॒श्वाता॑दुत वा पुर॒स्तात् ॥१५॥

trātāro devā
 ādhi vocatā no mā no nidrā īṣata mótā jālpīḥ | vayam só-
 masya viṣvāha priyāsaḥ suvīraso vidātham ā vadema || 14 ||
 tvām naḥ soma viṣvāto vayodhās tvām svarvid ā viṣā nṛ-
 cākṣhāḥ | tvām na inda ūtibhiḥ sajōṣhāḥ pāhi paścātād utā
 vā purastāt || 15 || 13 ||

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

(४९) एकोनपञ्चाशं सूक्तम्

(१-१०) दशर्वस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । इन्द्रो देवता । प्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१४॥

अभि प्र वः सुरार्धसमिन्द्रमर्च यथा विदे ।
 यो जरितृभ्यो मधवा पुरुवसुः सहस्रेणेव शिक्षति ॥१॥
 शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
 गिरेरिव प्र रसा अस्य पिविरे दत्राणि पुरुभोजसः ॥२॥

49

Abhí prá vaḥ surādhasam índram arca yáthā vidé | yó
 jaritríbhyo maghávā purūvásuḥ sahasreṇeva śikshati || 1 ||
 śatāníkeva prá jigāti dhṛishṇuyá hānti vṛitrāṇi dāśúshe |
 girér iva prá rāsā asya pinvire dātrāṇi purubhójasah || 2 ||

आ त्वा सुतास इन्दवो मदा य इन्द्र गिर्वणः ।
 आपो न वज्रिन्नन्योक्यं सरः पूरन्ति शूर राधसे ॥३॥
 अनेहसै प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिव ।
 आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
 आ नः स्तोममुप द्रवद्वियानो अश्वो न सोतृभिः ।
 यं ते स्वधावन्स्वदयन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

á tvā sutāsa índavo mādā yá indra girvaṇaḥ | ápo ná vaj-
 rinn ánv okyāṃ sáraḥ priṇánti śūra rádhasa || 3 || anehásam
 pratáraṇaṃ vivákshaṇaṃ mádhvaḥ svádishṭham im piba |
 á yáthā mandasānaḥ kirāsi naḥ prá kshudréva tmānā dhṛi-
 shát || 4 || á na stómam úpa dravád dhiyānó áśvo ná só-
 tṛibhiḥ | yām te svadhāvan svadáyanti dhenáva índra kán-
 veshu rātáyah || 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. These prayful 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

॥१५॥

उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।
 उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥
 यद् नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।
 अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गंहि ॥७॥

ugrām nā vīrām nāmasópa sedima víbhūtim ákshitāva-
 sum | udríva vajrinn avató ná siñcaté kshárantīndra dhi-
 táyah || 6 || yád dha nūnām yád vā yajñé yád vā prithi-
 vyām ádhi | áto no yajñām āśúbhir mahemata ugrá ugré-
 bhir á gahi || 7 ||

अजिरासो हरयो ये ते आशवो वाता इव प्रसक्षिणः ।
 येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दशे ॥८॥
 एतावतस्त ईमह इन्द्र सुमस्य गोमतः ।
 यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
 यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।
 यथा गोशर्ये असनोऋजिश्चनीन्द्र गोमृद्धिरण्यवत् ॥१०॥

ajiráso hárayo yé ta āśávo vātā iva pra-
 sakshínah | yébhira pátyam mánushah paríyase yébhira víś-
 vam svār dśisé || 8 || etávas ta imaha índra sumnásya gó-
 matah | yáthā právo maghavan mēdhyātithim yáthā nīpā-
 tithim dhāne || 9 || yáthā kánve maghavan trasádasyavi yá-
 thā pakthé dāsavraje | yáthā gōśarye āsanor řijīśvaníndra
 gómada dhíranýavat || 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

(५०) पञ्चाशं सूक्तम्

(१-१०) दशर्वस्यास्य सूक्तस्य काण्वः पुष्टिगुरुर्कपिः । इन्द्रो देवता । प्रगायः (विषमर्चा बृहती. समर्चा सतोबृहती) छन्दः ॥

॥१६॥

प्र सु श्रुतं सुरार्धसमर्चां शक्रमभिष्टये ।
 यः सुन्वते स्तुवते काम्यं वसु सहस्रेणैव मंहते ॥१॥
 शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
 गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
 यदीं सुतासु इन्दवोऽभि प्रियममन्दिषुः ।
 आपो न धायि सर्वनं म आ वसो दुघा इवोप दाशुषे ॥३॥

50.

Prā sú śrutām surārdhasam ārcā śakrām abhīṣṭaye |
 yāḥ sunvaté stuvaté kāmyaṁ vāsu sahasreṇeva mānhate
 || 1 || śatānikā hetāyo asya duṣṭārā indrasya samīṣho ma-
 hīḥ | girīr nā bhujmā maghāvatsu pinvate yād īm sutā
 āmandishuḥ || 2 || yād īm sutāsa indava 'bhī priyām āmandi-
 shuḥ | āpo nā dhāyi sāvanam ma ā vaso dūghā ivōpa
 dāśuṣhe || 3 ||

अनेहसं वो हवमानमूतये मध्वः क्षरन्ति धीतयः ।
 आ त्वा वसो हवमानासु इन्दव उप स्तोत्रेषु दधिरे ॥४॥
 आ नः सोमे स्वध्वर इयानो अत्यो न तोशते ।
 यं ते स्वदावन्स्वदन्ति गूर्तयः पौरै छन्दयसे हवम् ॥५॥

anehāsam vo hāvamānam ūtāye mādhvah
 ksharanti dhītāyah | ā tvā vaso hāvamānāsa indava ūpa
 stotrēṣhu dadhire || 4 || ā naḥ sōme svadhvarā iyānó ātyo
 nā toṣate | yaṁ te svadāvan svādanti gūrtāyah paure
 chandayase hāvam || 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. 1

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. 2

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 milch kine to the worshipper. 3

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. 4

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. 5

॥ १७ ॥

प्र वीरमुग्रं विविचि धनस्पृतं विभूतिं राधसो महः ।
 उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥
 यद् नूनं परावति यद्वा पृथिव्यां दिवि ।
 युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá vīrām ugrām vívicim dhanasprītam víbhūtim rādhaso
 maháh | udríva vajrinn avató vasutvaná sádā pipetha dā-
 śúshe || 6 || yád dha nūnām parāvāti yád vā prithivyām
 diví | yujāná indra háríbhír mahemata řishvá řishvébhir á
 gahi || 7 ||

रथिरासो हरयो ये ते अस्त्रिध ओजो वातस्य पिप्रति ।
 येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः परीयसे ॥८॥
 एतावतस्ते वसो विद्याम शूर नव्यसः ।
 यथा प्राव एतं कृत्व्ये धने यथा वशं दशव्रजे ॥९॥
 यथा कष्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूनसि ।
 यथा गोशयिं असिषासो अद्रिवो मयि गोत्रं हरिश्चर्यम् ॥१०॥

rathiráso hárayo yé te asrídha ójo vátasya pí-
 prati | yébbhir ní dásyum mánusho nighóshayo yébbhiḥ svàh
 paríyase || 8 || etávas te vaso vidyāma śūra návyasaḥ |
 yáthā práva étaṣam kṛítvye dhāne yáthā váṣam dáṣavraje
 || 9 || yáthā kánve maghavan médhe adhvare dírghánithe
 dāmūnasi | yáthā góṣarye ásishāso adrivo máyi gotráṃ ha-
 riśríyam || 10 || 17 ||

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. 6

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. 7

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. 8

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. 9

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. 10

(५१) एकपञ्चाशं सूक्तम्

(१-१०) दशर्षन्वाम्य सूक्तस्य काण्वः श्रुष्टिगुरुर्षिः । इन्द्रो देवता । प्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥ १८ ॥

यथा मनौ सांवरणौ सोममिन्द्रापिवः सुतम् ।
 नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥
 पार्षद्वाणः प्रस्कृष्टं समसादयच्छयानं जित्रिमुद्धितम् ।
 सहस्राण्यसिषामद्वामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánau sāmvaranau sómam indrápibah sutám |
 nípātithau maghavan médhyātithau púshṭigau śrúshṭigau
 sácā || 1 || pārsṣadvāṇāḥ prāskaṇvam sām asādayac chāyā-
 nam jivrim úddhitam | sahasrāṇy asishāsad gāvām řishis
 tvóto dásyave vřikah || 2 ||

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।
 इन्द्रं तमच्छा वदु नव्यस्या मत्यरिष्यन्तं न भोजसे ॥३॥
 यस्मा अर्कं सप्तशीर्षणमानुचुस्त्रिधातुमुत्तमे पदे ।
 स त्विमा विश्वा भुवनानि चिक्रदुदादिज्जनिष्ट पौंस्यम् ॥४॥

yá ukthébbhir ná vindháte cikíd
 yá řishicódanah | indram tám áchā vada nāvyaśyā maty
 ářishyantam ná bhójase || 3 || yásmā arkām saptáširshāṇam
 āñricús tridhátum uttamé padé | sá tv imá víśvā bhúva-
 nāni cikradad ád íj janishṭa paúnśyam || 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 decrepid. 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

यो नो दाता वसूनामिन्द्रं तं हूमाहे वयम् ।
विद्वा ह्यस्य सुमतिं नवीयसीं गमेम गोमति व्रजे ॥५॥

yó no datā

vāsūnām indram tām hūmahe vayām | vidvā hy āsya su-
matīm nāvīyasīm gaméma gómati vrajé || 5 || 18 ||

॥१०॥

यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥६॥
कदा चन स्तरीरसि नेन्द्रं सश्वसि दाशुषे ।
उपोषेन्न मघवन्भूय इक्षु ते दानं देवस्य पृच्यते ॥७॥
प्र यो ननक्षे अभ्योजसां क्रिविं वधैः शुष्णं निघोषयन् ।
यदेदस्तम्भीत्प्रथयन्नमूं दिवमादिज्जनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आयो दासः शेवधिपा अरिः ।
तिरश्चिदुर्यं रुशमि पवीरवि तुभ्येत्सो अज्यते रयिः ॥९॥
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥१०॥

yāsmāi tvām vaso dānāya śikṣasi sā rayās pōsham
aṣnute | tām tvā vayām maghavanm indra girvaṇaḥ sutā-
vanto havāmahe || 6 || kadā canā śarīr asi nēndra saścasi
dāśūshe | ūpopēn nū maghavan bhūya in nū te dānam de-
vāsya prīcyate || 7 || prā yó nanakshē abhy ójasā krivīm
vadhañ śūshṇam nighoshāyam | yadéd āstambhut prathā-
yann amūm divam ād ij janishṭa pārthivaḥ || 8 || yāsyaayām
viśva āryo dāsaḥ śevadhipá ariḥ | tirāṣ cid aryo rūśame
pārīravi tūbhyét só ajoyate rayiḥ || 9 || turaṇyāvo mādhu-
mantam ghṛitāscūtām vipraso arkām anṛicuḥ | asmé rayiḥ
paprathe vṛiṣṇyam śavo 'smé suvanāsa indavaḥ || 10 || 19 ||

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 affection, 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

(५२) दिपञ्चाशं सूक्तम्

(१-१०) दशचस्यास्य सूक्तस्य काण्व आपुर्कपिः । इन्द्रो देवता । ऋषयः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२०॥

यथा मनो विवस्वति सोमं शक्रापिवः सुतम् ।
 यथा त्रिते छन्द इन्द्र जुजोषस्यायौ मादयसे सचा ॥१॥
 पृषध्रे मेधे मातरिश्चनीन्द्र सुवाने अमन्दथाः ।
 यथा सोमं दशशिप्रे दशोण्ये स्युमरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vívasvati sómam śakrápibah sutám | yá-
 thā trité chándra indra jújoshasy āyaú mādayase sácā || 1 ||
 prishadhre médhyc mātariśvaníndra suváné ámandathāḥ |
 yáthā sómam dáśaṣipre dáṣoṇye syúmarashmāv řījūnasi
 || 2 ||

य उक्था केवला दुधे यः सोमं धृषितापिवत् ।
 यस्मै विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥३॥
 यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतकतो ।
 तं त्वा वयं सुदुघामिव गोदुहो जुहुमसि श्रवस्ववः ॥४॥

yá ukthā kévalā dadhé yáh sómam dhrishitápibat |
 yásmai víshṇus trīṇi padā vicakramá úpa mitrásya dhár-
 mabhiḥ || 3 || yásya tvám indra stómeshu cākáno vāje vājiñ
 chatakrato | tám tvā vayám sudúghām iva godúho juhū-
 mási śravasyávaḥ || 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. 1

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. 2

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. 3

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 milk-man invokes the cow who yields abundant milk. 4

यो नो दाता स नः पिता महौ उग्र ईशानकृत् ।
अयामन्नग्नो मघवा पुरुवसुर्गोरश्वस्य प्र दातु नः ॥५॥

yó no dātā sá naḥ pitā mahāñ ugrá
iṣānakṛt | áyāmann ugró maghāvā purūvāsura górahśvasya
prā dātu naḥ ॥ 5 ॥ 20 ॥

॥५॥

यस्मै त्वं वसो दानाय मंहसे स रायस्पोषमिन्वति ।
वसुयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥६॥
कदा चन प्र युच्छस्युमे नि पासि जन्मनी ।
तुरीयादित्य हवनं त इन्द्रियमा तस्थावमृतं दिवि ॥७॥
यस्मै त्वं मघवन्निरिर्वणः शिक्षो शिक्षसि दाशुषे ।
अस्माकं गिर उत सुष्टुतिं वसो कण्ववच्छृणुधी हवाम ॥८॥
अस्तावि मन्म पूर्य ब्रह्मेन्द्राय वोचत ।
पूर्वीकृतस्य बृहतीरनूषत स्तोतुर्मेधा अंसहत ॥९॥
समिन्द्रो रायो बृहतीधूनुत सं क्षोणी समु सूर्यम् ।
सं शुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥१०॥

yāsmāi tvāṃ vaso dānāya mánhase sá rāyás pósham
invati | vasūyávo vásupatim śatákratum stómair índram
havāmahe ॥ 6 ॥ kadā canā prā yuchasy ubhé ní pāsi jān-
manī | túriyāditya hávanam ta indriyām ā tasthāv amṛitam
divi ॥ 7 ॥ yāsmāi tvāṃ maghavann indra girvanāḥ śiksho
śikshasi dāśúshe | asmákaṃ gíra utá susṭutīm vaso kaṇ-
vavác chṛiṇudhī hávam ॥ 8 ॥ ástāvi mánma pūrvyām bráhi-
méndrāya vocata | pūrvír řitāsyā bṛihatír anūshata stotúr
medhá aśṛikshata ॥ 9 ॥ sám índro ráyo bṛihatír adhūnuta
sám kṣhoṇí sám u sūryam | sám śukrásaḥ śúcayaḥ sám
gávāśirah sómā índram amandishuh ॥ 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. 5

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. 6

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. 7

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. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

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. 10

(५३) त्रिषद्भाषां सूक्तम्

(१-८) अष्टर्षस्यास्य सूक्तस्य कृष्णो मेघ्य ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा
बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२२॥

उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।
 पूरुभिर्त्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥१॥
 य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।
 तं त्वा वयं हर्यश्च शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamám tvā maghónām jyéshtham ca vṛishabhāṇām |
 pūrbhíttamam maghavann indra govídāma īśānam rāyā īmahe
 || 1 || yá āyúm kútsam atithigvām árdayo vāvṛidhānó divé-
 dive | tám tvā vayām háryaṣvam śatákratūm vājayānto
 havāmahe || 2 ||

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वद्रयः ।
 ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
 विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वत्त्वा वसु ।
 शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य नृम्पसि ॥४॥

á no víṣveshām rasam mádhvaḥ siñcantv
 ádrayaḥ | yé parāvátī sunviré jāneshv á yé arvāvátīndayaḥ
 || 3 || víṣvā dvéshānsi jahí cáva cá kṛidhi víṣve sanvantv á
 vāsu | śiṣṭeṣhu cit te madiráso aṅśavo yātrā sómasya
 ṛimpási || 4 || १२ ||

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

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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



॥२३॥

इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
 आ शतम् शतमाभिरभिष्टिभिरा स्वपि स्वापिभिः ॥५॥
 आजितुरं सत्पतिं विश्वचर्षणिं कृधि प्रजास्वाभगम् ।
 प्रसूतिरा शचीभिर्ये ते उक्थिनः कर्तुं पुनत आनुषक् ॥६॥
 यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
 वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥७॥
 अहं हि ते हरिवो ब्रह्म वाजयुराजि यामि सदोतिभिः ।
 त्वामिदेव तममे समश्चयुर्गव्युरग्रे मथीनाम् ॥८॥

indra nédiya éd ihi mitamedhābhir ūtibhiḥ | ā śamtama
 śāmtamābhir abhīṣtibhiḥ ā svāpe svāpibhiḥ ॥ 5 ॥ ājituram
 sātpatiṁ viśvācarṣaṇiṁ kṛidhī prajāsv ābhagam | prā sū
 tirā śacībhiḥ yé ta ukthīnaḥ krātum punatā ānushák ॥ 6 ॥
 yās te sādhishtó 'vase té syāma bhāreshu te | vayām hó-
 trābhir utá devāhūtibhiḥ sasavāṅso manāmahe ॥ 7 ॥ ahām
 hí te harivo brāhma vājayúr ājīm yāmi sádōtibhiḥ | tvām
 íd evá tám āme sām aśvayúr gavyúr āgre mathinām
 ॥ 8 ॥ 23 ॥

(५४) चतुष्यञ्जाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मातरिश्वा ऋषिः । (१-२, ५-८) प्रथमाद्वितीययोर्ऋचोः

पञ्चम्यादिचतसृणाञ्जेन्द्रः, (३-४) तृतीयाचतुर्थोश्च विश्वे देवा देवताः । प्रगावः

(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२४॥

एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।
 ते स्तोभन्त ऊर्जमावधृतश्रुतं पौरासो नक्षन्धीतिभिः ॥१॥

Etát ta indra víryam gīrbhír gṛiṇānti kāravaḥ | té stó-
 bhanta ūrjam āvan ghrītaścūtam paurāso nakshan dbhītibhiḥ

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

नक्षन्त इन्द्रमवसे सुकृत्या येषां सुतेषु मन्दसे ।
 यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥२॥
 आ नो विश्वे सजोषसो देवासो गन्तनोप नः ।
 वसवो रुद्रा अवसे न आ गमञ्जुष्वन्तु मरुतो हवम् ॥३॥
 पूषा विष्णुर्हवन् मे सरस्वत्यवन्तु सप्त सिन्धवः ।
 आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta indram ávase sukṛityáyā yéshām sutéshu
 mándase | yáthā samvarté ámado yáthā kṛishá evásmé indra
 matsva || 2 || á no víšve sajóshaso dévāso gántanópa naḥ |
 vásavo rudrá ávase na á gamañ chr̥iṇvántu marúto hávam
 || 3 || pūshá víshnur hávanam me sárasvaty ávantu saptá
 síndhavaḥ | ápo vátaḥ párvatāso vānaspátīḥ śṛiṇótu pr̥ithiví
 hávam || 4 || 24 ||

॥२५॥

यदिन्द्र राधो अस्ति ते माघोनं मघवत्तम ।
 तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
 आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
 वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥६॥

yád indra rádho ásti te mághonam maghavattama | téna
 no bodhi sadhamádyo vridhé bhágo dānáya vṛitrahan || 5 ||
 ájipate nṛipate tvám íd dhí no vája á vakshi sukrato | vīṭí
 hótrābhir utá devávitibhiḥ sasavāṅso ví śṛiṇvire || 6 ||

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

सन्ति ह्य॑र्य आ॒शिष॒ इन्द्र॒ आयु॑र्जना॒नाम् ।
 अ॒स्मान्नक्ष॑स्व मघव॒न्नुपा॑वसे धु॒क्षस्व॑ पि॒प्यु॒र्षामि॑षम् ॥७॥
 वयं॑ ते इन्द्र॒ स्तोमे॑भिर्विधेम॒ त्वम॒स्माकं॑ शतक्रतो ।
 महिं॑ स्थूरं शशयं राधो अह्वयं प्रक्क॒ण्वाय॒ नि तौशय॑ ॥८॥

sánti

hy àryá āśiṣha índra áyur jánānām | asmán nakshasva ma-
 ghavann úpāvase dhukshásva pipyúshim ísham || 7 || vayám
 ta indra stómebhir vidhema tvám asmákaṃ śatakrato |
 máhi sthūrám ṣaṣayám rádho áhrayam prākkaṇvāya ní
 toṣaya || 8 || 25 ||

(५.५) पञ्चपञ्चाशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य काण्वः कृष्णं कृषिः । इन्द्रः प्रक्कण्वस्य दानस्तुतिश्च देवते । (१-२, ४)

प्रवमाद्विनीष्योऽक्रोचोऽध्वन्याश्च गायत्री, (३, ५) तूर्नीयापञ्चम्योऽध्वानृप उन्दसी ॥

॥२६॥

भूरी॑दिन्द्रस्य वीर्यं॑ व्यख्ये॒मभ्या॑यति । राध॑स्ते दस्यवे वृ॒क ॥१॥
 शतं॑ श्वेतासं उ॒क्ष्णो॑ दि॒वि तारो॑ न रोच॑न्ते । म॒ह्ना दि॒वं न त॑स्तभुः ॥२॥
 शतं॑ वेणू॒च्छतं॑ शुनः॒ शतं॑ चर्माणि म॒र्या॒तानि॑ ।
 शतं॑ मे ब॒ल्वज॑स्तु॒का अरु॑षीणां चतुःशतम् ॥३॥

55.

Bhuríd indrasya víryam vy ákhyam abhy áyati | rádhas
 te dasyave vṛika || 1 || śatám śvetása ukshāṇo diví táro ná
 rocante | mahná dívam ná tastabhuh || 2 || śatám venūñ
 chatám śunaḥ śatám cārmāṇi mlātāni | śatám me balba-
 jastuká árushīṇām cátuḥśatam || 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. 7

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. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

सुदेवाः स्थ काण्वायना वयोवयो विचरन्तः । अश्वासो न चङ्क्रमत ॥१॥
 आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
 इयावीरतिध्वसन्पथश्चक्षुषा च न संनशे ॥२॥

sudevā stha kānvāyanā
 váyo-vayo vicarāntaḥ | áśvāso ná caṅkramata || 4 || ád it
 sāptasya carkirann ānūnasya máhi śrávaḥ | syāvīr atidhva-
 sán pathaś cākshushā caná samnáse || 5 || 26 ||

(१६) पटपञ्चाशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य काण्वः वृषभः कपिः । (१-५) प्रथमादिचतुर्कचामिन्द्रः प्रस्कण्वस्य दानस्तुतिश्च,
 (५) पञ्चम्याश्चामिसूर्यो देवताः । (१-५) प्रथमादिचतुर्कचां गायत्री, (५) पञ्चम्याश्च पङ्क्तिः छन्दसी ॥

॥२॥

प्रति ते दस्यवे वृक राधो अदुश्यह्यम् । द्यौर्न प्रथिना शवः ॥१॥
 दश महीं पौतकृतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥
 शतं मे गर्दभानां शतमूर्णीवतीनाम् । शतं दासाँ अति स्वजः ॥३॥
 तत्रो अपि प्राणीयत पूतकृतायै व्यक्ता । अश्वानामिन्न युथ्याम् ॥४॥
 अचेत्यमिश्रिक्तितुह्यव्याद् स सुमद्रथः
 अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56.

Prāti te dasyave vṛika rādho adarsy áhrayam | dyaúr
 ná prathiná śávaḥ || 1 || dāśa máhyam pautakratáḥ sabásrā
 dásyave vṛikaḥ | nityād rāyó amanhata || 2 || śatám me gar-
 dabhānām śatám ūrṇāvatīnām | śatám dāsāñ áti srājaḥ || 3 ||
 tátro ápi prāṇīyata pūtákratāyai vyaktā | áśvānām ín ná
 yūthyām || 4 || ácety agniś cikitúr havyavát sá sumádrathaḥ |
 agniḥ śukreṇa śocishā bṛihát súro arocata divi 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. 4

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. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

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. 4

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. 5

(१७) सप्तपञ्चाशं सूक्तम्

(१-४) वतुर्कवस्यास्य सूक्तस्य काण्वो मेज्य ऋषिः । अश्विनौ देवते । विष्टुप् छन्दः ॥

॥२८॥

युवं देवा क्रतुना पूर्येण युक्ता रथेन तविषं यजत्रा ।
 आगच्छतं नासत्या शचीभिरिदं तृतीयं सर्वनं पिबाथः ॥१॥
 युवां देवास्त्रयं एकादशासं सत्याः सत्यस्य ददृशे पुरस्तात् ।
 अस्माकं यज्ञं सर्वनं जुषाणा पातं सोममश्विना दीद्यमी ॥२॥

57.

Yuvām devā krátunā pūrvyēṇa yuktā rāthēna tavishām
 yajatrā | āgachataṁ nāsatyā śacibhir idām tṛtīyaṁ sāva-
 nam pibāthaḥ || 1 || yuvām devās trāya ekādaśāsaṁ satyāḥ
 satyāsyā dadṛiṣe purāstāt | asmākaṁ yajñāṁ sāvanam ju-
 shāṇā pātām sōmam aśvinā dīdyagnī || 2 ||

पुनाय्यं तदश्विना कृतं वी वृषभो दिवो रजसः पृथिव्याः ।
 सहस्रं शंसो उत ये गविष्ठौ सर्वो इत्तो उप याता पिबथ्यै ॥३॥
 अयं वी भृगो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
 पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥४॥

paṇāyyam tād
 aśvinā kṛitām vām vṛishabhó divó rájasah pṛithivyāḥ | sa-
 hásraṁ śānsā utá yé gāvishtau sárvañ it táñ úpa yāta
 píbadhyai || 3 || ayām vām bhāgó níhito yajatremā gíro
 nāsatyópa yātam | píbatam sōmam mādhumantam asmé prá
 dāśvānsam avataṁ 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

(५८) अष्टपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । (१) प्रथमर्चो विश्वे देवा ऋत्विजो वा,

(२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥

यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
 यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
 एक एवाग्निर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
 एकैवोषाः सर्वमिदं वि भाल्येकं वा इदं वि बभूवु सर्वम् ॥२॥
 ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
 चित्रामघा यस्य योगेऽधिजज्ञे तं वो हुवे अति रिक्तं पिबध्वै ॥३॥

58.

Yām ṛitvijo bahudhā kalpāyantaḥ sáctaso yajñám imám
 váhanti | yó anūcānó brāhmaṇó yuktá āsīt ká svit tátra
 yájamānasya samvít || 1 || éka evāgnír bahudhā sámiddha
 ékaḥ sūryo víśvam ānu prābhūtaḥ | ékaivóśhāḥ sárvam
 idám ví bhāty ékaṁ vá idám ví babhūva sárvam || 2 || jyó-
 tishmantam ketumántam tricakrām sukhām rátham sushá-
 dam bhúrivāram | citrāmaghā yásya yóge 'dhiyajñe tám
 vām huvé áti riktam píbadhyai || 3 || 29 ||

[११]

(५९) एकोनपञ्चदशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः । इन्द्रावरुणौ देवताः । जगती छन्दः ॥

॥३०॥

इमानि वां भागधेयानि सिस्त्रत इन्द्रावरुणा प्र महे सुतेषु वाम् ।
 यज्ञेयज्ञे ह सर्वना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imáni vām bhāgadhéyāni sisrata índrāvaruṇā prā mahé
 sutéshu vām | yajñé-yajñe ha sávanā bhuṇanyátho yát su-
 nvaté yájamānāya śikshathaḥ || 1 ||

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? 1

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. 2

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. 3

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. 1

नि॒ष्विध्व॑री॒रोष॑धी॒राप॑ आ॒स्तामिन्द्रा॑वरुणा महि॒मान॑माशत ।
 या सि॒स्त्रतु॑ रज॑सः पा॒रे अध्व॑नो ययोः शत्रु॑र्नकि॒रादे॑व ओ॒हते ॥२॥
 सत्यं॑ तदिन्द्रावरुणा कृ॒शस्य॑ वां म॒ध्व उ॒र्मिं दु॒हते स॒प्त वा॒णीः ।
 ताभिर्द्वा॑श्वांस॒मवतं॑ शु॒भस्पती॑ यो वा॒मद॑ब्धो अ॒भि पा॒ति चि॒त्तिभिः ॥३॥
 घृ॒तप्रुषः॑ सौ॒म्या जी॒रदा॑नवः स॒प्त स्वसा॑रः स॒दन ऋ॒तस्य॑ ।
 या ह॑ वामिन्द्रावरुणा घृ॒तश्रु॑त॒स्ताभि॑र्धत्तं यज॑मानाय शि॒क्षत॑म् ॥४॥

nīshshīdhvarīr ōshadbīr

āpa āstām īndrāvaruṇā mahimānam āśata | yā śīsratū rā-
 jasaḥ pārē ādhvano yāyoh śātrur nākir ādeva ōhate || 2 ||
 satyām tād īndrāvaruṇā kṛśāsya vām mādharma ūrmim du-
 hate sapta vāṇih | tābhir daśvānsam avataṁ śubhas pati
 yō vām ādabdhō abhī pāti cīttibhiḥ || 3 || ghṛitaprūshaḥ
 saūmyā jīrādānavah sapta svāsārah sādana ṛitāsya | yā ha
 vām īndrāvaruṇā ghṛitaścūtas tābhir dhattam yājamānāya
 śikshatam || 4 || 30 ||

॥३॥

अवो॑चाम॒ मह॒ते सौ॒भगा॑य सत्यं॑ त्वेषा॒भ्यां महि॒मान॑मिन्द्रि॒यम् ।
 अ॒स्मान्ति॒स्वन्द्रा॑वरुणा घृ॒तश्रु॑त॒स्त्रिभिः॑ सा॒प्तेभि॑रवतं शु॒भस्पती॑ ॥५॥
 इन्द्रा॑वरुणा यदृ॒षिभ्यो॑ मनी॒षां वा॒चो म॒तिं श्रु॒तम॑दत्तमग्रे ।
 यानि॑ स्था॒नान्य॑सृजन्त॒ धीरा॑ यज्ञं॑ तन्वा॒नास्त॑पसा॒भ्यपश्य॑म् ॥६॥
 इन्द्रा॑वरुणा सौम॒नस॑मदृ॒प्तं रा॒यस्पोषं॑ यज॑मानेषु ध॒त्तम् ।
 प्र॒जां पु॒ष्टिं भू॒तिम॑स्मासु ध॒त्तं दी॒र्घायु॑त्वाय॒ प्र ति॑रतं न आयुः ॥७॥

āvocāma mahatē saūbhagāya satyām tveshābhyām ma-
 himānam indriyām | asmān sv īndrāvaruṇā ghṛitaścūtas
 trībhiḥ sāptēbhir avataṁ śubhas pati || 5 || īndrāvaruṇā yād
 ṛishībhyo manīshām vācō matim śrutām adattam āgre | yāni
 sthānāny asṛijanta dhīra yajñam tanvānās tāpasabhy āpaś-
 yam || 6 || īndravaruṇā saumanasām ādṛiptam rayās pōsham
 yājamaneshu dhattam | prajān pushtim bhūtim asmāsu
 dhattam dirghāyutvāya prā tiratam na āyuh || 7 || 31 ||

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

[अथ सप्तमोऽनुवाकः ॥]

(१०) षष्ठितमं सूक्तम्

(१-२०) विशत्पृचस्यास्य सूक्तस्य प्रागाथो भर्गं ऋषिः । अग्निर्देवता । प्रागाथः (विषमर्चा
बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३२॥

अ॒ग्न आ या॒ह्यग्नि॒भिर्हो॒तारं॑ त्वा वृ॒णीम॑हे ।
आ त्वा॒मन॑कु प्रय॒ता ह॒विष्म॑ती यजि॒ष्ठे ब॒र्हिरा॑सदे ॥१॥
अ॒च्छा हि त्वा॑ स॒हसः॑ सू॒नो अ॒ङ्गिरः॑ सु॒चश्च॑रन्त्यध्व॒रे ।
ऊ॒र्जो न॑पातं घृ॒तकेश॑मीमहेऽग्निं य॒ज्ञेषु॑ पृ॒र्व्यम् ॥२॥
अ॒ग्ने क॒विर्वे॑धा अ॒सि होता॑ पाव॒क यक्ष्यः॑ ।
म॒न्द्रो यजि॑ष्ठो अ॒ध्वरे॒ष्वीड्यो॑ वि॒प्रेभिः॑ शु॒क्र म॑न्म॒भिः ॥३॥

60.

Agna á yāhy agnībhir hótāraṁ tvā vṛṇīmahe | á tvām
anaktu práyatā havishmati yājishtham barhír āsāde || 1 ||
ācha hí tvā sahasaḥ sūno āṅgiraḥ srúcaḥ caranty adhvare |
ūrjó nāpātaṁ ghṛitakeśam īmahe 'gnīm yajñēshu pūrvyam
|| 2 || āgne kavír vedhā asi hótā pāvaka yākshyaḥ | mandró
yājishtho adhvareṣhv ídyo víprebhiḥ śukra mánmabhiḥ || 3 ||

अ॒द्रोघ॑मा व॒होश॑तो यवि॒ष्ठ्य दे॒वाँ अ॑ज॒स्र वी॒तये॑ ।
अ॒भि प्रया॑ंसि सु॒धिता॑ व॒सो ग॒हि म॑न्दस्व धी॒तिभि॑र्हितः ॥४॥
त्वमि॒त्स॒प्रथा॑ अ॒स्यग्ने॑ त्रात॒र्कृत॑स्क॒विः ।
त्वां वि॒प्रासः॑ समि॒धान॑ दी॒दिव॒ आ वि॒वास॑न्ति वे॒धसः॑ ॥५॥

ádrogham á vahoṣató yavishthya devāni ajasra vitāye | abhi
práyānsi súdhitā vaso gahi māndasva dhītibhir hitāḥ || 4 ||
tvām ít sapráthā asy āgne trātar rītās kavīḥ | tvāni vipra-
saḥ samidhāna didiva á vivāsanti vedhāsaḥ || 5 || ३२ ||

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. 1

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. 2

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. 3

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. 4

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. 5

॥३३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महौ अमि ।
 देवानां शर्मन्मम सन्तु सुरयः शत्रुषाहः स्वन्नयः ॥६॥
 यथा चिद्बुद्धमंतसमग्ने संजूर्वेसि क्षमि ।
 एवा दह मित्रमहो यो अस्मध्रुगदुर्मन्मा कश्च वेनति ॥७॥
 मा नो मर्तीय रिपवे रक्षस्विने माघर्शासाय रीरधः ।
 अस्त्रेधद्विस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥८॥

śócā śocishṭha didihī viṣe māyo rāsya stotrē mahāni
 asi | devānāṃ śarman māna santu sūrayaḥ śatrūśāhaḥ
 svagnāyaḥ || 6 || yāthā cid vṛiddhām atasām āgne sanjūrv-
 asi kshāmi | evā dāha mitramāho yó asmadhrūg durmánmā
 kās ca vénati || 7 || mā no mārṭāya ripāve rakshasvine mā-
 ghāṣaṁsāya rīradhaḥ | āsredhadbhis tarāṇibhir yavishṭhya
 śivēbhiḥ pāhi pāyūbhiḥ || 8 ||

पाहि नो अग्न एकया पाद्युत द्वितीयया ।
 पाहि गीर्भिस्तिष्ठभिरूर्जां पते पाहि चतसृभिर्वसो ॥९॥
 पाहि विश्वस्मादृक्षसो अराव्यः प्र स वाजेषु नोऽव ।
 त्वामिद्धि नेदिष्ठं देवतातय आपि नक्षामहे वृधे ॥१०॥

pāhi no agna ekayā pāhy ūtā
 dvitīyayā | pāhi gīrbhis tiṣṭibhir ūrjam pate pāhi catasṛi-
 bhir vaso || 9 || pāhi viśvasmād rakshāso ārāvyaḥ prā sma
 yājeshu no 'va | tvām id dhi nēdishṭham devātātaya āpim
 nākshāmahe vṛidhe || 10 || ३३ ||

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. 6

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. 7

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. 8

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. 9

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. 10

॥३४॥

आ नो अग्ने वयोवृधं रयिं पावकं शंस्यम् ।
 रास्वा च न उपमाते पुरुस्पृहं सुनीतीं स्वयंशस्तरम् ॥११॥
 येन वंसाम् पृतनासु शर्धतस्तरन्तो अर्य आदिशः ।
 स त्वं नो वर्ध प्रयसा शचीवसो जिन्या धियो वसुविदः ॥१२॥
 शिशानो वृषभो यथाग्निः शृङ्गे दविध्वत् ।
 तिग्मा अस्य हनवो न प्रतिधृषे सुजम्भः सहसो यहुः ॥१३॥

á no agne vayovṛidham rayim pāvaka śānsyam | rāsvā
 ca na upamāte purusprīham śūnīti svāyaśastaram || 11 ||
 yēna vānsāma pṛitanāsu śārdhataś tāranto aryā ādiśaḥ |
 sā tvām no vardha prāyasā śacīvaso jīnvā dhīyo vasuvīdaḥ
 || 12 || śīśāno vṛishabhó yathāgnīḥ śṛīṅge dávidhvat | tigmā
 asya hānavo ná pratidhṛīshe sujāmbhaḥ sāhaso yahúḥ || 13 ||

नहि ते अग्ने वृषभ प्रतिधृषे जम्भासो यद्वितिष्ठसे ।
 स त्वं नो होतः सुहृतं हविष्कृधि वंस्वा नो वार्या पुरु ॥१४॥
 शेषे वनेषु मात्रोः सं त्वा मर्तास इन्धते ।
 अतन्द्रो हव्या वहसि हविष्कृत आदिदेवेषु राजसि ॥१५॥

nahí te agne vṛishabha pratidhṛīshe jāmbhāso yád viti-
 śthase | sā tvām no hotaḥ sūlutam havīśa kṛidhi vānsvā no
 vāryā purú || 14 || śēshe vāneshu mātroph sāṃ tvā mātāsa
 indhate | átandro havyā vahasi havishkṛita ād íd devēshu
 rājasi || 15 || ३४ ||

O purifying Lord, bestow upon us excellent wealth, the augments 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

॥३५॥

सुस होतारस्मिदीळते त्वाग्ने सुत्यजमह्वयम् ।
 भिनत्स्यष्टिं तपसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥१६॥
 अग्निमग्नि वो अध्रिगुं हुवेम वृक्तवर्हिषः ।
 अग्निं हितप्रयसः शश्वतीष्व होतारं चर्षणीनाम् ॥१७॥

saptá hótāras tām id ilate tvāgne sutyajam āhrayam |
 bhinātsy ādriṃ tāpasā vi śocīṣhā prāgne tishṭha jānāñ āti
 || 16 || agnīm-agnim vo ādhrigum huvéma vṛiktābarhishah |
 agnīm hitāprayasaḥ śaśvatīṣhv ā hótāraṃ carṣaṇīnām || 17 ||

केतेन शर्मन्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
 इषण्यया नः पुरुरुपमा भर वाजं नेदिष्ठमृतये ॥१८॥
 अग्ने जरितर्विस्पतिस्तेपानो देव रक्षसः ।
 अप्रोषिवान्गृहपतिर्महौ असि दिवस्पायुर्दुरोणयुः ॥१९॥
 मा नो रक्ष आवेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
 परोगव्युत्यनिरामप क्षुधमग्ने सेध रक्षस्विनः ॥२०॥

kétena śārman sacate sushāmāny āgne túbhyaṃ cikitvánā |
 ishanyáyā naḥ pururúpam ā bhara vājam nédishṭham ūtāye
 || 18 || āgne jaritar viśpātis tepāno deva rakshásah | āpro-
 shivān grīhāpatir mahān asi divás pāyúr duronayúḥ || 19 ||
 mā no rāksha ā veśīd āghṛṇīvaso mā yātur yātumāvatām |
 parogavyūty ānirām āpa kshúddham āgne sédha rakshasví-
 naḥ || 20 || ३५ ||

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

(११) एकपठितम् सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाद्यो भर्गः ऋषिः । इन्द्रो देवता । प्रगायः (विषमर्चा
बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३६॥

उभयं शृणुवच्च न इन्द्रो अर्वागिदं वचः ।
 सत्राच्या मघवा सोमपीतये धिया शर्विष्ठ आ गमत् ॥१॥
 तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
 उतोपमानां प्रथमो नि धीदसि सोमकामं हि ते मनः ॥२॥
 आ वृषस्व पुरुवसो सुतस्येन्द्रान्वसः ।
 विद्वा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिदधृष्वणिम् ॥३॥

61.

Ubhāyaṃ śṛṇāvāc ca na indro arvāg idāṃ vācaḥ | sa-
 trācyā maghāvā sōmapītaye dhiyā śārvishṭha ā gamat || 1 ||
 tāṃ hī svarājaṃ vṛishabhāṃ tāṃ ōjase dhishāṇe niṣṭata-
 kṣhātuh | utōpamānām prathamō nī śhīdasi sōmakāmaṃ hī
 te mānaḥ || 2 || ā vṛishasva purūvaso sutāsyendrāndhasaḥ |
 vidmā hī tvā harivaḥ pṛitsū sāsaḥīm ādhrishṭam cid da-
 dhrishvaṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र कृत्वा यथा वशः ।
 सनेम वाजं तव शिप्रिन्नवसा मधू चिद्यन्तो अद्रिवः ॥४॥
 शग्ध्युः पु शचीपत इन्द्र विश्वाभिरुतिभिः ।
 भर्गं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥५॥

āprāmisatya maghavan tāthéd asad indra
 krātva yāthā vāṣaḥ | sanēma vājaṃ tāva śiprini āvasa ma-
 kshū cid yānto adrivaḥ || 4 || śagdhy ū śhū śacipata indra
 viśvābhir utibhiḥ | bhāgaṃ nā hī tvā yaśasaṃ vasuvīdam
 ānu śura cīramasi || 5 || ३६ ||

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. 1

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. 2

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 over-powerer in the fight. 3

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. 4

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. 5

॥३७॥

पौरो अश्वस्य पुरुकृद्भवामस्युत्सो देव हिरण्ययः ।
 नकिर्हि दानं परिमधिषत्वे यद्यद्यामि तदा भर ॥६॥
 त्वं ह्येहि चरेवे विदा भगं वसुत्तये ।
 उद्वावृषस्व मघवन्गविष्टय उद्दिन्द्राश्वमिष्टये ॥७॥

pauró āśvasya purukṛīd gāvām asy ūtso deva hiranyā-
 yah | nákir hí dánam parimárdhishat tvé yád-yad yámi
 tād á bhara || 6 || tvám hy éhi cérave vidá bhāgam vásut-
 taye | ūd vāvṛishasva maghavan gāvishṭaya ūd indráśvam-
 ishṭaye || 7

त्वं पुरु सहस्राणि शतानि च यूथा दानाय मंहसे ।
 आ पुरन्दुरं चकृम विप्रवचम इन्द्रं गायन्तोऽवसे ॥८॥
 अविप्रो वा यदविधद्विप्रो वेन्द्र ते वचः ।
 स प्र ममन्दत्वाया शतक्रतो प्राचामन्यो अहसन ॥९॥
 उग्रबाहुर्भक्षकृत्वा पुरन्दुरो यदि मे शृणुवद्धवम् ।
 वसुयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvám purú sahasrāṇi śatāni ca yūthā dānāya
 māṇhase | á purāṇdarām cakṛima vípravacasa índram gā-
 yantó 'vase || 8 || avipró vā yád ávidhad vípro vendra te
 vācaḥ | sá prá māmandat tvāyá śatakrato prācāmanyō
 āhamsana || 9 || ugrábāhur mrakshakṛitvā purāṇdaró yádi
 me śṛṇávad dhāvam | vasūyāvo vásupatim śatákratum stó-
 mair índram 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. 6

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. 7

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. 8

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. 9

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. 10

॥३८॥

न पापासो मनामहे नारायासो न जल्हवः ।
 यदिद्विन्द्रं वृषणं सचा सुते सखायं कृणवामहे ॥११॥
 उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।
 वेदा भूमं चित्सनिता रथीतमो वाजिनं यमिदु नशत ॥१२॥
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।
 मघवञ्छुग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

nā pāpāso manāmahe nārāyāso nā jalhavaḥ | yád in nv
 indram vṛiṣhaṇaṁ sácā suté sákhāyam kṛiṇāvāmahai || 11 ||
 ugrāṁ yuyujma pṛitanāsu sāsahim ṛiṇākātim ādabhyam |
 védā bhrimām cit sánitā rathítamo vājīnaṁ yām íd u ná-
 śat || 12 || yáta indra bhāyāmahe táto no ábhayaṁ kṛidhi |
 mághavañ chagdhí táva tán na ūtibhir ví dvīsho ví mṛidho
 jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः ।
 तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
 इन्द्रः स्पृष्टुत वृत्रहा परस्पा नो वरेण्यः ।
 स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tvām hí rādhaspate rādhaso mahāḥ ksháyasyási
 vidhatāḥ | tāṁ tva vayām maghavann indra girvaṇaḥ su-
 tāvanto havāmahe || 14 || indra spāl utá vṛitrahá paraspá no
 váreṇyaḥ | sá no rakshishac caramām sá madhyamām sá
 paścát patu naḥ purāḥ || 15 || 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

॥३९॥

त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
 आरे अस्मत्कृणुहि दैव्यं भयमारे हेतीरदेवी ॥१६॥
 अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।
 विश्वा च नो जरितृन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥१७॥
 प्रभङ्गी शूरो मघवा तुवीमघः संमिह्यो वीर्याय कम् ।
 उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥१८॥

tvām naḥ pascād adharād uttarāt purā indra nī pahi
 viśvataḥ | āre asmāt kṛṇuhi dāivyam bhayām āre hetīr
 ādevīḥ ॥ 16 ॥ adyādya śvāḥ-śva indra trāsva paré ca naḥ |
 viśva ca no jaritrīm satpate áhā divā náktam ca rakshi-
 shaḥ ॥ 17 ॥ prabhaṅgī śūro maghávā tuvímaghaḥ sámmiṣṭho
 vīryāya kām | ubhá te bāhú vṛṣhaṇā śatakrato ní yá vá-
 jram mimikshátuḥ ॥ 18 ॥ ३९ ॥

(६२) द्विपष्ठितमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्य काण्वो घोरः प्रगाथ ऋषिः । इन्द्रो देवता । (१-६, १०-१२)

प्रथमादितृचन्द्रस्य दशम्यादितृचस्य च पङ्क्तिः, (७-९) सप्तम्यादितृचस्य च बृहती छन्दसी ॥

॥४०॥

प्रो अस्मा उपस्तुतिं भरता यजुजोषति ।
 उक्थैरिन्द्रस्य माहिन् वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥१॥
 अयुजो असमो नृभिरेकः कृष्टीरयास्यः ।
 पूर्वोरति प्र वावृधे विश्वा जातान्योर्जसा भद्रा इन्द्रस्य रातयः ॥२॥

62.

Pró asma úpastutim bháratā yáj jūjoshati | ukthair ín-
 drasya máhinam váyo vardhanti somíno bhadrá índrasya
 ratáyah ॥ 1 ॥ ayujó ásamo nṛbhir ékaḥ kṛṣṭīr ayásyah |
 purvīr áti prá vāvṛidhe víśvā jātāny ójasā bhadrá índra-
 sya rātáyah ॥ 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

62

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 चिदर्वता जीरदानुः सिषासति ।
 प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
 आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
 येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
 धृषतश्चिदृषन्मनः कृणोषीन्द्र यत्त्वम् ।
 तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥
 अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।
 जुष्टी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

āhitena cid ārvatā jīrādānuḥ sishāsati |
 pravācyam indra tāt tāva vīryāṇi karishyató bhadrá índra-
 sya rātāyaḥ ॥ 3 ॥ á yāhi kṛṇāvāma ta indra bráhmāṇi vār-
 dhana | yébbhiḥ śavishṭha cākāno bhadram ihá śravasyaté
 bhadrá índrasya rātāyaḥ ॥ 4 ॥ dhṛishatāś cid dhrishān mā-
 naḥ kṛṇóshindra yāt tvám | tivrāiḥ sómaiḥ saparyató ná-
 mobhiḥ pratibhúshato bhadrá índrasya rātāyaḥ ॥ 5 ॥ áva
 cśṣṭa říeishamo 'vatān iva mánushaḥ | jushtví dākshasya
 sonínāḥ sákhayaṁ kṛṇute yūjam bhadrá índrasya rātāyaḥ
 ॥ 6 ॥ 40 ॥

॥४२॥ विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।
 भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
 गृणे तदिन्द्र ते शव उपमं देवतातये ।
 यद्वसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

vīṣve ta indra vīryam devā ānu krátum daduḥ | bhúvo
 vīśvasya gópatih puruṣṭtuta bhadrá índrasya rātāyaḥ ॥ 7 ॥
 grīné tād indra te śava upamām devātātaye | yād dhānsi
 vṛitrām ójasa śacipate bhadra índrasya rātāyaḥ ॥ 8 ॥

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

म॒म॒ने॒व व॒पु॒ष्य॒तः कृ॒णव॒न्मा॒नु॒षा यु॒गा ।
 वि॒दे तदिन्द्र॑श्चेत॒न॒म॒धं श्रु॒तो भ॒द्रा इन्द्र॑स्य रा॒तयः ॥९॥
 उ॒ज्जा॒तमिन्द्र॑ ते श॒व उ॒त्त्वा॒मु॒त्त॒व क॒र्तु॒म् ।
 भृ॒रि॒गो भृ॒रि वा॒वृधु॑र्म॒घव॒न्त॒व श॒र्म॒णि भ॒द्रा इन्द्र॑स्य रा॒तयः ॥१०॥
 अ॒हं च॒ त्वं च॒ वृ॒त्रह॑न्त्सं यु॒ज्या॒व स॒नि॒भ्य आ ।
 अ॒ग॒ती॒वा चि॒दद॒रि॒वोऽनु॑ नौ शूर॑ मंसते भ॒द्रा इन्द्र॑स्य रा॒तयः ॥११॥
 स॒त्यमि॒द्वा उ॒ ते व॒यमिन्द्र॑ स्त॒वाम॒ नानृ॑तम् ।
 म॒हौ अ॒सु॒न्वतो॒ व॒धो भृ॒रि ज्योती॑षि सु॒न्वतो॒ भ॒द्रा इन्द्र॑स्य रा॒तयः ॥१२॥

sāma-

neva vapushyatāḥ kṛṇāvan mānushā yugā | vidé tād indras
 cétanam ádha śrutó bhadrá indrasya ratāyah || 9 || ūj jātām
 indra te śáva út tvām út táva krátum | bhúrigo bhūri vā-
 vṛidhur mághavan táva śārmaṇi bhadrá indrasya ratāyah
 || 10 || ahām ca tvām ca vṛitrahān sām yujyāva sanibhya
 á | arātivá cid adrivó 'nu nau śūra mānsate bhadrá indra-
 sya ratāyah || 11 || satyām íd vā u tām vayām indram sta-
 vāma nānṛitam | mahān āsunvato vadho bhūri jyótiṁshi
 sunvató bhadrá indrasya ratāyah || 12 || 41 ||

(६३) विपठितं सूक्तम्

(१-१२) द्वादशर्चम्यास्य सूक्तस्य काण्वः प्रगाथ कृषिः । (१-११) प्रथमाष्टकादशर्चामिन्द्रः, (१२) द्वादश्याथ

देवा देवताः । (१, ४-५, ७) प्रथमर्चश्चतुर्षीपञ्चमीसप्तमीनाञ्चातुष्टुपः, (२-३, ६, ८-११) द्वितीया-

तृतीयापष्टीनामष्टम्यादिकतसृञ्चाञ्च गायत्री, (१२) द्वादश्याथ विष्टुप् छन्दांसि ॥

॥४२॥ स पृ॒र्व्यो म॒हाना॑ व॒नः क॒र्तु॒भिरा॒नजे॑ । यस्य॒ द्वा॒रा म॒नु॒ष्यि॒ता दे॒वेषु॑ धि॒य आ॒नजे॑ ॥१॥

Sá pūrvyó mahānām venāḥ krātubhir anaje | yāsya
 dvārā mānush pitā devēṣhu dhīya anajé || 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

दिवो मानं नोत्सदन्त्सोमपृष्ठासो अद्रयः । उक्था ब्रह्म च शंस्या ॥२॥

स विद्वाँ अङ्गिरोभ्य इन्द्रो गा अवृणोदप । स्तुषे तदस्य पौंस्यम् ॥३॥

स प्रब्रथा कविवृध इन्द्रो वाकस्य वृक्षाणि । शिवो अर्कस्य होमन्यस्मत्रा गन्त्ववसे ॥४॥

आदु नु ते अनु क्रतुं स्वाहा वरस्य यज्यवः ।

श्वात्रमर्का अनृषतेन्द्र गोत्रस्य दावने ॥५॥

इन्द्रे विश्वानि वीर्या कृतानि कर्त्तव्यानि च । यमर्का अध्वरं विदुः ॥६॥

divó mánam

nót sadan sómaprīṣṭhāso ádrayaḥ | ukthā bráhma ca śān-
syā || 2 || sá vidvān āngirobhya índro gá avṛiṇod āpa | stu-
shé tád asya paúnsyam || 3 || sá pratnáthā kavivṛidhā índro
vākásya vakshāniḥ | śivó arkásya hómāny asmatrá gantv
ávase || 4 || ád ū nú te ánu krátum sváhā várasya yájya-
vaḥ | śvātrām arkā anūshaténdra gotrásya dāvāne || 5 || ín-
dre víśvani viryā kṛitāni kártvani ca | yám arkā adhvarām
vidūḥ || 6 || 42 ||

॥४३॥

यत्पाञ्चजन्यया विशेन्द्रे घोषा अमृक्षत ।

अस्तृणाद्दर्हणा विपोऽर्यो मानस्य स क्षयः ॥७॥

इयमु ते अनुष्टुतिश्चकृषे तानि पौंस्यो । प्रावश्चक्रस्य वर्तनिम् ॥८॥

अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसे । यवं न पश्च आ ददे ॥९॥

yāt páñcajanyayā viśéndre ghóṣhā áśṛikshata | ástrīṇad
barhāṇa vipò 'ryó mánasya sá ksháyāḥ || 7 || iyám ū te
ánushtutiṣ cakṛishé tāni paúnsyā | právaṣ cakrásya varta-
nīm || 8 || asyá vṛiṣṇo vyódana urú kramiṣṭa jīvāse | yá-
vaṁ ná paśvá á dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never forsake 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

तद्धाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
 बद्ध्रित्वाय धाम्न ऋक्भिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
 अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतो सजोषाः ।
 यः शंसते स्तुवते धायि पञ्च इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tād dādhanā avasyāvo yushmā-
 bhīr dākshapitarah | syāma marútvato vṛidhé || 10 || bál
 ritvīyāya dhāmma ṛikvabhiḥ śūra nonumah | jéshāmendra
 tvāya yujā || 11 || asmé rudrá mehána párvataso vṛitrahátýe
 bhārahūtau sajóshah | yáḥ śánsate stuvaté dhāyi pajrá ín-
 drajyeshṭha asmāñ avantu devāḥ || 12 || 43 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-१२) द्वादशर्षभ्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४४॥ उत्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥
 पदा पर्णीरराधसो नि बाधस्व महौ असि । नहि त्वा कश्चन प्रति ॥२॥
 त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
 एहि प्रेहि क्षयो दिव्याश्चोषश्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Ūi tva mandantu stómah kṛiṇashvá rādho adrivah | āva
 brahmadvīsho jahi || 1 || padā paṇīr arādhāso ní badhasva
 mahāñ asi | nahí tvā káś canā prāti || 2 || tvām īśīshe sūtā-
 nam índra tvam ásutānām | tvām rájā jānānām || 3 || éhi
 préhi ksháyō divy āghóshañ carshaṇīnām | óbhé pṛiṇāsi ró-
 dasi || 4 ||

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

64

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

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो हरोजिथ ॥५॥
वयमु त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyām cit párvatam girim śatāvantaṁ sahasrīṇam |
vi stotṛībhyo ruojitha || 5 || vayām u tvā divā suté vayām
náktam havāmahe | asmākaṁ kāmam á pṛiṇa || 6 || 41 ||

॥४५॥ क॑स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तं संपर्यति ॥७॥
कस्य स्विस्त्वन्नं वृषा जुजुष्वौ अव गच्छति । इन्द्रं क उ स्विदा चके ॥८॥
कं ते दाना असक्षत वृत्रहन्कं सुवीर्या । उक्थे क उ स्विदन्तमः ॥९॥

kvā syā vṛishabhó yúva tuvigrívo ánānataḥ | brahmá
kás tām saparyati || 7 || kásya svit sávanam vṛishā jujushvān
áva gachati | indram ká u svid á cake || 8 || kām te daná
asakshata vṛitrahan kām suviryā | ukthé k' u svid ánta-
mah || 9 ||

अयं ते मानुषे जने सोमः पुरुषु स्यते । तस्येहि प्र द्रवा पिब ॥१०॥
अयं ते शर्यानावति सुषोमायामधि प्रियः । आर्जीकीये मदिन्तमः ॥११॥
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayām te mánushe jáne sómah pūrushu sūyate |
tásyēhi prá dravā píba || 10 || ayām te śaryanāvati sushó-
māyām ádhi priyāḥ | ārjīkiye madíntamaḥ || 11 || tám adyā
rádhase mahé cārum mādāya ghrīshvaye | éhīm indra dráva
píba || 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

(६५) पञ्चषष्ठितमं सूक्तम्

(१-१२) द्वादशर्षस्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४६॥

यदिन्द्र प्रागपागुदङ्गयग्वा ह्यसे नृभिः । आ याहि तूयमाशुभिः ॥१॥
 यद्वा प्रस्त्रवणे दिवो मादयासे स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥
 आ त्वा गीर्भिमहामुरुं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥
 आ ते इन्द्र महिमानं हरयो देव ते महः । रथे वहन्तु बिभ्रतः ॥४॥
 इन्द्रं गृणीष उ स्तुषे महौ उग्र ईशानकृत् । एहि नः सुतं पिब ॥५॥
 सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे । इदं नो बर्हिः रासदे ॥६॥

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Yád indra prág ápāg údañ nyāg vā hūyāse nṛibhiḥ | á
 yāhi túyam āśúbhiḥ || 1 || yád vā prastrávanē divó mādā-
 yāse svāṇṇare | yád vā samudré ándhasaḥ || 2 || á tvā gīr-
 bhír mahám urúm huvé gám iva bhójase | indra sómasya
 pītaye || 3 || á ta indra mahimānam hārayo deva te māhaḥ |
 rátthe vahantu bíbhrataḥ || 4 || indra grīṇishá u stushé ma-
 háñ ugrá īśānakṛt | éhi naḥ sutám píba || 5 || sutávantas
 tvā vayám prāyasvanto havāmahe | idám no barhír āsāde
 || 6 || 46 ||

॥४७॥

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥७॥
 इदं ते सोम्य मध्वधुक्षन्नाद्रिभिर्नरैः । जुषाण इन्द्र तत्पिब ॥८॥
 विश्वो अर्यो विपश्चितोऽति ख्यस्तूयमा गहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhī śaśvatām ásindra sádharmaṇas tvám | tám
 tvā vayám havāmahe || 7 || idám te somyám mádhv ádhu-
 kshann ádribhir nárah | jushāṇá indra tát píba || 8 || víśvān
 aryó vipaścító 'ti khyas túyam á gahi | asmé dhehi śrávo
 bṛihát || 9 ||

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

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा र्षत् ॥१०॥
 सहस्रे पृषतीनामधि श्वन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
 नपातो दुर्गहस्य मे सहस्रेण सुरार्धसः । श्रवो देवेष्वकत ॥१२॥

dātā me prīṣatīnām rājā hiraṇyavinām | mā
 devā maghāvā rishat || 10 || sahasre prīṣatīnām ādhi ścan-
 drām bṛihāt prithū | śukrām hiraṇyam ā dade || 11 || nā-
 pāto durgāhasya me sahasreṇa surārdhasaḥ | śrāvo devēshv
 akrata || 12 || 47 ||

(६६) षट्षष्टितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य प्रागायः कलिर्ऋषिः । इन्द्रो देवता । (१-१४) प्रथमादिचतुर्दशर्चा प्रागायः
 (विषमर्चा बृहती, समर्चा सतोबृहती), (१५) पञ्चदश्याश्वातुष्टुप् छन्दसी ॥

॥४८॥

तरोभिर्वो विदद्वसुमिन्द्रं सबाधे उतये ।
 बृहद्वायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
 न यं दुध्रा वरन्ते न स्थिरा सुरो मदे सुशिप्रमन्धसः ।
 य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
 यः शक्रो मृक्षो अश्वयो यो वा कीजो हिरण्ययः ।
 स उर्वस्य रेजयत्यपावृतिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tárobbhir vo vidádvasum índram sabádha ūtāye | bṛihád
 gáyantaḥ sutásome adhvaré huvé bháram ná kāriṇam || 1 ||
 ná yám dudhrá várante ná sthirá mūro máde suṣiprám
 ándhasaḥ | yá ādrītyā śaṣamānāya sunvaté dātā jaritrā
 ukthyam || 2 || yáḥ śakró mṛikshó āsvyo yó vā kíjo hiraṇ-
 yāyah | śá ūrvāsya rejayaty āpāvṛitim índro gāvyaśya vṛi-
 trahā || 3 ||

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

66

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 *Br̥hat-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. He confers 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 splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे ।
 वज्री सुशिप्रः हर्यश्च इत्करदिन्द्रः कत्वा यथा वशत ॥४॥
 यद्वावन्थं पुरुष्टुतं पुरा चिच्छर नृणाम् ।
 वयं तत् इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

nikhātam cid yāḥ purusambhritām vāsūd id vā-
 pati dāśuṣhe | vajrī suṣipró hāryaśva ít karad indrah krā-
 tvā yāthā vāsat || 4 || yād vāvāntha purusṭuta purā cic
 chūra nṛiṇām | vayām tát ta indra sám bharāmasi yajñām
 ukthām turām vācaḥ || 5 || 48 ||

॥४९॥

सचा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
 त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्टुः सुन्वते भुवः ॥६॥
 वयमेनमिदा ह्योऽपीपिमेह वज्रिणम् ।
 तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥७॥
 वृकेश्विदस्य वारुण उरामधिरा वयुनेषु भूषति ।
 सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥८॥

sácā sómeshu puruhūta vajrivo mādāya dyuksha soma-
 pāḥ | tvām id dhī brahmakṛite kāmyaṁ vāsu dēśṭhah
 sunvaté bhúvaḥ || 6 || vayām enam idā hyó 'pīpemehá vajri-
 ṇam | tásmā u adyā samanā sutām bharā nūnām bhūshata
 śruté || 7 || vṛikaṣ cid asya vāraṇā urāmáthir á vayúneshu
 bhūshati | sémām na stómam jujushāṇā á gahíndra prá
 citráyā dhiyá || 8 ||

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. 4

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. 5

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. 6

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. 7

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. 8

कदू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
 केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥
 कदू महीरष्टा अस्य तविषीः कदू वृत्रघ्नो अस्तृतम् ।
 इन्द्रो विश्वान्वेकनाटाँ अहर्दश उत कत्वा पूर्णीरभि ॥१०॥

kād ū nv āsyākṛitam indrasyāsti paūn-
 syam | kéno nú kaṁ śrómatena ná śušruve janúṣhaḥ pári
 vṛitrahá || 9 || kād ū mahír ādhrisṭā asya távishiḥ kād u
 vṛitragnó āstritam | índro víśvān bekanátān ahardṛiṣa utá
 krátvā pañíir abhí || 10 || 49 ||

॥९०॥

वयं घा ते अपुर्व्येन्द्र ब्रह्माणि वृत्रहन ।
 पुरुतमासः पुरुहूत वज्रिवो भृतिं न प्र भरामसि ॥११॥
 पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।
 तिरश्चिदुर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥
 वयं घा ते त्वे इद्विन्द्र विप्रा अपि प्ससि ।
 नहि त्वदन्यः पुरुहूत कश्चन मर्घवन्नस्ति मर्दिता ॥१३॥
 त्वं नो अस्या अमतेरुत क्षुधोऽभिशस्तेरव स्पृधि ।
 त्वं न उती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
 सोम इद्वः सुतो अस्तु कलयो मा विभीतन ।
 अपेदेष ध्वस्मायति स्वयं घैषो अपायति ॥१५॥

vayāṁ ghā te āpūrvyēndra brāhmāṇi vṛitrahān | purū-
 tāmasaḥ puruhūta vajrivo bhṛitīm ná prá bharāmasi || 11 ||
 pūrvīṣ cid dhī tvé tuvikūrminn āśāso hāvanta indrotāyaḥ |
 tirāṣ cid aryāḥ sāvanā vāso gahi śavishṭha śrudhī me hā-
 vam || 12 || vayāṁ ghā te tvé id v índra vipra āpi śhmāsi |
 nahī tvād anyāḥ puruhuta kās cauā māghavann āsti mar-
 dītā || 13 || tvām no asyā āmater utá kshudhō 'bhīśaster āva
 spridhi | tvāṁ na uti tāva citrāya dhiyā śikṣhā śacishṭha
 gātuvit || 14 || sōma id vaḥ suto astu kālayo mā bibhūtana |
 āpéd eṣhā dhvasmāyati svayāṁ ghaishó 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. 9

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). 10

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. 11

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. 12

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. 13

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. 14

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. 15

(६७) सप्तपष्ठितमं सूक्तम्

(१-२१) एकविंशत्पृथ्व्यास्य सूक्तस्य साम्मदो मन्त्रो मैत्रावरुणिर्मान्यो वा जालनद्वा बहवो मन्त्रा
वा क्रपयः । आदित्या देवताः । गायत्री छन्दः ॥

॥१॥ त्यान्न क्षत्रियाँ अव आदित्यान्याचिषामहे । सुमृळीकौ अभिष्टये ॥१॥
मित्रो नो अत्यहृति वरुणः पर्षदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्यं वरुधमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥
महि वो महतामवो वरुण मित्रार्यमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद् स्थ हवनश्रुतः ॥५॥

67

Tyān nū kshatriyān āva ādityān yācishāmahe | sumṛi-
likān abhīṣṭaye || 1 || mitrō no āty aṇhatīm vāruṇaḥ par-
shad ariyama | ādityāso yāthā vidūḥ || 2 || tēśhaṁ hī citrām
ukthyam vārūtham āsti daśuṣhe | adityānam aramkṛite || 3 ||
māhi vo mahatām āvo vāruṇa mītrāryaman | āvānsy ā vṛi-
ṇimahe || 4 || jivān no abhī dheta nādityāsaḥ purā hāthāt |
kāḍ dha stha havanaśrutaḥ || 5 || 51 ||

॥१२॥ यद्वाः श्रान्ताय सुन्वते वरुधमस्ति यच्छुदिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोर्हस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥७॥
मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि । इन्द्र इदि श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥
उत त्वामदिते मद्वाहं देव्युपं ब्रुवे । सुमृळीकामभिष्टये ॥१०॥

yād vaḥ śrāntāya sunvaté vārūtham āsti yāc chardih |
tēnā no ādhi vocata || 6 || āsti devā aṇhōr urv āsti rātnam
ānāgasah | āditya ādbhutainasah || 7 || mā naḥ sētuḥ sished
ayām mahé vṛiṇaktu naś pāri | indra id dhī śrutō vaśi
|| 8 || mā no mṛicā ripūṇām vṛijinānam avishyavaḥ | devā
abhī prā mṛikshata || 9 || utā tvām adite mahy ahām devy
ūpa bruve | sumṛilikām abhīṣṭaye || 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, what-
ever 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 destruc-
tive 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

॥५३॥ प॒रि दी॒ने ग॒भीर॒ औ उ॒ग्रपु॒त्रे जिघाँ॒सतः । मा॒कि॒स्तो॒कस्य॑ नो रिषत् ॥११॥
 अ॒ने॒हो न॑ उ॒रुव्र॒ज उ॒रुचि॑ वि प्र॒सर्त॑वे । कृ॒धि तो॒काय॑ जी॒वसे ॥१२॥
 ये मु॒र्धा॒नः क्षि॒तीना॑मद॒ब्धासः॑ स्वयं॒शसः॑ । व्र॒ता रक्ष॑न्ते अ॒द्रुहः॑ ॥१३॥
 ते न॑ आ॒स्रो वृ॒काणा॑मादि॒त्यासो॑ मु॒मोच॑त । स्तेनं॑ व॒द्धमि॑वादिते ॥१४॥
 अपो॑ पु ण इ॒यं श॒रु॒रादि॒त्या अप॑ दु॒र्म॒तिः । अ॒स्मदे॒त्वजं॑घ्नी ॥१५॥

pārshi diné gabhīrá ān úgraput্রে jīghāṁsataḥ | mākis
 tokāśya no rishat || 11 || anehó na nruvraja úruci ví prā-
 sartave | kṛidhí tokāya jīvāse || 12 || yé mūrdhānaḥ kshiti-
 nām ādabdhāsaḥ svāyaśasaḥ | vrata rākshante adrūhaḥ || 13 ||
 té na asnó vṛikaṇām ādityāso mumócata | stenām baddhām
 ivadite || 14 || āpo shú ṇa iyāṁ śarur āditya āpa durma-
 tih | asmād etv ājaghnushi || 15 || ५३ ||

॥५४॥ श॒श्व॒द्भि वः॑ सु॒दान॒व आ॒दि॒त्या ऊ॒तिभि॑र्वयम् । पु॒रा नृ॒नं वु॒भु॒ज्महे ॥१६॥
 श॒श्व॒न्तं हि॑ प्र॒चेत॑सः प्र॒तिय॑न्तं चि॒देन॑सः । दे॒वाः कृ॒णु॒थ जी॒वसे ॥१७॥
 तत्सु॑ नो न॒व्यं स॒न्यस॑ आ॒दि॒त्या य॒न्मु॒मोच॑ति । ब॒न्धाद्ब॒द्धमि॑वादिते ॥१८॥
 ना॒स्माक॑मस्ति॒ तत्त॒ आ॒दि॒त्यासो॑ अति॒ष्कदे॑ । यु॒य॒म॒स्मभ्य॑ मृ॒ळत ॥१९॥

śaśvad dhī vaḥ sudanava āditya utibhir vayām | purā
 nanām bubhujmāhe || 16 || śaśvantam hí praetasaḥ prati-
 yāntam eid énaḥ | dévaḥ kṛiṇuthā jīvāse || 17 || tát śú no
 nāvyaṁ sānyasa āditya yān mumocati | bandhād baddhām
 ivadite || 18 || nāsmākam asti tát tāra ādityāso atishkāde |
 yuyām asmābhyam mṛlata || 19 ||

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 ह्रेतिर्विवस्वत आदित्याः कृत्रिमा शरुः । पुरा नु जरसो बधीत ॥२०॥
वि पु द्वेषो व्यहृतिमादित्यासो वि संहितम् । विष्वग्भि वृहता रपः ॥२१॥

mā no hetir vivāsvata
ādityaḥ kṛitrīma śaruḥ | purā nū jarāso vadhit || 20 || vī
shū dvēsho vy āhṛatīm āditvaso vī sāṃhitam | viśhvag vi
vṛihata rāpaḥ || 21 || 54 ||

(६८) अष्टषष्टितमं सूक्तम्

(१-१९) एकोनविंशत्युचस्यास्य सूक्तस्याङ्गिरसः प्रियमेव ऋषिः । (१-१३) प्रथमादित्रयोदशार्चा-
मिन्द्रः, (१४-१९) चतुर्दश्यादितुचद्वयस्य च क्रशाचमेवयोर्दानस्तुतिर्देवताः । (१-१२)
प्रथमादिद्वादशार्चामानुष्टुभः प्रगायः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीना-
मनुष्टुप्, (२-३, ५-६, ८-९, ११-१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमी-
नवम्येकादशीद्वादशीनाञ्च गायत्री], (१३-१९) त्रयोदश्यादि-
सप्तानाञ्च गायत्री छन्दसी ॥

॥१॥ आ त्वा रथं यथोतये सुम्राय वर्तयामसि । तुविकूर्मिमृतीषहमिन्द्र शविष्ठ सत्पते ॥१॥
तुविशुष्म तुविक्रतो शचीवो विश्वया मते । आ पंप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥
विश्वानरस्य वस्पतिमनानतस्य शर्वसः । एवैश्च चर्षणीनामृती हुवे रथानाम् ॥४॥
अभिष्टये सदावृधे स्वर्मीळहेषु ये नरः । नाना हवन्त उतये ॥५॥

68

Ā tva rātham yāthotāye sumnāya vartayamasi | tuvi-
kurmim ṛitishāham indra śāvishṭha sūtpate || 1 || tūviṣuśhma
tūvikrato śācīvo viśvaya mate | ā paprātha mahitvanā || 2 ||
yāsyā te mahinā mahāḥ pāri jñayāntām iyātuḥ | hāsta vā-
jraṃ hiraṇyāyam || 3 || viśvānarasya vas pātim ānānatasya
śāvasaḥ | évaiṣ ca carshaṇmām ūtī huve rāthānam || 4 ||
abhisṭāye sadāvṛidham svārmīlṣheshu yām nārah | nāna
hāvanta utāye || 5 || 1 ||

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

68

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

- ॥२॥ परोमात्रमृचीषममिन्द्रमुग्रं सुरार्धसम् । ईशानं चिद्वसूनाम् ॥६॥
 तंतमिद्रार्धसे मह इन्द्रं चोदामि पीतये । यः पूर्य्यामनुष्टुतिमीशे कृष्टीनां नृतुः ॥७॥
 न यस्य ते शवसान सख्यमानंश मर्त्यैः । नक्तिः शवींसि ते नशत् ॥८॥
 त्वोतासस्त्वा युजाप्सु सूर्ये महद्भनम् । जयेम पूत्सु वज्रिवः ॥९॥
 तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्वणस्तम ।
 इन्द्र यथा चिदाविथ वाजेषु पुरुमाय्यम् ॥१०॥

parómātram ŕicishamam indram ugrām surārdhasam | īśa-
 nam cid vāsunam || 6 || tāṃ-tam id rādhasa mahā indram
 codami pitāye | yāḥ purvyām ānushtutim īše kṛṣṭīmām
 nṛitūḥ || 7 || nā yāsya te śavasana sakhyām anāṃśa mār-
 tyah | nākiḥ śāvāṃsi te naśat || 8 || tvōtasas tvā yujāpsū
 sūrye mahād dhānam | jāyema pṛitsū vajrivah || 9 || tāṃ tvā
 yajñébhir imahe tāṃ gīrbhīr girvanastama | indra yāthā cid
 āvitha vājeshu purumāyyam || 10 || 2 ||

- ॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तसाय्यः ॥११॥
 उरु णस्तन्वे उरु तन उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥
 उरु नृभ्य उरु गव उरु रथाय पन्थाम् । देववीति मनामहे ॥१३॥
 उपे मा षड्द्वाद नरः सोमस्य हर्ष्या । तिष्ठन्ति स्वादुरातयः ॥१४॥

yāsya te svādú sakhyām svādvī prāṇitir adrivah | yajño
 vitantasāyyah || 11 || urú ṇas tanvè tāna urú ksháyāya nas
 kṛidhi | urú ṇo yandhi jīvāse || 12 || urūṃ nṛibhya urūṃ
 gáva urūṃ rāthāya pānthām | devāvītim manāmahe || 13 ||
 ūpa mā śād dvā-dvā nārah sōmasya hārshyā | tīshṭhanti
 svādurātāyah || 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

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सुनवि । आश्वमेधस्य रोहिता ॥१५॥

rijrāv indrotā ā dade hārī ṛikshasya
sūnāvi | āśvamedhāsya rōhitā || 15 || 3 ||

॥४॥ सुरथी आतिथिग्वे स्वभीशूराक्षे । आश्वमेधे सुपेशसः ॥१६॥
षळश्चौ आतिथिग्व इन्द्रोते वधूमतः । सचा पृतक्रतौ सनम् ॥१७॥
ऐषु चेतद्वषण्वत्यन्तर्ऋज्रेष्वरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यैः । अवद्यमधि दीधरत् ॥१९॥

suráthāñ ātithigvé svabhīṣūñr ārkshé | āśvamedhé supé-
sasah || 16 || shāl āsvāñ ātithigvá indroté vadhūmataḥ | sāca
pūtákratau sanam || 17 || aīshu cetad vṛṣhaṇvaty antār ṛij-
réshv árushī | svabhīśúḥ kāśavatī || 18 || ná yushmé vāja-
bandhavo ninitśús caná mártyaḥ | avadyám ádhi dīdharat
|| 19 || 4 ||

(६२) एकोनसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१-१०, १३-१८) प्रथमाविद्वशायां
प्रयोदश्यादिषण्णाजेन्द्रः, (११) एकादश्या पूर्वार्चस्य विश्वे देवाः, (११-१२) एकादश्या उत्तरा-
र्चस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७-१०, १२-१५) प्रथमर्चस्तृतीयायाः सप्तम्यादि-
चतसृणां द्वादश्यादिचतसृणाञ्जानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४-६) चतुर्थ्यादितृचस्य
गायत्री, (११, १६) एकादशीषोडशयोः पङ्क्तिः, (१७-१८) सप्तदश्याष्टदशयोश्च
बृहती छन्दांसि ॥

॥५॥ प्रप्र वस्त्रिष्टुभमिषं मन्दद्दीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

Prá-pra vas trisṭúbham ísham mandádviráyéndave |
dhiyá vo medhásātaye púramdhyá vivāsati || 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

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनुनामिषुध्यसि ॥२॥

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः ।

जन्मन्देवानां विशस्त्रिष्वारोचने दिवः ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे । सृनुं सत्यस्य सत्पतिम् ॥४॥

आ हरयः ससृज्जिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥५॥

nadām va

ódatinām nadām yóyuvatinām | pátim vo ághnyānām dhe-
nūnām ishudhyasi || 2 || tá asya sūdadohasaḥ sómaṁ śṛiṇanti
prīṣṇayaḥ | jānman devānām viśas trishv ā rocané diváḥ
|| 3 || abhí prá gópatim giréndram arca yathā vidé | sūnúṁ
satyāsyā sátpatim || 4 || ā hárayaḥ sasṛijrírē 'rushīr ādhi
barhīshi | yátrābhí samnāvāmahe || 5 || ॥

॥६॥ इन्द्राय गाव आशिरं दुदुहे वज्रिणे मधु । यत्सीमुपहरे विदत् ॥६॥

उद्यद्ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।

मध्वः पीत्वा संचेवहि त्रिः सप्त सख्युः पदे ॥७॥

अर्चेत प्राचेत प्रियमेधासो अर्चेत । अर्चेन्तु पुत्रका उत पुरं न धृष्वर्चेत ॥८॥

अव स्वराति गर्गीरो गोधा परि सनिष्वणत् ।

पिङ्गा परि चनिष्कदुदिन्द्राय ब्रह्मोद्यतम् ॥९॥

īndrāya gāva āśiraṁ duduhré vajrīṇe mādhu | yát sīm
upahvaré vidát || 6 || úd yád bradhmāsya viśtāpam grīhām
īndraḥ ca gānvahi | mādhwah pítvá sacevahi trīḥ sapta sā-
khyuḥ padé || 7 || ārcata prārcata prīyamedhāso ārcata |
ārcantu putrakā utā-pūram ná dhṛishṇv ārcata || 8 || āva
svaraṭi gārgaro godhā pári sanishvanaṭ | píṅgā pári cani-
shkadad īndrāya brāhmódyatam || 9 ||

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. 2

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. 3

May you praise, as prescribed, with melodies the resplendent
Lord, the son of truth, the guardian of wisdom and
protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down
to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of
wisdom (i. e. the exhilarating elixir) for the resplendent
Lord, the possessor of adamant will power. This wisdom
then gets assimilated in the proximity of heart. 6

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. 7

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. 8

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. 9

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥१०॥

ā yāt pātanty enyāḥ
sudūghā ānapasphuraḥ | apasphúram grībhāyata sómam in-
drāya pátave || 10 || 6 ||

१०१

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥
सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्यं सुषिरामिवा ॥१२॥
यो व्यतीरफाणयत्सुयुक्तौ उप दाशुषे । तको नेता तदिह पुरुषमा यो अमुच्यत ॥१३॥
अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीनं ओदनं पच्यमानं परो गिरा ॥१४॥
अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्मद्विषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥
आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अर्धद्युक्षं संचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

ápād índro ápād agnir víṣve devā amatsata | várūṇa íd
ihā kshayat tám ápo abhy ānūshata vatsám saṁśiṣvarīr iva
|| 11 || sudevō asi varuṇa yasya te sapta sīndhavaḥ | anu-
ksharanti kākúdam sūrmyāṁ sushirām iva || 12 || yó vyā-
tīnr áphāṇayat súyuktāu úpa dāśuṣhe | takvó netā tád íd
vāpur upamā yó āmucyata || 13 || átíd n śakrá ohata índro
viśvā áti dvīśhaḥ | bhinát kanīna odanām pacyámānam paró
girā || 14 || arbhakó ná kumārakó 'dhi tishṭhan nāvam rá-
tham | sá pakshan mahishām mṛigām pitré māt্রে vibhu-
krátum || 15 || ā tú suṣipra dāmpate rātham tishṭhā hiraṇ-
yāyam | ádha dyukshām sacevahi sabāsrápādam arushām
svastigām anehāsam || 16 ||

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 धेमि॒त्या नम॑स्वि॒न उप॑ स्व॒राज॑मासते ।
 अर्थं॑ चि॒दस्य॑ सु॒धितं॑ यदे॒तव॑ आव॒र्तय॑न्ति दा॒वने॑ ॥१७॥
 अनु॑ प्र॒त्नस्यौ॑कसः प्रि॒यमे॑धास एषाम् ।
 पूर्वा॑मनु प्रय॑ति वृ॒क्तव॑र्हिषो ह्रि॒तप्र॑यस आ॒शत॑ ॥१८॥

tām ghem itthā namasvīna ūpa
 svarājam āsate | ārtham cid asya sūdhitam yād étava āvar-
 tāyanti dāvane || 17 || ānu pratnāsyaūkasaḥ priyāmedbhāsa
 eshām | pūrvām ānu prāyatim vṛiktābarhiṣaḥ hṛitaprayasa
 āśata || 18 || 7 ||

(७०) समतिमं सूतम्

(१-१५) पञ्चदशर्चस्यास्य सूतस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । (१-६) प्रथमादितृचद्वयस्य
 प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (७-१२) सप्तम्यादिषडृचां बृहती,
 (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्,
 (१५) पञ्चदश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥

यो राजा॑ च॒र्षणी॑नां या॒ता रथे॑भि॒रग्नि॑गुः ।
 विश्वा॑सां त॒रुता॑ पृ॒तनानां॑ ज्येष्ठो॒ यो वृ॒त्रहा॑ गू॒णे ॥१॥
 इन्द्रं॑ तं शु॒म्भ पुरु॑हन्म॒न्त्रव॑से यस्य॒ ह्रिता॑ वि॒धृतेरि॑ ।
 हस्ता॑य॒ वज्रः॑ प्र॒ति धायि॑ दर्श॒तो मु॒हो दि॒वे न सूर्यः॑ ॥२॥
 नकि॑ष्टं क॒र्मणा॑ नश॒द्यश्च॑कार॒ सदा॑वृ॒धम् ।
 इन्द्रं॑ न य॒ज्ञैर्वि॑श्वगूर्त॒मृभ्व॑स॒मधृ॑ष्टं धृ॒ष्ण्वोज॑सम् ॥३॥

70

Yó rája carshanām yātā rāthebhir ādbrighuḥ | viśvāsām
 tarutā prītanānām jyēsthō yó vṛitrahā grīṇe || 1 || indram
 tām śumbha puruḥannam āvase yasya dvitā vidhartāri |
 hāstāya vājraḥ prāti dhāyi darsātó mahó divé ná sūryaḥ
 || 2 || nākish tām kārmanā naśad yaś cakāra sadāvṛidham |
 indram ná yajñair viśvāgūrtam ṛibhvasam ādhrishṭam dhrish-
 ṇvōjasam || 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

अषाढ्हमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुजयः ।
 सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः ॥४॥
 यद्द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
 न त्वा वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

āshālham ugrām prītanāsu sāsalīm yāsmīn
 mahīr urujāyah | sām dhenāvo jāyamāne anonavur dyāvah
 kshāmo anonavuh || 4 || yād dyāva indra te satām śatām
 bhūmīr utā syūh | nā tvā vajrin sahasram sūryā ānu nā
 jātām ashṭa rōdasī || 5 || 8 ||

॥९॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शर्वसा ।
 अस्मौ अव मघवन्गोमति व्रजे वज्रिन्वित्राभिरूतिभिः ॥६॥
 न सीमदेव आपदिष दीर्घायो मर्त्यः ।
 एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
 तं वो महो महाय्यमिन्द्र दानाय सक्षणिम् ।
 यो गाघेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
 उदु पु णो वसो महे मृशस्व शूर राधसे ।
 उदु पु महौ मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
 त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।
 मध्ये वसिष्व तुविनृम्णोर्वोनि दासं शिश्रयो हयैः ॥१०॥

ā paprātha mahinā vṛishnyā vṛishan vīsvā śavishṭha
 śāvasā | asmān ava maghavan gōmati vrajé vājriṇ citrābhir
 ūtibhiḥ || 6 || nā sīm ādeva āpad īsham dīrghāyo mārtyah |
 étagvā cid yā étaśā yuyójate hārī índro yuyójate' || 7 ||
 tām vo mahó mahāyyam índram dānāya sakshāṇim | yó
 gādhéshu yā āraṇeshu hávyo vājeshv āsti hávyah || 8 ||
 úd ū shú ṇo vaso mahé mṛishāsva śūra rádhasē | úd ū
 shú mahyai maghavan maghāttaya úd indra śrāvase mahé
 || 9 || tvām na indra ṛitayús tvānido ní tṛimpasi | mā-
 dhye vasishva tuvinṛimṇorvór ní dāsām śisuatho háthaiḥ
 || 10 || ९ ||

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

॥१०॥ अन्यव्रतममानुषमयज्वानमदेवयुम् ।
 अव स्वः सखा दुधुवीत पर्वतः सुघ्राय दस्युं पर्वतः ॥११॥
 त्वं न इन्द्रासां हस्ते शविष्ठ दावने ।
 धानानां न सं गृभायास्मयुर्हिः सं गृभायास्मयुः ॥१२॥
 सखायः क्रतुमिच्छत कथा राधाम शरस्य ।
 उपस्तुतिं भोजः सूरियो अहयः ॥१३॥

anyāvratam āmānusham āyajvānam ādevayum | āva svāḥ
 sākḥā dudhuvīta pārvataḥ sughmāya dāsyaṁ pārvataḥ || 11 ||
 tvām na indrāsām hāste śaviṣṭha dāvane | dhānānām nā
 sām gṛibhāyāsmayūr dvīḥ sām gṛibhāyāsmayūḥ || 12 || sā-
 khāyaḥ krātum icchata kathā rādham śarasya | ūpastutim
 bhojāḥ sūrir yo āhayaḥ || 13 ||

सूरिभिः समह ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे ।
 यदित्यमेकमेकमिच्छरं वत्सान्पराददः ॥१४॥
 कर्णगृह्या मघवा शौरदेव्यो वत्सं नस्त्रिभ्य आनयत् । अजां सूरिर्न धातवे ॥१५॥

bhūribhiḥ samaha ṛṣhibhir
 barhiṣhmadbhi stavishyase | yād itthām ēkam-ekam ic-
 chāra vatsām parādadaḥ || 14 || karṇagrīhyā maghāvā śaura-
 devyō vatsām naḥ tribhya ānayat | ajām sūrir nā dhātave
 || 15 || १० ||

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. 11

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. 12

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. 13

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. 14

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. 15

(७१) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीज्जौ तथोरन्यतरो वा ऋषिः । अग्निर्देवता ।

(१-२) प्रथमादिनवर्चा गायत्री, (१०-१५) दशम्यादिषण्णाञ्च प्रगायः (विषमर्चा

बृहती, समर्चा सतोबृहती) छन्दसी ॥

॥१॥ त्वं नो अग्ने महोभिः पाहि विश्वस्या अरतिः । उत द्विषो मर्त्यस्य ॥१॥
 नहि मन्युः पौरुषेय ईशे हि वः प्रियजात । त्वमिदं क्षर्पावान् ॥२॥
 स नो विश्वेभिर्देवेभिरूर्जो नपाद्भद्रशोचे । रयिं देहि विश्ववारम् ॥३॥
 न तमग्ने अरतयो मर्तं युवन्त रायः । यं त्रायसे दाश्वांसम् ॥४॥
 यं त्वं विप्र मेधसातावग्ने हिनोषि धनाय । स तवोती गोषु गन्ता ॥५॥

71

Tvām no agne mähobhīḥ pāhī viśvasyā āratēḥ | utā
 dvishó mārtyasya || 1 || nahī manyūḥ pauruṣheya īśe hī vaḥ
 priyajāta | tvām id asi kshāpāvān || 2 || sā no viśvebhīr de-
 vēbhīr ūrjo napād bhādraśoce | rayīm dehi viśvāvāram || 3 ||
 na tām agne āratayo mārtaṁ yuvanta rāyāḥ | yāṁ trāyase
 dāśvānsam || 4 || yām tvām vipra medhāsātāv āgne hinōṣhi
 dhānāya | sā tāvotī gōṣhu gāntā || 5 || ॥ १॥

॥२॥ त्वं रयिं पुरुवीरमग्ने दाशुषे मर्तीय । प्र णो नयवस्यो अच्छ ॥६॥
 उरुष्या णो मा परा दा अघायुते जातवेदः । दुराध्येदु मर्तीय ॥७॥
 अग्ने मार्किष्टे देवस्य रातिमदेवो युयोत । त्वमीशिषे वसूनाम् ॥८॥
 स नो वस्व उप मास्यूर्जो नपान्माहिनस्य । सखे वसो जरितृभ्यः ॥९॥
 अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
 अच्छा यज्ञासो नमसा पुरुवसुं पुरुप्रशस्तमृतये ॥१०॥

tvām rayīm puruvīram āgne dāśuṣhe mārtyāya | prā no
 naya vāsyō ācha || 6 || uruṣhyā no mā pārā dā aghāyatē
 jātavedaḥ | durādhyē mārtyāya || 7 || āgne mākish ṭe devāsya
 rātīm ādevo yuyota | tvam īṣiṣhe vāsūnām || 8 || sā no vāsva
 ūpa māsy ūrjo napāu māhīnasya | sākhe vaso jaritṛībhyāḥ
 || 9 || āchā naḥ śīrāśocisham gīro yantu darśatām | āchā
 yajñāso nāmasā purūvāsum purupraśastām ūtāye || 10 || ॥ १॥

O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

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. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

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. 10

॥१३॥

अग्निं सूनुं सहस्रो जातवेदसं दानाय वार्याणाम् ।
 द्विता यो भूदमृतो मर्त्येष्व होता मन्द्रतमो विशि ॥११॥
 अग्निं वो देवयज्याग्निं प्रयत्यध्वरे ।
 अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षेत्राय सार्धसे ॥१२॥

agnīm sūnūṃ sāhaso jātavedasaṃ dānāya vāryāṇām |
 dvitā yó bhūd amṛito mārtyeshv á hōta mandrātamo viśi
 || 11 || agnīm vo devayajyāṅagnīm prayaty adhvaré | agnīm
 dhīshū prathamām agnīm árvaty agnīm kṣhātrāya sārḍhase
 || 12 ||

ॐ

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
 अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूपाम् ॥१३॥
 अग्निमीळिष्वार्वसे गाथाभिः शीरशोचिषम् ।
 अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥१४॥
 अग्निं द्वेषो योतवै नो गृणीमस्यग्निं शं योश्च दातवै ।
 विश्वासु विक्ष्ववितेव हव्यो भुवहस्तुर्ऋषणाम् ॥१५॥

agnīr ishām sakhyé dadātu na īše yó vāryāṇām |
 agnīm toké tánaya śaśvad imabe vāsum sántaṃ tanūpām
 || 13 || agnīm ilishvāvase gāthābhiḥ śīrāśocisham | agnīm
 rāyé purumīḷha śrutāṃ nāro ṅagnīm sudītāye chardīḥ || 14 ||
 agnīm dvēśho yótavai no grṇīmasy agnīm śaṃ yóś ca dá-
 tave | víśvasu vikshv āvitēva hávyo bhúvad vāstur ṛishū-
 nām || 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

(७२) द्विसप्ततितमं सूक्तम्

(१-१८) अष्टादशचस्यास्य सूक्तस्य प्रागायो हर्यत ऋषिः । अग्निर्हवीषि वा देवताः । गायत्री छन्दः ॥

॥१४॥ हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
 नि तिग्ममभ्यंशुं सीदुद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
 अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया ससम् ॥३॥
 जाम्यतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदै जिह्वयावधीत् ॥४॥
 चरन्वत्सो रुशन्निह निदातारं न विन्दते । वेति स्तोतव अम्यम् ॥५॥

72

Haviṣh kṛiṇudhvam ā gamad adhvaryúr vanate púnah |
 vidváñ asya praśásanam || 1 || ní tigmám abhy āṇṣum sídad
 dhótā manáv ádhi | jushāṇó asva sakhyám || 2 || antár
 ichanti tám jáne rudráṃ paró manīsháyā | grībhṇānti jih-
 váyā sasám || 3 || jāmy ātítape dhánur vayodhá aruhad vá-
 nam | dṛishádāṃ jihváyāvadbīt || 4 || cáran vatsó rúṣam ihá
 nidātáram ná vindate | véti stótava ambyám || 5 || 14 ||

॥१५॥ उतो न्वस्य यन्महदश्ववद्योजनं बृहत् । दामा रथस्य ददृशे ॥६॥
 दुहन्ति सप्तैकामुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
 आ दुशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
 परि त्रिधातुरध्वरं जुषिरेति नवीयसी । मध्वा होतारो अञ्जते ॥९॥
 सिद्धन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनवारमक्षितम् ॥१०॥

utó nv āsya yán mahád áśvavad yójanam brihád | dāmá
 ráthasya dádriṣe || 6 || duhánti saptaikām úpa dvá páñca
 srijataḥ | tirthé síndhor ádhi svaré || 7 || ā ḷaśabhir vivás-
 vata índraḥ kóṣam acucyavit | khédayā trivṛitā diváh || 8 ||
 pári tridhátur adhvarám jūṇír eti náviyasí | mádhvā hó-
 tāro añjate || 9 || siñcánti námasāvatám uccácakram pári-
 jmánam | nícínabāram 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 annoint 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

॥१६॥ अ॒भ्यार॑मिद॒द्रयो॑ नि॒षिक्तं॑ पु॒ष्करे॑ म॒धु । अ॒व॒तस्य॑ वि॒सर्ज॑ने ॥११॥
 गा॒व॒ उपा॑वताव॒तं म॒ही य॒ज्ञस्य॑ र॒प्सुदा॑ । उ॒भा कर्णौ॑ हि॒र॒ण्यया॑ ॥१२॥
 आ सु॒ते सि॒ञ्चत॑ श्रि॒यं रोद॑स्योरभि॒श्रिय॑म् । र॒सा द॑धीत वृ॒षभ॑म् ॥१३॥
 ते जा॒नन्त॑ स्वमो॒क्ष्यं सं व॑त्सासो न मा॒तृभिः॑ । मि॒थो न॑सन्त जा॒मिभिः॑ ॥१४॥
 उप॒ स्व॒केषु॑ व॒प्सतः॑ कृ॒ण्वते॑ ध॒रुणै॑ दि॒वि । इ॒न्द्रे अ॒ग्ना नमः॑ स्वैः ॥१५॥

abhyāram id ādrayo nīshiktam pūshkare mādhu | ava-
 tāsya visárjane || 11 || gāva upāvatāvatām mahī yajñāsya
 rapsūdā | ubhā kārṇā hiraṇyāyā || 12 || ā suté siñcata śrī-
 yam ródasyor abhiśrīyam | rasā dadhīta vṛishabbām || 13 ||
 té jānata svām okyām sam vatsāso ná mātṛibhiḥ | mithó
 nasanta jamibhiḥ || 14 || úpa srákveshu bāpsataḥ kṛiṇvaté
 dharūṇam divi | indre agnā nāmaḥ svāḥ || 15 || 16 ||

॥१७॥ अधु॒क्षत्पि॒प्युषी॑मिष॒मूर्जं॑ स॒प्तप॑दीम॒रिः । सूर्य॑स्य स॒प्त र॒श्मिभिः॑ ॥१६॥
 सोम॑स्य मि॒त्रावरु॑णोदि॒ता सूर॑ आ द॑दे । तदा॒तुर॑स्य भेष॒जम् ॥१७॥
 उ॒तो न्व॑स्य॒ यत्प॑दं ह॒र्य॑तस्य॒ निध॑न्यम् । परि॒ द्यां जिह्वा॑यातनत् ॥१८॥

ādhuksbat pipyūshīm īsham ūrjam saptāpadīm arīḥ |
 sūryasya saptā raśmibhiḥ || 16 || sōmasya mitrāvaruṇōditā
 sūra ā dade | tād āturasya bleshajām || 17 || utó nv āsya
 yāt padām naryatāsya nidhānyam | pári dyām jihváyātanat
 || 18 || 17 ||

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

(७३) विस्रन्तितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सुतस्यावेयो गोपवनः सप्तवधिरा ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥१८॥ उर्दाराथामृतायते युञ्जाथामश्विना रथम् । अन्ति षड्रूतु वामवः ॥१॥
 निमिषश्चिज्जवीयसा रथेना यातमश्विना । अन्ति षड्रूतु वामवः ॥२॥
 उप स्तृणीतमत्रये हिमेन घर्ममश्विना । अन्ति षड्रूतु वामवः ॥३॥
 कुह स्थः कुह जग्मथुः कुह श्येनेव पेतथुः । अन्ति षड्रूतु वामवः ॥४॥
 यदद्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम् । अन्ति षड्रूतु वामवः ॥५॥

73

Ud irāthām ṛitayatē yuñjāthām aśvinā rātham | ānti
 śhād bhūtu vām āvaḥ || 1 || nimishaḥ cij jāviyasa rāthenā
 yātam aśvinā | ānti śhād — || 2 || ūpa strīṇitam ātraye hi-
 ména gharmām aśvinā | ānti śhād — || 3 || kūha sthaḥ kūha
 jagmathuḥ kūha syenēva petathuḥ | ānti śhād — || 4 || yād
 adyā kārhi kārhi cie chusṛūyātam imām hāvam | ānti śhād
 || 5 || 18 ||

॥१९॥ अश्विना यामहूतमा नेदिष्ठं याम्याप्यम् । अन्ति षड्रूतु वामवः ॥६॥
 अवंन्तमत्रये गृहं कृणुतं युवमश्विना । अन्ति षड्रूतु वामवः ॥७॥
 वरेथे अग्निमातपो वदेते वल्ग्वत्रये । अन्ति षड्रूतु वामवः ॥८॥
 प्र सप्तवधिराशसा धारामग्नेरशायत । अन्ति षड्रूतु वामवः ॥९॥
 इहा गतं वृषण्वसू शृणुतं मे इमं हवम् । अन्ति षड्रूतु वामवः ॥१०॥

aśvinā yamahūtāmā nedishṭham yāmy āpyam | ānti śhād
 — || 6 || āvantam ātraye grīhām kṛiṇutām yuvām aśvinā |
 ānti śhād — || 7 || vārethe agnīm ātāpo vādate valgv ātraye |
 ānti śhād — || 8 || prā saptāvadhrir āśasa dhārām agnēr
 aśayata | ānti śhād — || 9 || ihā gatam vṛiṣaṇvasū śṛiṇutām
 ma imām hāvam | ānti śhād — || 10 || 19 ||

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

॥२०॥ किमिदं वाँ पुराणवज्ररतोख शस्यते । अन्ति षड्रूतु वामवः ॥११॥
 समानं वाँ सजात्यं समानो बन्धुरश्विना । अन्ति षड्रूतु वामवः ॥१२॥
 यो वाँ रजांस्यश्विना रथो वियाति रोदसी । अन्ति षड्रूतु वामवः ॥१३॥
 आ नो गव्येभिरश्व्यैः सहस्रेरुप गच्छतम् । अन्ति षड्रूतु वामवः ॥१४॥

kīm idāṃ vām purāṇavāj jāratōr iva śasyate | ānti śhād
 — || 11 || samānām vām saajātyām samānō bāndhur aṣvinā |
 ānti śhād — || 12 || yō vām rājānsy aṣvinā rātho viyāti
 rōdasī | ānti śhād — || 13 || ā no gavyebhir āṣvyaiḥ sahas-
 rair ūpa gachatam | ānti śhād — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति ख्यतम् । अन्ति षड्रूतु वामवः ॥१५॥
 अरुणप्सुरुषा अभूदकुर्व्योतिर्ऋतावरी । अन्ति षड्रूतु वामवः ॥१६॥
 अश्विना सु विचाकशद्रक्षं परशुमाँ इव । अन्ति षड्रूतु वामवः ॥१७॥
 पुरं न घृण्णवा रुज कृष्ण्या बाधितो विशा । अन्ति षड्रूतु वामवः ॥१८॥

mā no gāvyebhīr
 āṣvyaiḥ sahasrebhir āti khyatam | ānti śhād — || 15 || aru-
 nāpsur ushā abhūd ākar jyōtir ṛitāvarī | ānti śhād — || 16 ||
 aṣvinā sū vicākaśad vṛikshām paraṣumāñ iva | ānti śhād
 — || 17 || pūram nā dhrishṇav ā ruja kṛishṇāyā bādhitō
 viśā | ānti śhād || 18 || 20 ||

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

(७४) ऋतुःसमन्तितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यावेयो गोपवन ऋषिः । (१-१८) प्रथमादिद्वादशर्चामग्निः, (१३-१५)

वयोदश्यादितृचस्य चार्क्षस्य श्रुतर्वणो दानस्तुतिर्देवते । (१-१२) प्रथमादिद्वादशर्चामानुष्टुभः

प्रगायः [(१, ४, ७, १०) प्रथमाचतुर्वीससप्तमीदशमीनामनुष्टुप्, (२-३, ५-६, ८-९,

११-१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री],

(१३-१५) वयोदश्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥

विशोर्विशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।

अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥

पन्यांसं जातवेदसं यो देवतात्युद्यता । हव्यान्वैरयद्वि ॥३॥

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Viśo-viśo vo átithim vājayāntaḥ purupriyām | agnīm
vo dūryam vāca stushé śūshāsya mánmabhiḥ || 1 || yām
jánāso havishmanto mitráṁ ná sarpírāsutim | praśānsanti
práśastibhiḥ || 2 || pányaṅsaṁ jātávedasaṁ yó devátāty
údyatā | havyāny árayat divi || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।

यस्य श्रुतर्वा बृहन्नाक्षो अनीक एधते ॥४॥

अमृतं जातवेदसं तिरस्तमांसि दर्शतम् । घृताहवनमीड्यम् ॥५॥

áganma vritrahántamam
jyēshtham agnīm ánavam | yāsya śrutārvā bṛihánn ārkshó
ánika édbate || 4 || amṛitaṁ jātávedasaṁ tirás támānsi darśa-
tām | ghṛitáhavanam ídyaṁ || 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

॥२२॥ स॒बाधो॒ यं जना॑ इमे॒ऽग्निं ह॒व्येभि॒रीळते॑ । जुह्वा॑नासो य॒तस्तु॑चः ॥६॥
 इयं॒ ते न॒व्यसी॑ म॒तिर॒ग्ने अधो॑व्य॒सदा ।
 म॒न्द्र सुजा॑त सु॒क्रतो॒ऽमूर॑ द॒स्माति॑थे ॥७॥
 सा ते॒ अग्ने॑ श॒न्तमा॑ च॒निष्ठा॑ भवतु प्रि॒या । तया॑ वर्ध॒स्व सु॒ष्टुतः॑ ॥८॥
 सा द्यु॒म्नेद्यु॒म्निनी॑ बृ॒हदु॒पोप॑ श्रव॒सि श्रवः॑ । दधी॑त वृ॒त्रतू॒र्ये ॥९॥
 अ॒श्वमि॒द्रां रथ॑प्रां त्वे॒षमि॒न्द्रं न स॑त्प॒तिम् ।
 यस्य॒ श्रवा॑सि तू॒र्वथ॒ पन्य॑प॒न्यं च कृ॑ष्ट॒यः ॥१०॥

sabādho yam jānā imē 'gnim havyébhir ilāte | jūhvā-
 nāso yatásrucaḥ || 6 || iyām te nāvyaśī matir āgne ádhāyy
 asmād ā | māndra sújata súkrato 'mūra dāsmājithe || 7 || sā
 te agne śāntamā cānishṭhā bhavatu priyā | tāyā vardhasva
 sūstūtaḥ || 8 || sā dyumnair dyumnīni bṛihád ūpopa śrávasi
 śrávaḥ | dādḥita vṛitratūrye || 9 || áśvam id gām ratīḥ aprām
 tveshām índram ná sátpatiṁ | yásya śrávānsi túrvatha pán-
 yam-panyam ca kṛiṣṭáyah || 10 || २२ ||

॥२३॥ यं त्वा गो॒पव॑नो गि॒रा च॒निष्ठ॑द॒ग्ने अ॒ङ्गिरः॑ । स पा॒वक॑ श्रु॒धी ह॒वम् ॥११॥
 यं त्वा जना॑स इ॒ळते॑ स॒बाधो॒ वाज॑सा॒तये॑ । स बो॒धि वृ॒त्रतू॒र्ये ॥१२॥
 अ॒हं हु॒वान् आ॒र्क्षे श्रु॒तर्व॑णि म॒दच्यु॑ति ।
 श॒र्धासी॑व स्तु॒कावि॑नी मृ॒क्षा शी॒र्षा च॑तु॒र्णाम् ॥१३॥

yam tvā gopāvano girā cānishṭhad agne āṅgiraḥ | śa
 pāvaka śrudhī hāvam || 11 || yam tvā jānāsa ilāte sabādho
 vājasātaye | śa bodhi vṛitratūrye || 12 || ahām huvānā ārkshé
 śrutārvaṇi madaçyūti | śārdhānsīva stukāvīnām mṛikshā śir-
 shā caturṇām || 13 ||

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 unbewild-
ered, 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 चत्वार आशवः शविष्ठस्य द्रविणवः ।
 सुरथासो अभि प्रयो वक्षन्वयो न तुम्यम् ॥१४॥
 सत्यमित्त्वा महेनदि परुष्यव देदिशम् ।
 नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mām catvāra āśavaḥ śavishṭhasya dra-
 vitnāvaḥ | surāthāso abhī prāyo vākshan vāyo nā tūgryam
 || 14 || satyām it tvā mahenadi pārushṇy āva dedīṣam | nēm
 āpo aśvadātarāḥ śavishṭhād asti mārtyaḥ || 15 || 23 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१६) षोडशर्चस्वास्त्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ युक्श्वा हि देवहूतमाँ अश्वीं अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥१॥
 उत नो देव देवाँ अच्छा वोचो विदुष्टरः । श्रद्धिश्चा वार्या कृधि ॥२॥
 त्वं ह यद्यविष्ठय सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥
 अयमग्निः सहस्त्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥
 तं नेमिमृभवो यथा नमस्व सहृतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

Yukshvā hī devahūtamāñ āśvāñ agne rathīr iva | nī
 hōtā pūrvyāḥ sadaḥ || 1 || utā no deva devāñ āchā voco vi-
 dūshṭaraḥ | śrād vīśvā vāryā kṛidhi || 2 || tvām ha yād ya-
 vishṭhya sāhasaḥ sūnav āhuta | ṛitāvā yajñīyo bhūvaḥ || 3 ||
 ayām agniḥ sahasrīṇo vājasya śatīnas pātiḥ | mūrdhā kavī
 rayīṇām || 4 || tāṃ nemīm ṛibhāvo yathā namasva sāhūti-
 bhiḥ | uēdiyo yajñām aṅgiraḥ || 5 || 24 ||

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

॥२५॥ तस्मै नूनमभिद्यवे वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥
 कमु ध्विदस्य सेनयाग्नेरपाकचक्षसः । पणिं गोषु स्तरामहे ॥७॥
 मा नो देवानां विशः प्रस्नातीरिवोस्त्राः । कृशं न हासुरघ्न्याः ॥८॥
 मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥९॥
 नमस्ते अन्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१०॥

tāsmāi nūnām abhidyave vācā virūpa nītyayā | vṛiṣṇe
 codasva susṭutīm || 6 || kām u shvid asya sēnayāgnér āpā-
 kacakshasah | paṇīm gōshu starāmahe || 7 || mā no devānām
 vīṣah prasnātīr ivosrāḥ | kṛiṣām ná hāsura āghnyāḥ || 8 || mā
 naḥ samasya dūḍhyāḥ pāridveshaso aṇhatīḥ | ūrmīr ná nā-
 vam ā vadhīt || 9 || nāmas te agna ōjase gṛiṇānti deva kṛiṣh-
 tāyah | āmair amītram ardaya || 10 || 25 ||

॥२६॥ कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् । उरुकुदुरु णस्कृधि ॥११॥
 मा नो अस्मिन्महाधने परा वर्गारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥
 अन्यमस्मद्भिया इयमग्ने सिषक्तु दुच्छुना । वर्धो नो अमवच्छवः ॥१३॥
 यस्याजुषन्नमस्विनः शमीमर्दुर्मखस्य वा । तं घेदुम्विर्वधावति ॥१४॥
 परस्या अधि संवतोऽवरौ अभ्या तर । यत्राहमस्मि तौ अव ॥१५॥

kuvīt sū no gāvishtayé 'gne saṁvéshisho rayīm | ūru-
 kṛid urú ṇas kṛidhi || 11 || mā no asmīn mahādhané parā
 varḡ bhārabhṛīd yathā | saṁvārgam sām rayīm jaya || 12 ||
 anyām asmād bhiyā iyām āgne sīshaktu duchúnā | vārdhā
 no āmavac chāvah || 13 || yāsyājushan namasvīnaḥ sāmīm
 ādurmakhasya vā | tāṁ ghéd agnīr vṛidhāvati || 14 || pára-
 syā ādhi saṁvátó 'varāu abhy ā tara | yatrāhām āsmi tān
 ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn.* 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

विद्महा हि ते पुरा वयमग्ने पितुर्यथावसः । अघा ते सुमन्मीमहे ॥१६॥

vidmā hī te purā vayām āgne pitúr yáthāvasaḥ |
ádghā te sumnām īmahe ॥ 16 ॥ 26 ॥

(७६) षट्सप्ततितमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्य काण्वः कुरुमुत्तिक्रिषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इमं नु मायिनं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनुच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्हवामहे ॥५॥

Imām nu māyinaṁ huva indram īśānam ōjasā | marūt-
vantam na vṛñjāse ॥ 1 ॥ ayām indro marūtsakhā vī vṛitrā-
syābhīnac chīrah | vājreṇa śatāparvaṇa ॥ 2 ॥ vāvṛidhānō
marūtsakhēndro vī vṛitrām airayat | sṛijān samudriyā apāḥ
॥ 3 ॥ ayām ha yēna vā idam svār marūtvatā jitām | indreṇa
sōmapītaye ॥ 4 ॥ marūtvantam ṛijīṣiṇam ōjasvantam vi-
rapśinaṁ | indram garbhīr havāmahe ॥ 5 ॥

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 acceptor of the sacred residue of the oblation. 5

इन्द्रं प्रलेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

īndram pratnēna
mānmanā marútvantam havāmahe | asyā sōmasya pītaye
॥ 6 ॥ २७ ॥

॥२८॥ मरुत्वौ इन्द्र मीधः पिबा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुष्टुत ॥७॥
तुभ्येदिन्द्र मरुर्वते सुताः सोमांसो अद्रिवः । हृदा हूयन्त उक्थिनः ॥८॥
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान ओजसा ॥९॥

marútvā īndra mīdhaḥ pībā sōmam śatakrato | asmīn
yajñe puruṣṭuta ॥ 7 ॥ tūbhyéd īndra marútvate sūtāḥ sō-
māso adrivaḥ | hṛdā hūyanta ukthinaḥ ॥ 8 ॥ pībéd īndra
marútsakhā sūtām sōmam diviṣṭiṣhu | vājraṁ śiśāna ójasā
॥ 9 ॥

उत्तिष्ठो जसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥१०॥
अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यदस्युहाभवः ॥११॥
वाचमष्टापदीमहं नवस्त्रकिसृत्स्पृशम् । इन्द्रात्परि तन्वै ममे ॥१२॥

uttīṣṭhann ójasā sahā pītīvī śipre avepayāḥ | sōmam
īndra camū sūtām ॥ 10 ॥ ānu tvā rōdāsī ubhé krākshamā-
nam akripetām | īndra yād dasyuhābhavaḥ ॥ 11 ॥ vācam
aṣṭāpadīm aham navaśtrakīśmṛtaspṛśam | īndrāt pari ta-
nvām mame ॥ 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

(७७) सप्तसप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिकर्षिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चा गायत्री.

(१०-११) दशम्येकादशयोश्च प्रगायः (दशम्या बृहती, एकादश्याः सतोबृहती) छन्दसी ॥

॥२९॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृण्विरे ॥१॥
 आर्दी शवस्यब्रवीदौर्णवाभमहीशुवम् । ते पुत्र सन्तु निष्टुरः ॥२॥
 समित्तान्वृत्रहाखिदुत्वे अरौ इव खेदया । प्रवृद्धो दस्युहाभवत् ॥३॥
 एकया प्रतिधापिबत्साकं सरांसि त्रिशतम् । इन्द्रः सोमस्य काणुका ॥४॥
 अभि गन्धर्वमर्तुणदबुधेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इदुधे ॥५॥

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Jajñanó nu śatákratur ví prichad íti mātáram | ká ugráh
 ké ha śṛiṇvire || 1 || ád im śavaśy ábravíd aurnavābhám
 ahīśuvam | té putra santu nishṭúraḥ || 2 || sām ít tán vṛitra-
 hákhidat khé arām iva khédayā | prāvṛiddho dasyuhābha-
 vat || 3 || ékayā pratidhāpibat sākám sārāṁsi triṁśatam | ín-
 draḥ sómasya kāṇuká || 4 || abhí gandharvám atṛiṇad abudh-
 nēshu rájassv á | índro brahmábhya íd vṛidhé || 5 || 29 ||

॥३०॥ निराविध्यद्विरिभ्य आ धारयत्पक्मोदुनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
 शतब्रध्न इषुस्तव सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥
 तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात क्रभुष्टिर ॥८॥

nír avidhyad giribhya á dhārayat pakvām odanām | ín-
 dro bundám svātataṁ || 6 || śatābradhna īshus tāva sabāsra-
 parṇa éka ít | yām indra cakṛishé yújam || 7 || téna stotrī-
 bhya á bhara nṛibhyo nāribhyo áttave | sadyó jātá ṛibhu-
 shthira || 8 ||

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

एता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा । हृदा वीद्वधारयः ॥९॥
 विश्वेत्ता विष्णुराभरदुरुक्रमस्त्वेषितः ।
 शतं महिषान्क्षीरपाकमोदनं वराहमिन्द्र एमुषम् ॥१०॥
 तुविक्षं ते सुकृतं सुमयं धनुः साधुर्वुन्दो हिरण्ययः ।
 उभा ते बाहू रण्या सुसंस्कृत ऋदुपे चिद्दुवृधा ॥११॥

etā cyautnāni te kṛitā vārshishṭhāni pārīṇasā |
 hṛidā vidv ādhārayaḥ || 9 || viśvét tā viśṇur ābharad uru-
 kramās tvéshitaḥ | śatam mahishān kshīrapākām odanām
 varāhām indra emushām || 10 || tuvikshām te sūkṛitam sū-
 māyaṁ dhānuḥ sādhr̥ bundó hiraṇyāyaḥ | ubhā te bāhū
 rāṇyā sūsamskṛitā ṛidūpé cid ṛidvṛidhā || 11 || 30 ||

(७८) अष्टसप्ततितमं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य काण्वः कुलमुक्तिर्कपिः । इन्द्रो देवता । (१-९) प्रथमादि-
 नवर्चा गायत्री, (१०) दशम्याश्च बृहती छन्दसी ॥

॥३१॥ पुरोळाशी नो अन्धस इन्द्र सहस्रमा भर । शता च शूर गोनाम् ॥१॥
 आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम् । सचा मना हिरण्यया ॥२॥
 उत नः कर्णशोभना पुरुणि धृष्णवा भर । त्वं हि शृण्विषे वसो ॥३॥
 नकी वृधीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छर वाघतः ॥४॥
 नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

Puroḷāśam no āndhasa indra sahasram ā bhara | śatā
 ca śūra gónām || 1 || ā no bhara vyāñjanam gām āśvam
 abhyāñjanam | śacā manā hiraṇyāyā || 2 || utā naḥ karnaśo-
 bhanā purūṇi dhr̥ishṇav ā bhara | tvām hí śṛiṇvishé vaso
 || 3 || nākīm vṛidhikā indra te ná sushā·ná sudā utā | nān-
 yās tvác chūra vāghatāḥ || 4 || nākīm indro níkartave ná
 śakráḥ páriśaktave | viśvam śṛiṇoti páśyati || 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

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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

॥३२॥ स मन्युं मर्त्यानामदब्धो नि चिकीषते । पुरा निदश्चिकीषते ॥६॥
 कृत्व इत्पूर्णमुदरं तुरस्यास्ति विधतः । वृत्रघ्नः सोमपात्रः ॥७॥
 त्वे वसूनि संगता विश्वा च सोम सौभगा । सुदात्वपरिहृता ॥८॥
 त्वामिद्यव्युर्मम कामो गव्युर्हिरण्ययुः । त्वामश्चयुरेषते ॥९॥
 तवेदिन्द्राहमाशसा हस्ते दात्रं चना ददे ।
 दिनस्य वा मघवन्त्संभृतस्य वा पृथि यवस्य काशिनः ॥१०॥

sá manyúm mártiyanām ádabdhó ní cikīshate | purā ní-
 dāś cikīshate || 6 || krátva ít pūrṇám udáram turásyāsti vi-
 dhataḥ | vṛitraghnāḥ somapávrñāḥ || 7 || tvé vásūni sām̐gatā
 víśvā ca soma saubhagā | sudátv áparihvṛitā || 8 || tvām íd
 yavayúr máma kámo gavyúr hiranyayúḥ | tvām aṣvayúr
 éshate || 9 || távéd indráhiām āśāsā háste dátram canā dade |
 dinásya vā maghavan sámbhritasya vā pṛdhi yávasya
 kāsina || 10 || 32 ||

(७९) एकोनासीतितमं सूक्तम्

(१-९) नवर्चस्वास्त्य सूक्तस्य भार्गवः कृत्तुकृषिः । सोमो देवता । (१-८) प्रथमाष्टकां गाथया,

(९) नवम्याध्यायद्वयं कन्दसी ॥

॥३३॥ अयं कृत्तुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः काव्येन ॥१॥
 अभ्यूर्णोति यन्नम्रं भिषक्तिं विश्वं यत्तुरम् । प्रेमन्धः ख्यन्निः श्रोणो भूत् ॥२॥

Ayám kṛitnúr ágribhito viśvajíd udbhíd ít sómaḥ | rī-
 shir vípraḥ kávyena || 1 || abhy ūrṇoti yán nagnám bhi-
 shákti víśvam yát turám | prēm andhāḥ khyan níḥ śroṇo
 bhūt || 2 ||

Unharm'd by anyone, **He** brings low the wrath of mortals and can never be **deceived**; ere anyone reproches him, he humbles him down. 6

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.** 7

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. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

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. 10

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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. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनुकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥
 त्वंचित्ती तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् । यावीरघस्य चिद्वेषः ॥४॥
 अर्थिनो यन्ति चेदर्थं गच्छानिदुषो रातिम् । ववृज्युस्तृप्यतः कामम् ॥५॥

tvām soma tanūkṛdbhyo dvéshobhyo 'nyákṛite-
 bhyah | urú yantási varūtham || 3 || tvām cittí táva dákshair
 divá á prithivyá ṛijishin | yávir aghásya cid dvéshah || 4 ||
 arthíno yánti céd áartham gáchān id dadúsho rātīm | va-
 vṛijyús trishyatah kāmam || 5 || 33 ||

॥३४॥ विदद्यत्पूर्यं नष्टमुदीमृतायुमीरयत् । प्रेमायुस्ताग्दीर्घम् ॥६॥
 सुशेवो नो मृळयाकुरदस्रकतुरवातः । भवा नः सोम शं हृदे ॥७॥
 मा नः सोम सं वीविजो मा वि वीभिषथा राजन् ।
 मा नो हार्दि त्विषा वधीः ॥८॥
 अव यत्स्वे सधस्थे देवानां दुर्मतीरीक्षे ।
 राजन्नप द्विषः सेध मीधो अप स्विधः सेध ॥९॥

vidád yát pūrvyām nashtām úd im ṛitāyūm irayat |
 prēm áyus tārid átirnam || 6 || suśevo no mṛṇayākur ádrip-
 takratur avātah | bhávā nah soma śam hṛidé || 7 || má nah
 soma śam vīvijo má ví bibhishathā rājan | má no hārdi
 tvishá vadhīh || 8 || áva yát své sadhāsthe devānām durma-
 tīr íkshe | rájann ápa dvishah sedha mīdhvo ápa sridhah
 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

(८०) अशीतितमं सूक्तम्

(१-१०) दशर्षस्यास्य सूक्तस्य नौवस एकयुक्तेभिः । (१-९) प्रथमादिनवर्षामिन्द्रः, (१०) दशम्याश्च देवा
देवताः । (१-९) प्रथमादिनवर्षा गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३१॥ नह्यन्यं वळाकरं मर्दितां शतक्रतो । त्वं न इन्द्र मृलय ॥१॥
यो नः शश्वत्पुराविथामृध्रो वाजसातये । स त्वं न इन्द्र मृलय ॥२॥
किमुद्ग रघ्रचोदनः सुन्वानस्यावितेदसि । कुवित्स्विन्द्र णः शकः ॥३॥
इन्द्र प्र णो रथमव पश्वाच्चित्सन्तमद्रिवः । पुरस्तदिनं मे कृधि ॥४॥
हन्तो नु किमाससे प्रथमं नो रथं कृधि । उपमं वाजयु श्रवः ॥५॥

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Nahy anyām balākaram marditāram śatakrato | tvām
na indra mṛilaya ॥ 1 ॥ yō naḥ śasvat purāvithāmṛidbro vā-
jasātaye | sā tvām na indra mṛilaya ॥ 2 ॥ kīn aṅgā radbra-
cōdanāḥ sunvānāsyāvitéd asi | kuvít sv indra naḥ śákah
॥ 3 ॥ indra prá ṇo rátham ava paścác cit sántam adrivaḥ |
purástād enam me kṛidhi ॥ 4 ॥ hānto nú kím asase pratha-
mām no rátham kṛidhi | upamaṁ vajayú śrávaḥ ॥ 5 ॥ ३१

॥३६॥ अवा नो वाजयुं रथं सुकरं ते किमित्परि । अस्मान्सु जिग्युषस्कृधि ॥६॥
इन्द्र दृष्टस्व पूरसि भद्रा त एति निष्कृतम् । इयं धीर्कृत्वियावती ॥७॥
मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम् । अपावृक्ता अरलयः ॥८॥
तुरीयं नाम यज्ञियं यदा कस्तदुश्मसि । आदित्पतिर्न ओहसे ॥९॥

áva no vajayúm rátham sakaram te kím ít pári | asmán
sú jigyúshas kṛidhi ॥ 6 ॥ indra dṛiḥyasva pūr asi bhadrá
ta eti nishkritám | iyām dhír řitvīyāvatí ॥ 7 ॥ má sīm avadyā
ā bhag urvī kāshtha hitám dhānam | apāvṛiktā aratnāyah
8 ॥ turiyaṁ náma yajñiyaṁ yadá káras tād uśmasi | ád
ít pátir 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. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

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. 9

अवीवृधदो अमृता अमन्दीदेक्यूदेवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

āvivṛidhad vo amṛitā āmandid eka-
dyúr deva utá yaś ca devīḥ | tásma u rādhaḥ kṛiṇuta pra-
śastām prātār makshú dhiyávasur jagamyāt || 10 || 36 ||

(८१) एकाशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी कपिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्रभं सं गृभाय । महाहृसी दक्षिणेन ॥१॥
विद्वा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवीभिः ॥२॥
नहि त्वा शूरा देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वराजम् । न राधसा मर्धिशन्नः ॥४॥
प्र स्तोषदुप गासिषच्छ्रवत्साम गीयमानम् । अभि राधसा जुगुरत् ॥५॥

Á tú na indra kshumántam citráṃ grabhám sám gri-
bhāya | mahābāstī dākshīṇena || 1 || vidmā hí tvā tuvikūr-
mīm tuvīdeśṇam tuvīmagham | tuvimātrām āvolhīḥ || 2 ||
nahí tvā śūra devā ná märtāso dītsantam | bhīmām ná gām
vārāyante || 3 || éto nv índram stāvāmésānam vásvaḥ sva-
rájam | ná rádhasā mardhishan naḥ || 4 || prā stoshad ūpa
gāsishae chrāvat sāma gīyāmānam | abhí rádhasā jugurat
|| 5 || 37 ||

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

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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

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश । इन्द्र मा नो वसोर्निभीक् ॥६॥
 उप क्रमस्वा भर धृषता धृष्णो जनानाम् । अदाशूष्टरस्य वेदः ॥७॥
 इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः । अस्माभिः सु तं संनुहि ॥८॥
 सद्योजुर्वस्ते वाजा अस्मभ्य विश्वश्चन्द्राः । वशैश्च मक्ष् जरन्ते ॥९॥

á no bhara dákshinenābhi savyéna prá mṛiṣa | índra
 má no vásor nír bhāk || 6 || úpa kramasvā bhara dhṛishatā
 dhṛishṇo jánānām | ádāśūṣṭarasya védaḥ || 7 || índra yá u
 nú te ásti vājo víprebhiḥ sánitvaḥ | asmābhiḥ sú taṁ sa-
 nuhi || 8 || sadyojúvas te vājā asmābhyam viśváścandrāḥ |
 vāṣais ca makshú jarante || 9 || 38 ||

(८२) द्वापशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ प्र द्रव परावतोऽर्वावतश्च वृत्रहन् । मध्वः प्रति प्रभर्मणि ॥१॥
 तीव्राः सोमांस आ गहि सुतासो मादयिष्णवः । पिबा दधृग्यथोचिषे ॥२॥
 इषा मन्दुस्वादु तेऽरं वराय मन्यवे । भुवत् इन्द्र शं हृदे ॥३॥
 आ त्वशत्रवा गहि न्युक्थानि च हूयसे । उपमे रोचने दिवः ॥४॥

Ā prá drava parāvāto 'rvāvātaḥ ca vṛitrahān | mādihvaḥ
 prāti prābharmaṇi || 1 || tīvrāḥ sómāsa ā gahi sutāso māda-
 yishṇavaḥ | pībā dadhṛig yáthocishé || 2 || ishā mandasvād
 u té 'raṁ várāya manyāve | bhúvat ta indra śam bṛidé
 || 3 || á tv āsatrav ā gahi ny ūkthāni ca hūyase | upamé
 rocané divāḥ || 4 ||

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

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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

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदायकम् । प्र सोम इन्द्र हूयते ॥५॥

túbhyaayám ádribhiḥ sutó góbhiḥ śrīto
mádāya kām | prā sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्रं श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीतिं तृप्तिमश्नुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

indra śrudhí sú me hávam asmé sutásya gómataḥ | ví
pitīm triptīm aśnuhi || 6 || yá indra camaséshv á sómaḥ ca-
múshu te sutáḥ | píbéd asya tvám īśiṣhe || 7 || yó apsú can-
drāmā iva sómaḥ camúshu dádrīṣe | píbéd asya tvám īśiṣhe
|| 8 || yám te śyenáḥ padábharaṭ tiro rājānsy áspṛitam | pí-
béd asya tvám īśiṣhe || 9 || 2 ||

(८३) त्र्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमृतये ॥१॥

Devānām id ávo mahát tát á vṛṇīmahe vayám | vṛi-
shnām asmábhyam ūtāye || 1 ||

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 नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासंश्च प्रचेतसः ॥२॥
 अति नो विष्पिता पुरु नौभिरपो न पर्षथ । यूयमुतस्य रथ्यः ॥३॥
 वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं ह्यवृणीमहे ॥४॥
 वामस्य हि प्रचेतस ईशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújaḥ sádā vá-
 ruṇo mitró aryamá | vṛidhāsaḥ ca prācetasah || 2 || āti no
 vishpitā purú naubhír apó ná parshatha | yūyám ṛitāsya
 rathyah || 3 || vāmám no astv aryaman vāmám varuṇa śān-
 syam | vāmám hy āvṛiṇimāhe || 4 || vāmāsya hí pracetasa
 īśānaśo riśādasah | nēm ādityā aghāsya yāt || 5 || ३ ||

॥४॥ वयमिदं सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥
 अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥
 प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
 यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अथा चिद् उत ब्रुवे ॥९॥

vayám id yaḥ sudānavah kshiyānto yānto ādhvann ā |
 dévā vṛidhāya hūmahe || 6 || ādhi na indraishām víshṇo sa-
 jātyānām | itā māruto āṣvinā || 7 || prā bhrāṭṛitvām sudā-
 navó 'dha dvitā samānyā | mātúr gārbhe bharāmahe || 8 ||
 yūyám hí sbṭhā sudānava indrajyeshṭhā abhīdyavaḥ | ādhā
 cid va utā bruve || 9 || ४ ||

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

(८४) चतुर्शीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशाना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

- ॥१॥ प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
 कविमिव प्रचेतसं यं देवासो अर्धं हिता । नि मर्त्येष्वामधुः ॥२॥
 त्वं यविष्ठ दाशुषो नैः पाहि शृणुधी गिरः । रक्षां तोकमुत त्मना ॥३॥
 कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥
 दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

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Présthāṃ vo átithim stushé mitráṃ iva priyám | agním
 rátham ná védyam || 1 || kavím iva pracetasaṃ yám deváso
 ádha dvitá | ní mártyeshv ádadbhúḥ || 2 || tvám yavishtṥa
 dāśúsho nṛíṇḥ pāhi śṛiṇudhí girāḥ | rákshā tokám utá
 tmánā || 3 || káyā te agne āṅgira ūrjo napād úpastutim | vá-
 rāya deva manyáve || 4 || dāṣema káśya mánasā yajñásya
 sahaso yaho | kád u voca idám námah || 5 || ५ ||

- ॥६॥ अघा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥६॥
 कस्य नूनं परीणसो धियो जिव्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥
 ते मज्जेयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
 क्षेतिक्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ádhā tvám hí nas káro víṣvā asmábhyam sukshitíḥ |
 vājadraviṇaso girāḥ || 6 || káśya nūnám páriṇaso dhíyo jin-
 vasi dampate | góshātā yásya te girāḥ || 7 || tám marjayanta
 sukrátum puroyāvānam ājishu | svéshu ksháyeshu vājínam
 || 8 || kshéti kshémebhiḥ sādhubhir nákir yám gbnánti hánti
 yáh | ágne suvíra edhate || 9 || ६ ||

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

(८५) पञ्चाशीतितमं सूक्तम्

(१-९) नवर्षस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गावधी छन्दः ॥

- ॥७॥ आ मे हवँ नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
 इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
 अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
 शृणुतं जरितुर्हवँ कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
 छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

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Ā me hávam nāsatyāśvinā gáchatam yuvām | mádhvah
 sómasya pītāye || 1 || imám me stómam aśvinemám me śṛi-
 ṇutam hávam | mádhvah sómasya pītāye || 2 || ayám vām
 kṛishṇo aśvinā hávate vājinīvasū | mádhvah sómasya pītāye
 || 3 || śṛiṇutam jaritúr hávam kṛishṇasya stuvató narā | má-
 dhvah sómasya pītāye || 4 || chardír yantam ádābhyam víp-
 rāya stuvaté narā | mádhvah sómasya pītāye || 5 || 7 ||

- ॥८॥ गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
 युञ्जाथा रासभं रथे वीद्वङ्गे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
 त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
 नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gáchatam dāśuṣho grīhām itthā stuvató aśvina | má-
 dhvah sómasya pītāye || 6 || yuñjāthām rāsabham rāthe vī-
 dyaṅge vṛiṣaṇvasū | mádhvah sómasya pītāye || 7 || trivan-
 dhurēṇa trivṛitā rāthenā yatam aśvinā | mádhvah sómasya
 pītāye || 8 || nū me gīro nāsatyāśvinā prāvataṁ yuvām |
 mádhvah sómasya pītāye || 9 || 8 ||

O ever-true twin-divines, may you come to my invocation,
—that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that
you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines,
lords of ample wealth,—that you drink the elixir of
devotional love. 3

O leaders of all, may you hear the invocation of the charm-
ing devotee, the hymner, who is praying,—that you drink
the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings
your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who
thus praises you—that you drink the elixir of devotional
love. 6

May you harness the mule to your firmly-jointed chariot
which draws you,—that you drink the elixir of devotional
love. 7

Come here, O twin-divines, with your three seated trian-
gular chariot,—that you drink the elixir of devotional
love. 8

O ever-true twin-divines, may you hasten quickly to listen
to my praises,—that you drink the elixir of devotional
love. 9

(८६) षडशीतितमं सूक्तम्

(१-५) पञ्चस्यस्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥१॥ उ॒भा हि दु॒स्त्रा भि॒षजा॑ म॒योभुवो॑भा दक्ष॒स्य वच॑सो बभूवथुः ।
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॒ वि यौष्टं॑ स॒ख्या मुमोच॑तम् ॥१॥
 क॒था नूनं॑ वां विम॒ना उप॑ स्तवद्यु॒वं धियै॑ ददथुर्वस्य॒इष्टये॑ ।
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॒ वि यौष्टं॑ स॒ख्या मुमोच॑तम् ॥२॥
 यु॒वं हि ष्मा॑ पुरु॒भुजे॑ममेध॒तुं विष्णा॑प्वे ददथुर्वस्य॒इष्टये॑ ।
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॒ वि यौष्टं॑ स॒ख्या मुमोच॑तम् ॥३॥

86

Ubhā hī dasrā bhishajā mayobhūvobhā dākshasya vā-
 caso babhūvāthuh | tā vām viśvako havate tanūkrithé mā
 no ví yaushtam sakhyā mumócatam || 1 || kathā nūnām vām
 vímanā úpa stavad yuvām dhíyam dadathur vāsyaishṭaye |
 tā vām viśvako — || 2 || yuvām hī shmā purubhujemām
 edhatum vishnāpve dadāthur vāsyaishṭaye | tā vām viśvako
 — || 3 ||

उ॒त त्वं वी॒रं ध॑न॒सामृजी॑षिणं दू॒रे चि॒त्सन्त॑मवसे हवामहे ।
 यस्य॑ स्वादि॒ष्टा सु॒मतिः॑ पि॒तुर्यथा॑ मा नो॒ वि यौष्टं॑ स॒ख्या मुमोच॑तम् ॥४॥
 ऋ॒तेन॑ देवः स॒विता॑ श॒मायत॑ ऋ॒तस्य॑ शृङ्ग॒मुर्वि॒या वि प॑प्रथे ।
 ऋ॒तं सा॑साह॒ महि॑ चि॒त्पृत॑न्यतो मा नो॒ वि यौष्टं॑ स॒ख्या मुमोच॑तम् ॥५॥

utā tyām vīrām dhanasām řijishñam dūré cit sán-
 tam ávase havāmahe | yāsyā svādishṭhā sumatīḥ pitúr ya-
 thā mā no ví yaushtam sakhyā mumócatam || 4 || řiténa
 devāḥ savitā śamayata řitāsyā řīṅgam urviyā ví papra-
 the | řitām sāsāha máhi cit řitanyató mā no ví yaushtam
 sakhyā mumócatam || 5 || १ ||

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

(८७) सप्ताशीतितमं सूक्तम्

(१-९) षड्वचस्यास्य सूक्तस्य वासिष्ठो शुक्लीक आङ्गिरसः प्रियमेधो वाङ्गिरसः कृष्णो वा ऋषिः ।
अश्विनौ देवते । व्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती) उन्दः ॥

॥१०॥

शुक्ली वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
 मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
 पिबतं घर्म मधुमन्तमश्विना बर्हिः सीदत नरा ।
 ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥
 आ वां विश्वाभिरूतिभिः प्रियमेधा अहृषत ।
 ता वर्तिर्यातमुप वृक्तबर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

87

Dyumní vām stómo aśvinā krívir ná séka á gatam |
 mádhvaḥ sutásya sá divi priyó narā pātām gaurāv ivérine
 || 1 || píbatam gharmaṁ mádhumantam aśvinā barhiḥ sīda-
 tam narā | tá mandasānā mánusho duroṇá á ní pātām vé-
 dasā váyaḥ || 2 || á vām víśvābhir ūtibhiḥ priyamedhā ahū-
 shata | tá vartír yātam úpa vṛiktābarhisho júshtaṁ yajñām
 divisṭishu || 3 ||

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदत सुमत् ।
 ता वावृधाना उप सुष्टुतिं दिवो गन्तं गौराविवेरिणम् ॥४॥
 आ नूनं यातमश्विनाश्चैभिः प्रुषितप्सुभिः ।
 दस्त्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥
 वयं हि वा हवामहे विपन्यवो विप्रांसो वाजसातये ।
 ता वल्गू दस्त्रा पुरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbatam sómam mádhumantam aśvinā bar-
 hiḥ sīdatam sumát | tá vāvṛidhānā úpa susṭutīm divó
 gantām gaurāv ivérinam || 4 || á ūnām yātam aśvināśvebhiḥ
 prushitápsubhiḥ | dásrā hīraṇyavartanī śubhas patí pātām
 sómam ṛitāvṛidhā || 5 || vayám hí vām bāvāmahe vipanyávo
 víprāso vájasātaye | tá valgú dasrá purudānsasā dhiyāśvinā
 śrushty á 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. 1

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. 2

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). 3

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. 4

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. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो नोवा ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥ १ ॥

तं वो द॒स्ममृ॒तीष॒हं व॒सोर्म॑न्दानमन्ध॒सः ।
 अ॒भि व॒त्सं न स्व॑सरेषु धे॒नव॒ इन्द्रं॑ गी॒र्भिर्न॑वामहे ॥ १ ॥
 द्यु॒क्षं सु॒दानुं॑ तविषी॒भिरावृ॑तं गि॒रिं न पु॑रु॒भोज॑सम् ।
 क्षु॒मन्तं॑ वाजं॒ शति॑नै॒ सह॑स्रिणं॒ म॒क्षू गो॑र्मन्तमीमहे ॥ २ ॥

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Tam vo dasmām ṛitishāham vāsoṛ mandānām āndha-
 sah | abhī vatsām nā svāsareshu dhenāva indram gīrbhīr
 navāmahe || 1 || dyukshām sudānum tāvishibhir āvṛitam gi-
 rīm nā purubhōjasam | kshumāntam vājam śatinam sahasrī-
 nam makshū gōmantam imahe || 2 ||

न त्वा बृ॒हन्तो॒ अद्र॑यो वर॑न्त इन्द्र वी॒ळवः॑ ।
 यद्वि॒त्संसि॑ स्तुवते माव॑ते वसु नकि॒ष्टदा॑ मि॒नाति॑ ते ॥ ३ ॥
 योद्धा॑सि कृ॒त्वा श॑वसो॒त दु॑सना वि॒श्वा जा॒ताभि॑ म॒ज्मना॑ ।
 आ त्वा॒यम॑र्क उ॒तये॑ वव॑र्तति यं गो॒तमा॑ अजी॒जन॑न् ॥ ४ ॥
 प्र हि रि॒रि॒क्ष ओज॑सा दि॒वो अन्ते॑भ्यस्परि ।
 न त्वा वि॒व्याच॑ रज इन्द्र पा॒र्थिव॑मनु स्व॒धां वव॑क्षिथ ॥ ५ ॥
 नकिः॑ परि॒ष्टिर्म॑घवन्म॒घस्य॑ ते यद्वा॒शुषे॑ द॒शस्य॑सि ।
 अ॒स्माकं॑ बो॒ध्युच॑थस्य चोदि॒ता म॑हि॒ष्टो वाज॑सातये ॥ ६ ॥

nā tvā bṛihānto ādrayo
 vāranta indra vilāvah | yād dītsasi stuvatē māvate vāsu
 nākish tād ā mināti te || 3 || yóddhāsi krátvā śavasotā dañ-
 sánā viśvā jātābhi majmánā | ā tvāyām arkā ūtāye va-
 vartati yām gótamā ājījanan || 4 || prā hí ririkshā ójasā divó
 ántebhyas pári | ná tvā vivyāca rája indra párthivam ānu
 svadbām vavakshitha || 5 || nákiḥ páriśṭīr maghavan ma-
 ghásya te yād dāśúshe dasasyāsi | asmākam bodhy ucá-
 thasya coditā mánhishṭho 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

(८९) एकोनवतितमं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्याङ्गिरसौ वृषेभ्युरुभेवावृषी । इन्द्रो देवता । (१-४) प्रथमादिचतुर्जपां प्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती), (१-६) पञ्चमीपष्ठोत्तुष्टुप्,

(७) सप्तम्याश्च बृहती छन्दांसि ॥

॥१२॥

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
 येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥१॥
 अपोधमदुभिर्शस्तीरशस्तिहाथेन्द्रो द्युम्याभवत् ।
 देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥
 प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
 वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

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Bṛihád indrāya gāyata māruto vṛitrahántamam | yéna
 jyótir ájanayann ṛitāvṛidho devám devāya jāgrivi || 1 || āpā-
 dhamad abhiṣastir aṣastibāthéndro dyumny ābhavat | devās
 ta indra sakhyāya yemire bṛihadbhāno mārudgaṇa || 2 || prā
 va indrāya bṛihaté māruto bráhmārcata | vṛitrām hanati
 vṛitrahá ṣatákratur vājreṇa ṣatáparvaṇa || 3 ||

अभि प्र भर धृषता धृषन्मनः श्रवश्चित्ते असद्रुहत् ।

अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥४॥

यज्ञायथा अपूर्व्य मर्धवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तन्ना उत याम् ॥५॥

abhi prā bhara

dhṛishatā dhṛishanmanah śrāvaṣ cit te asad bṛihát | ár-
 shantv āpo jávasā ví mātáro hánò vṛitrām jáyā svàh || 4 ||
 yāj jáyathā apūrvya mágghavan vṛitrahátyāya | tát prithi-
 vīm aprathayas tát astabhnā utá dyām || 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

तत्ते यज्ञो अजायत तदुर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्ञातं यच्च जन्त्वम् ॥६॥
 आमासु पक्वमैरेय आ सूर्य रोहयो दिवि ।
 घर्म न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tát te yajño
 ajāyata tād arká utá háskṛitiḥ | tād viśvam abhibhūr asi
 yāj jātām yāc ca jāntvam || 6 || āmāsu pakvām aīraya ā
 sūryam rohayo divi | gharmām ná sāman tapatā suvṛkti-
 bhir jūshṭam girvaṇase bṛihát || 7 || 12 ||

(९.०) नवतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसौ ऋमेवपुरुमेवावृषी । इन्द्रो देवता । प्रगायः (विषमर्चा बृहती,
 समर्चा सतोबृहती) छन्दः ॥

॥१३॥

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
 उप ब्रह्माणि सर्वनानि वृत्रहा परमज्या ऋचीषमः ॥१॥
 त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
 तुविद्युन्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥
 ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिद्विता ।
 इमा जुषस्व हर्यश्च योजनेन्द्र या ते अमन्महि ॥३॥

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Ā no viśvāsu hāvya indrah samātsu bhūshatu | ūpa
 brāhmāṇi sāvanāni vṛitrahā paramajyā ṛciśhamah || 1 || tvām
 datā prathamó rādhasām asy āsi satyā īśānakṛit | tuvi-
 dyunnāsya yūjyā vṛiṇīmahe putrāsya śavasō mahāḥ || 2 ||
 brāhmā ta indra girvaṇaḥ kriyānte ānatidbhutā | imā ju-
 shasva haryaśva yōjanēndra yā te āmanmahi || 3 ||

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

90

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

त्वं हि सत्यो मघवन्नानतो वृत्रा भूरि न्यृञ्जसे ।
 स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्च रयिमा कृधि ॥४॥
 त्वमिन्द्र यशा अस्यृजीषी शवसस्पते ।
 त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥
 तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
 महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्ववन् ॥६॥

tvām hi
 satyó maghavann ánānato vṛitrá bhūri nyrinjāse | sā tvām
 savishṭha vajrahasta dāśuṣhe 'rvāñcam rayim ā kṛidhi || 4 ||
 tvām indra yaśá asy ṛijishí śavasas pate | tvām vṛitrāṇi
 hañsy apratiny éka íd ānatta carshaṇīdhrītā || 5 || tám u
 tvā nūmām asura prācetasam rádho bhāgām ivemahe | ma-
 hīva kṛittih śaraṇā ta indra prā te sumnā no aśnavan
 || 6 || 13 ||

(११) एकवचनितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यावेव्यपाला ऋषिः । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोर्ऋचोः
 पङ्क्तिः, (३-७) कृतीपादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

४१४॥

कन्या३ वारवायती सोममपि स्मृताविदत् ।
 अस्तं भरन्त्यब्रवीदिन्द्राय सुनावै त्वा शक्राय सुनावै त्वा ॥१॥
 असौ य एषि वीरको गृहंगृहं विचाकशत् ।
 इमं जम्भसुतं पिव धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ॥२॥

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Kanyā vār avāyati sōmam āpi srutāvidat | āstam bhā-
 ranty abravīd indrāya sunavai tvā śakrāya sunavai tvā | 1 ||
 asaú yá éshi vīrakó gṛihām-griham vicākaśad | imām jām-
 bhasutam piba dhānāvantaṁ karambhinam apūpāvantaṁ
 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

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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 च॒न त्वा॑ चिकित्सा॒मोऽधि॑ च॒न त्वा॑ नेमसि ।
 शनै॑रिव शन॒कैरिवेन्द्रा॑येन्द्रो परि॑ स्रव ॥३॥
 कुवि॑च्छक॒त्कुवित्कर॑त्कुविन्नो॒ वस्य॑सुस्करत् ।
 कुवि॑त्पति॒द्विषो॑ य॒तीरिन्द्रे॑ण स॒ंगमा॑महै ॥४॥
 इमा॑नि त्रीणि॒ विष्ट॑पा ता॒नीन्द्र॑ वि रो॒हय ।
 शिर॑स्त॒तस्योर्व॑रा॒मादि॑दं म॒ उपो॑दरे ॥५॥

á caná tvā cikitsāmó 'dhi caná tvā némasi |
 śánair iva śanakaír ivéन्द्रāyendo pári srava || 3 || kuvíc
 chákat kuvít kárat kuvín no vásyasas kárat | kuvít pati-
 dvísho yatír índreṇa samgámāmabhai || 4 || imáni trīṇi vi-
 shṭápā tánindra ví rohaya | śíras tatásyorvárām ád idám
 ma úpodáre || 5 ||

अ॒सौ च॒ या न॑ उ॒र्वरा॑दिमां॒ तन्वं॑ म॒म ।
 अथो॑ त॒तस्य॑ यच्छि॒रः सर्वा॑ ता रो॒म॒शा कृ॑धि ॥६॥
 खे रथ॑स्य॒ खेऽन॑सः॒ खे यु॑गस्य॒ शत॑क्रतो ।
 अ॒पा॒ला॒मिन्द्र॑ त्रि॒ण्पु॒त्यकृ॑णोः॒ सूर्य॑त्वचम् ॥७॥

asaú ca yá na urvárád imám tanvám
 máma | átho tatásya yác chírah sárvā. tá romaśá kṛidhi
 || 6 || khé ráthasya khé 'nasah khé yugásya śatakrato | apā-
 lám indra trīṣh pūtya ákṛiṇoḥ sūryatvacam || 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

(९२) दिनवन्तिमं मृतम्

(१-३३) त्रयस्त्रिंशद्विंशत्यास्य सूक्तस्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) प्रथम-
चोऽनुष्टुप्, (२-३३) द्वितीयादिद्वाविंशत्वाच्च गायत्री छन्दसी ॥

॥१५॥ पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम् ॥१॥
 पुरुहुतं पुरुष्टुतं गाथान्यं सनश्रुतम् । इन्द्र इति ब्रवीतन ॥२॥
 इन्द्र इन्नो महानी दाता वाजानां नृतुः । महां अभिश्वा यमत ॥३॥
 अपादु शिष्यन्धसः सुदक्षस्य प्रहोषिणः । इन्द्रोरिन्द्रो यवाशिरः ॥४॥
 तम्बभि प्राचतेन्द्रं सोमस्य पीतये । तदिद्वयस्य वर्धनम् ॥५॥

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Pāntam a vo āndhasa indram abhī prā gāyata | viśvā-
 sāham śatākratum mānhishṭham carshaṇinām || 1 || puruhū-
 tāṁ puruṣṭutām gāthānyām sánaṣrutam | indra iti bravi-
 tana || 2 || indra in no mahānām datā vājānām nṛitūḥ | ma-
 hāñ abhijñv ā yamat || 3 || āpād u śipry āndhasaḥ sudā-
 kshasya prahoshīṇaḥ | indor indro yāvāśiraḥ || 4 || tāṁ v
 abhī prārcatēndram sómasya pītāye | tād id dhy āsya vār-
 dhanam || 5 || 15 ||

॥१६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
 त्यमु वः सत्रासाहं विश्वासु गीर्ष्वार्यतम् । आ च्यावयस्युतये ॥७॥

asyā pītṛvā mādānām devó devásyaújasā | viśvābhi bhú-
 vanā bhuvat || 6 || tyām u vaḥ satrāsāham viśvasu gīrshv
 āyatam | ā cyāvayasy ūtāye || 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

युध्मे सन्तमनर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥८॥
 शिक्षां ण इन्द्र राय आ पुरु विद्वौ ऋचीषम् । अवा नः पार्ये धने ॥९॥
 अतश्चिदिन्द्र ण उपा याहि शतवाजया । इषा सहस्रवाजया ॥१०॥

yudhmám sántam anarvā-
 nam somapám ánapacyutam | náram avāryákratum ॥ 8 ॥ śi-
 kshā ṇa indra rāyā ā purú vidvāñ ṛicīshama | ávā naḥ
 párye dhāne ॥ 9 ॥ átaś cid indra ṇa úpā yāhi śatāvājayā |
 ishā sahasravājayā ॥ 10 ॥ 16 ॥

॥१०॥ अयाम् धीवतो धियोऽर्विद्विः शक्र गोदरे । जयेम पृत्सु वज्रिवः ॥११॥
 वयस्मृ त्वा शतक्रतो गावो न यवसेष्वा । उक्थेषु रणयामसि ॥१२॥
 विश्वा हि मर्त्यत्वनानुकामा शतक्रतो । अगन्म वज्रिन्नाशसः ॥१३॥
 त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः । न त्वामिन्द्राति रिच्यते ॥१४॥
 स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्वा । धियाविद्धि पुन्य्या ॥१५॥

áyāma dhívato dhíyo 'rvadbhiḥ śakra godare | jáyema
 pritsú vajrivah ॥ 11 ॥ vayám u tvā śatakrato gāvo ná yá-
 vaseshv ā | ukthéshu raṇayāmasi ॥ 12 ॥ víśvā hí martyatva-
 nānukāmā śatakrato | áganma vajrium āśāsah ॥ 13 ॥ tvé sú
 putra śavasó 'vritran kāmakātayaḥ | ná tvām indráti ri-
 cyate ॥ 14 ॥ sá no vṛishan sánishṭhayā sám ghoráyā dra-
 vitnvā | dhiyáviddhi púramdhyā ॥ 15 ॥ 17 ॥

॥१८॥ यस्ते नूनं शतक्रतुविन्द्र द्युन्नितमो मदः । तेन नूनं मदे मदेः ॥१६॥

yás te nūnám śatakrataḥ indra dyumnítamo madaḥ |
 téna nūnám máde madeḥ ॥ 16 ॥

The warrior whom none oppose and none can over-throw,
the acceptor 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

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदानमो मदः ॥१७॥
 विद्महि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
 इन्द्राय मद्ने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
 यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२०॥

yás te citráśravastamo yá
 indra vṛitrahántamaḥ | yá ojadátamo mādah || 17 || vidmā
 hí yás te adrivas tvádattaḥ satya śomapāḥ | víśvāsu dasma
 kṛishtīṣhu || 18 || índrāya mādthane sutám pári śṭobhantu
 no girah | arkām arcantu kāravaḥ || 19 || yásmín víśvā ádhi
 śríyo ráṇanti saptá saṁsádaḥ | índraṁ suté havāmahe
 || 20 || 18 ||

॥१७॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमन्नत । तमिदं हन्तु नो गिरः ॥२१॥
 आ त्वा विशन्तिवन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥२२॥
 विव्यक्तं महिना वृषन्भक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
 अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥२४॥
 अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

trikadrakeshu cétanam deváso yajñam atnata | tám íd
 vardhantu no girah || 21 || á tvā viśantv indavaḥ samudrām
 iva síndhavaḥ | ná tvām indráti ricyate || 22 || vivyáktha
 mahiná vṛiṣaṇ bhakshám sómasya jāgrive | yá indra ja-
 ṭhāreshu te || 23 || áram ta indra kuksháye sómo bhavatu
 vṛitrahan | áram dhāmabhya indavaḥ || 24 || áram áśvāya
 gāyati śrutákaksho áram gāve | áram índrasya dhāmne
 || 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

अरं हि प्मा सुतेषु णः सोमेष्विन्द्र भूषसि । अरं ते शक्र द्वावने ॥२६॥

āram hí shmā sutéshu ṇaḥ sómeshv indra bhūṣhasi |
āram te śakra dāvāne || 26 || 19 ||

॥२०॥ पराकात्ताच्चिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥२७॥
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राज्यं मनः ॥२८॥
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधोचिदिन्द्र मे सचा ॥२९॥

parākāttāc cid adrivas tvām nakshanta no girāḥ | āram
gamāma te vayām || 27 || evā hy ási vīrayúr evā śūra utá
sthirāḥ | evā te rādhyam mánah || 28 || evā rātis tuvīmagha
vīṣvebhir dhāyi dhātṛībhiḥ | ádhā cid indra me sácā || 29 ||

मो णु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३०॥
मा न इन्द्राभ्यां दिशः सूरौ अकुप्वा यमन् । त्वा युजा वनेम तत् ॥३१॥
त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः । त्वमस्माकं तव स्मसि ॥३२॥
त्वामिद्धि त्वायवोऽनुनोनुवतश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó shú brahméva tandrayúr bhúvo vājānām pate | mátsvā
sutásya gómataḥ || 30 || má na indra abhy ādīṣaḥ sūro
aktúshv á yaman | tvā yujá vanema tát || 31 || tvāyéd indra
yujá vayām prāti bruvīmahi sprīdhah | tvām asmākaṁ tāva
smasi || 32 || tvām íd dhí tvāyávo 'nunónuvataṣ cārān | sá-
khāya indra kāravaḥ || 33 || 20 ||

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

(९३) विनवतितमं सूक्तम्

(१-३४) चतुस्त्रिंशद्वचस्यास्य सूक्तस्याङ्गिरसः सुकक्ष कपिः । (१-३३) प्रयमादित्रयस्त्रिंशद्वचामिन्द्रः,

(३४) चतुस्त्रिंशद्वचोन्द्रः कभवश्च देवताः । गायत्री छन्दः ॥

॥२१॥ उद्धेदुभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
 नव यो नवति पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
 स न इन्द्रः शिवः सखाश्चावद्रोमद्यवमत् । उरुधरिव दोहते ॥३॥
 यदद्य कश्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
 यद्वा प्रवृद्ध सत्यते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

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U'd ghéd abhi śrutāmaghaṃ vṛishabhāṃ nāryāpasam |
 āstāram eshi sūrya || 1 || nāva yō navatīm pūro bibhēda
 bāhvōjasā | āhim ca vṛitrahāvadhīt || 2 || sā na indraḥ śivāḥ
 sākḥāśvāvad gōmad yāvamāt | urūdhāreva dohate || 3 || yād
 adyā kāc ca vṛitrahann udāgā abhi sūrya | sārvaṃ tād in-
 dra te vāṣe || 4 || yād vā pravṛiddha satpate nā marā iti
 mānyase | utó tát satyām it tāva || 5 || 21 ||

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वोस्तौ इन्द्र गच्छसि ॥६॥
 तमिन्द्रं वाजयामसि महे वृत्राय हन्तवि । स वृषा वृषभो भुवत् ॥७॥
 इन्द्रः स दामनि कृत ओजिष्ठः स मदे हितः । द्युम्नी श्लोकी स सोम्यः ॥८॥
 गिरा वज्रो न संभृतः सर्वलो अनपच्युतः । ववक्ष ऋष्यो अस्तृतः ॥९॥

yé sómāsah parāvāti yé arvāvāti sunviré | sārvaūs tān
 indra gachasi || 6 || tām indraṃ vājayāmasi mahé vṛitrāya
 hāntave | sā vṛishā vṛishabbó bhuvat || 7 || indraḥ sā dāmāne
 kṛitā ōjishṭhah sā mādē hitāḥ | dyumnī ślokī sā somyāḥ
 || 8 || girā vājro nā sambhṛitah sábalō ānapacyutah | vava-
 kshā rishvó āstritah || 9 ||

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; 1

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. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

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. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

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. 8

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. 9

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वशः ॥१०॥

durgé ein nah sugām kṛidhi gṛi-
nānā indra girvaṇaḥ | tvām ca maghavan vāśaḥ || 10 || 22 ||

॥२३॥ यस्य ते नू चिदादिशं न मिनन्ति स्वरार्ज्यम् । न देवो नाग्निगुर्जनः ॥११॥
अथा ते अप्रतिष्कृतं देवी शुष्मं सपर्यतः । उभे सुशिप्र रोदसी ॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु स्नात्ययः ॥१३॥
वि यदहेरधं स्विषो विश्वे देवासो अक्रमुः । विदन्मृगस्य तौ अमः ॥१४॥
आदु मे निवरो भुवद्ब्रह्मादिष्ट पौंस्यम् । अजातशत्रुरस्तृतः ॥१५॥

yāsya te nū cid ādīśaṃ nā minānti svarājyam | nā devō
nādhbrīgur jānaḥ || 11 || ādhā te āpratishkutaṃ devī śūsh-
maṃ saparyataḥ | ubhē suṣipra rōdasī || 12 || tvām etād
adhārayaḥ kṛiṣṇāsu rōhinīṣhu ca | pāruṣhṇīṣhu śnāsat pā-
yaḥ || 13 || vī yād āher ādha tvishó viṣye devāso ākramuḥ |
vidān mṛigāsya tān āmaḥ || 14 || ād u me nivaró bhuvad
vṛitrahādīṣṭa paūnsyam | ājātaśatrur āstrītaḥ || 15 || 23 ||

॥२४॥ श्रुतं वो वृत्रहन्तम् प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥
अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभवः ॥१७॥
बोधिन्मना इदस्तु नो वृत्रहा भूयीसुतिः । भृणोतु शक्र आशिषम् ॥१८॥

śrutām vo vṛitrahāntamam prā śardhaṃ carṣaṇīnām |
ā śushe rādhase mahé || 16 || ayā dhiyā ca gavyayā pūru-
ṇāman pūruṣṭuta | yāt sóme-soma ābhavaḥ || 17 || bodhīn-
manā id astu no vṛitrahā bhūryāsutiḥ | śṛiṇótu śakra 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 divines, 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

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भर ॥१९॥
कस्य वृषा सुते सचा नियुत्वान्वृषभो रणत् । वृत्रहा सोमपीतये ॥२०॥

kāyā tvām na ūtyābhi prā mandase vṛishan |
kāyā stotṛibhya ā bhara || 19 || kāśya vṛishā suté sácā ni-
yútvān vṛishabhó ranat | vṛitrahā sómapītaye || 20 || 24 ||

॥२५॥ अभी पु णस्त्वं रयिं मन्दसानः सहस्रिणम् । प्रयन्ता बोधि दाशुषे ॥२१॥
पत्नीवन्तः सुता इम उशन्तो यन्ति वीतये । अपां जग्मिर्निचुम्पुणः ॥२२॥
इष्टा होत्रा असृक्षतेन्द्रै वृधासो अध्वरे । अच्छावभूयमोजसा ॥२३॥
इह त्या सधमाद्या हरी हिरण्यकेश्या । वोळ्हामभि प्रयो हितम् ॥२४॥
तुभ्यं सोमाः सुता इमे स्तीर्णं बर्हिर्विभावसो । स्तोतृभ्य इन्द्रमा वह ॥२५॥

abhi shuṇas tvām rayīm mandasānāḥ sahasrīṇam | pra-
yantā bodhi dāśuṣhe || 21 || pātnīvantah sutā imā uśānto
yanti vītāye | apām jāgmir nicumpunāḥ || 22 || ishtā hō-
trā asṛikshatēndram vṛidhāso adhvaré | áchāvabhṛithām
ójasā || 23 || ihā tyā sadhamādyā hārī hīraṇyakeśyā | volhām
abhi prāyo hitām || 24 || tūbhyam sómāḥ sutā imé stīrnām
barhír vibhāvaso | stotṛibhya índram ā vaha || 25 || 25 ||

॥२६॥ आ ते दक्षं वि रोचना दधद्रत्ना वि दाशुषे । स्तोतृभ्य इन्द्रमर्चत ॥२६॥
आ ते दधामीन्द्रियमुक्था विश्वा शतक्रतो । स्तोतृभ्य इन्द्र मृळय ॥२७॥

ā te dāksham ví rocanā dādhdad rātnā ví dāśuṣhe | sto-
tṛibhya índram arcata || 26 || ā te dadhāmīndriyām ukthā
vīśvā śatakṛato | stotṛibhya indra mṛīlaya || 27 ||

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? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

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. 23

(Repitition of VIII 32-29) 24

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. 25

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. 26

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. 27

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृळयांसि नः ॥२८॥
 स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयांसि नः ॥२९॥
 त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयांसि नः ॥३०॥

bhadrām

-bhadram na ā bhareśham ūrjam śatakrato | yād indra
 mṛṇāyāsi nah || 28 || sā no vīśvāny ā bhara suvitāni śata-
 krato | yād indra mṛṇāyāsi nah || 29 || tvām id. vṛtrahau-
 tama sutāvanto havāmahe | yād indra mṛṇāyāsi nah
 || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥
 द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

ūpa no hāribhiḥ sutām yāhi madānām pate | ūpa no
 hāribhiḥ sutām || 31 || dvitā yo vṛtrahāntamo vidā indrah
 śatākratuḥ | ūpa no hāribhiḥ sutām || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥
 इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tvām hī vṛtra-

hann eshām pātā sōmānām āsi | ūpa no hāribhiḥ sutām
 || 33 || indra ishē dadātu na ṛbhukṣhaṇam ṛbhūm rayīm |
 vājī dadātu vājīnam || 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

[अथ दशमोऽनुवाकः ॥]

(९४) चतुर्नवतितमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्याङ्गिरसो बिन्दुः पूतदक्षो वा कृषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥१॥
 यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम् ॥२॥
 तत्सु नो विश्वे अर्य आसदा गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
 अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
 पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥
 उतो न्वस्य जोषमौ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

Gaúr dhayati marútāṃ śravasyúr mātá maghónām |
 yuktá váhni ráthānām | 1 || yásya devá upásthe vratá víśve
 dbhārayante | sūryamása dṛṣé kām || 2 || tát sú no víśve
 arýá á sádā grīṇanti kāravaḥ | marútaḥ sómapiṭaye || 3 ||
 ásti sómo ayám sutáḥ píbanty asya marútaḥ | utá svarájo
 aśvínā || 4 || píbanti mitró aryamá tána putásya váruṇaḥ |
 trishadhashthásya jávataḥ || 5 || utó nv ánya jósham án ín-
 draḥ sutásya gómataḥ | prátár hóteva matsati || 6 || 28 ||

॥२९॥ कर्दत्विषन्त सुरयस्तिर आप इव स्निधः । अर्षन्ति पूतदक्षसः ॥७॥
 कद्वो अद्य महानां देवानामवो वृणे । तमना च दुस्मवर्चसाम् ॥८॥

kád atvishanta suráyas tirá ápa iva srídhah | árshanti
 pūtádakshasah || 7 || kád vo adyá mahánām devánām ávo
 vṛiṇe | 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. 1

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. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

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? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि पप्रथन्नेचुना दिवः । मरुतः सोमपीतये ॥९॥
 त्वान्नु पूतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
 त्वान्नु ये वि रोदसी तस्तभुर्मरुतौ हुवे । अस्य सोमस्य पीतये ॥११॥
 त्वं नु मरुतं गुणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

ā yé vīsvā pāṛthivāni
 paprāthan rocana divāḥ | marútaḥ sōmapitaye || 9 || tyān nú
 pūtādakshaso divó vo maruto huve | asyā sōmasya pītāye
 || 10 || tyān nú yé ví ródasi tastabhúr marúto huve | asyā
 sōmasya pītāye || 11 || tyām nú mārutam gaṇām girishṭhām
 vṛiṣhaṇam huve | asyā sōmasya pītāye || 12 || 29 ||

(९-१२) पञ्चनवतितमं सूक्तम्

(१-९) ऋषयस्त्वास्त्य सूक्तस्याङ्गिरसस्तिरश्वीर्कपिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥३०॥

आ त्वा गिरो रथीरिवास्थुः सुतेषु गर्वणः ।
 अभि त्वा समनूषतेन्द्र वत्सं न मातरं ॥१॥
 आ त्वा शुक्रा अचुच्यवुः सुतासं इन्द्र गर्वणः ।
 पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम् ॥२॥
 पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।
 त्वं हि शश्वतीनां पती राजा विशामसि ॥३॥

Ā tvā gīro rathīr ivāsthuh sūtēshu girvaṇaḥ | abhī tvā
 sām anūshatēndra vatsām nā mātaraḥ || 1 || ā tvā śukrā
 acucyavuh sūtāsa indra girvaṇaḥ | pibā tv āsyāndhasa indra
 vīśvasu te hitām || 2 || pibā sōmam mādāya kām indra
 syenābhṛitam sutam | tvām hī śaśvatīnām pāti rājā vīśam
 asi || 3 ||

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

श्रुधी हवँ तिरय्या इन्द्र यस्त्वा सपर्यति ।
 सुवीर्यस्य गोमतो रायस्पृधि महौ असि ॥४॥
 इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।
 चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

śrudhī hāvaṃ tiraṣeyā indra yās tvā saparyāti |
 suvīryasya gómato rāyās pūrdhi mahāñ asi || 4 || indra yās
 te nāvīyasīm giram mandrām ājijanat | cikitvīnmanasam
 dhīyam pratnām ritāsyā pipyūṣīm || 5 || 30 ||

॥३१॥

तमुं पृवाम् यं गिर इन्द्रमुक्थानि वावृधुः ।
 पुरुष्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
 एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
 शुद्धैरुक्थैर्वीध्वांसं शुद्ध आशीर्वान्ममत्तु ॥७॥
 इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरुतिभिः ।
 शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥८॥
 इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
 शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥९॥

tām u śtāvāma yām gira indram ukthāni vāvṛidhūḥ |
 purūṇy asya paūnsyā śiṣhāsanto vanāmahe || 6 || éto nv ín-
 dram stāvāma śuddhām śuddhēna sāmñā | śuddhaír ukthaír
 vāvṛidhvāñsaṃ śuddhā āśīrvān mamattu || 7 || indra śuddhó
 na á gahi śuddhāḥ śuddhābhir ūtibhiḥ | śuddhó rayīm ní
 dhāraya śuddhó mamaddhi somvāḥ || 8 || indra śuddhó hí
 no rayīm śuddhó rátñāni dāśúshe | śuddhó vṛitrāṇi jighnase
 śuddhó vájam śiṣhāsasi || 9 || 31 ||

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 magnanimous. 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

(१६) पण्वतितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य मारुतो युतान् आङ्गिरसस्तिरभीषां ऋषिः । (१-१३, १४, १६-२१)
 प्रथमादित्रयोदशर्चां चतुर्दश्याः पादत्रयस्य षोडश्यादिपण्वत्तुः । (१४) चतुर्दश्यास्तुरीयपादस्य मरुतः, (१५)
 पञ्चदश्याभेन्द्रावृहस्पती देवताः । (१-३, ५-२०) प्रथमादितृचस्य पञ्चम्यादिषोडशर्चाञ्च त्रिष्टुप्,
 (४) चतुर्थ्यां विराट्, (२१) एकविंश्याश्च पुरस्ताज्ज्योतिस्त्रिष्टुप् उन्नांसि ॥

॥३२॥

अस्मा उषास आतिरन्त यामभिन्द्राय नक्तमूर्म्याः सुवाचः ।
 अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
 अतिविद्धा विधुरेणा चिदस्त्रा त्रिः सप्त सानु संहिता गिरिणाम् ।
 न तदेवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥
 इन्द्रस्य वज्र आयसो निमिः इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।
 शीर्षन्निन्द्रस्य कर्तवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

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Asmā ushāsa ātiranta yāmam indrāya nāktam ūrmyāḥ
 suvācaḥ | asmā āpo mātaraḥ sapta tasthur nṛibhyas tārāya
 sindhavaḥ supārāḥ || 1 || ātividhā vithurēṇ cid āstrā triḥ
 sapta sānu sāmlita girinām | nā tād devō nā mārtyas tu-
 turyad yāni prāvṛiddho vṛishabhāś cakāra || 2 || indrasya
 vājra āyasō nīmīśla indrasya bāhvōr bhūyishṭham ōjaḥ |
 śīrshānn indrasya krātavo nirekā āsānn éshanta śrútyā
 upaké || 3 ||

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।
 मन्ये त्वा सत्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणीनाम् ॥४॥
 आ यद्वज्रं बाह्वोरिन्द्र धत्से मदच्युतमहये हन्तवा उ ।
 प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥५॥

mānye tvā yajñīyam yajñīyānām mānye tvā
 cyāvanam ācyutānām | mānye tvā sātvanām indra ketum
 mānye tvā vṛishabhām carṣṇaṇīnām || 4 || ā yād vājram
 bāhvōr indra dhātse madacyutam āhaye hāntavā u | prā
 pārvatā ānavanta prā gāvaḥ prā brahmāṇo abhinākshanta
 indram || 5 || 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

॥३३॥

तमु॑ ष्टवाम॒ य इ॒मा ज॒जान॒ विश्वा॑ जा॒तान्यव॑राण्य॒स्मात् ।
 इ॒न्द्रेण॑ मि॒त्रं दि॒धिषेम॑ गी॒र्भिरु॑पो नमो॑भिर्वृष॒भं वि॒शेम ॥६॥
 वृ॒त्रस्य॑ त्वा श्व॒सथा॑दी॒षमाणा॑ वि॒श्वे दे॒वा अ॑जहु॒र्ये स॒खायः ।
 म॒रुद्भिरिन्द्र॑ स॒ख्यं ते अ॒स्त्वथे॒मा विश्वाः॑ पृ॒तना॑ जया॒सि ॥७॥
 त्रिः ष॒ष्टिस्त्वा म॒रुतो॑ वावृ॒धाना॑ उ॒स्त्रा इ॒व रा॒शयो॑ य॒ज्ञिया॑सः ।
 उप॒ त्वेमः॑ कृ॒धि नो॑ भाग॒धेयं॑ शु॒ष्मं त ए॒ना ह॒विषा॑ वि॒धेम ॥८॥

tám u śliṭavāma yá imá jajāna víśvā jātāny ávarāny
 asmāt | indreṇa mitrām didhishema gīrbhír úpo nāmobhir
 vṛishabhām viśema || 6 || vṛitrāsya tvā śvasáthād íshamāṇā
 víśve devá ajahur yé sákhāyah | marúdbhir indra sakhyām
 te astv áthemá víśvāḥ prītanā jayāsi || 7 || triḥ shasṭís tvā
 marúto vāvṛidhānā usrá iva rāśayo yajñīyāsaḥ | úpa tvé-
 maḥ kṛidhí no bhāgadhéyaṁ śuśhmaṁ ta ená havishā vi-
 dhema || 8 ||

ति॒ग्ममायु॑धं म॒रुता॑मनी॒कं क॑स्त॒ इन्द्र॑ प्र॒ति वज्रं॑ द॒धर्ष ।
 अ॒नायु॑धासो॒ असुरा॑ अ॒देवाश्च॑के॒ण ताँ अप॑ वप ऋ॒जीषि॑न् ॥९॥
 म॒ह उ॒ग्राय॑ त॒वसे॑ सुवृ॒क्तिं प्रेर॑य शि॒वत॑माय प॒श्वः ।
 गि॒र्वीह॑से गि॒र इ॒द्राय॑ पु॒र्वीर्वि॑हि त॒न्वे कु॑विदु॒ङ्ग वेद॑त् ॥१०॥

tigmām āyudham marútām ánikam kás ta in-
 dra práti vájraṁ dadharsha | anāyudhāso ásurā adevāś ca-
 krēna tān āpa vapa rījīshin || 9 || mahá ugrāya tavāse su-
 vṛiktīm préraya śivátamāya paśvāḥ | gírvāhase gíra índrāya
 pūrvír dhehí tanvè kuvid aṅgá védat || 10 || ३३ ||

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. 6

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. 7

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. 8

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. 9

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. 10

॥३४॥

उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
 नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
 तद्विविद्धि यत् इन्द्रो जुजोषत्सुहि सुष्टुतिं नमसा विवास ।
 उप भूष जरितर्मा स्वप्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
 अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
 आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नमणा अधत्त ॥१३॥

ukthāvāhase vibhvè manishām drūṇā ná pārām irayā
 nadīnām | nī sprīṣa dhiyā tanvi śrutāsya jūṣhṭatarasya ku-
 vid āṅgā védāt || 11 || tād vividdhi yāt ta índro jújoshat
 stuhí sushṭutīm nāmasā vivāsa | ūpa bhūsha jaritar má ru-
 vanyah śrāvāyā vācam kuvíd āṅgā védāt || 12 || áva drapsó
 aṅṣumátīm afishṭhad iyanāḥ kṛishṇó dasābhiḥ sahasraiḥ |
 ávat tám índrah śácyā dhāmantam ápa snéhitīr nṛimāṇā
 adhatta || 13 ||

द्रप्समपश्यं विपुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
 नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
 अध द्रप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः ।
 विशो अदेवीरभ्याश्चरन्तीर्वृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsām apasyam víshuṇe cārantam upahvaré
 nadyò aṅṣumátyāḥ | nábho ná kṛishṇám avatasthivāṅsam
 íshyāmi vo vṛishṇo yúdyatājau || 14 || ádha drapsó aṅṣu-
 mátyā upāsthé 'dhārayat tanvām titvishāṇāḥ | viṣo ádevīr
 abhy ācārantīr brīhaspátinā yujéndrah sasāhe || 15 || 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. 11

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. 12

The swift-moving darkness of nescieves 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. 13

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". 14

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. 15

॥३५॥

त्वं हृ त्यत्सप्तभ्यो जायमानोऽश्वभ्यो अभवः शत्रुरिन्द्र ।
 गूळहे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१६॥
 त्वं हृ त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्ध ।
 त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
 त्वं हृ त्यदृषभ चर्षणीनां घ्नो वृत्राणां तविषो बभूव ।
 त्वं सिन्धूरसृजस्तस्तभानान्वमपो अजयो दासपत्नीः ॥१८॥
 स सुक्रतु रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवाव ।
 य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
 स वृत्रहेन्द्रश्चर्षणीधृत्तं सुष्टुत्या हव्यं हुवेम ।
 स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
 स वृत्रहेन्द्रं क्रभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
 कृष्वन्नपांसि नर्या पुरुणि सोमो न पीतो हव्यः सखिभ्यः ॥२१॥

tvām ha tyāt saptābhyo jāyamāno 'ṣatrūbhyo abhavah
 śātrur indra | gūḷhé dyāvāprithivī ānv avindo vibhumād-
 bhyo bhūvanebhyo raṇaṁ dhāḥ ॥ 16 ॥ tvām ha tyād apra-
 timānām ōjo vājreṇa vajrin dhrishitō jaghantha | tvām śuṣh-
 ṇasyāvātiro vādhatrais tvām ga indra śācyéd avindah
 ॥ 17 ॥ tvām ha tyād vṛishabha carshaṇīnām ghaṇō vṛitrā-
 nām tavishō babbūtha | tvām sindhūnr asrijas tastabhānān
 tvām apō ajayo dāsāpatniḥ ॥ 18 ॥ sá sukrātū raṇitā yāḥ su-
 téshv ānuttamanyur yō āheva revān | yā éka ín nāry āpānsi
 kártā sá vṛitrahā prátid anyām āhuḥ ॥ 19 ॥ sá vṛitrahén-
 dras carshaṇidhrít tām susūṭutyā hávyam huvema | sá prā-
 vitā maghāvā no 'dhivaktā sá vājasya śravasyāsya dātā
 ॥ 20 ॥ sá vṛitrahéndra ṛibhukshāḥ sadyō jajñānō hávyo ba-
 bhūva | kṛiṇvānu āpānsi nāryā purūṇi sómo ná pītō hávyah
 sákhibhyah ॥ 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 be 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

(९.७) समनवतितमं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्य कारयपो रेभ ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चा बृहती,
 (१०, १३) दशमीत्रयोदशयोरतिजगती, (११-१२) एकादशीद्वादशयोरपरिहा बृहती,
 (१४) चतुर्दश्यास्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दसि ॥

॥३६॥

या इन्द्र भुज आभरः स्वर्वा असुरेभ्यः ।
 स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तवर्हिषः ॥१॥
 यमिन्द्र दधिषे त्वमश्च गां भगमव्ययम् ।
 यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥२॥
 य इन्द्र सस्त्यन्नतोऽनुष्वापमदेवयुः ।
 स्वैः ष एवैर्मुमुरत्पोष्यै रयिं संनुतर्धेहि तं ततः ॥३॥

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Yá indra bhúja ábharah svārvān āsurebhyah | stotā-
 ram in maghavann asya vardhaya yé ca tvé vṛiktābarhi-
 shah || 1 || yām indra dadhishé tvām āsvam gām bhāgām
 āvyayam | yājamane sunvati dākṣiṇāvati tāsmin tām dhebi
 má paṇau || 2 || yá indra sásty avrató 'nushvápam ádeva-
 yuh | svaíḥ shá évair mumurat pōshyam rayim sanutár
 dhebi tām tátah || 3 ||

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
 अतस्त्वा गीर्भिर्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥४॥
 यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।
 यत्पार्थिवे सदाने वृत्रहन्तम् यदन्तरिक्ष आ गहि ॥५॥

yác chakrási parāvāti yád arvāvāti
 vṛitrahān | átas tvā gīrbhír dyugád indra keṣibhiḥ sutāvāñ
 ā vivāsati || 4 || yád vāsi rocané divaḥ samudrāsyaádhi vi-
 shtāpi | yát párthive sādane vṛitrahantama yád antáriksha
 ā gahi || 5 || 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

॥३७॥

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
 मादयस्व राधसा सूनृतावितेन्द्र राया परीणसा ॥६॥
 मा न इन्द्र परा वृणग्भवा नः सधमायः ।
 त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥७॥
 अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
 कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu śavasas pate | mādā-
 yasva rādhasā sūnṛtāvatēndra rāyā pārīṇasā || 6 || mā na
 indra pārā vṛiṇag bhāvā naḥ sadhamādyah | tvām na ūti
 tvām ín na ápyam mā na indra pārā vṛiṇak || 7 || asmé in-
 dra sácā suté ní shadā pītāye mādhu | kṛidhí jaritré ma-
 ghavann ávo mahád asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यसो अद्रिवः ।
 विश्वा जातानि शर्वसाभिभूरसि न त्वा देवास आशत ॥९॥
 विश्वाः पृतना अभिभूतं नरं सजुस्ततश्चुरिन्द्रं जजुनुश्च राजसे ।
 क्त्वा वरिष्ठं वरं आमुर्मुतोग्रमोजिष्ठं त्वसं तस्विनम् ॥१०॥

ná tvā de-
 vāsa āṣata ná mártvyāso adrivaḥ | víśvā jātāni śāvasābhi-
 bhūr asi ná tvā devāsa āṣata || 9 || víśvāḥ pṛítanā abhibhū-
 taram nāram sajúṣ tataksbur índram jajanuś ca rājāse |
 krátvā várishṭham vāra āmúrim utógrām ójishṭham tavá-
 sam tarasvínam || 10 || ३७ ||

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

॥३८॥

समी रेभासो अस्वरञ्जिन्द्रं सोमस्य पीतये ।

स्वर्पति यदी वृधे धृतव्रतो ह्योजसा समूतिभिः ॥११॥

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।

सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्कभिः ॥१२॥

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं शवीसि ।

मंहिष्ठो गीभिरा च यज्ञियो ववर्तद्वाये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sám im rebhāso asvarann indram sômasya pitāye | svār-
patim yād im vṛidhē dhṛitāvratō hy ójasā sám ūtibhiḥ
॥ 11 ॥ nemim namanti cākshasā mesham viprā abhisvárā |
suditāyo vo adruhó 'pi kārṇe tarasvīnaḥ sám ṛikvabhiḥ
॥ 12 ॥ tām indram johavīmi maghāvānam ugrām satrá dá-
dhānam apratishkutam śavānsi | mánbishṭho gīrbhīr ā ca
yajñīyo vavártad rāyé no vísvā supáthā kṛiṇotu vajrí ॥ 13 ॥

त्वं पुरं इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्वै ।

त्वद्विश्वानि भुवनानि वज्रिन्यावा रेजेते पृथिवी च भीषा ॥१४॥

तन्म ऋतमिन्द्र शूर चित्र पाल्पपो न वज्रिन्दुरिताति पर्षि भूरि ।

कदा न इन्द्र राय आ दशस्येर्विश्वप्स्यस्य स्पृहयाय्यस्य राजन् ॥१५॥

tvām pūra indra cikīd enā vy ójasā śavishṭha śakra nā-
śayādhyai | tvād vísvāni bhúvanāni vajrin dyāvā rejete pṛi-
thivī ca bhīṣā ॥ 14 ॥ tán ma ritām indra śūra citra pātv
apó ná vajrin duritāti parshi bhūri | kadā na indra rāyā ā
daśasyer vísvāpsnyasya sprihayāyyasya rājan ॥ 15 ॥ ३८ ॥

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 unharmed. 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

(९८) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशार्चस्वास्त्य सूक्तस्याङ्गिरसो बृमेध ऋषिः । इन्द्रो देवता । (१-६, ८) प्रथमादि-

तृचद्वयस्याष्टमवा ऋचश्चोष्णिह्, (७, १०-११) सप्तमीदशम्येकादशीनां कङ्कप्,

(९, १२) नवमीद्वादस्योश्च पुर उष्णिह् छन्दसि ॥

- ॥१॥ इन्द्राय सामं गायत विप्राय बृहते बृहत् । धर्मकृते विपश्चिते पनस्यवे ॥१॥
 त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः । विश्वकर्मा विश्वदेवो महौ असि ॥२॥
 विभ्राजज्ज्योतिषा स्वर्गच्छो रोचुनं दिवः । देवास्त इन्द्र मुख्याय येमिरे ॥३॥
 एन्द्रं नो गधि प्रियः सत्राजिदगोह्यः । गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥४॥
 अभि हि संत्य सोमपा उभे बभूथ रोदसी । इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥५॥
 त्वं हि शश्वतीनामिन्द्र दूर्ता पुरामसि । हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥६॥

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Indraya sâma gayata viprâya bṛihatē bṛihāt | dharmakṛite vipaścite panasyâve || 1 || tvâm indrabhībūr asi tvām sūryam arocayaḥ | viśvakarmā viśvadevo mahān asi || 2 || vibhrajān jyōtiṣā svār āgachō rocanām divāḥ | devās ta indra sakhyāya yemire || 3 || éndra no gadhi priyāḥ satrājīd āgohyaḥ | girīr nā viśvātas pṛithūḥ pātir divāḥ || 4 || abhī hī satya somapā ubhé babhūtha rōdasi | indrāsi sunvato vṛidhāḥ pātir divāḥ || 5 || tvām hī śasvatmām indra darta purām āsi | hantā dāsyor mānor vṛidhāḥ pātir divāḥ || 6 || ॥

- ॥२॥ अथा हीन्द्र गिर्वण उपे त्वा कामान्महः संसृज्महे । उदेव यन्ते उदभिः ॥७॥
 वार्णं त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि । वावृध्वासं चिदद्रिवो दिवेदिवे ॥८॥

ādha hīndra girvaṇa ūpa tva kāmān mahāḥ sasṛjmahe | udēva yānta udābhiḥ || 7 || vār nā tva yavyābhir vārdhanti śura brāhmaṇi | vāvṛidhvāsam cid adrivo divé-dive || 8 ||

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

युञ्जन्ति हरीं इषिरस्य गाथयोरौ रथं उरुयुगे । इन्द्रवाहा वचोयुजा ॥९॥
 त्वं न इन्द्रा भरं ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनापहम् ॥१०॥
 त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुस्रमीमहे ॥११॥
 त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjānti hārī iṣhirasya gāthayorau rātha urūyuge | indra-
 vāha vacoyūja 9 tvam na indra bharan ōjo nṛimṇam
 śatakrato vicarṣaṇe | ā viram pṛitanashāham 10 || tvam
 hi naḥ pitā vaso tvam matā śatakrato babhūvitha | ādha
 te sumām imāhe 11 tvam śuṣmīn puruhūta vajayān-
 tam ūpa bruve śatakrato | sā no rasva sūvīryam || 12 || ॥

(९९) नवनवतितमं सूक्तम्

(१-८) अष्टर्षस्यास्य सूक्तस्याङ्घ्रिरसो वृमेव ऋषिः । इन्द्रो देवता । प्रगायः

(विषमर्षा बृहती, समर्षा सतोबृहती) छन्दः ॥

॥३॥

त्वामिदा ह्यो नरोऽपीप्यन्वज्जिन्मूर्णयः ।
 स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥
 मत्स्वा सुशिप्र हरिस्तदीमहे त्वे आ भूषन्ति वेधसः ।
 तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

Tvām idā hyó náró 'pīpyan vajrin bhúrṇayah | sā in-
 dra stómavāhasām ihā śrudhy ūpa svāsaram ā gahi || 1 ||
 mátsvā suṣipra harivas tād imāhe tvé ā bhūshanti vedhā-
 sah | tāva śrávānsy upamāny ukthyā sutéshv indra girva-
 nah || 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 dwell-
ings. 1

O Lord of vital faculties, handsome and fair, rejoice, we
pray to you. May your votaries come to you. O resplen-
dent, lover of songs, may your glories be exemplary and
claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
 वर्मूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
 अनर्शराति वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
 सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
 त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
 अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
 अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
 विश्वास्ते स्पृधः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

śrāyanta iva sūryam viśvéd indrasya bhakshata |
 vāsūni jāté janamāna ójasā prāti bhāgām ná didhima || 3 ||
 ānarsarātim vasudām-ūpa stuhi bhadrá indrasya rātayaḥ |
 só asya kāmam vidható ná roshati máno dānāya codāyan
 || 4 || tvām indra prátūrtishv abhí viśvā asi sprīdhaḥ | aśas-
 tihá janitá viśvatūr asi tvām tūrya taruṣyatāḥ || 5 || ānu
 te śuśhmam turāyantam īyatuh kṣhoṇí śiṣum ná mātārā |
 viśvās te sprīdhaḥ śnathayanta manyāve vṛitrām yád indra
 tūrvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
 आशुं जेतारं हेतारं रथीतममतूर्तं तुभ्यावृधम् ॥७॥
 इष्कर्तारमनिष्कृतं सहस्कृतं शतमूर्तिं शतकृतम् ।
 समानमिन्द्रमवसे हवामहे वसवानं वसुजुवम् ॥८॥

itā ūtí vo ajāram prahetāram āprahitam | āśum
 jētāram hētāram rathītamam ātūrtam tugryāvṛidham || 7 ||
 iṣkartāram ānishkṛitam sāhaskṛitam śatāmūtim śatākra-
 tum | samānām indram āvase havāmahe vāsavānam vasu-
 jūvam || 8 || ३ ||

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. 3

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. 4

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. 5

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. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augments of water. 7

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 treasures. 8

(१००) शततमं सूक्तम्

(१-१२) द्वादशार्चन्यास्य सूक्तस्य (१-३, ६-१२) प्रथमादितृचस्य षष्ठ्यादिसप्तानामृचां भागवो नेमः,

(४-५) चतुर्वीपञ्चम्योश्चेन्द्रः कपी । (१-७, १२) प्रथमादिसप्तचां द्वादश्याश्चेन्द्रः, (८) अष्टम्याः

सुपर्ण इन्द्रो वा, (९) नवम्या वज्रो इन्द्रो वा, (१०-११) दशम्येकादश्याश्च वाग्देवताः ।

(१-५, १०-१२) प्रथमादिपञ्चचां दशम्यादितृचस्य च त्रिष्टुप्, (६) षष्ठ्या

जगती, (७-९) सप्तम्यादितृचस्य चानुष्टुप् उन्दांसि ॥

॥५॥ अयं त एमि तन्वां पुरस्ताद्विश्वे देवा अभि मां यन्ति पश्चात् ।
 यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥१॥
 दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
 असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव भूरि ॥२॥

100

Ayám ta emi tanvā purastād viśve devā abhī mā yanti
 paścāt | yadā máhyam dídharo bhāgām indrād ín máyā
 kṛṇavo víryāṇi || 1 || dādhami te mādhubho bhakshām āgre
 hitās te bhāgāḥ sutó astu sómah | āsaḥ ca tvām dakṣiṇa-
 tāḥ sákhā mé 'dhā vṛitrāṇi jaṅghanāva bhūri || 2 ||

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
 नेन्द्रो अस्तीति नेम उ त्व आह क ई ददर्श कमभि पृवाम ॥३॥
 अयमस्मि जरितः पश्य मेह विश्वा जानान्यभ्यस्मि मुक्ता ।
 ऋतस्य मा प्रदिशो वर्धयन्त्यादर्विरो भुवना दर्दरीमि ॥४॥

prá sú

stómam bharata vājayanta indrāya satyām yādi satyām
 āsti | néndro astíti néma u tva āha ká īm dadarṣa kām
 abhī shtavāma || 3 || ayām asmi jaritaḥ páśya mehá víśvā
 jātāny abhy āsmi mahnā | ṛitāsya mā pradīšo vardhayanty
 ādardiró bhúvanā 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. 1

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. 2

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?" 3

"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". 4

आ यन्मा वेना अरुहन्नृतस्यै एकमासीनं हर्यतस्य पृष्ठे ।
 मनश्चिन्मे हृद आ प्रत्यवोचदचिकदुज्जिशुमन्तः सखायः ॥५॥
 विश्वेत्ता ते सर्वनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र सुन्वते ।
 पारावतं यत्पुरुसंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

ā yān mā venā áruhann
 řitāsyāñ ékam āsīnaṃ haryatāsyā řiśthé | mānaṣ cin me
 hřidā ā prāty avocad ácikradañ chíṣumantaḥ sákhāyaḥ
 || 5 || viśvét tā te sávaneshu pravācya yā cakārtha magha-
 vanaṃ indra sunvaté | pářavatam yāt purusambhřitaṃ vāsv
 apāvřiṇoḥ řarabhāya řiśhibandhave || 6 || 4 ||

॥५॥

प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
 नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥७॥
 मनोजवा अयमान आयसीमतरत्पुरम् ।
 दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥८॥
 समुद्रे अन्तः शयत उद्रा वज्रो अभीवृतः ।
 भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥९॥
 यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा ।
 चतस्र ऊर्जं दुदुहे पयांसि कं स्विदस्याः परमं जगाम ॥१०॥

prā nūnāṃ dhāvataṃ řiṭhañ nébā yó vo ávāvarīt | ní
 śhīm vřitrāsyā mārmaṇi vājraṃ índro apīpatat || 7 || máno-
 javā āyamaṇa āyasiṃ atarat púraṃ | dívaṃ suparṇó ga-
 tvāya sómaṃ vajřiṇa ābharat || 8 || samudré antāḥ řayata
 udnā vājro abhívřitaḥ | bháranty asmai samyātaḥ purāḥ-
 prasravaṇā balim || 9 || yád vág vādanty avicetanāni řaśhřři
 devānāṃ nishasāda mandrá | cātasra ūřjaṃ duduhe páyaṇsi
 kvā svid asyāḥ paramāṃ jagāma || 10 ||

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." 5

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. 6

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? 7

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. 8

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. 9

When the divine speech, the queen, the gladdener 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? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
 सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वाग्मानुष सुष्टुतैतु ॥११॥
 मयं विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
 हनाव वृत्रं रिणचाव सिन्धुनिन्द्रस्य यन्तु प्रसवे विस्मृष्टाः ॥१२॥

devīm vācam aja-
 nayanta devās tāṃ viśvārūpāḥ paśavo vadanti | sā no
 mandrēṣham ūrjam dūhānā dhenūr vāg asmān ūpa sūṣtu-
 taitu || 11 || sākhe viṣṇo vitarāṃ vī kramasva dyaúr dehi
 lokāṃ vājraya viṣkābhe | hānāva vṛitrāṃ riṇācāva śīndhūn
 indrasya yantu prasavé viśrishtāḥ || 12 || ॥

(१०१) एकौलशाननमं मुक्तम्

(१-१२) पौडशचम्याम्य मुक्तस्य भागवो जमदग्निर्देहिः । (१-४, ५) प्रथमादितुर्देहिं पञ्चम्याः
 पादवपस्य च मित्रावरुणो, (५-६) पञ्चम्यामूर्जीयपादस्य पष्ठयाधादित्याः, (७-८) सप्तम्यष्टम्यो-
 रग्निर्नो, (९-१०) नवमीदशम्योवायुः, (११-१२) एकादशीद्वादस्योः सूर्यो, (१३) त्रयोदश्या
 इयाः सूर्यप्रभा वा, (१४) चतुर्दश्याः पवमानः, (१५-१६) पञ्चदशीषोडशयोश्च गौर्देवताः ।
 (१-२, ५-१२) प्रथमादिनीययोर्देहोः पञ्चम्याद्यष्टनाञ्च प्रगायः (विषमयां बृहती,
 समयां सप्तोत्तरी), (३) कृतीयाया गायत्री, (४) चतुर्थ्याः सप्तोत्तरी, (१३)
 त्रयोदश्या बृहती, (१४-१६) चतुर्दश्यादित्रयस्य च त्रिष्टुप् छन्दांसि ॥

॥६॥

ऋधगित्था स मर्त्यः शशमे देवतानये ।
 यो नूनं मित्रावरुणावभिष्टय आचुके हव्यदातये ॥१॥
 वर्षिष्ठभ्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
 ता बाहुता न दुंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

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Rīdhag itthā śa mārtyaḥ ṣaṣamé devātātaye | yó nūnám
 mitrávaruṇāv abhishtaya ācakre havyádātaye || 1 || vārshish-
 thakshatrā urucākshasā nārā rājānā dīrghaśrutāmā | tā
 bāhūtā ná daṁsānā ratharyataḥ sākāṃ sūryasya raśmibhiḥ
 || 2 ||

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. 11

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. 12

101

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. 1

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. 2

प्र यो वीं मित्रावरुणाजिरो द्रुतो अद्रवत् । अयःशीर्षा मद्रेद्युः ॥३॥
 न यः संपृच्छे न पुनर्हवीतये न सैवादाय रमते ।
 तस्मान्नो अद्य समृतेरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥
 प्र मित्राय प्रार्यम्णे संचथ्यमृतावसो
 वरुथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prā yō vām mitrāvaruṇājirō dūtó ādravat | āyaḥṣirshā
 māderaghuḥ ॥ 3 ॥ nā yāḥ sampricche nā pūnar hāvītave nā
 samvādāya rāmate | tāsman no adyā sāmṛiter urushyatam
 bāhūbhyām na urushyatam ॥ 4 ॥ prā mitrāya prāryamṇe
 sacathyam ṛitāvaso | varūthyam vāruṇe chāndyam vāca
 stotrām rājasu gayata ॥ 5 ॥ 6 ॥

॥३॥ ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
 ते धामान्यमृता मर्त्यानामदग्धा अभि चक्षते ॥६॥
 आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
 उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
 राति यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
 प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥८॥
 आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
 अन्तः पवित्रं उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇam jēnyam vāsv ēkam putrām tisṛṇām |
 té dhāmāny amṛitā mārtyānam ādabdba abhī cakshate ॥ 6 ॥
 ā me vācānsy ūdyata dyumāttamāni kārtyā | ubhā yātam
 nāsatya sajōshasā prāti havyāni vitāye ॥ 7 ॥ rātīm yād vam
 arakshāsam hāvāmahe yuvābhyām vājīnīvasū | prācim hō-
 trām pratirāntāv itam nara gṛṇānā jamādagninā ॥ 8 ॥ ā no
 yajñam divisprīṣam vāyo yāhi sumānmabhiḥ | antāḥ pavī-
 tra upāri śṛiṇāno 'yām śukro ayāmi te ॥ 9 ॥

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 elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्वाध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।
अधो नियत्व उभयस्य नः पिब शुचि सोमं गवाशिरम् ॥१०॥

vēty adhvar-
yūh pathibhī rājishthaiḥ prāti havyāni vitāye | ādhā niyutva
ubhāyasya naḥ piba śucim sōmam gāvāśiram || 10 || 7 ||

॥८॥

बष्महौ असि सूर्य बळादित्य महौ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महौ असि ॥११॥
बद् सूर्य श्रवसा महौ असि सत्रा देव महौ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्शयत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यार्यमीयुर्न्यन्या अर्कमभितो विविश्रे ।
बृहद् तस्थौ भुवनेष्वन्तः पर्वमानो हरित आ विवेश ॥१४॥

bāṇ mahān asi sūrya bāl āditya mahān asi | mahās te
satō mahimā panāsyate 'ddhā deva mahān asi || 11 || bāt
surya śrāvasā mahān asi satrā deva mahān asi | mahnā de-
vānam asuryaḥ purohito vibhū jyōtir ādābhyam || 12 || iyām
yā nīcy arkīṇi rūpā rohiṇya kṛitā | citréva praty adarsy
ayaty antār daśāsu bāhūshu || 13 || prajā ha tisrō atyāyam
iyur ny ānyā arkām abhito vivishre | bṛihād dha tasthau
bhūvaneshv antāḥ pāvamāno harita ā viveṣa || 14 ||

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

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
 प्र नु वोचं चिकितुषे जनाय मा गामनागामदिति वधिष्ट ॥१५॥
 वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानाम् ।
 देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥१६॥

mata

rudrāṇaṃ duhitā vāsūnāṃ svāsādityānam amṛtasya nābhiḥ ।
 prā nū vocaṃ cikitúshe jánāya mā gām ānāgām āditim va-
 dhishta ॥ 15 ॥ vacovidam vācam udiráyantim vísvābhir dhi-
 bhír upatíšthamānām | devīm devébhyaḥ páry eyúshīm
 gām ā māvṛikta mártyo dabhráčetāḥ ॥ 16 ॥ १॥

(१०२) इधुतरघाततम सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य भार्गवः प्रयोगो बार्हस्पत्यः पावको बार्हिर्वा, सहस्रः
 सुतो गृहपतिपविष्टौ वा तयोर्गन्धर्वो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१॥ त्वमग्ने बृहद्व्यो दधासि देव द्वाशुषे । कविर्गृहपतिर्युवा ॥१॥
 स न ईलानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥
 त्वया ह स्विद्युजा वयं चोदिष्टेन यविष्ठ्य । अभि प्मो वाजसातये ॥३॥
 और्वभृगुवच्छ्विम्भवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥
 हुवे वातस्वनं कविं पर्जन्यकन्यं सहः । अग्निं समुद्रवाससम् ॥५॥

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Tvám agne bṛihád váyo dádhasi deva dāśúshe | kavir
 gṛihápatir yúvā ॥ 1 ॥ sá na ílānayā sahá devāñ agne duvas-
 yúvā | cikíd vibhānav ā vaha ॥ 2 ॥ tváyā ha svid yujā va-
 yām códishthēna yavishthya | abhí shmo vājasātaye ॥ 3 ॥
 aurvabhṛiguvác chúcim apnavānavád ā huve | agnīm sam-
 undrávāsasam ॥ 4 ॥ huvé vātasvanam kavīm parjānyakrandyam
 sáhaḥ | agnīm samudrávāsasam ॥ 5 ॥ १॥

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. 15

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. 16

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O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

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. 4

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 firement, I invoke. 5

॥१०॥ आ स॒वं स॒वि॒तुर्यथा॑ भ॒गस्ये॒व भुजि॑ ह॒वे । अ॒ग्निं स॑मु॒द्रवा॑ससम् ॥६॥
 अ॒ग्निं वो॑ वृ॒धन्त॑म॒ध्वरा॑णां पु॒रु॒तम॑म् । अ॒च्छा न॒प्रे स॑ह॒स्वते ॥७॥
 अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टां रू॒पे॒व तक्ष्या॑ । अ॒स्य क॒त्वा य॑श॒स्वतः ॥८॥
 अ॒यं वि॒श्वा अ॒भि श्रियो॑ऽग्नि॒र्दे॒वेषु॑ प॒त्यते । आ वा॒जैरु॑प॒ नो ग॑मत् ॥९॥
 वि॒श्वेषा॑मि॒ह स्तु॑हि हो॒तॄणां॑ य॒शस्त॑मम् । अ॒ग्निं य॒ज्ञेषु॑ पु॒र्व्यम् ॥१०॥

á savám savitúr yathā bhágasyeva bhujím huve | agním
 samudrávāsasam || 6 || agním vo vṛdhántam adhvarāṇām
 purūtámam | áchā náptre sáhasvate || 7 || ayám yáthā na
 ábhúvat tváshtā rūpeva tákshyā | asyá krátvā yásasvataḥ
 || 8 || ayám víšvā abhí śrīyo 'gnír devēshu patyate | á vájair
 úpa no gamat || 9 || víšveshām ihá stuhi hótṛīṇām yaśasta-
 mam | agním yajñēshu pūrvyám || 10 || 10 ||

॥११॥ शी॒रं पा॒वक॑शोचिषं ज्येष्ठो यो दमे॒ष्वा । दी॒दाय॑ दी॒र्घश्रु॑त्तमः ॥११॥
 तम॑र्व॒न्तं न सा॑न॒सिं गृ॑णी॒हि वि॒प्र शु॒ष्मि॒णम् । मि॒त्रं न या॑तय॒ज्जन॑म् ॥१२॥
 उप॑ त्वा जा॒मयो॑ गि॒रो दे॒दि॒शती॑र्ह॒विष्कृ॑तः । वा॒यो र॒नीके॑ अ॒स्थिर॑न् ॥१३॥

śīrām pāvakāśocisham jyēsthō yó dāmeshv á | dīdāya
 dīrghaśrúttamaḥ || 11 || tám árvantaṁ ná sānasīm grīṇibī
 vipra śushmīṇam | mitrām ná yātayājjanam || 12 || úpa tvā
 jāmayo gíro dédisatir havishkrītaḥ | vāyór āníke asthiran
 || 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

यस्य त्रिधात्वृत्तं बर्हिस्तस्थावसंदिनम् । आपश्चिन्नि देधा पदम् ॥१४॥
पदं देवस्य मीळहुपोऽनाघृष्टाभिरूतिभिः । भद्रा सूर्य इवोपदृक् ॥१५॥

yásya tridhātv āvṛitam barhís tasthāv ásaṃdinam |
āpaṣ cin ní dadhā padām ॥ 14 ॥ padām devásya mīḷhúshó
'nādbṛishṭābhir ūtibhiḥ | bhadrá sūrya ivopadrīk ॥ 15 ॥ 11 ॥

॥१२॥ अग्ने घृतस्य धीतिभिस्तेषानो देव शोचिषा । आ देवान्वक्षि यक्षि च ॥१६॥
ते त्वाजनन्त मातरः कवि देवासो अङ्गिरः । हव्यवाहममर्त्यम् ॥१७॥
प्रचेतसं त्वा कुवेऽग्ने द्रुतं वरेण्यम् । हव्यवाहं नि वेदिरे ॥१८॥
नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति । अथैतादृग्भरामि ते ॥१९॥
यदग्ने कानि कानि चिदा ते दारुणि दुध्मसि । ता जुषस्व यविष्य ॥२०॥
यदत्युपजिह्विका यदग्नौ अतिसर्पति । सर्वं तदस्तु ते घृतम् ॥२१॥
अग्निमिन्धानो मनसा धियं सचेत मर्त्यः । अग्निमीधि विवस्वभिः ॥२२॥

āgne ghṛitásya dhītibhis tepanó deva śocíshā | á devān
vakshi yákshi ca ॥ 16 ॥ tām tvājananta mātaraḥ kavīm de-
vāso āṅgiraḥ | havyavāham āmartyam ॥ 17 ॥ prācetasam tvā
kavé 'gne dūtām vāreṇyam | havyavāham ní shedire ॥ 18 ॥
nahí me ásty ághnyā ná svādhitiṛ vānanvati | áthaitādrīg
bharāmi te ॥ 19 ॥ yád agne káni káni cid á te dārūṇi dadh-
māsi | tá jushasva yavishṭhya ॥ 20 ॥ yád átty upajihvikā
yád vamró atisárpati | sárvam tát astu te ghṛitām ॥ 21 ॥
agním índhāno mánasā dhíyam saceta mártyaḥ | agním idhe
vivásvabhiḥ ॥ 22 ॥ 12 ॥

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, in spite 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) ऋत्तप्रातनमं सूक्तम्

(१-१४) चतुर्दशर्षस्यास्य सूक्तस्य काण्वः सोभरिकेपिः । (१-१३) प्रथमादिकयोदशर्षमग्निः, (१४) चतुर्दश्याश्चाग्निरतो देवताः । (१-४, ६) प्रथमादिकतुर्कषां पष्ठयाश्च बृहती, (१) पञ्चम्या विराड्वा, (७, ९, ११, १३) सप्तमीनवम्येकादशीत्रयोदशीनां सतोबृहती, (८, १२) अष्टमीद्वादशयोः ककुप्, (१०) दशम्या हसीयसी गायत्री, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि ॥

॥१३॥

अ॒दर्शि॑ गा॒तुर्वि॒त्तमो॑ यस्मि॒न्व्रता॑न्या॒दधुः॑ ।
 उपो॑ पु॒ जा॒तमा॑र्यस्य॒ वर्ध॑नम॒ग्निं न॑क्ष॒न्त नो॑ गिरः ॥१॥
 प्र॒ दै॒वो॒दा॒सो अ॒ग्निर्दे॒वाँ अ॒च्छा न॑ म॒ज्मना॑ ।
 अनु॑ मा॒तरं॑ पृथि॒वीं वि॑ वा॒वृते॑ त॒स्थौ ना॑कस्य॒ सान॑वि ॥२॥
 यस्मा॑द्रेज॒न्त कृ॑ष्टय॒श्चकृ॑त्यानि॒ कृ॒ण्वतः॑ ।
 स॒हस्र॑सां मे॒धसा॑तावि॒व त्मना॑ग्निं धी॒भिः संप॑र्यत ॥३॥

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Ādarsī gātuvittamo yāsmiṇ vratāny ādadhūḥ | ūpo śhū
 jātām āryasya vārdhanam agniṁ nakshanta no girāḥ || 1 ||
 prā daivodāso agnir devāṁ āchā nā majmāna | ānu mātā-
 ram prithivīm vī vāvṛite tasthaṁ nākasya sāvavi || 2 || yā-
 smād réjanta kṛiṣṭāyaṣ cakṛityāni kṛiṇvatāḥ | sahasrasām
 medhāsātāv iva tmānāgniṁ dhībhīḥ saparyata || 3 ||

प्र यं रा॒ये निनी॑षसि॒ मर्तो॑ यस्ते॒ वसो॑ दा॒शत॑ ।
 स वी॒रं ध॑त्ते अ॒ग्न उक्थ॑शंसि॒न्त त्मना॑ सह॒स्रपो॑षिणम् ॥२॥
 स दृ॒ळ्हे चि॒द्रुभि॑ तृण॒न्ति वा॒जम॑र्वता॒ स ध॑त्ते अ॒क्षिति॑ श्रवः ।
 त्वे दे॒वत्रा॑ सदा॒ पुरु॑वसो॒ विश्वा॑ वा॒मानि॑ धीमहि ॥३॥

prā yām

rāyé nīnīshasi mārto yās te vaso dāṣat | sā virām dhatte
 agna ukthaśaṁsīnaṁ tmānā sahasrapoṣiṇam || 4 || sā dṛiḥé
 cid abhī trīṇatti vājam ārvatā sā dhatte ākshiti śrāvaḥ |
 tvé devatrā sādā purūvaso viśva vāmāni dhīmahi || 5 ||

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. 1

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. 2

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. 3

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. 4

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. 5

॥१४॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
 मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नेये ॥६॥
 अश्वं न गीर्भी रथ्यं सुदानवो मर्मज्यन्ते देवयवः ।
 उभे तोके तनये दस्म विशपते पर्षि राधो मघोनाम् ॥७॥

प्र मंहिष्ठाय गायत ऋताग्ने वृहते शुक्रशोचिषे । उपस्तुतासो अग्नेये ॥८॥

yó viśvā dāyate vāsu hótā mandró jánānām | mādhor
 ná pátrā prathamāny asmai prá stómā yanty agnáye || 6 ||
 áśvam ná girbhí rathyāṃ sudānavo marmajjyānte devayā-
 vah | ubhé toké tánaye dasma viṣpate pārshi rádho ma-
 ghónām || 7 || prá mánhishthāya gāyata řitāvne bñihaté řu-
 krāśocishe | úpastutāso agnáye || 8 ||

आ वैसते मघवा वीरवद्यशः समिद्धो द्युम्याहुतः ।

कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिर्गगमत् ॥९॥

प्रेष्ठमु प्रियाणां स्तुह्यासावातिथिम् । अग्निं रथानां यमम् ॥१०॥

á vaṇsate magháva vi-
 rávad yāśaḥ sámiddho dyumny áhutaḥ | kuvín no asya su-
 matír náviyasy áchā vájebhir ágāmat || 9 || préśhtham u
 priyānām stuhya āśavátithim | agníṃ ráthānām yāmam
 || 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 refulgence. 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

॥१५॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तन्ति ।

दुष्टरा यस्य प्रवणे नोर्मयो धिया वाजं सिषांसतः ॥११॥

मा नो हृणीतामतिथिर्वसुर्गमिः पुरुप्रशस्त ण्षः । यः सुहोता स्वध्वरः ॥१२॥

मो ते रिषन्ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिदेवैः ।

कीरिश्चिद्धि त्वामीदृ द्रुत्याय रातहव्यः स्वध्वरः ॥१३॥

आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।

सोभर्या उप सुष्टुति मादयस्व स्वर्णरे ॥१४॥

úditā yó nīditā véditā vāsv á yajñīyo vavārtati | dush-
 tārā yāsya pravaṇe nōrmāyo dhiyā vājaṃ śiṣhāsataḥ || 11 ||
 mā no hr̥ṇitām ātithir vāsura agnīḥ purupraśastā eśhāḥ |
 yāḥ suhótā svadhvarāḥ || 12 || mó té rishan yé áchoktibhir
 vasó 'gne kēbhiṣ cid évaiḥ | kíriṣ cid dhí tvám ítte dū-
 tyāya rātāhavyaḥ svadhvarāḥ || 13 || āgne yāhi marútsakhā
 rudrēbhiḥ sōmapītaye | sōbharya úpa sushtútān mādāyasva
 svārnare || 14 || 15 ||

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

Book 8
Hymns 41-103

अष्टमं मण्डलम्
सूक्तानि ४१-१०३

NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. **Nabhakasya**, नाभाकस्य, of the pain daspiser; See नभाकज्वत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्यात् पञ्चप्राणा मनोबुद्धिश्च स्वसेव यस्याः सा सरस्वती, सत्यावाणी)—*Daya*. On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिभः वाग्भिः “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.” (गिरा गीत्यास्तुत्या, with speech, i.e. song or eulogy, पितृणां च मन्मभिः, मननीयैः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रसस्तिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—यः स्वन्दमानानामासामुपोदये सप्तस्वसारमेनमाह वाग्भिः स मध्यम इति निरुध्यते—He, Varuna, is called one belonging to the middle region; अयेव एव भवति, now this is he himself, नमन्तामन्यके समे, 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,—मा भूवन्मन्यके सर्वे ये नो द्विषन्ति पापधियः पापसंकल्पाः — Nir. X. 5.

Nabhakasya, also means “of the sky covered with clouds”—मेघावृतस्याकाशस्य (नाभाकः नभते वधकर्मा—Nigh. II.19).

Pitrinam, पितॄणां, of the seasons (ऋतवो वै पितरः —SBr. II. 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha*, आषाढ़) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति सोहिनी ।
कृष्णा सर्वविनाशाय दुर्मिषाय शिता 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 meted 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-bannered 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. Arokaḥ-iva, आरोकाऽइव, like wild animals (आरोचमानाः पशव इव—*Sayana*).

Dat-bhiḥ, with teeth (दत्तभिः दन्तैः—*Sayana*).

4. Vṛthak, वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृथक्.

5. Ketavah, ensigns. (केतवः ज्ञापकाः—*Daya*, on Yv. VIII. 40; rays, किरणाः—Yv. XXX. 31; प्रज्ञानानि—Yu. VII. 41; विविध जगतः पृथक् पृथक् रचनादि नियामका ज्ञापकाः प्रकाशकारश्चेत्यवरस्य गुणाः—*Daya*,).

6. Dhasim, food (घासि घनम्; क्षुत् घासि इत्यन्नं नामसु पाठाद्—Nigh. 11.7).

7. **Tarunih**, तरुणीः, tender herbs (तरुणीः घोषधीः).

8. **Janjanabhavan**, जञ्जणाऽभवन् = मरुमलाभवन इति ज्वलति कर्मसु पाठात्—
Nigh. I. 17; blazing.

10. **Nisanam**, निसानं = लिहानं = Kisses.

Juhvah, ladle (= खु च् ; जुह्वः होमसाधनभूतायाः खु च् —*Sayana*).

11. **Uksa**, उक्ष; OX; *Uksannaya*, for the eater of the ox.

Vasannaye, वसान्नाय, for the eater of the marrow (वशान्नं वस्यासो वशान्नः—*Sayana*).

Somaprsthaya, सोमपृष्ठाय = सोमघृत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्मै = अग्नये—*Daya*. on Yv. XX. 78).

13. **Bhrgu-vat**, like *Bhrgu*, as by *Bhrgu* (*Bhrgu* = man of distinction (भृश्व इति पदनाम—Nigh. V. 5) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya*. on I.143.4; I.127.7).

Manusvat, मनुष्वत्, by *Manus*; by intellectuals.

Angirasvat, अगिरस्वत्, 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 *Agai's* (अग्ने अग्निना विप्रो विप्रेण सन्सतेति विप्र इतरो विप्र इतरः तन्नितरः सन्नितरः सखा सख्या समिध्यस इत्येष ह् वा अस्व स्वः सखा । यदग्निरग्नेस्तं मर्जययत सुकृतं पुरोवावान माविष—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, मनीषिणः, intellectuals (मनस ईश्वराः —Sayana).

Medhirasah, मेधिरासः, men of wisdom (मेधाविनः —Sayana).

Dhibhih, with actions and thoughts (धीभिः कर्मभिः —Sayana).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भोजनाय—Sayana).

28. Sahaskṛta, procured by mechanical strength; i.e. by the process of attrition (सहस्कृत्तः सहस्त्राबलेन कृतश्चासि—Sayana).

29. Dhasim, food (धासि अन्नं हविः —Sayana; Nigh. II. 7).

31. Sīram pavaka-socisam, सौरपावकसोचिषं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशायिनमिति वा) or pervades all (शायिनमिति वा—Nir. IV. 14).

32. Sardhan, doing with speed, boldness of force (सधन् बलं कुर्वन्—Sayana; वेगं कुर्वन्—Venkata).

Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. Suktani, सूक्तानि, Su+uktani, sweet spoken words.

5. Haryata (vocative), O propitious one. O 'amiable one; O

beloved (हयंत कामयमान—*Sayana*).

6. *Rtvijam*, the priest (ऋत्विजं ऋतौ यष्टव्यम्, i.e. one that is to be offered in due season; see I. 1. 1, also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. *Kavikratum*, him by whom the rites are performed (कविकृतं क्रान्तकर्मणिम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता क्रतुः प्रज्ञा कर्म क्रमदर्शनं वा यस्वतम्—*Daya*, on Yv. IV. 25; घग्निं=भौतिकम् on III. 2.4; कवीनां विदुषां क्रतुः प्रज्ञाकर्म वा क्रतुवता यस्य स तम्—*Daya*, on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (√कृम्), or the word is derived from √कृ, to praise (कविः क्रान्तदर्शनो भवति कवतेर्वा—*Nir.* XII. 13, on V. 81.2).

9. *Santya*, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat*. सत्.=benevolent, kind.

11. *Risatab*, those who injure (रीषतः=रिषतः हिंसकान्—*Sayana*) (रिष हिंसायाम्; रिषे=रेषणाय, हिंसकाय *Nir.* X. 45; cf. VII. 34. 17; V. 41.16, usually occurring with Ahirbudhnya.

13. *Urjah*, ऊर्जः, food (usually energy, or fuel) (ऊर्जः धन्नस्य—*Sayana*; from ऊर्क=धन्न, *Nigh.* II.7)

Urjah-napatam, source of energy, son of food.

14. *Agne*, O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

16. *Apam retansi*, seeds of aquatic life, (अपां रेतांसि स्वावर जंगमात्मकानि 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 (शुचिव्रततमः अतिशयेन शुद्धकर्मा—*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=च=and=cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिर्धनः —*Sayana*).

25. *Dhṛtavrataya*, to the observant of pious rites (धृतव्रताय धृतकर्मणे —*Sayana*).

Vasrasah girah, my loud praises; (वाश्रासः वासनशीलाः गिरः स्तुतयः —*Sayana*).

26. *Visvadam*, all-consuming; all devouring; the devourer of entire oblation (विश्वदादं सर्वस्य हविषोऽतारम्—*Sayana*).

Puru vepasam, the performer of numerous acts (पुरुवेपसम् बहुकर्माणम्—*Sayana*).

27. *Stomaih*, स्तोमैः praises (स्तोत्रः)

28. *Santya*, see note on verse 9. (सन्त्य भजनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (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.

अद्मऽसत् — I.124.4; VIII. 44.29

अद्मऽसवः — VI. 30.3

अद्मऽसदाम् — VII.83 7

अद्मऽसताय — VIII.43.19

अद्मऽसद्गः — VI. 4.4.

30. Kave, O wise (कवे कान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृध्रेभ्यः हितकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. *Anusak*, आनुषक्, it is the name of a series in succession (आनुषक् इति नामानुपूर्वस्य । अनुषक्तं भवति —Nir. VI.14). Also आनुषक् आनुकूष्ये.

Strnanti barhih anusak, स्तृणन्ति बहिः आनुषक्, they spread the grass successively.

For *Anusak*, घानुषक्, 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.

(घानुषक् = घनकूलं, II.6.8; घनकूलतया I.58.3; घानुकूल्ये VI.48.4—*Daya*.).

2. *Prthuh svaruh*, broad their sacred shaving पृथुः स्वरुः; *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.

स्वरुः —IV.6.3; VIII. 45.2; स्वरूणां VII.35.7.

Svarum, the giver of heat; the sun (स्वरं तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरुः उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूणां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वरुः शब्दोपतापयोः—Unadi I 10 (स्वरुः - स्वर्यन्त उपतप्यन्ते प्राणिनोऽग्नेनेति स्वरुः वचं वा).

3. *Ayuddhah*, Unopposed powerless to combat (अयुद्धः इत् प्राणयोद्धेव). See also I.32.6. (अयोद्धेव०).

5. *Apsah na*, like a stately elephant (अप्सः न दशनीयोगश्च इव—*Sayana*; *apsah* is also beautiful lightning. See Nir. III.5 and V. 13 for अप्सस् (निरिणीते अप्सः—I.124.7; अप्स इति रूपनाम—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty; it is derived from the negative of √प्सा, 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, गिरिः, cloud—Nigh. I.10.

7. Svasvayu, स्वस्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वस्वयुः कल्याणमस्वमिच्छन्—Sayana).

8. Vajrin, वज्रिन्, O strong and resolute.

13. Gayam, गयम् = गृहम् (गयं गृहमिबो ऊपद्रवेभ्यो रसकम्).

Adarinam, the opener (आदारिणं आदत्तारम्—Sayana cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. Panim, the tradér; barterer, (see I.33.3. also).

15. Vedah, वेदः, wealth; treasure (Nigh. II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—Sayana).

Adasurih, the miser, one who does not give alms (अदानुरिः अदानशीलः—Sayana).

20. Rambhah, रम्भः and pinakam, पिनाकम्, are synonyms of staff. Rambhah, i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न जिह्वयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति दण्डस्य । रम्भ आरभन्त एनम् । आरभामहे त्वा जीर्णा इव दण्डम् —Nir. III.21).

24. Goparinasa, by sincere dedication; also by the Soma mixed with milk (गोपरीणसा गव्येन वयसं संमिश्रितेन सोमेन—Sayana).

Gaurah—Buffalo (*Wilson*); deer (गौरः मृगः, 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, तृवसे, from तृवंश, *Turvasa*; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnavaṣṭam, अहवाय्यम्, 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 (तृवंशे संग्रामे—*Sayana*).

29. Rbhuksanam, ऋभुक्षणम् = महान्तम्, mighty; see earlier notes:

ऋभुक्षणः — 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.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षाः (Nigh. III.3; महन्नाम; Nir. IX. 3; king of the Rbhus).

Tugrya-Vrdham, तुग्र्यावृधम् = तुग्र्यज्वधम्, augmenters of water (उदकस्य वर्धयितारम्—*Sayana*; तुग्र्या = water, Nigh. I.12).

30. Trisokaya for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (त्रिशोकाय त्रिशोकनामप्ययम्—*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 (त्रिषु दुष्टं मूलकर्मस्वभावेण शोको यस्य विदुषः सः—*Daya*, on I.112.12).

Girim, cloud (गिरि मेघम्—*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 मर्या, *marya*, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्वात् मर्यादा मर्यादादीयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

Methati (मेधति) means to provoke (मेधतिराकोशकर्म—*Nir.* IV.2).

Hymn-46

1. Tva-vatah yayam smasi, त्वाज्वतः वयं स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. Nrbhih, from men from foes (नृभिः नृभ्यः शत्रुभ्यः—*Sayana*).

9. Taruta, the deliverer from enemies (तारुता शत्रूणां तारकः—*Sayana*).

12. Visve manusa, all men; all priests associated with men (विश्वे

सर्वेभ्यश्चर्यवादयः मानुषा मनुष्य सम्बन्धिनः —*Sayana*).

14. *Vah*—वः=यूयं=you all (*Sayana*); or for your sake (वो युष्माकं हिताय—*Sayana*).

Vaco yatha, वचो यथा, in your words, or, i.e. in the Gayatri or Tristubh metre (वचः वाग्युष्मदीया यथा येन प्रकारेण प्रवर्तन्ते गायत्र्या त्रिष्टुभा वा—*Sayana*).

15. *Nunam-atha*, नूनमथ; it is not नूनमथ (नूनं+अथ) as mistaken by *Sayana*.

16. *Athyatha* (अति+अथ); it is not अथापि or अप्यथ 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 (अजमभिः बलैः बलकरैरुदकैः —*Sayana*); *ajman* is also गमनम् cf. I.112.17; also *sangrama*=अजम=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 (चोदयन्मते । चोदयन्ती धनं प्रेरयन्ती मतिर्यस्य सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षुः चोदयन्मति, having the mind as its instigator.

20. *Bhujyum purvyam* (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं सञ्चामेध्वश्चतो गन्तारं; भुज्युम्—“भुजपालने”, सर्वस्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्युं भोजयितारम्; पूर्व्यं प्रवृद्धम्—*Sayana*).

21. **Ivat**, ईवन् = गमनवन् गवादिलक्षणम्, such, so great.

Purtam adade, पूर्तं आददे, would receive this complete gift.

Vasah, वसः, god-dependent; having reliance in God. (कामयमानाः—विद्वज्जन—*Daya*, on I.129.1).

Pr̥thusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with Vasa, वस—I.116.21; VIII.46.21. In the present verse, it refers to the generosity of पृथुश्रवसः कानोता. For the episode, see the Sankhayana Srauta Sutra.

Asvyah, अश्वयः = अश्वपुत्रः, if refers to *vasa* as the son of *Asva*. (See I.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.

कानोते —VIII.46.21.

27. **Aratve**, अरट्वे for the courteous (the term occurs nowhere else in the R̥gveda).

Akse, अक्षे, for the liberal.

Nahuse, नहूषे, for men.

Sukṛtvani, सुकृत्वनि, 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.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याणि — IX.88.2

नहुष्येभिः — IX.91.2

28. **Asvesitam**, inspired by vital energies (or horses) (अश्वेदितं अश्वैः प्रापितम्—brought by horses—*Sayana*).

Rajesitam, रजैषितम्, brought by camels or mules (रजः शब्देनोष्ट्रो गर्दभी घोच्यते—*Sayana; Venkata*).

Sunesitam, शुनेषितम्, brought by dogs.

Ajma, food (अजम अन्नम्—*Sayana, Nigh.* II.7).

Hymn-47

The Adityas, as well as *usas* (उषस्, 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, milch 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' (अनेहसः वः ऊतय सुऊतयः वः ऊतयः).

4. *Visvasya gha it*, विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्ययष्टुः—*Sayana*).

6. *Parih-vṛta it ana*, परिहृता इत् अना, by painful means; by observing penance etc. (परिशीडितेनैव तपो नियमादिना—*Sayana*).

Ana janah, the living man; the man that breathes (अना प्राणयुक्ता जनः—*Sayana*); one endowed with life; cf. IV. 30.3. विश्वे च न इह अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

Asha vah (आश वः), swiftly moving (आशवः क्षीघ्र गमनाः According to the *Pada-Patha* आश and वः are separate terms, but *Sayana* in interpreta-

tion has combined into one **प्राप्तवः**).

7. **Sa-prathah sarma**, सप्रथः सर्वं=समाप्त प्रयत्नाः सर्वतः पूयुभूता वा सर्वं सुखम्;
You have given great (सप्रथः) happiness (सर्वं).

Tam tigmam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यजः क्रोधनामैतत्—*Sayana*).

9. **Revatah**, (*Nigh.* II.13) wealthy; rich (रेवतः धनवतः—*Sayana*)

Aryamnah, अर्यम्णः, of Aryaman; of the vital wind.

10. **Tridhatuh**, Three *gunas*; three elements; three-fold—the three, cold (शीत), heat (घातप) and moist or wet wind (वात), (See VI.67.2 in connection with वरुण्यम्—शीतवातातपानां वारयितुं; also त्रिवरुण्य—VIII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातवः (1)—पृथ्वी, रजस् तमस्, (V. 47.4) three elements; (2) अस्ति, मज्जा, बीजं—Yv. XXI. 37). (bone, marrow and semen).

त्रिवरुण्यः (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (mois-
ture)—(VI.46.9).

2. भूमि. (ground), अधः (underground),
अन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकुण्ट
(worst)—(VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and
आधिभौतिक (physical) Yv. XV.1) pleasures.

5. Rains, winter and summer (V.4.8).

11. **Sutirtham**, secure destination (सुतीर्थं शोधनावतार प्रदेशम्—*Sayana*); secure place to land (षाट्) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टाः, स्थिता इत्यर्थः—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽधोगतमुदकं जिज्ञासुस्तत्रस्थं मनूय्य वा—*Sayana*).

12. **Na avayai na upayai** (न अवयै न उपयै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हितितु भवगच्छते, उपयै उपगच्छते—*Sayana*).

13. **Trite aptye**, त्रिते प्राप्ये, *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 Aptiyaya para vaha**, त्रिताय प्राप्याय परा वह, keep it far away for *Trita Aptya*.

The *Asvalayana Grihya Sutr*s 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:

निष्कग्रीवः—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कग्रीवः —निष्कं चतुस्सोवर्णं-प्रमितमानुषणं ग्रीवायां यस्य सः —*Daya*. on V.19.3; निष्कं सुवर्णाऽऽभूषणम्—*Daya*. on II.33.10; निष्कान् सोवर्णान् अश्वान् तुरङ्गान्—*Daya*. on I.126.2).

16. *Tad-annaya*, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय । यदेवजागरावस्थायां भोजयत्वेन प्रसिद्धं मधुपायसादि स्वप्नेऽपि भोक्त इत्यर्थः —*Sayana*).

17 *Kalam*, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the *R̥gveda*.

Safam, शकम्, hoof (or bones etc. as unfit). See *Taittiriya Sam* VI.1.10; here शक=1/8 of the value of a cow, and कसा as very small portion in the sale and purchase of Soma or कसा=1/16 of the value of a cow. The word शकम् does not occur anywhere else in the *R̥gveda*; though we have

शकऽप्राशजः — X.44.9

शकऽप्राशजम् — X.87.12

शकऽभ्युतः — I.33.14

शकम् — VIII.47.17

शकऽवत् — III.39.6

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽव — II.19.3.

(शफेषु गवादि खुर बिह्वेषु च्युतः पतित आसिक्तो यः सः शफच्युतः—*Daya*. on I.33.14); शफात् खुरात्, शफणति प्रापयतीति शफोवेगस्तस्माद्वा—*Daya*. on I.117.6; शफानां न कणाति तेषां (वेगानाम्)—*Daya*. on I.163.5).

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 (श्रोष्टी । श्रुटीति सिप्रनाम । तत्सम्बन्धी श्रोष्टी । सिप्रनाम्यश्वः—*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 (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि गमनानोति वा), or they are bright, or they pass away.

9. *Vasyah*, best of all (वस्यः श्रेष्ठान्).

10. *Rdudarena sakhya saceya*, ऋदूदरेण सख्या सचेय, *Rdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदरः सोमः । मूदूदरः । मूदूदरेष्विति वा—Nir. VI.4).

12,13. *Pitarah*, parents.

14. *Nidrah*, dreams (निद्रः स्वप्नाः—*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वेष्वप्यहःसु—*Sayana*).

Vayodhah, the giver of food (वयोधाः वयोधाः अन्नदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the R̥gveda from 49-59, are commonly known as the *Valakhilyam*, वालखिल्यम्. Their R̥sis and Devatas are as follows:

Hymn	R̥si	Devata	No. of verses
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Krsah	Praskanva —Danam	5
56 (viii)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the *rsis* 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 *Bṛhaddevata* 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 (अचेत्यग्निः, 56.5) is to Agni, but the ending of this verse दिवि सूर्यो अरोचत is devoted to the

Sun." The *Bṛhaddevata* 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 बालखिल्याः परेऽष्टौ (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखाः । ते वैखानसाः । ये बालाः, ते बालखिल्याः । यो रसः सोऽपाम् । (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from *Vala* (बाल) or hairs, and the marine creatures like tortoise (*kurma*) from the body sap or essence—प्रजापतेः सत्यसंकल्पात् तत्संकल्पानुसारेण तत्तद्वस्तुत्पद्यते; तस्यशरीरस्य ये नखाः घ्रासंस्ते वैखानसा नामका मुनयोऽभवन् । ये च शरीरबालाः केशास्ते बालखिल्य नामका मुनयोऽभवन् । यः शिरस्य रसः साराणः सोऽपामध्ये काश्चित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the *R̥gveda*, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) 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 *R̥gveda* (अभिन्ने खिल्ये निदधाति देव्यम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken khilya (अभिन्ने खिल्ये), and he accordingly conjectures the reading अखिल्य मिन्ने, 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 *R̥gveda* is X 142 3. (चल खिल्या उर्वराणां भवन्ति). These are the only two places where the word *Khilya* occurs in the *R̥gveda* (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the *R̥g.* text.

In the *Sarvanukarama* (Index) of the *R̥gveda*, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूत्रं नास्ति).

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रयिनंयः पितृवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the *Bṛhaddevata* (III.119) as follows : दशाश्विनानामानीति इन्द्रावरुणयोस्तुतिः । This eleventh Khila, devoted to *Indra-Varuna* 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 (सोपर्णानि पवित्राणि सूक्तान्येकादश). Of the ten Asvin Hymns, we know only the Pratikas of two (viz. शाश्वद्विषाम—of the first, and one of the others प्रधारायन्तु मधुनो पृतस्य).

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* (नाभानेदिष्ट), *Vṛsakapi* (वृषाकपि) and *Evayamarut* (एवयामरुत): 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 (बाल) in breath and are not separated; therefore are they *Valakhilyas*.

Padapatha (पदपाठ)—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 पदावैविद्या), 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 Madhava has commented on the Mandala VIII of the R̥gveda, 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's 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 R̥gveda : नीपातिविम्, पुष्टिगो, श्रुष्टिगो, सांबरगो, पाषाद्वाणः, दस्यवेवृक, पूतक्रतु, पूतक्रता, ऋजूनस्, दशोष्य, दशशिप्र, जीष्ट ।

Hymn-49

The R̥si is *Praskanva*; प्रस्कन्व; the deity Indra and the metre is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

2. *Satanika-iva*, सतानीकाइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (सतानीकेष्वपपरिमितान्येव रिपु सेन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛsnuya, धृष्णुया, with boldness.

Dasase, दासुषे, for the charitable person; for the offerer.

Gireh rasah, गिरेः रसाः, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. I.10).

Vṛtrani, वृत्राणि, sins, evils, nescience.

3. **Girvanah**, गिरवन्ः, O, the one praised by the speech of devotee (गिरवन्ः गोविन्दनीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madah, exhilarating (मदाः ह्यकराः).

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 (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं प्रतिशयेन स्तुत्यम्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रैव दीनेभ्य इव).

Dhṛsat = dṛsad (दृषद्=घृषद्=millstone).

Kirasi nah Ksudreva dhṛsat, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana=atmana, त्वना=आत्मना, but itself (स्वयमेव).

5. **Stomam**, to our laud (*Griffith*); to our praise (*Cowell*).

Hiyanah, urged on (हियानः प्रेरमाणः).

Sotr̥bhīh, by the Soma-pressers (सोतृभिः सोमाभिषवकतृभिः).

Dhenavah, words or speech; cows; milk-products.

6. **Udri-iva avatah**, उद्री इव अवतः, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेकत्रे जल क्षरति तद्वत्) *udriya*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. **Asubhīh**, with swift ones, with speeds (असुभिः शीघ्रगामिभिः with speedy horses, शीघ्रगामिभिरस्वैः). **Ugrebhīh**, with mighty ones (उग्रेभिः उद्गूणंवलैः Indras horses are said to be swift and mighty ones.

8. **Harayah**, steeds coursers; horses; rays.

Asavah, आशवः, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिणः वायव इव प्रकर्षेण संगच्छमानाः).

Manusah apatyam, Manu's seed (*Griffith*); race of Manu (मनुषः जनोः अपत्यं अपतनहेतुं यजमानम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सवंत आगच्छसि).

Visvam swardṛse, whole heaven becomes visible: (विश्वं स्वः स्वं स्वर्लोकं

दत्ते द्रष्टुमिच्छति).

9. *Medhyatithi*, mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्याः संगमनीयाः पवित्रा अतिथयो यस्य तम्—शिल्पिजनम्—*Daya*. on I.36.17; मेध्वैरतिथिभिर्युक्तोऽध्यापकः—*Daya*. on I.36.10; पवित्रैः पूजकैः शिष्यवर्गयुक्तो विद्वान्—*Daya*. on I.36.11).

Nipatithim, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपऽप्रतिथिम्—VIII.49.9

नीपऽप्रतिथौ—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 R̥gveda is also assigned to this R̥si 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* (पक्थ), 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 Trtsu-Bharatas (तृत्स भरत) in the *Dasarajna* (दाशराज) of battle of the ten Kings. In the three passages of the R̥gveda (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* (तुर्वयिन), and appears

as an opponent of Cyavana (स्यवान्). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell and Keith*).

Dasavraja, (दशवज्ज) 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, (गोशर्ये), the name of a katriya; 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* (शर)=arrow; *gosarya*, for a trained archer.

Hymn-50

1. **Sakram**, शक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Suvate, सुम्बते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं शोभनघनोपेतम्).

2. **Sata-anika**, शतानीका, with hundred mouths, or innumerable arrowheads or points (शतपरिमितानि धनौकानि मुखानि यासां ताः).

Hetayah, weapons for purposes of killing (हेतयः हनन साधनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवत्सु हविलक्षणघनवत्सु).

वज्रमानेषु); amongst the respectable affluent persons.

Girih, गिरिः, cloud or mountain.

3. **Sutasah**, the flowing, or effusing (सुतासः अभिप्लुताः); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (हविर्दुग्धा घेनवो यथा).

Apo-na, like water steams (आपो न । ता यथा स्नानपानादिना सफसीक्रियन्ते तद्वत्).

4. **Dhitayah**, fignets (धीतयः संयुक्तयः, *Nigh.* II.5); praises or prayers (धीतिभिः==well composed hymns, VI 61.2; धीतिभिः कर्मभिः, with actions, *Nir.* XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. **Tosate**, तोसते for the suppression (तोसतिबंधकर्मा; "नितोसते निर्वह्यति"—इति वचकमंसु पाठात्—*Nigh.* II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽयं हव).

Iyanah, rushing (इयानः गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे । अध्वर इति यज्ञनाम । ध्वरतिहिंसा कर्मा । तत्प्रतिषेधः, *Nir.* I.8; *Adhvare* is a synonymn of *sacrifice*, the verb √ध्व, *dhvṛ*, means to kill; *a-dhvare* 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.

7. *Ṛsvah ṛsvebhīh a gahi*, come Lofty with Lofty ones (ऋष्वः ऋष्वेभिः आ गहि—ऋष्वैः महद्भिः हरिभिः ऋष्वः महांस्त्वमा गहि प्रागञ्छास्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भिः हरिभिः एतत्संज्ञकैरश्वैः).

Haribhīh 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*, एतन्, a ṛsi (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 protegee whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतन् अश्वसैन्यम्).

10. *Gotram harisriyam*, a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्चियम्। हरिः हरितवर्णा श्रीः सशमीर्यस्य तादृशम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhware*, i.e. at the sacrificial feast of long duration (दीर्घं नीये दीर्घस्वलोकं पर्यन्तं नीचं हविः प्रापणं यस्य तस्य भूते, 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 (मेधेयज्ञे).

Hymn-51 (iii)

1. **Nipatithau**, (नीपातिथौ), (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 *Nipattithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीपः। तादृजोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (सांवरण), *Nipatithi* *Medhatithi* *Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (प्रतिथि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेध्यः यज्ञाहं। अतिथिर्यस्य तादृश एतन्नामके ऋषौ)।

Pustigau, pertaining to *Pustigu* (पुष्टिगु); one possessing cow, the sustainer of the family; a Rsi of that type or name (पुष्टिगौ। पुष्टिः कुटुम्ब-पोषिका गौर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to *Srustigu* (श्रुष्टिगु); *srusti* is a synonym of moving with speed (श्रुष्टीति शिघ्रनाम; Nir. VI.12: 13; see VII.39.4; a pada-nama (पदनाम), Nigh. IV.3; श्रुष्टिः शीघ्रव्यापिनी गौर्यस्य तादृशे मयि च whose speech or cow is quick and speedy).

Samvarnau, सांवरणौ, to be selected out or given preference in a rightful manner.

Pustigau, *Srustigau* and *Samvarnau*, these words occur nowhere

else in the R̥gveda.

2. **Parasad-vanah**, पारसद्वाणः, the son of Prasadvan (पृषद्वाणः); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the R̥gveda.

Praskanva, see earlier notes; a R̥si 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, decripit (जिब्रिं जराबीर्णम्).

Uddhitau, forlorn (उद्धितः ऊर्ध्वदेशे स्वापितम्); nicely settled; bound by nice relations

Dasyave-vrka, 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 R̥si, 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 (पूतक्रतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पूतक्रतः and पूतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतक्रतो occurs in VIII.68, 17 also).

3. **Ya ukthebhir na vindhate**, य उक्थेभिर्न विन्धते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्धते परिवर्तति । विघतिः परिवरणकर्मा । विघतिर्दनि कर्मा— Nir. X.23).

Vada navyasyamati, sing with the newest hymns (नव्यस्या नवतरो मतो स्तुति वद ब्रूहि).

R̥sicodanah, worth being instructed or impelled by ṛsis or the enlightened teachers (ऋषिचोदनः ऋषीणां मंत्राणां तद्द्रष्टृणां वा चोदनः प्रवर्त्तकोऽस्ति).

4. **Saptasīrsanam**, the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याकाः शीर्षवत् प्रधानभूतं दशमयो यस्य तादृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, तिघातुम्, the sustainer of the three regions, *bhuh*, *bhuvah* and *svah* (त्रिघातुं त्रयाणां भूरादिलोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हृदे उत्कृष्टतमे स्थाने; शुभलोकाख्ये स्थितम्).

5. **Naviyasim sumatim**, his newest favour (नवीयसीन्निवतरामकृतपूर्वां सुमतिं कल्पाणी मतिं अनुग्रहं बुद्धिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (गोमति यवोपेतं ब्रजे गजाश्वादि पशुसमूहे); 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 (स्वरिः हिंसकः कदाचन कदापि नासि न भवसि)

8. **Nanakse**, overtakes (ननक्षे व्योप्नोतिस्म)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कृपनाम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन् 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. (शुष्णः शोषकं बलवन्तम्)—*Daya*. on I.56.3; VII.19.2); strength (शुष्णं बलनाम् Nigh. II.9); the sun (शुष्णस्य आदित्यस्य—Nir, V.16); susna is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यङ्गं पतित्वा मनुष्याणामक्षीणं प्रविशेत् स एष कनीनकः कुमारक इव परिभासते—SBr. III.1.3.13). Susna as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्णम्—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

शुष्णहृत्पु —I.51.6

शुष्णे —VIII.6.14.

For Krivim, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दास), Rusama (रुसाम) and Paviru (पवीरु), see our earlier notes.

रुसामम् —VIII.3.12

रुसामाः —V.30.12

रुसामावाम् —V.30.14

रुसामासः —V.30.13

रुसमे —VIII.4.2; 51.9

रुसमेषु —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (रुसमानो हिंसकमंत्रीणाम् —*Daya.* on V.30.14); those who kill an injurer (ये रुसान् हिंसकान् भिन्वन्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्तः पवीरः —ploughshare—फालो विद्यते यस्मिन् तत् ; लाङ्गलं काष्ठम् —*Daya.* on Yv, XII.71; also पवीरः from पवि=thunderbolt (Nigh. II.20), तत् इरन् मत्सर्षीयश्छान्दसः । पविः शस्यो भवति यद् विपुनाति कायम् । तद्वत् । पवीरमायुधम् । तद्वान् इन्द्रः पवीरवान् —*Nir.* XII.30; अतितत्सौपवीरवान् —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-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो धनादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अयं वैश्ये —*Daya.* on Yv. XXXIII.82.

Paviravi, पवीरवी, is divine speech (पवीरवी च दिव्यावाक्), (*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 (आयोः अयनस्य मनुष्यस्य ज्योतिषो बोधकस्य वा —Nir. XI.49 on प्रभूतस्यायोः । सिषक्तु न ऊर्जस्य वृष्टेः—V.41.19).

Also *ayuh*, आयुः=*vayuh*, वायुः=*ayanah*, अयनः —Nir. IX 9; *ayu*, *vayu*, the swift one.

2. **Matarisvan**, मातरिस्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, प्रध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Rjunasi, ऋजुनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmau, स्वम रस्मौ, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).

Dasonye, दशोष्ये, dasonya is one possessing control on ten vital breaths. (प्राण, अपान, म्यान, समान, उदान, नास, कूर्म, कृकल, देवदत्त and घनञ्जय)

Dasasipre, दशशिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms ऋजूनस्, दशोष्य and दशशिप्र do not occur anywhere else in the R̥gveda.

5. **Goh-asvasya data**, गोरस्वस्पदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi**, 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, Aryaman 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**, अस्ताविपूर्व्यम्—sung is the sol., that comes from eternity (the song of ancient time—*Griffith*).

9. **Purvih ṛtasya bṛhatih anusata**, पूर्वीः ऋतस्य बृहतीः अनुषत, have sung many a *Bṛhati* of sacrifice.

10. **Ksoni**, क्षोणी earth.

Gavasirah, गवाशिरः, 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 (ज्येष्ठं अतिशयेन प्रसृत्यम्)

2. Ayu, Kutsa and Atithigva, see our earlier notes (eg. I.53.10—त्वमस्मैकुत्समतिथिग्वमायुम्). The names of ṛsis according to mythology.

Ayur, आयुम्, long life, related to

Atithigvam, अतिथिग्वम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. Paravati, those at a distance; (परावति दूरदेशे वर्तमानाः); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (अर्वावति समीपदेशे वर्तमानाः); pressed near us (*Griffith*).

Adrayah, madhvah, pressing stones (in connection with the Soma pressing); (अद्रयः अद्रिप्रसवास्ते सोमाः मध्वः मधुरम्); मध्वः=meath, mead, fermented honey (*Griffith*); मध्वः रसः—the honey-juice (*Cowell*).

Adrayah, also like the cloud (अद्रिः=मेघनाम, Nigh. I.10).

Madhvam rasam the sweet elixir of enlightenment.

4. **Sistesu**, शीष्टेषु=शिष्टेषु, amongs 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 (स्वापे is vocative) (स्वापे सुतरामापेन्द्र, O readily approachable Indra; (स्वापिभिः शोभना आपयः आप्ता बान्धवः पासु ताभिः); स्वापिभिः= सु+आपिभिः ; स्वापे= सु+आपे; आप्तुव्याप्त्वा; (pervading); आप्तु सम्भवे (चुरा०), approachable, available.

6. **Ajiture**, victorious in battle (आजितुरे संग्रामे त्वरमाणम्; जित्वरमित्यर्थः); आजो=संग्रामनाम, Nigh.II.17).

7. **Bharesu**, in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

Sasavansah, one rich in food (ससवांसः हविलंसगान्नवन्तः); which praising (ससम्=सन्ननाम, Nigh. II.7).

Hotrabhih, with holy offerings; with words of praise (होत्राभिः वाग्भिः स्तुतिलक्षणाभिः ; होत्रा=वाङ्मनाम Nigh. I.11. (*Griffith*)).

Manamahe, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुमः).

Vayam hotrabhih.....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 (ब्रह्म=अन्नम्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाजः अन्ननाम, Nigh. II.7); वाजिम्=वाजो=धर्म-संप्रामम्, Nigh. II.17); वाजः-वाजः-वसनाम—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संगतो भवामि).

Mathinam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. **Girbhih**, गीर्भिः, by words or speech; by praises.

Paurasah, पौरसः, the disciplined men, people or folk, (पुरोमवा स्तोतारः); the offerers (*Cowell*).

Ghrtascutam, to you, the giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृत्स्नाविषं गवादिगणम्).

Dhitibhih, धीतिभिः ; by figers, by virtuous actions (धीतिभिः संगुनीभिः).

Naksan, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. **Kṛsah**, कृशः, Rsi of the Hymn VIII.55 (vii) (कृशः काण्व ऋषिः) ; also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मत्स्व, 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**, पूषा, the sustainer, the sun.

Visnuh, विष्णुः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. **Sadhamadyah**, one who enjoys in the company of others; feast-companion. (सद्यमाद्यः सहमादन योग्यः).

6. **Ajipate**, O lord of battles, (आजिपते संग्रामपालक).

Hotrabhlh, with words of prayers (होत्राभिः स्तुतिसंज्ञाभिः वाग्भिः), by

invocations.

Devavitibhih, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभिः देवकृतुं कामनैः); by the virtuous qualities of the learned ones.

Vitih, वीतीः, by feasts (वीतीः अशनवान् स्तुतिभिः प्रोत्सहमानो हविरत्तेत्यर्थः); by sacrificial feasts (*Griffith*); full of wisdom.

Sṛnvire, शृण्विरे, are far-famed; high fame is theirs.

Viti.....sṛnvire; 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 entertaining 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**, प्रस्कण्व, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm.

Sasayam, ससयम्, exuberant.

Ahrayam, अहर्वम्, 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, उक्शन, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun, वेणून्, bamboos; pipe organs of music (वेणून् मस्करान्).

Sunah, सुनः, dogs (सुनः सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदुकृतानि चर्माणि प्रजिनानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्बजस्तुकाः तुणपूसाः).

Arusinam, of red coloured cows (आरुषीणामारोचमानानां गवाम्) or red-hued mares (*Griffith; Cowell*).

4. **Kanvayanah**, कान्वायनाः, O disciples of men of wisdom (*vocative*).

5. **Syavih**, श्यावीः, dark or brown cows (श्यावीः कपिला गाः); dark mares (*Griffith*).

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* 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 vrkaha**, the suppressor or subjugator of infidels or Dasyus, i.e. Indra (हे वृक मनुविकर्तनेन्द्र !) *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. (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा — Nir. V.20).

The sun is also called *vrka*, because he dispels darkness (आदित्योऽपि वृक उच्यते । यदा वृहक्ते—Nir. V.21 on I.117.6).

A dog is also called *vrka* on account of biting (स्वापि वृक उच्यते । विकर्तनात्—V.21. on VIII.66.8).

2. **Amamhat**, अमंहत्, gave (or gives); awarded or awards (अमंहत् अयुः).

Dasa sahasra dasyave vrkaha, दशसहस्रा दस्यवे वृकाः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (अयुत संख्याकान् दस्यून् ; अत्र दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वन् पक्षे ईश्वरपक्षे च विकृतज्योतिष्को विक्रान्तज्योतिष्को । यदा वृहक्ते इति वृक । इति विवेकः).

Pautakratah, पौतकृतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतकृतः पवित्रकर्मवन्निन्द्र).

Also Pautakratah is son of *Putakrata*, (पूतकृता the mother). Perhaps she is so known as being the wife of *Putakratu*, (पूतकृत्, the father).

5. **Havyavat agnih**, the fire produced by attrition which is the carrier of oblations (हव्यवाद् हविषा वोढा).

Sumat rathah, with his car, or with the car that moves by itself

(सुमत् स्वः स्वयमेव रंहणस्वभावः ; सुमत् स्वयमित्यर्थः — Nir. VI.22; i.e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजना यजनीयो देवो द्योतमानावश्विनौ).

Nasatya, नासत्या—नासत्यो, not untruth i.e. both of them truthful (सत्यभूतौ), an epithet for *Asvins*.

Tṛtiya savana, the third libation; the period of life after the age of 48 (पथ याम्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16).

2. **Devah trayah-ekadasasah**, देवास्त्रयः एकादशासः, thirty three gods: (सष्टौ वसवः एकादश रुद्रा द्वादशादित्याः प्रजापतिश्च वषट्कारश्च, 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-rajasah 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 (अग्निं यदैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्यं घात्मा जगत्स्तस्मिन्वच—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 every where.

3. *Citramagha yasya yoge addijanje*—She of wondrous wealth was born to harness (चित्रं चायनीयं मघं यवाश्वादि सज्जनं धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्योतीषि सूर्यादीनि प्रकाशयत्वेन सन्ति यस्य तम् । "तस्य भाता सर्वमिदं विभाति" —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुषदम् । गोमने आत्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः वम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The *R̥si* 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 (भागधेयानि भवदंश भूतानि) (in the rituals the shares of offerings line *caru*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु अन्नियुतेषु सोमेषु).

Siksathah, शिक्षथः, assist (शिक्षथः अधिमतं प्रयच्छथः ; शिक्षतिर्दानं कर्मा— Nigh. III 20).

2. Osadhih-apah, ओषधीः-आपः, plants and waters (ओह्याद्या ओषधयः, आपः उदकानि).

Nih sidhviri, निःसिध्वरी, one with efficacious vigour (निःसिध्वरी नितरां मंगलस्वभावा).

Rajasah, pare, beyond midspace (राजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

Adhvanah, of paths (अध्वनो मार्गस्य).

Na kih at eva ohate, none becomes strong enough to gain success, (also नकिः ओहते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोगी अमुरादिः शत्रुः शातयिता).

3. Sapta-vanih, divine speech expressed in seven metres, from

the Gayatri to jagati (सप्तवाणीः सप्तसंख्याकाः सर्पेण स्वभावा वा वाणीः । वाच्यः सप्तहोत्रकानां स्तुतिरूपा वाचः) seven holy voices (see IX.103.3; प्रभिवाणी ऋषीणां सप्तनूपत).

Kṛsasya, कृशस्य, of *Kṛsa*, is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Kṛsa 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, शयु, as a protege of the Asvins in X.40.8; युवं ह कृशं युवमश्विना शयुम्, but here the word may merely denote the "feeble man". (*Macdonell and Keith*).

कृशम्—VI.28.6, VIII.75.8; X.40.8

कृशस्य—II.12.6; VIII.59.3; X.39.3

कृशाय—X.117.3

कृशे—VIII.54.2.

4. **Sapta svasarah**, seven sisters; sister-streams of the Soma (*Cowell*); (सप्त सप्तसंख्याकाः स्वसारः स्वयं सारिण्यो वाच्यः सन्ति), the seven divine speeches through seven metres).

5. **Tribhīh-Saptebhīh**, त्रिभिः सप्तभिः, through the three times seven, $3 \times 7 = 21$ (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोऽशवाः तेषां समूहः । सप्तयुचैस्तेः त्रिसंख्याकैरश्वसमूहैः). 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.

Hym-60

2. **Ghrtakesam**, One with brandishing flames (घृतकेशं ञ्वालाकेशम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीप्तकेशस्यानीय-
ञ्वालम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. **Surayah**, wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो मेधाविनोऽग्रमाहं पुत्रादयः ; hymners or sons—*Sayana*).

9. **Ekaya, dvitīyaya, tisrbhīh and Catasrbhīh**, by one, by second, by three, by four, i.e. R̥c, Yajus, Saman and Nigada (एकयागिरा ऋचाः—*Venkata*; *Sayana* ; ऋगाद्यास्तिसः गद्यपद्यकाव्यलक्षणा चतुर्धा गीः—*Uvat*; एकया गिरा ऋम्-
लक्षणाया उत अपि च द्वितीयया यजुर्लक्षणाया स्तुतः सन्, तिसृभिर्गीभिः ऋग्यजुसाम लक्षणाभिः, चतसृभिः
ऋग्यजुः सामनिगदलक्षणाभिः स्तुतो नः पाहि—*Mahidhara* on Yv. XXVII.43). May
also be परा, मध्यमा, पश्यन्ती and वैद्यरी spesch.

10. **Arvanah**, one who does not liberally give; impious; a troublesome person (भराणः अदातुः —*Venkata*).

11. **Vayahvrdham**, food-augmenting (वयः वृद्धम् अन्नस्य वर्धयितारम्—*Venkata*; अन्नस्य वर्धकम्—*Sayana*; आ वयति= अति कर्म; Nigh. II.8; वयः=अन्नम्;
food; Nir. VI.4—See VII 69.4—परि अंससोमना वा वयो यात्).

Upamate; O wealth-giver (उपमाते ! धनं यः समीपे करोति स तपोवतः —*Venkata*; उपास्मत्समीपे माति नो धनमियुपमाति ; addressed to Agni—*Sayana*).

13. **Sacivaso**, O thou who by wisdom establishes our rites

(Wilson) (सकीवसो, हे प्रजया वासीवतः —*Venkata*; also कर्मघन ! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविदः धनस्य सम्भक्तानि—*Venkata*).

Yahuh, child or son (यहुः पुत्रः —*Venkata*; सहसो बहूः सहसः पुत्रः —*Sayana*; यहुः सहसः —the son of strength—*Wilson*).

Asya hanavah. flames of the fire (अस्य अग्नेः हनवो न हनव इव हनुत्पानीया ज्वालाः —*Sayana*).

16. *Pra agne tistha janan ati*—O fire-divine, rest with Nature's bounties (प्राग्ने हे अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाव देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (तपसा तापकेन—*Sayana*).

Socisa, by glow (सोषिषा वैजसा—*Sayana*).

17. *Vṛkta-barhisah*, have cut the sacred grass; have made all preparations (वृक्त बहिषः विच्छिन्न बहिषः —*Venkata*).

20. *Parah gavyuti*, beyond a gavyuti (गव्यूति) a Krosas, about 4 miles (परःऽगव्यूति गव्यूतेः क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देसात् परस्तात्—*Sayana*; गव्यूति मागम्—*Daya*. on V 66 3; क्रोशद्वयम् on III.62.16; क्रोशयुग्मम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

1. **Dhiya**, धिया, thought.

Satracya, inclined to us (सत्ताच्या अञ्चत्वा—*Venkata*; अस्माकं सद्वाञ्चत्वा—*Sayana*)

Savisthab, mightiest (सविष्ठः प्रतिशयेन बलवान् —*Sayana*).

4. **Aprami-Satya, Maghavan!**, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिजसत्य! अविनश्यत्सत्य! मघवन्! —*Venkata*; हे अहिंसित सत्य! हे इन्द्र! —*Sayana*).

5. **Sacipate**, O Lord of rites (सचीपते वेदवाचः पालक! —*Daya*, on 1.106.6; प्रजास्वामिन् on VI.45.9), (सचि=वाणी, speech; सत्कर्म=righteous actions; प्रजा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमिव —*Sayana*; भाग्याधिपतिम् —*Venkata*).

9. **Pracamanyo**, O pride personified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा यः शत्रून् भजते सः अहंसनः —*Venkata*; हे अहंसन्! संग्रामेऽहमित्यात्मनो महत्त्वं प्रकाशयन्, यं शत्रुं संभजते; —used for Indra—*Sayana*).

11. **Na papaso manamahe narayaso na jalhavah**, 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 पापा मन्यामहे । नाघनाः । न ज्वलनेन ह्रीनाः । अस्त्यस्मात्तु ब्रह्मचर्यमध्ययनं तपो दानं कर्मैश्वर्योचत् —*Nir.* VI.25).

Na papso manamahe, we are not evil; we do not appear evil.

12. *Rina' Katim*, to whom we are all indebted (ऋणकालि ऋणमृत स्तुति ऋणवत् कलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकालि ऋणसम्भूत स्तुतिम् । यस्मै स्तुतिर्ऋणवदवश्यं क्रियते तं सदुक्तम् । प्रथवा ऋणवदवश्यं कलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajnam* twice over with a difference in meaning in each clause (वाजिनं बलवन्तमश्वं), the mighty horse; as well as वाजिनं हविष्मन्तं, 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 (स्पद् उत वेत्ता—*Venkata*; स्पष्टतिर्ज्ञानकर्मा; स्पद् सर्वस्यज्ञाता —*Sayana*. स्पद् स्पष्टा (राजा)—*Daya*. on V.59.1; स्पष्टबाधन स्पष्टनयो;); also the seer of all (सर्वस्पष्टा).

17. *Adyadya, Svah-Svah*, अद्याद्या इवः इवः, every today and every tomorrow.

Hymn-62

For verse 11, see Nir. I.4.

1. *Mahinam vayah*, ample food (माहिनं वयः महत् भक्ष्यम्—*Venkata*; महत् भक्ष्यं सोमलक्षणम्—*Sayana*); also mighty strength.

5. *Avatan' iva*, like water-wells (प्रवतान् इव कूपान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

Sominah, devotee in intense love; a house-holder or sacrificer सोमिनः सोमातृणम्—*Venkata*, यजमानस्य—*Sayana*; सोमाः प्रजस्ताः पदार्थाः सन्ति यस्य तस्य गृहस्थि जनस्य —*Daya*. on I.151.2).

8. Upamam, near at hand (उपमं अन्तिकम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतातये यजमानाय —*Venkata*; यजमानाय यज्ञार्थं 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) (समनऽइव समनेव समानमनस्का योषिदिव सा यथा वपुष्यतः वपुःरिच्छतः पुरुषान् कृणवत् करोति स्ववशान्—*Sayana*).

10. **Ujjatam**, since manifestation, when it was born जातं प्रादुर्भूतम् —*Venkata*).

Savah, strength (शवः बलम्—*Sayana*).

Kratum, knowledge (क्रतुं प्रज्ञां स्वानुकूलाम्—*Sayana*; प्रज्ञानाम् —*Venkata*).

11. **Aham ca tvam ca vṛtrahan**, अहं च त्वं च 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 (असुन्वतः अयष्टुः; one who does not press out the Soma for sacrifice).

Sunvatah, the devotee who offers *Soma* in the sacrifice. (सुन्वतं अग्निषवः कुर्वतः —*Sayana*).

Bhuri jyotinsi, भूरि ज्योतीषि, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. Manuspita, father of the family (पिता=sustainer) father; head of the family) (पिता सर्वेषां पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारां द्वारेण—*Venkata*).

7. Ksayah, abode; residence (क्षयः निवासः—*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*,—(निषादपञ्चमाञ्चत्वारो वर्णाः पाञ्चजन्याः ; पाञ्चजन्यः पञ्चसु सकलविद्येषु श्रद्धापको-पदेवक, राजरुद्रा-सेना-सर्वजनाधीशेषु जनेषु भवः — *Daya*. पञ्चजना इति 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 (पञ्चजना ममोहोत्तं जुषस्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा असुरा रक्षांसि; again, they are the four categories with *nisada* as the fifth (चत्वारो वर्णा निषादः पञ्चम इत्योपमन्थेवः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him ($nt + \sqrt{sad}$)—निषादः कस्मात् । निषदनेः भवति । निषज्जस्मि न्यापकमिति नैकताः (Nir. III.8). In its continuity, the Nirukta comments on यत्पाञ्चजन्यया विज्ञा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e. it remains unfixed in the masculine, feminine and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वविशिष्टा).

Hymn-64

1. Brahmadvisah, the despiser of God and the Veda; an infidel

(ब्रह्मद्विषः ब्रह्मणः द्वेष्टन् राजसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. *Sutanam*, of the expressed one; the affused Soma; of the effused soma

Asutanam, of the non-effused.

4. *Girim*, cloud (गिरि मेघम्—*Venkata*, *Sayana*).

Parvavantam, gharled or knotted (पर्वतं पर्ववन्तम्—*Venkata*).

11. *Saryanavati*, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : सार्यणावति—“कुरुक्षेत्रस्य जपनाथं भवे सरस्वन्ते” कुरुक्षेत्रस्य जपनाथं भवे सरस्वतोपेतं सरस्वि, i.e. in the lower parts of Kuruksetra.

For reference, see :

सार्यणावतः—X.35.2

सार्यणावति—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 (हिंसनीय पदार्थयुक्तं मृमितल—on IX.113.1 in the Sanskara-vidhi); and also सार्यणोऽन्तरिक्षदेवस्तस्याऽदूरं भवे—*Daya*. on I.84.14).

Susoma, सुसोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुसोमया—X.75.5 (नदीसुसुत)

सुओमावाम्—VIII.64.11

सुओमे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Soavon*. 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* (सुओमा सिन्धु :—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

आर्जीकाव्—IX.113.2

आर्जीकीये—X.75.5

आर्जीकीये (with different accents)—VIII.64.11

आर्जीकि—VIII.7.29

आर्जीकिवु—IX.65.23.

The two masculine forms (आर्जीक and आर्जीकीव) may denote people or land; the feminine (आर्जीकीया) 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) bordered on Kashmir. According to Pischel, Arjika (आर्जीक) is an unidentified 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. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्, तेन तत्कारणमुदकं लक्ष्यते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्दनापादान भूतेऽन्तरिक्षे माघसि—*Sayana*).

Svab-nare, in this world (स्वः नरे=स्वर्गरे=सर्वनरे or अस्मिन् लोके—*Venkata*).

7. **Sasvatam**, to all the worshippers (शश्वतां बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः, common; ordinary.

11. **Brhatprthu**, in a large quantity (बृहत्पृथ महत् विस्तृत—*Sayana*).

Pr̥satinam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre.....brhat pr̥thu, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपातः प्ररक्षितस्य—*Sayana*).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram**, (मदे सुशिप्रम्) in the Rk. ; मदेऽ सुशिप्र (in the Sama Veda, II.33. 688).

Adrtya, घात्रित्य, from \sqrt{dr} to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanza.

Mṛksah, well-washed; purified (मृक्षः शोधकः परिचरणीयो वा—*Sayana*).

Asvyah, अश्व्यः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीजः । कीज इत्यद्भुतमाहुः, किमस्य कथं जात इति—*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhṛtam**, accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhṛtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निखातं चित् भूमौ खात्वा स्थापितमपि सम्भृतं संगृहीतं यागादानादिकं कृत्वेदं पुरुषं वसु धनम् उदिद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhṛtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. *Samana*, समना, for battle (समनम्=संग्रामनाम, Nigh. II.17); with united mind (समना संग्रामायम्—*Sayana*).

8. *Vrkas cid asya varanah ura'mathih*, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vrka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्—Nir. V.21. There are several meanings of *Vrka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित् स्तेनोऽपि वारणः वारयिता सर्वस्य सन्नपि उरामधिः सस्रूणां मार्गे गच्छतां मथिता सन्नपि—*Sayana*).

Vrkah 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 नाटाः खलु कुसीदिनो भवन्ति । द्विगुणकारिणो वा । द्विगुणदायिनो वा । द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "*Bekanatah*, बेकनाटाः ", the prefix बे, *be*, stands for two in the corrupted form (बे इत्थयप्रशो द्विशब्दार्थे । एकं कावपिणमृणिकाम प्रयच्छन् द्वौ मह्यं दातव्यं नयेन दर्शयन्ति, ततो द्विशब्देनैक शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संज्ञायां टीटञ् नाटञ्—घटवः—V.2.31.

The other derivations are : बेकनाटा बेकनासिकाः भेकनासिकाः विकटनासिका वा । प्रयवा । बिचिर पृथग्भावे । बेकः पृथग्भावः । बेकनाटाः छिन्ननासः । बिनासिका । विवेकहीन नासिकाः कुशला वा ।

8. **Adhardrsah**, beholders of sunlight (अहर्दृशः सूर्यदृशः । य इमान्यहानि पश्यन्ति न पराणीति वा । अग्निं भवति कर्मणा—Nir. VI.26).

Panin, पणान्, dishonest merchants (पणौश्च वणिजः —Nir. VI.26)

11. **Bhrtim**, भृति, regular honorarium, wages of salary.

13 **Vayam gha te tve**, वयं घ ते त्वे, we are verily thus.

14 **Sacistha**, शक्तिः, mightiest.

Gatu'vit, गतुर्वित्, one acquainted with the path. (मार्गज्ञः —*Venkata*; मार्गज्ञ उपायज्ञस्त्वम्—*Sayana*).

15. **Kalayah**, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बन्धिनम् —*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 hearers of our call". (जीवितो भोजिवायतादित्याः पुराहन्नात् । स्व नृ स्व ह्वानश्चुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जालमापन्नानामेतदार्थं वेदयन्ते).

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 मद्या उदके स्पन्दन्ते । माद्यन्तेऽप्योम्यं भक्षणा-
येति वा)

Jala, (जाल, net) is so called because it moves in water (water= जल; जालं जलचरं भवति । जलेभवं वा । जलेभवं वा—Nir. VI.27).

7. Amhoh, ग्रंहोः, of the sinner.

11. Ugraputre, O mother of mighty children or full of mighty offspring in consistency of the word *gabhtra* meaning water (गभीरम्= उदकनाम—Nigh I.12).

15. Saruh, Snare, an injurer (सरः हिंसिका प्रसितिः जालिक प्रेतिला—
Sayana).

Ajaghnusi, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती—
Sayana).

18. Navyam, latest (नव्यं नव्यं स्तुत्यम्—Sayana).

Sanyase, protective measure, the measure for getting released (संन्यसे संभजनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—तत्त्वन्धकं or युष्मदनुग्रहादस्मान् मुञ्चतु—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 (तरः वेगः —*Venkata*).

20. Vivasvatah hetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वतः हेतिः वैवस्वतस्य यमस्य हेतिभूता—*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.

Uth; protection, is derived from the $\sqrt{\text{उथ्}}$, to protect (प्रतिरथनात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—*Venkata*; *Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmim, accomplisher of many deeds; rich in deeds, or actions (तुविकूर्मि बहोः कर्तारम्—*Venkata*; बहुकर्मणिम्—*Sayana*).

Rtisaham, ऋतीषहम्=ऋतिःसहम्, subduer of evil forces or cruel persons (ऋतीषहम् हिसकानामभिमवितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविऋतो! बहुकर्मन्!).

3. Jmayantan, the all-pervading or extensive (jma=ज्मा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

4. *Evaiḥ ca carsanīnam uti huve rathanam*, I invoke him to come with his protections in the onsets of your soldiers (चरणीनाम्) and chariots (रथीनाम्)—*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 (एवैः कामैः), courses (अपनैः), or protection (ऋती) of men (चरणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is *Aditya*, the Sun (विश्वानरस्य आदित्यस्य । अनानतस्य । शवसो महतो बलस्य । एषैश्च कामैरयनैरवनेर्वा । चरणीनाम् मनुष्याणाम् । ऊरवा च पथा रथानाम् । इन्द्रमस्मिन् यज्ञे ह्वयामि—*Nir. XII.21*).

7. *Purvyam*, ancient, old one, the best; also at the opening of sacrifice (पूर्व्या यज्ञमुखस्थानम्—*Venkata*; पूर्वो भवां यज्ञमुखस्थाम्—*Sayana*).

Nṛtuh, the leader (नृतुः विनेता—*Venkata*; फलस्य नेता देवः—*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणा स्तुतिम्—*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. (अप्सु स्नातुं सूर्यं द्रष्टुं च । स्नानादिव्यवहारं कर्तुं सूर्ये उदिते सति यमनादि व्यवहारं कर्तुं मित्यर्थः—*Sayana*).

10. *Parumayyam*, पुरुमायम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. *Sad*, षट्, 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, रजौ, 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 *atithigva*; 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 (रजौ) between Atithigva (प्रतिथिग्व)

and his son Indrota (इन्द्रोत);

(ii) two green horses (हरी) between Rksa (ऋक्ष) and his son

(iii) two red horses (रोहिता) between Asvamedha (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरभेदात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् अश्वान्).

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 (मेघसातये यज्ञ भजनार्थ—*Venkata*; यज्ञसंभजनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मणा—*Sayana*).

Mandat-viraya, one who gladdens heroes or children (मन्दद्वीराय । यो वीरान् हर्षयति स मन्दद्वीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दतेरैश्वर्यकर्मण इदं रूपम् —*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुभं तृच —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

2 Odatinam, of dawns (Nigh. I.8; ओदती=उषस्).

Yoyuvatinam, of rivers; of the conjugating rivers (योयुवत्यः नद्यः , उदकेन मिश्रयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात् । “विवस्वदिन्द्र सम्पद्य” इति द्वादशादित्यमध्य इन्द्रः पठितः —*Sayana*).

Nadam (II), roarer, causing noise or sound (नदम् शब्दवितारम् —

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां ग्रहन्तव्यानां गवम् — *Sayana*).

3. **Suda-dohasah**, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Prsnayah, white cows (प्रश्नयः पृश्निवर्णा गवः — *Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestial region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थः — *Sayana*).

Divah, of the Sun of Aditya (दिवः आदित्यस्य — *Sayana*; *Venkata*).

4. **Gopatim**, guardian of speech or wisdom; lord of cows (गोपति गवां स्वामिनम् — *Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथार्थेति — *Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूनुं यज्ञस्य सत्यस्य वा पुत्रम् — *Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्यपति सतां यजमानानां पालकम् — *Sayana*).

6. **Asiram**, sweet milk; the sustaining milk (आशिरं आश्रयणं साधनं पयः)

घादिकम् —*Sayana*).

Asih, आशीः, a mixture of Soma and milk is so called from being mixed (आ√गृ) or from being slightly cooked (आ√श्वा, to cook) (आशीराश्वनादा । आश्वपणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गाव आशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamant justice.

7. **Vistapam**, abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

Bradhnasya, of the Sun (ब्रध्नस्य सूर्यस्य).

8. **Priyamedhasah**, O pious devotees, persons belonging to Priyamedha gotra —प्रियमेघासः प्रियमेघ सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah**, drum (गगरः गर्गरध्वनि युक्तो वाद्य विशेषः —*Sayana*).

Godha, leather garn (गोधा हस्तघ्नः —*Sayana*; *Venkata*).

11. **Indrah**, इन्द्रः, lower resplendent self, the soul.

Vishvedevah, विश्वेदेवाः, divine powers.

Varunah, वरुणः, virtuous mind.

Apah, आपः, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिन्धवरोः सिन्धवयः

संगच्छमाना गावः —*Venkata; Sayana*).

12. *Surmyam*, fair-flowing pipe; सूर्म्यशब्दो गदायां दृष्टः — 'एषा वै सूर्म्या कर्णकावस्थेतया ह स्म वैदेवा असुराणां घततर्हस्तु' इति (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, सप्तसिन्धवः, seven rivers (गंगायाः सप्तनद्यः —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुषिरे काष्ठविशेषे वर्तते —*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 (सुदेवस्त्वं कल्याणदानः), or a munificent god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from \sqrt{sru} , सू, flowing (सिन्धुः स्रवणात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सुमिः कल्याणीनिः) —*Nir. V.27*.

Kakudam, palate (काकुदं जिह्वा —*Venkata*; तालुम् —*Sayana*). Palate is called *kakudam*; *kokuva* = signifies tongue, that tongue is placed under it (काकुदं ताल्वित्याचक्षते । जिह्वा कोकुवा साऽस्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (*kokuyamana*), it utters sounds Or it may be derived from the root *kokuy*. \sqrt{kokuy} , meaning to make a sound (जिह्वा कोकुवा । कोकूयमाना वर्णान्मुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talv* for palate is derived from the root *tr* (\sqrt{tr}), to cross; it is the highest part in the mouth; or from *lat* (\sqrt{lat}), meaning to be long by metathesis like *talam*, surface (तालुः तरतेः । तीर्णतममङ्गम् । सततेर्वा स्याद् सम्बकर्मणः विपरीतात् । यथा तलम् (the word *lata*, सता, for creeper is also

derived from the same root without metathesis. (सतेत्यविपर्ययः) —Nir. V.26.

13. **Takvah.** swift, quick in sacred action (तक्वः । तक्वतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशीलः —*Sayana*; *takvah neta*, swift bearer of blessings.

Aphanayat, directs (अफाणयत् उपगमयति फणतिर्गतिकर्मा; also “फणयती” — *Sayana*; See Nir. II.28 for आपनीकणत् —IV.40.4; a reduplicated form of √फण्, to bound.

Vapuh, produces rains (वपुः उदकमुत्पादयतीति —*Sayana*; उदकं वपति — *Venkata*).

14. **Odanam**, clouds (ओदनम् = मेघ — Nigh. I.10).

Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वत्तमान इन्द्रः ओदनं मेघनामैतत् । मेघं भिनत् भिनत् भिनत् भिनत् भिनत् भिनत् भिनत् भिनत् —*Sayana*).

Hymn-70

1. **Taruta**, तरुता = तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारकः —*Venkata*; *Sayana*).

2. **Puruhanman**, O brave hero (name of a R̥si—*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 द्वित्वमस्त्यो-द्यमनोद्यम् । तव शत्रून् हन्तुमुद्यत्वं त्वदनग्रहा या नोद्यं चेति द्वैतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies —*Sayana*).

Darsatah, benevolent, pleasing (दर्शतः दर्शनीयः —*Sayana*).

4. **Dhenavah**, people (men and cattle) (धेनवः हविषादिना पीणयित्व्यः प्रजा गाव एव वा —*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवुः समस्तुवन् —*Sayana*; प्रीणयित्व्यः —*Venkata*). [From heaven (द्यावः) to earth (क्षामः), every one copraising, cf. “त्रिवृतो लोकाः” —*Ait. Br. II. 17* for plural].

6. **Gomatih**, full of cows, well-stockers (गोमति/व्रजे —*Venkata*; गोमति बहुभिर्गोभिर्मुक्ते —*Venkata*).

Vraje, व्रजे Cowpen

8. **Gadhesu**, in the depths of water; in waters (गाधेषु उदकेषु —*Venkata*; *Sayana*).

Vajesu, in battles (वाजेषु संग्रामेषु —*Venkata*).

A'aranesu, प्राश्रमरेषु, on shallow lands (प्राश्रमरेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्यः अस्ति आहूतव्यो भवति —*Sayana*).

10. **Ni sisnatho hathaih**, You smite with your blows (हवैः हननैः निक्षिप्नन्तः मारयसि —*Sayana*).

Urvoḥ madhye vasiṣva, give us shelter under your thighs; make use of your family members. (ऊर्वोः मध्ये वसिष्वा; ऊरुभ्यामाच्छादय—*Sayana*).

Tuvinrmna, O one with immense wealth (तुविन्मण प्रभूतघन सत्वं—*Sayana*).

11. Parvataḥ, पर्वतः, cloud=*parjanya* a god, friend of Indra (According to *Sayana*, ऋषि—पर्वतः तव सखिभूतः पर्वत ऋषिः यद्यप्यग्न्यं देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषिः, 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 शत्रूणां भोजयिता—*Sayana*).

Surih, सूरिः, impeller (सूरिः प्रेरकः); giver of rewards.

Ahrayah, unvanquished (अह्नयः अनवनतः —*Venkata; Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Vatsam, calf or cow even (वत्स शब्दो वत्स मातृणां गवामुपलक्षकः—*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शूरदेव्यः दीव्यन्ति क्रीडन्त इति देवा योद्धार । शूराश्च ते देवाश्च शूरदेवाः । तेषां हितम् शूरदेवं युद्धम् । तत्सम्बन्धिग्न्यो याः । युद्धे शत्रून् हृत्वा तत्सम्बन्धिग्न्य इत्यर्थः —*Sayana*; शूरदेव्यः शूरदेवानां इदं युद्धं शूरदेवम् । युद्धकुशलः शूरदेव्यः —*Venkata*).

Hymn-71

1. **Mahobhiih**, by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्घनैर्वा—*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. (क्षपावान् रात्रिमान् अग्निः । रात्रौ अग्निविशेषेण तेजस्वी भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्ब्रह्मण्य घनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेघसातो यज्ञस्य संभजने —*Sayana*).

11. **Dvita yah bhuta amṛtah**, who is doubly immortal as perpetually burning amongst mortals.

Visi, विधि among the sacrificers.

14. **Sira-socisam**, शीरशोचिषम् —bright and consuming.

Purumilha, पुरुमीलह, much renowned; possessing numerous worthy attributes (पुरुमीलः पुरुभिर्बहुभिः पदार्थैः सिद्धः —*Daya*. on I.183.5; see also I.151.2).

15. **Sam yosea**, सम्=peace; योः, bliss; freedom from fear and

pain; peace and bliss (सं सुखम् । योः च भयानामभिग्रहम् — *Sayana*; योः पदार्थानां प्रसन्नकरणं दुःखात् प्रसन्नभूतम्; दुःखवियोजनम् — *Daya*).

Hymn-72

1. **Adhyaryuh**, the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none. *Adhvar-yuh* (priest) = *Adhvara-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वरस्युः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । — *Nir.* I.8).

Adhvara, sacrifice; the verb *dhvar*, √ध्वर, means to kill, and therefore *adhvara* = *a* + *dhvara*, denotes the negation of killing. (अध्वर इति यजनाम् । ध्वरिति हिंसाकर्मा । तत्प्रतिषेधः — *Nir.* I.8; also आत्मनोऽध्वरमहिंसा भ्यवहारं कामयमानः । विद्वान्-गिल्पी, a technician — *Daya* on VI.61.2 and V 37.2; यजकर्त्ता on II.5.6).

2. **Hota, hotr**, invoker. See *Nir.* I.8; IV.26, VII 5; 15, 23; 31; VIII.21. Refer to : ऋचां त्वः पोषमास्ते पुपुध्वान् गायत्रं त्वो गायति णक्वरीषु । ब्रह्मा त्वा वंदति जातविद्यां यज्ञस्य मात्रां वि मिमीत 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 (ॠ, ऋच्); (ii) *Udgatr*, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्वं वेदुतमर्हति । ब्रह्मा परिवृहन् श्रुतः । ब्रह्म परिवृहन् सर्वतः); (iv) *Adhvaryu* अध्वर्युः, who metes the measure of sacrifice, the performing priest (*Nir.* I.8) (See also *Nir.* VII.5 : यथा होताध्वर्युः ब्रह्मोद्गातेत्यप्येकस्य सह—the priest, although *he is one*, on account of the diversity of his functions (कर्मपुष्पत्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्युः), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also *hota*, the worthy of being invoked (होतुर्ह्यतिथ्यस्य — *Nir.* IV.26 on I.164.1).

3. **Sasam**, in the sleeping state (ससं स्वपनम् — *Venkata*; ससं स्वपन्तमस्मिन् — *Sayana*)

Jihvaya grbhñanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वाया । जन्ये जनक शब्दः जिह्वा प्रभवया स्तुत्यं गृह्णन्ति गृह्णन्ति शृंगुलिभिः — *Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns — *Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । रुत् दुःखम् । तस्य द्रावयितारम् — *Sayana*; दुष्टानां शत्रूणां रोदयितः ; रोदयत्यन्यायकारिणा जनान् स रुद्रः — *Daya*). Also, the word is derived from *rut*, meaning praise (अथवा रुत् स्तुतिः । तया गन्तव्यम्, स्तुत्यमित्यर्थः — *Sayana*; praiser (रुद्र इति स्तोत्रनामः रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुतः सत्योपदेशान् राति ददाति — *Daya*. on I 114.3; one who cures from all diseases — *Daya*. on II.33.15).

4. **Jami**, extensive or vast (जामि प्रबृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in the same caste (जाम्यतिरेकनाम । बालिशस्य वा । समानजातीयस्य बोधजनः — *Nir*. IV.20).

Vayodhah, the giver of food (वयोधाः = वयःस्थाः अन्नस्य दातारिणः — *Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Dṛśadam, by the cloud (दृषदं मेघम् — *Venkata*, *Sayana*).

Jihvaya, by the flames (जिह्वाया ज्वालाया — *Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाम्नि पक्षे वनं तरुसमूहं हन्ति, or it cleaves the hard stones also — जिह्वा दृषदं कठिनमपि पाषाणं भिनत्ति — *Sayana*).

8. **Dasabhih**, by ten (fingers) (दशभिः शृंगुलिभिः — *Venkata*; दशभिः शृंगुलीभिर्वाचितः — *Sayana*).

Khedaya, by rays (खेदया रश्मिभिः — *Venkata; Sayana*).

Trivṛta, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; 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 (अवतं महावीरम् — *Venkata, Sayana*); avata, a metaphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् — *Sayana*).

Nicinabaram, cauldron placed below (नीचीनबारं नीचीन द्वारम् — *Sayana*).

11. Puskare, in a large spoon, upayamani spoon for drinking milk (पुष्करे उपपुष्करे प्रवृद्ध उपयमनी पात्रे — *Sayana*); also in the midspace.

Adrayah, clouds; also reverent priests (अद्रयः आद्रियमाणा अश्वय्यादयः — *Sayana*; अद्रिः=मेघ=cloud,—*Nigh. I.10*).

12. Ubhakarana hiranyaya, vessel with both ears golden (or of gold or silver) (उभा उभौ कर्णा कर्णस्थानीयो द्वौ रुवमौ हिरण्यया हिरण्ययो सुवर्णरजतमयो — *Sayana*).

13. Vṛsabham, showerer, fire or agni (वृषभं वषट्कमग्निम् — *Sayana*)
See Tait. Br. आग्नेयी वा एषा यदजा (III.7.3.1).

14. Te, they, the cows (ते ता गावः —*Sayana*).

16. Saptapadim, seven stepped; (सप्त पृष्ठा संख्या—*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, इषं, food (इषं घनम्)

Urjam, ऊर्जं, sap (ऊर्जं 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 (यत्पदं निधान्यं हविषां निधानार्हं मृत्तरवेदि सक्षयं तत्र स्थित्वानिः —*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, अन्ति सत् भूतं वाम् अवः:).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनाग्निं घ्नं समवारयेक्षम्—I.116.8).

6. **Yamahutama**, invoked or called in emergence (यामहूतमा प्रतिसयेन काले ह्वातव्यो —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं घ्नितकृतमम् घायं बान्धवं च यामि तयोः —*Sayana*)

7. **Atraye**, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for *atri*).

9. **Sapta-vadhrih**, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Ṛsi according to *Sayana*, सप्तवध्रिः महर्षिः) For *Saptavadhri*, see—

सप्तवध्रये —V.78.6; X.39.9

सप्तवध्रिः —VIII.73.9

सप्तवध्रिम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्तहता यस्य —*Daya*, on V.78.6; हतसप्तेन्द्रियम् —*Daya*, on V.78.5.

Saptavadhri 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 *Atri* (*Geldner*).

11. **Purana'vat**, पुराणवत्, like a very old person.

Jaratoh'iva, जरतोद्व, like a decrepit.

16. Aruna'psuh, अरुणःपुः, purple-tinted (down) one with fair colour (शुभ्रवर्णा —*Sayana*).

17. Vṛksam parasuīman'iva, a wood-cutter with his axe a tree.

18. Dhṛsnava, धृष्णवा=धृष्णो+घ्रा, bold (धृष्णो ! घर्षक ! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विशा प्रवेक्ष्यन्त्या पेटिकाया —*Sayana*).

Kṛsnaya badhito visa, कृष्णया बाधितः विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया बाधकत्वा विशा प्रवेक्ष्यन्त्या पेटिका बाधितः —*Sayana*).

Hymn-74

1. Duryam, homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्तः अन्नमिच्छन्तः —*Venkata*).

Viso-visah, of the entire people (विशोविशः सर्वस्याः प्रजायाः —*Sayana*).

4. Arksah, आर्षः := आर्षः ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arkṣa is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell and Keith*).

5. *Ghr̥ta' ahavanam*, घृतऽ ग्राहवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. *Amura*, अमूर=अमूढ, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द्र मोदमान !).

9. *Dyumnaih dyumnini*, द्युम्नेः द्युमनीः, by glittering food; द्युम्निनी, one possessing food (द्युम्नेः द्योतमानैरन्नेः द्युम्निना अन्नवती —*Sayana*; हविर्भिः हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रवः अन्नस्य उपरि अनुपशीणे पूर्वस्मिन् अन्ने —*Venkata*)

Vṛtraturye, वृत्र-तूर्ये, battle against a foe (वृत्रतूर्ये संप्राप्ते —*Nigh* II.17).

10. *Panyam panyam*, store of enemies.

Asvam it gam, one going like a horse (गां गन्तारम्, अश्वं इत् । इच्छन् इवायं —*Sayana*).

Kṛstayah, men of agriculture; the cultured men; men in general (कृष्टयः मनुष्याः परिवर्ततेति शेषः —*Sayana*).

Tugrya (VIII.3.23; 74.4) or **Taugrya** (I.117.15; 118.6; 182.5,6; 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 (आसवः अश्वाः).

15. Parusni, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णी पालिकाम्, the sustainer, the earth *Daya*. on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya*. on IV.22.2; परुष्याम् पालनकर्माम् पृषियाम्, *Daya*. on V.52 9).

Mahenadi, O great river (महाजनि, हे महानदि !).

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 (मूर्धा उच्छ्रितः कवी कान्तप्रज्ञः — *Venkata*; मूर्धा निरोवदन्तः कविः मेधावी — *Sayana*).

Rayinam, of wealth (रयीणां धनानाम् — *Sayana*).

5. Nemim rbhavah, as the Rbhhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमि तष्टा इव).

6. Virupa, O one of multiform; name of a Maharsi (हे विरूप! नाना रूपै तन्नामक महर्षे —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidyave, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata; Sayana*).

7. Apaka-Caksasah, missile (*Griffith*); of un-measured radiance (अपाकचक्षसः अनस्यचक्षसः —*Sayana*; अनस्य तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिंसनम्—*Venkata*).

8. Usrah, उस्त्राः, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हृन्, or she is the destroyer of sin—*Nir. XI.43*).

9. Dudhyah, दूढ्यः = दुःश्रूयः, an evil-minded.

Samasya, of everyone (समस्य सर्वस्य —*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 (दूढ्यः=दुग्धियः पापधियः ; परिद्वेषसो सर्वतो द्वेषसो ग्रहतिः —*Nir. V.23*).

Urmi (wave) is derived from $\sqrt{\text{ऊर्मि}}$ to cover.

Nau, a boat is so-called because it is to be pulled through ($\sqrt{\text{नी}}$) or the word may be derived from the root *nam*, नम्, to bend. (उर्मिरिव नावमावधीत । ऊर्मिरूर्णो ते । नौः प्रणोतव्या भवति नमतेर्वा —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उरुऋत् बहुऋत् उरु बहु नः अस्माकं कुधि कुविति —*Venkata*).

15. Yatra aham asmi tan ava, यत्र अहं अस्मि तां अव shield those among whom I stand (or among whom I am).

Hymn-76

9. Divistisu, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु अस्माकं ह्यमभि गमनेषु; दिवः स्वर्गस्य वैषणेषु निमित्तेषु —*Sayana*).

10. Ut-tisthan ojase, rising up in thy strength (उत् + तिष्ठन् ओजसा बलेन —*Sayana*).

Camu, between the two boards (चमू चम्बोः अग्निषवण फलकयोः —*Venkata; Sayana*).

11. Kraksamanan, whilst smiting foes (ऋक्षमाणं शत्रून् विलिखन्तम् —*Sayana, Venkata*).

Akripetam, follow thee (अक्रुपेतां अनुकल्पयेताम् —*Venkata*); shudder.

13. Astapadim, अष्टाङ्गदीम्, eight points of the sky (eight cardinal directions = north, south, east, west, and four half-quarters or corner points : ईशान (N—E); आग्नेय (S—E); नैऋत्य (S—w); and वायव्य

(N—W); (दिग्भिः प्रवान्तरदिग्भिः — *Venkata*).

Nayasraktim, rising to the ninth (i.e. the sun in the zenith)
(शाचदिग्भिः प्रवान्तरदिग्भिः च अष्टापदीम् ताभिः प्रादित्येन च नवसक्तिम् — *Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. *Sṛṇvire*. शृण्विरे, renowned (विश्रुता — *Venkata*), heard even today.

2. *Aurna'vabham*, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य (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*)

घोर्णवामम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the Rgveda).

घहीणुवः —X.144.3

घहीणुवम्—VIII.32.2; 26; 77.2.

Both the terms, Aurnavabham and Ahisuvam occur together in the R̥gveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

4 Saransi trimsatam, सरांसित्रिंशत्, 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 (सकं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काण्डुका । कान्तकानीति वा । क्रान्तकानीति वा । कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completely satisfied (इन्द्रः सोमस्य कान्त इति वा । कणेष्टा इति वा । कणेष्टः । कान्तिहृतः).

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.

(सर्वेन्द्रयाजिका वेदयन्ते । त्रिंशद्वक्त्रपात्राणि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् कास एकेन प्रतिधानेन पिबन्ति । ताम्यत्र सरांस्युच्यन्ते । त्रिंशदपरपक्षस्वाहोरात्राः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद्वा एताश्चान्द्रमस्य ग्रामामिन्य घापो भवन्ति रश्मयस्ता अक्षरुपक्षे पिबन्ति — Nir V.11).

5. Gandhavram, the cloud (गन्धर्वी मेघः — *Venkata*; वामुदकं तारवतीति मेघः — *Sayana*) Gandharva also means wind or air (यो वां पृथिवीं धरति स वायुः ; air the sustains that earth, *Daya*. on I.163.2; also the sun, यो वां पृथिवीं वाणी

व धरति धारयति वा स सूर्यलोकः — *Daya*. on Yv. II.3; a learned one, यो वा वेदवाचं धरति सः विद्वान् पण्डितो जनः — *Daya*. on Yv. XXXII.9; also moon, यो वाः सूर्यकिरणान् धरति स चन्द्रमाः Yv. XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुसलाः — *Daya*. on Yv. XII.98. Beauty personified (रूपमिति गन्धर्वाः (उपासते) — SBr. X.5.2.20; lovers of maidens, योषितकामा वै गन्धर्वाः — SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः — *Ait. Br.* I.27; तत्तगन्धर्वाः) उ ह स्त्रीकामाः — *Kausitaki Br.* II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III.36.3; mind, मनो गन्धर्वः — SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः — SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः — SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः — SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः — SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (प्रबुद्धनेषु पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु — *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. (प्रोदनं ददकदानं मेघम् । वुन्दे वुन्देन व्याक्यातम् । वुन्दारकश्च — *Nir.* VI.34)

Bundah, बुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (बुन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — *Nir.* VI.32).

8. **Sadyah jatah**, forth with increased (*Wilson*); सद्यः तदानीमेव जातः अस्माभिर्देवैर्न सोमेन प्रबुद्धः — *Sayana*); one who has immediately gained popularity.

Rbhu-sthira (vocative), O mighty and firm in battle ! (ऋभुश्छिडर ! महान्-स्थिरः च तथोक्तः — *Venkata*, ऋभुः = उरु-प्रभूतः, and hence *rbhusthira* is उरुः, प्रभूतः स्थिरश्च संश्रामे स तथोक्तः — *Sayana*).

Cyautnani, strengths, powers, energies; efforts; strong persons (अ्योत्नमिति बलनाम —Nigh. II.9.; अ्यवन्ति शत्रवो येभ्यस्तानि बलानि —*Daya*. on VII.19.5); praises (अ्योत्नानि स्तोत्राणि —*Daya*. on I.173.4).

अ्योत्नः—X.50.4

अ्योत्ना—VI.47.2; VIII.2.33

अ्योत्नानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

अ्योत्नाय—VI.18.8

अ्योत्नेन—X.49.11

अ्योत्नैः—VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमेः कीलवद् धारणाय —*Sayana*).

Varsisthani, gigantic (वपिष्ठानि प्रतिशयेन प्रवृद्धानि —*Sayana*).

Parinasa, far reaching (परीणसा परितो न तानि, अतएव 'अ्योत्नानि' इति भाव —*Sayana*).

Viou adharayah, वीदु अधारयः fixed them firm (वीदु स्विराणि—*Sayana*).

10. Varaham, to a cloud (वराहो मेघो भवति । वराहारः —Nir. V.4), *Varaha* is cloud; it brings (√द्) the best means of livelihood (वर+आहार); this is supported by a passage from a *Brahmana*. (untraced): "वरमाहार-माहृषि" —इति च आह्वयम् । See also "Vidhyat varaham tiro adrim asta."

बिध्यद् वराहं तिरो मद्रिमस्ता (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. (अयमपीतरो नराह एतस्मादेव । बृहति मूलानि । वरं वरं मूलं बृहतीति वा —Nir. V.4)

We have a Vedic quotation : "Indra slew the ravening boar" (वराहमिन्द्र एमुषम्—VIII.77.10). *Angirasas* are also called "*Varahas*" ब्रह्मणस्पतिर्बभिवराहः (the lord of prayer, with the powerfull *Angirasas*—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्य चक्रानवो दण्डान् विद्यावतो वराहान् —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 : मुषा यद् विष्णुः पचत् सहीयान् विध्यद् बराहं तिरो अद्रिमस्ता).

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (बुन्द इषुर्भवति । विन्दो वा । भिन्दो वा । भयदो वा । भासमानो द्रवतीति 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.”

Tuviksam, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविशेषं महविशेषं वा —Nir. VI.33)

Sumayam, delightful (सुमयं सुसुखम् —Nir. VI.33)

Ranya=*ranyau* (रण्या=रण्यो=रमणीयो सांशाम्यो वा; beautiful or well-equipped for battle

Rdupe, knocking down by movement, or by motion (ऋदुपे अर्धेन पातिनो, गमनपातिनो) or, knocking down by sound or knocking down at a great distance (ऋब्दपातिनो दूरपातिनो वा) —Nir. VI.33.

Cid-rdu-vrdha, बिद्दूदृधा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (मर्मण्यर्धेन वेधिनो, गमनवेधिनो । ऋब्दवेधिनो । दूरवेधिनो वा) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गोनाम) ; food grains (ग्रन्थसः, 1), condiments (व्यञ्जनम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जनम्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णशोभना, 3), barley (yavyuh यवयुः—seeking yava or barley, 9) along with gavyuh, गव्युः—seeking cows and hiranyayuh, हिरण्ययुः—seeking gold or sheep, asvayuh, अश्वयुः—seeking horses, 9). The tenth verse refers to datram, दात्रम्, a sickle, held in hand (haste, हस्ते; barley cut and piled (dinasya, दिनस्य, cut; sambhṛtasya, सम्भृतस्य, piled यवस्य, of barley; Kasina, काशिना, handful, same as mustina, मुष्टिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the R̥gveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम् भृष्टयवालन्मानां —*Daya*. on Yv. XIX.22; (पक्वान्नविशेषाः —III.35.7; अग्नि संस्कृतान्नेविशेषान् —III.35.3; भृष्टान्नानि VI.29.4; यवाः IV.24.7).

धानम् — III.7.6

धानाः — 1.16.2; III.35.3; 7; 52.5-8; IV.24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानाऽवत् — III.43.4

धानाऽन्नम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the R̥gvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word *vrihi* (व्रीहि),—*Wilson*.

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3;
22.6; 63.9; X.27.8; 43.7; 131.2

यवऽमत् — VIII.93.3; IX.69.8; X.42.7

यवऽमन्तः — X.131.2

यवम्ऽद्व — X.68.3

यवम्ऽयवम् — IX.55.1

यवऽम्ः — VIII.78.9

Hymn-79

1 Visvajit, (विश्वजित्), conquerer of all.

Udbhit, producer of fruit (उद्भिन्त उद्भेत्ता — *Venkata*; फलस्य उद्भेदक — *Sayana*)

Kṛtnuh, all creating (कृत्नुः कर्त्ता — *Venkata*)

Agṛbhitah, obstructed by none of the enemies (अग्रभीतः शत्रुभि
अग्रहीतः — *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*) (विश्वजित् सर्वस्य नेता, उद्भिन्त फलस्योद्भेदकः । अग्रवा विश्वजिदुभिदो सोमयागो । तयोनिष्यादकत्वात्तदूपः — *Sayana*).

3. **Yantasi**, (यन्तायसि), provide or offer.

Varutham, Shelter, protection (वरुथं वरकम् —*Sayana*).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. **Rjisin**, ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषेण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरलानां धामिकाणां जनानामोषितुं शीलम् —*Daya* on VI.42.2; प्रशस्तमृपाज्जनं विद्यते यस्मिन्तम् —on I.64.12; ऋजीषिन् सरलस्वभाव —VII.42.3; ऋजीषि सरलत्वं यस्य प्रति तत्सम्बद्धो —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 im ayuh tarit atirnam, प्र ईम् आयुः तरित् अतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयति —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकज्युः); 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**, किम् अङ्ग, what now (किम् अङ्गम् —*Venkata*).

Radhracodanah, director of the worshipper (रध्रज्योदनः रध्रस्य राधकस्य यः ज्योदयति धनम् —*Venkata*; रध्रं राधकं ज्योदयतीति रध्रज्योदनः —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुन्वानस्य अविता, guardian of

the faithful).

5. Vajayu, coveting for food or victory (वाजयुं घ्नन्मिच्छत—*Venkata*; घस्माकमन्नमिच्छत—*Sayana*).

Sravah, श्रवः, fame; also food (श्रवः घ्नन् हविसंक्षणम्—*Sayana*).

6. Vajayum, वाजयुम्, coveting for food (or victory) (वाजयुं घ्नन्मिच्छतम्—*Venkata*).

8. Urvikastha, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा बह्वन्तरालं प्राच्यन्तः । प्राच्यन्तोऽपि काष्ठोच्यते । 'क्रान्वा स्थिता भवति'—cf. Nir.II.15; *Sayana*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्यस्य नाम भवति । काष्ठा दिशो भवन्ति । क्रान्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (प्रादित्योऽपि काष्ठोच्यते । क्रान्वास्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (प्राच्यन्तोऽपि काष्ठोच्यते । क्रान्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (आपोऽपि काष्ठा उच्यन्ते । कान्त्वा स्थिता भवन्तीति स्थावरानाम्)—Nir. II.15. (see also प्रतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛktah, be excluded

Aratnayah, enemies (अरतनयः अरममाणाः शत्रवः —*Sayana*; अदामाः यजमानाः शत्रवः —*Venkata*)

9. *Turiyam nama*, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तच्च यज्ञियम् —*Sayana*).

The first three names pertaining to Yajna (यज्ञियं) are; (i) names pertaining to constellations, नक्षत्रनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गुह्यं नाम, (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? फल्गुनीष्वनीष्पादधीत् । एता वा ऽ इन्द्र नक्षत्र यस्फल्गुन्योऽप्यस्य प्रतिनामभ्योऽर्जुनो ह वै नामेन्द्रो यदस्य गृह्यं नामार्जुन्यो वै नामैतास्ता एतत् परोक्षमाचक्षते फल्गुन्य इति को ह्येतस्याहंति गृह्यं नाम गृहीतुम्).

Hymn-81

The Rsi of the hymn is Kusidi of the family of Kanva.

2. Tuvi kurmi, तुविऽकूर्मी, achiever of many great deeds,

Tuvi desnam, तुविऽद्रेणम्, bestower of plentiful gifts.

Tuvi magham, तुविऽमघम्, lord of immense wealth.

Turi matram, तुविऽमात्रम् = बहु प्रमाणम् — *Venkata*; of huge dimension's or vast in size.

3. Bhimam gam, भीमं गाम्, terrible bull.

4. Ait u nu, एत उ नू, come at once, O dear one ! hasten hither.

5. Up gasi-sat, उप गासिषत्, may you sing the upagana or prelude उपगानं च करोतु — *Venkata*).

6. A no bhara daksinena, या नो भर दक्षिणेन may you bring us wealth with your right hand (धनं दक्षिणेन हस्तेन आहर — *Venkata*).

Abhi savyena pra mrsa, अभि सव्येन प्र मृषा, may you encourage us with your left hand.

Ma nirbhak, मा निर्बाह, deprive us not; exclude us not.

9. **Visva candrah**, All-rejoicing (विश्वचन्द्राः सर्वकान्ताः — *Venkata*; सर्वं हिरण्योपेता बहुनामाह्लादका वा — *Sayana*).

Vasaih full of desires : with all aspirations (वसैः कामैः हेतुभिः — *Venkata*; कामैरनेकैर्भुक्ताः — *Sayana*).

Maksu, मक्षु, spontaneously : immediately (मक्षु शीघ्रम् — *Sayana*)

Hymn-82

4. **Asatro**, असत्रो, O the one without any enemy (असत्पत्न — *Venkata*).

Upa' me, from close quarters (उपऽग्ने समीपे — *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 (दिवः एव तेजसा दीप्यमानात् सुसोकात् । तत्रस्वेदवैरित्यर्थः । रोचने अग्निभिर्दीप्याने च — *Sayana*)

7. **Camasesu**, in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु — *Sayana*).

Camusu, in the saucers (चमूषु । चमन्ति यजन्त्यत्रेति चम्बो ग्रहाः (चमू=ग्रह) तेषु — *Sayana*; *camu*, चमू, is also army.

9. **Yam te syenah pada a abharat**, यं ते स्येनः पदा आ अभरत् —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; गायत्री पक्षिरूपं धारयित्वा पद्भ्यां सोममाहरत् —*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*, अज). 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 (युजः सहायः —*Sayana*).

4. **Vamam**, wealth (वामं धनम् —*Venkata*).

5. **Risadasah**, O repeller of enemies (रिषादसः रिषतामसि तारः —*Venkata*).

Aghasya yat, belongs to sin (अघस्य यत् अघस्य सम्बन्धि —*Venkata*).

6. **Ksiyantah**, stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः; 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 (अध्वन अध्वनि समिदाहरणार्थं यान्तः गच्छन्तः —*Sayana*).

7. **Indra**, इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुतः, cloud-bearing wind.

8. **Bharamahe**, we proclaim (प्रभरणं उच्चारणम् प्रकाशनं वा —*Venkata*; उच्चारयामः प्रकाशयामो वा —*Sayana*).

Samanya, सामान्या = सामान्येन (पूर्वं सर्वेषां देवानां सांहत्येन ततः —*Sayana*)

Matuh, of the mother; of Aditi (मातुः अदितेः —*Sayana*).

Garbhe bhratṛtvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (प्रदितः पुत्रकामा साध्येभ्यो देवेभ्यो ब्रह्मोदनम पचत् —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*—तस्यै पूषा चार्यमा जाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita**, द्विता, in twofold ways; in twofold functions (द्विता द्वेषः).

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 (द्विता द्वैधं मर्त्येषु मनुष्येषु नि आदधुः । गार्हपत्यं आहवनीयं च । यद्वा दिवि वर्तमानस्य पृथिव्यां च यस्य निधानं कृतवन्तः — *Venkata*).

4. **Urjah napat**, son of food (नपात् अन्नस्यपुत्र!) (vocate along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वराय वरणीयाय मन्यवे अभिमन्यमानाय शत्रून् — *Venkata*).

5. **Yaho**, O son; *sahasah yaho*, O son of a strength (यहो सहस्रो पुत्र! — *Venkata*).

7. **Gosata**, गोऽजाता=गोऽजाता, wealth of kine, wealth of wisdom.

9. **Kseti**, stays at his home (क्षेति स्वगृहे निवसति — *Sayana*).

Ksemebhih Sadhubhih, with all efficient protections (क्षेमैभिः पःसर्गैः सह साधुभिः साधयद्भिः — *Sayana*).

Hymn-85

Kṛsna Angiras is the seer.

The refrain of the verses of this hymn is “मध्वः सोमस्य पीतवे”; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. *Kṛṣṇa*, कृष्णा, 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 *Visvaka* (विश्वक) son of *Kṛṣṇa* (कृष्णो) the authorship of the next hymn VIII. 86. The word *Kṛṣṇiṇya* (कृष्णीय) 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 *Visvaka Kṛṣṇiṇya*. 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 (रासभं शब्दायमानमेतन्नामकमश्वम्; “रासभावश्चिवनोः” इति रासभेवावाश्विनो रयस्यवाहनौ —*Sayana*).

Vidvange, firmly-built; all parts of body firm and strong (वीड्वंगे । वीडुर्दृढः । दृढाङ्गापेते —*Sayana*).

8. *Tribandhurena*, त्रिवन्धुरेण, three-seated (त्रिकलका संघाटेन—*Venkata*).

Trivṛta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Kṛṣṇa Angiras, *Visvaka* or *Karsni* is the seer of the hymn. The refrain of the hymn is मानो वि योष्टं संख्यामृमोचतम् (severe not our friendships, but fling loose or set me free).

1. *Dasra*, दसा, wondrous (दसा दर्शनीयो); subduer of enemies सर्वेषां शत्रूणामुपक्षयितारो —*Sayana*).

Visvakah, विश्वकः, the family-head (name of a *Rṣi* —*Sayana*). The word *visvaka* विश्वक, 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 (तनुःकृषे पुत्रस्यकृते —*Venkata*).

Mumocatam set me free; fling loose (मुमोचतम् अस्मानागतुं रथेस्थित्वास्व-
प्रग्रहान् मुञ्चतम् —*Sayana*).

2. Vimanah, विमनाः, unattentive (a Rsi of this name —*Sayana*).

Visnapve, for the sake of posterity or son or grandson (विष्णाप्ये
मम पुत्रे पोत्रे वा —*Venkata*).

Visnapu is the name of the Rsi's son or grandson also in my-
thology.

4. Uta tyam viram avase havamahe, उत त्वं वीरं अवसे हवामहे, we
summon that hero for our protection (since it is for the son to protect
the father, पुत्रोहि पितरं रक्षति —*Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"**Rjisin**, is generally an epithet of Indra, and is always explained
by *Sayana*, as here," possessor of stale Soma—III.32.1; 36.10 etc.),
Rjisa, ऋजोष, also means "enemy-repelling."

ऋजोषम् — I.32.6

ऋजोषिणः — I.87.1; II.34.1; VIII.32.1

ऋजोषिणम् — I.64.12; VI.42.2; VIII.76.5; 86.4;

ऋजीवन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीवी — III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. *Rtasya Sṛṅgam*, horn of truth (ऋतस्य सत्यस्य शृङ्गं शृङ्गम् — *Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्त्रेण श्रेयकः — *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 Āsvins must fulfil the duties of ancient friendship and hear the Ṛsi's prayer (*Wilson*).

Hymn-87

1. *Dyumni*, glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (सद् वसिष्ठः) or *Priyamedhah*, (प्रियमेधः) or an *Angirasa* (आंगिरसः). (वसिष्ठः पुत्रो द्युम्नीक ऋषिरांगिरसः प्रियमेधो 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. (द्युम्नी प्रशस्तधवा, यशस्वी, the well known, rich, famous, glorious—*Daya*. on I.91.2; बहु प्रशंसा-घनयुक्त, इन्द्रः Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्—*Daya*. on I.36.8).

Krivih, well (क्रिविरिति कूपनाम —Nigh. III.23) (कूपो यथा सेके उदकसंचने वृष्टौ भवन्त्यां नाल्योदको 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 (इरिणे तटाकादियूदकपानार्थं शीघ्रमागच्छत स्तद्वत् —*Sayana*).

2. **Gharmam**, as it drops (घर्मं 'घृ क्षरणदीप्तयोः' पात्रेषु क्षरन्त सोमम् —*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 सोमपानेन मोदमानो —*Sayana*).

3. **Priyamedhah**, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजाया बहुवचनम्).

5. **Dasra**, full of glory; worth seeing; the subduer of enemies (दस्रो दस्रोर्दंतीयो उपस्रयितारो; epithet of Asvins—*Sayana*).

Hymn-88

The Rsi is Nodhas

1. **Svasaresu**, in the stalls (स्वसरेषु । स्वसरानि ग्रहानि स्वयंसारीभ्यश्चि वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उषा इव स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" (सूर्येनेत्केषु दिवसेषु वयमभिष्टुमः), in the second clause he interprets the same word as "Stalls" (तत्र दृष्टान्तः । वत्सं न यथा घेनवः नव प्रसूतिका घेनवः स्वसरेषु । सुष्ट्वस्वप्ते प्रेरयन्ते गावोऽन्नेति स्वसराणि गोष्ठानि).

Vasoh=Vasayituh, (cf. VI.16.25), in the excellent beverage (वसोः वासयितुदुःखस्य निवासयितुः । यद्वा । वसोः पात्रे निवसतः —*Sayana*).

2. Ksumantam, Sound-producing (क्षुमन्तं शब्दवन्तम् —*Venkata*; also renowned (क्षुमन्तं शब्दवन्तम् । "दृक्षु शब्दे" । अनेन पुत्रादिकं सद्यते । स्तोत्रादीनि कुर्वाणम् — Causing praises by means of the children which it will produce — *Sayana*).

4. Gotamah, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोत्रा, सोऽतिशयतः —*Daya*. on I.62.13; विद्यायुक्तो जनः —on I.78.2; बहुधेनुयुक्तः —on, I.79.4; मेधावी —on I.183.5; गोतमाः अतिशयेन स्तोत्रारः — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and *Purumedha* of the *Angirasa* family are the *Ṛsis*.

1. R̥tavṛdhah, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृधः य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya*. on Yv. XIX.65; सत्यविद्या वर्धकाः —on VI 52.16; ऋतावृधा यावृतेन जलेन यथार्थतया हित्यक्रियया वा वर्धते तो अश्विनो; or यावृतेन सत्यानुष्ठानेन वर्धते तो अश्विनो —*Daya*. on I.47.1.

6. Arkah, अर्कः, hymns of RK.

Haskṛtiḥ, that which indicates pleasure and satisfaction; joyous (हस्तुतिः हर्षस्य सूचकः — *Venkata*).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्तवम्, whatever has been or will be born.

7. **Girvanah**, a god (गिरवणा देवो भवति। गीर्वाणं वनयन्ति — Girvanah means a god; they win him over with hymns.

Justam girvanase brhat, जुष्टं गिरवणसे बृहत्, the agreeable; the sublime hymn to the god—Nir. VI.14.

Hymn-90

1. **Rcisamah**, worthy of praise (ऋचीयमः स्तुत्या समः — *Venkata*).

Param'jyah, परमज्याः, the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षपयिता — *Venkata*).

5. **Rjisi**, lover or possessor of divine elixir (ऋजीषीऽप्राजितोऽभिष्टुतः सोमः, तद्वाङ् — *Sayana*).

6. **Asura**, O living one, O Lord of vital breath (असुर ! हे बलवन् ! *Venkata*, बलवन्, प्राणवन् ! — *Sayana*)

Kṛttiḥ, कृत्तिः ; the word has several meanings, (Nir. V.22) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

(कृतिः कृत्यते: । यतो वा । धनं वा): Great like fame is thy protection, O Indra — महोव कृतिः शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सुमहत् इन्द्र शरणमन्तरिक्षे कृतिरिवेति — Nir.).

(ii) Kṛttih also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृतिरेतस्मादेव); it is made of cotton-threads—सूतमयी.

Clad in skin, trident in hand, and with bow outstretched—कृतिवासाः पिनाकहस्तो भवतत घन्वा—Kathaka Sam. IX.7; cf. भवतत घन्वा पिनाकवांसः etc Yv. III.61; SBr II. 6.2.17; and भवततघन्वा कृतिवासाः पिनाकहस्तः—Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident —कृतिवसान आचर पिनाकं विभूदागहि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाहुरावन्वः कृतः—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 (अपाला), 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**, करम्भ, 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 "*patti*", 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* (सृता) 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 (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अयमर्णं यजामहे सुवन्धुं पतिवेदनम् । उर्वारकमिव बन्धनात्प्रेतः मृच्छामि प्राहुतः — Av XIV.1.17); व्यम्बकं यजामहे सुवन्धिं पतिवेदनम् । उर्वारकमिव बन्धनादितो मुक्षीय मामृताः — 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 (*grhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरकः, 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 (जम्भसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्यां जनयति इति वा जायो । बिभ्रति इति भः । उभो जम्भो । ताभ्यामुत्पन्नो जम्भसुतः तम् । धानवन्तम् । धानं प्राधानम्, यमाधानसंस्कारवन्तम् । स्वयं विधिवत् आहितम् । करम्भिणम् । करम्भः करम्भः । करोते रम्भश्च प्रत्ययः । क्रियावान् कर्मकुशलः । अपूपवन्तम् । अपदूरे आचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपदलोपः उक्थिनम् । उक्थो वेदो गुरुपदेशो वा तद्वन्तम्).

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*, तत, also means the dear son, तनोति सन्ततिमिति 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 (सूर्यत्वचं सूर्यसमानं त्वचम् ।

त्वग्दोषमपयम्य सूर्यसदृशकान्तिमिन्द्रः करोति — the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trih putvi akṛnoh, 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. Ausfrecht, 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 R̥si of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham**, subduer of all enemies (विश्वासाहम्=विश्वऽसहम्, सर्वेषां शत्रूणामधिभितारं सर्वेषां भूतजातानां वा —*Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (सतक्रतुं बहुविधं प्रज्ञानं बहुविधकर्मणां वा—*Sayana*).

2. **Gathanyam**, worth singing (गाथान्यं गानयोग्यं गातव्यम्—*Sayana*).

3. **Mahanam**, of great (महानां महतां).

Vajanam, variety of foods (वाजानां घन्नानाम् or महात्नाम्. वर्णव्यत्ययः ।

मघानां वाजानामन्मानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतुः स्तोतृभ्यो गवादि नेता —*Sayana*; Unadi —नृतिभ्यो कूः —I.91).

4. **Sudaksasya**, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकर्षेण देवान् हविर्भिर्जुह्वतः —*Sayana*); प्रकर्षेण जुह्वतः —*Venkata*. The word does not occur anywhere else in the R̥gveda. For *Prahose* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै —*Daya*.) (प्र + हु दानादानयोः); प्र + होषि = प्रजुहोसु —VI.44.14; दानादानयोः —*Daya*.].

Yavasirah, यवाशिरः, Soma beverage cooked with barley (यवऽप्राशिरः । श्रीङ् पाके । यवैरामिश्रितं यवैः सह पक्वम् —*Sayana*).

Andhasah, food, here Soma (अन्धसः सोमलक्षणमन्नम् —*Sayana*).

6. **Visvabhi bhuvana**, विश्वाभि भुवना = विश्वानि भुवनानि all worlds.

9. **Parye dhane**, by the wealth of enemies (पार्ये पाराः शत्रवः तत्र धने । धने प्राजिहीषि ते शत्रुधने —*Sayana*).

11. **Dhiyah**, धियः, wisdom.

Dhī'vatah, धीज्वतः, the possessor of wisdom.

Arvat'bhīh, अरवतर्भिः, by vigour; by horses (सर्वतो गन्तुभिः त्वया दत्तं अरवैः —*Sayana*).

Godare, Cleaver of mountains (गोदरे गवां पर्वतानां दारभितर्ह—*from* √दृ, विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattles with different kinds of pastures (गावो न यथा गोपालः यवसेषु तृणविशेषेषु गावो वाः पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'यणु दाने' घनादिदत्तमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitva, Many-cherishing; speedy; foe-repelling (द्रवित्वा द्रावयित्वा —*Venkata*, शत्रूणां पलायित्वा —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (अविद्धि समन्तात् पासय—*Sayana*, समं अभिपालय —*Venkata*).

18. Visvasu Krstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सोमस्य दातृषु यजमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अर्कम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसदः सप्तहोता —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरगार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सभाः —*Daya*, on Yv. XXVI.1).

Trikadrakesu, in three regions (see VIII.13.18, which adds two more words तदावृषम् at the end—तमिद वर्यन्तु नो गिरा तदावृषम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), *Gauh* (गौः, cows) and *Ayuh* (आयुः, life) (त्रिकद्रुकेषु आभिन्तविकेषु ग्रहः सु । ज्योतिर्गौरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां भजन, sacrifice. The first three days are known as *gyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *gyotis*.—Wilson.

22. “आ त्वा विशन्तिवन्दवः”, for this much see I.15.1 also; Yaska quotes, आ त्वा विशन्तिवन्दव आ गल्दा घमनीम् (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamantis*), See गल्दया, *galdaya*,—VIII.1.20.

23. **Jagrve**, जागृवे, O wakeful one (जाग्रणशील — *Venkata*).

25. **Aram**, अरम्=अलम्, enough (अरं पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, तदर्थं च).

26. **Davane**, for the liberal giver; for the bounteous. (दावने दावे — *Venkata*).

27. **Parakattat**, from a long distance; from a far (पराकात्तात् अतिदूरात् — *Sayana*).

32. Tvam asmakam tava samasi, त्वं अस्माकं तव स्मसि, thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यपसम् नृहित कर्माणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*).

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराश्लव । गोः इव पयः दोहते —*Venkata*; उरुधारेव । दोहनकाले अभूतपयोधारा यद्वा बहूनां पोषयित्री गौर्यया वत्सस्य पयो दोग्धि तथा प्रभूतं धनमस्माकं दोग्धु ददातु —*Sayana*).

11. Adhriguh janah, irresistible hero (अध्रिगुः अधृतगमनः जनः मनुष्यः —*Venkata*; अधृतगमनः संश्रमे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्वामित्वम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु श्वेतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निषुम्पुनः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (निचाम्नेन पृणः । निचमनेन प्रीणाति — Nir. V.17: “बभूव भदने” निचान्तो भक्षितः पृणः प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति भक्षणेन तर्पयतीति निचुम्पुणः — *Sayana*).

Nicamanena, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्तः सुता इमेऽदिभः सोमा).

Usantah yanti vitaye, flow lovingly to be partaken, i.e. to be drunk (उशन्तः यन्ति वीतये कामयमाना यन्ति वीतये पानायापाम् — Nir. V.17).

Apam jagmih nicumpubah, अपां जग्मिः निचुम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुणः । समुद्रोऽपि निचुम्पुण उच्यते । निचमनेन पूर्यते । अथभूयोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् क्वणन्ति । नीचैर्दधतीति वा). See अवधूय निचुम्पुणः Yv.III.48, निचुम्पुण निचुंकुजेति च — Nir. V.18).

The word *nicumpuna* occurs nowhere else in the *R̥gveda*.

23. **Hotra**, होत्रा, the seven organs of senses (five sense organs).

28. **Bhadram-bhadram**, the most blessed (भद्रं भद्रं कस्याप्यतमम्) and also wealth (भद्रं धनम् — *Venkata, Sayana*).

29. **Satakrato**, O one of hundred actions and hundred wisdoms, (सतक्रतो सतविद्यकर्मन् ! सतप्रज्ञ !).

31. **Haribhih**, with vital vigour; with innumerable horses

(cf. II.18.6, आ शतेन हरिभिरुद्यमानः बहुनामश्वानां श्रुतेरत्रापि शतसहस्रसंख्याकैरश्वैः — *Sayana*).

Upnah, उपनः आदरायः (for respect).

34, Rbhuksana, from *Rbhuksa*, great, intellectual; wise (ऋभुषा इति महन्नाम — Nigh. III.3; *Daya*. on VII : 48.1; the wise and learned, on VII.37.1; ये ऋभून् मेघाविनः क्षाययति निवासयति ज्ञापयति वा तम् ऋभूक्षणम् — *Daya*. on I.111.4).

According to traditionalists, *Rbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋभु-विभु and वाज — see earlier notes). The Rbhus have a share in the evening libation between Prajapati and Savitri — Ait. Br. III.30

Hymn-94

1. Gauh, गोः, firmament; cow; wisdom; sense organ; speech (गोः पृथिव्या — “पृथिव्यं वै पयसो मरुतो जाताः” इति श्रुतेः यद्वा । गोमार्ध्यमिकी वाक् । तत्रैव मध्यमस्थाने मरुतामपि — *Sayana*). (See also पृथिव्यातः = गोमार्ता, I 23.10; पृथ्व्याः, II 34.2).

3. “All our priests (नः विश्वे ऋयैः) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us.” (मरुतः सोमपानाय आह्वातव्या — *Venkata*; ऋयैः स्तोत्रकरणाद्यमितस्ततो गन्तारः, those who move hither and thither for singing the praises; कारवः = स्तोतारः, the priests — *Sayana*).

4. Svarajah, the self-resplendent (स्वराजः स्वयं दीप्ताः — *Venkata*; may be an epithet of Soma, instead of Maruts — *Wilson*).

5. Tri-Sadbasthasya, of those who abide in three places :

dronakalasa, *adhavaniya*, and *putabhrt* (द्रोणकलश घ्राधवनीयः पूतभृदिति तानि स्थानानि — *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 *pavitra*, पवित्र or *dasapavitra*, दशापवित्रः below the cloth is another trough called *putabhrt* पूतभृत् (*Haug*).

Javatah, जावतः = जयवतः, speedy (वेगवन्तम् — *Venkata*; स्तुत्यजनवन्तम् — *Sayana*) granting posterity — *Wilson*.

Varunah, venerable (वरुणः दुःखादीनां शत्रूणां वा वरिता निवारकः — the one who protects us against pain or enemies — *Sayana*).

Mitrah, God, the friend (मित्रः सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूतः — *Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् — *Venkata*; तना । ततमूर्णास्तुकेनेति तनं दशापवित्रम् । पूतस्य बोधितम् — *Sayana*).

Hymn-95

3. **Syenabhrtam**, brought by the falcon or hawk (see I.80.2; brought by the Gayatri — दिवः गायत्र्याहृतम् — *Venkata*; see earlier notes).

4. **Tirascya**, तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् यस्या — *Daya*, on I.61 12; येन तिरोऽवति — *Yv*. XI.23; तिरश्चोत्तनः, तिर्यग् गमनः किरणो दीप्तिः — *Yv*. XXIII.74.

According to *Sayana*, the name of a Rsi.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vritra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, 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*, ऊर्म्या, night (Nigh. I.7; घर्तकच—Unadi, IV.44; from 'ऋ गतिप्रापणयोः ; √r, to move, to go; to reach; ऋच्छति गच्छतीति ऊर्मिः जलतरङ्गो वा —*Daya*.) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । रात्रौ हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलयं प्राप्तिहेतुभूता रात्रयः —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्याः सुवाचः, 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 अपररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादौ नि कुर्वन्ति । तस्मात् कस्याणवाचोऽभवन्).

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 सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. *Trih-Sapta*, thrice-seven i.e. twenty-one. *Trih-Sapta Sanu samhita girinam atividdha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति संख्यानि संहिता संहितान्येकत्र संघोभूतानि त्रिरीणां सप्तानां पर्वतानां सानु सानूनि पतिविद्धा पतिविद्धानि —*Sayana*).

3. *Sirsan kratavah nireke asan a isanta*, ample employment for the

head and mouth (head is employed in fitting the helmet (इन्द्रस्य शीर्षं निरसि शूलवः कर्माणि निरस्त्राण निघानादीनि । यद्वा । निर इति गलप्रभृत्यूर्ध्वमङ्गमुच्यते । तत्रत्याम्बाम-
लिभ्यां दर्शनप्रेरणोदीनि कर्माणि भवन्ति; 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 over-thrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवनं च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वतानां च्यवनं च्यावयितारं वच्येण विभेदकमिति । यद्वा । अच्युतानां बलेन च्यावयितुमशक्यानां बलिनं वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5. **Gavah**, Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar — प्र पर्वतां घनवन्ता प्र गावः, when the cows loudly bellow; प्रकथेण अशब्दयन् मेघाः तत्स्थानि उदकानि—“यददः सम्प्रयतीदहवानदता हते । तस्मादा नद्यो नामस्य तावो नामानि सिन्धवः” इति मंत्रः —*Taitt. S. V.6.1.2; Av. III.13 1*; when as ye went below, ye cried (घनदत्) on the slaying of the Serpent, therefore are ye criers (नद्यः) by name; these are your names, O streams).

6. **Indrena mitram didhisema girbhiih**, may we maintain friendship with Indra by praises (तेन घनेन इन्द्रेण वयं स्तुतिभिः मैत्रीं धारयेम —*Venkata*; i.e. मित्रम् = मैत्रीम्).

7. **Marut'bhiih 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. **Trib-sastih**, त्रिः षष्टिः, Sixty-three (63 Maruts); or thrice-sixty = 180. According to *Venkata*, there were nine companies of Maruts, each composed of seven, and hence $9 \times 7 = 63$ (इद्द्वा चान्याद्द्वा च, *Taitt. S. I.8.13.2; IV.6.5.5*; एवमादिकाः सप्तका नवगणाः भवन्ति).

The *yajnikas* quote the seven-groups in a variety of ways (See the *Yajurveda. XVII.80-84*).

(80) शुक् ज्योतिः —of pure radiance

(81) ईदृङ् —such like

षिल —of varied

अन्यादृङ् —other like

सत्य —of true

सदृङ् —thus like

ज्योति —radiant

प्रतिसदृङ् —similar

शुक् —true

मितः —measured

ऋतपा—protector of holy Order

समितः --commensurate

अत्य हा —beyond distress

समराः —harmonious.

(83) ऋतजित् — winner of rights

(85) स्ववान् —self powerful

सत्यजित् —winner of truth

प्रघासी —voracious

सेनजित् —host-conquering

सान्तपन —kin to the
sun

सुषेण —lord of goodly host

गृहमेधी —house holder

अन्तिभिज् —one with near-friends

क्रीडो —play-lover

दूरे —one with far-away friends

शाकी —mighty

अमित्र —non friend

उज्ज्वेयो —conqueror

and similar others.

10. Tanve, तन्वे, for my son, (तनेति कुलमिति तनूस्तनवः । तस्मै पुत्राय — Sayana).

Anga, —instantly (अङ्ग क्षिप्रम्).

Kuvit, कुवित्, ample (wealth) (कुवित् बहुनामैतत् — Sayana).

13. Amsumatim, अमृमतीम् by the side of celestial ocean (name of a river—Sayana, Venkata).

Kṛsnah, कृष्णः, the demon of nescience, Sayana quotes a legend: Indra aided by Brhaspati and the Maruts slew the asura Kṛsna (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 Vṛtra, took refuge with kuru by the river Amsumati; Indra followed it with Brhaspati 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, द्रप्स, = सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Kṛsna, cloud, the demon of nescience.

16. Saptabhyah jayamanah asatrubhyah, the seven born without any enemy of theirs (कृष्ण, वृष, नमूषि, शम्बर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

Hymn-97

The R̥si of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. *Adevayuh*, careless of gods; ungodly in actions (अदेवयुः देवान् युष्मान् कायमानः — *Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्नं यथा भवति तथा — *Sayana*; *Venkata*).

Avratah, regardless of duties (अव्रतः व्रतरहितो भूत्वा — *Sayana*).

Rayim, wealth (रयि धनम्).

5. *Vistapi*, in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने — *Sayana*).

8. *Jaritre*, for the sake of praiser (जरित्रं स्तोत्रे); जरिताः—स्तावकः — *Daya*. on V.63.3; स्तोत on IV.17.19; (जरित्रं विद्यायुग प्रकाशकाय याचमानायाऽवाचिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. *Rebhasah*, the praisers (रेभासः स्तोतारः — *Venkata*) (रेभति धर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम् — *Nigh*, III.16; see VI.3.6).

12. *Mesam*, rain sprinkling; joy-bestowing; also ram (मेघम् । सेचनकर्तारम् — *Daya*. on Yv. XXI.40; वृष्टिद्वारासेक्तारम् — on I.51.1; सुखजलाभ्यां सर्वान् सेक्तारम् — on I.52.1; यो मियति स्पन्दते सः पशुः — on Yv. XIX.90; घञि-जातिविशेषः — on Yv. XXIV.30).

14. *Bhisarejete*, भीषारेजेते, tremble by way of fear (भीषा भीत्या रेजेते

कम्पन्ते — *Venkata*; भीषा त्वत्तो भीषया रेजेते कम्पन्ते — *Sayana*) (cf. अरेजेतां रोदसी; छावा-
पिबो, I.31.3).

15. *Visva'psnyasya*, विश्वऽप्स्यस्य, here *psa*, प्स is the name of form, रूपनाम, and hence of multiform or manifold in its kinds.

Hymn-98

The Rsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. *Indraya Sama gayata*, इन्द्राय साम गायत, 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 (परोक्षकृताः). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृताः सर्वाभिर्नाम विभक्तिभिर्भुज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य).

3. *Rocanam divah*, light or the sun of the sky (दिवः प्रादित्यस्य रोचनम् — *Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिवः प्रादित्यस्य रोचनं प्रकाशकमधि-
करणत्वेन — *Sayana*).

6. *Manoh vrdhah*, the fosterer of man (मनोः मनुष्यस्य वृधः वर्धयिता — *Venkata*; मनुष्यस्य यागादिकं कुर्वतः वृधः वर्धकः *Sayana*, man being the one who offers sacrifice).

7. *Sasṛjmahe udeva yantah udabhih*, men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्तः), i.e., a river or the waters; that is the sea (समुद्र लक्षणैः) desire an eightfold gain. (यथा उदकेन गच्छन्तः पुरुषा अष्टजलिनीं लिख्य उदकैः समीपस्थान् संसृजन्ति — *Venkata*; उदेव

यद्योदकेन यन्तः गच्छन्तः उदभिः झञ्जसिना उत्क्षिप्य उदकैः समीपस्थान् पुरुषान् कीदृशं संसृजन्ति —
Sayana).

8. *Vah na tva yavyabhih vardhanti*, as the lake swells with rivers, so our praises augment thee (*yavyabhih*, with rivers, नदीभिः “प्रवनयो यव्याः — Nigh. I.13, प्रवनयः = यव्याः = नदीनाम्).

10. *Abhara viram pr̥tana'saham*, bring us a host-over powering champion, i.e. a son (*Wilson*) (पूतनायहं सेनासहं सेनाभिन्नवितारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. *Ida*, इदा, today (इदा = अद्य — *Venkata*).

Hyah, ह्यः, tomorrow.

Bhurnayah, ready with oblations (भूयः हविर्भरणशीलाः — *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 (समाश्रिताः सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि बोधमार्गे स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणोन्द्रस्य धनानि

विभ्रमाणाः । स यथा धनानि विभ्रजति जाते च जनिष्यमाणे च). Let us think of that portion with vigour, with strength, (तं वयं भागमनुध्यायाम् । प्रोजसा बलेन).

Ojas, vigour, (प्रोज प्रोजतेर्वा, उज्जतेर्वा, the word is derived from $\sqrt{\text{प्रोज}}$, to be strong, or from $\sqrt{\text{उज्ज}}$, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhi**, धनशंराति वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim, धनशंदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (धनशंरातिमनश्लीलदानम् अश्लीलं पापकम् —Nir VI.23).

5. **Visvatuh**, विश्वतुः, smiter of all the enemies (विश्वतुः सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (देव्यानां अशस्तीनां हन्ता).

Praturtisu, in the conflict or battle (प्रतूर्तिषु संग्रामेषु —Sayana).

Visvah sprdhah, all the forces of the enemy (विश्वः सर्वाः स्पृधः युद्धकारिणीः शत्रुसेनाः —Sayana).

Turya, O the opposer of enemy! (हे तूर्य! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. **Tugryavrhram**, augments of water (तुग्ग्यावृधं उदकस्य वर्धयितारमिन्द्रम् —Sayana; तुग्ग्या=उदक=water, Nigh. I.12).

8. **Iskartaram**, इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —Sayana).

Anih'krtam, अनिःकृतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवानं धनान्याच्छादयन्तम् — *Sayana*).

Vasujuvam, sender of wealth to his worshippers (वसुजुवं वज्रमानेभ्यो वसुनां प्रेरयितारम् — *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 kṛnavah viryani**, Put fourth thy strength on my side. यदा त्वं मह्यं शत्रूषु स्थितं भागं दीधरः धारयसि इन्द्र! अनन्तरं एव मया सह मच्छत्रुं जेतुं वीर्याणि कृणवः कुर्याः—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयार्थं मच्छतः सपुत्रस्य मम साहाय्यं कुर्व, यदि शत्रुघ्नं मह्यं 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 (वाजयन्तः संग्रामिच्छन्तः) war loving companion.

Prabharata, प्रभरत = प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम. ऊँ इति त्वाः आह-न इन्द्रः अस्ति, 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**; पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्नः कस्यचित् स्वभूतम् — *Venkata*).

Sarabhaya, सरभाव, austere sage (according to traditionalists Sarabha is a Rsi).

Purusambhrtm, पुरुषभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (अपऽप्रवृणोः) 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 (अबाधरीत्) you, Indra has thrown (अपीपतत्—नितरां अपातयत) his belt in the vitals of that enemy (वृक्षस्य मर्माणि) "

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 (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुग्धे) food and milk, but where did her best portion go (क्वः स्विदस्याः परमं जगामेति)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषवाद मन्द्रा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिश ऊर्जं दुदुहेपयसि). But where did her best portion go? (क्व सिवदस्या; परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतीति वा । यदादित्यरश्मयो हरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवी वाचं प्रजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (वदन्ति). May that charming milch cow (सा नो मन्द्रा दुहाना घेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (प्रस्मान् उप दध ऊर्जं) easily (सुष्टुता) approach us (उप यास्तु).

The gods generated the godless *Vac*; animals of all shape speak it, i.e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवी वाचमजनयन्त देवाः । तां सर्वरूपाः पशवो वदन्ति । व्यक्तवाचश्चाव्यक्तवाचश्च). May that pleasant milch cow, in the form of *Vac* bestowing food and juice on us, easily approach us (सा नो मदनाम्नं च रसं च दुहाना घेनुर्वागिस्मानुपैतु सुष्टुता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वा रूपा व्यक्तवाचश्चाव्यक्तवाचश्च, the idea taken from Yaska).

12. **Dehi lokam vajraya viskambhe**, देहि लोकं वज्राय विष्कम्भे, give room to contain the thunderbolt. The Bṛhad-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 Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्सप्रग्नि). see:

जमत्सप्रग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निदत्ता —III.53.15

जमदग्निज्वत् —VIII.96.3; IX.97.51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye; the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वै जमदग्निश्चक्षुः —SBr. VIII.1.2.3. *Daya*. on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षुषा प्रत्यक्षेण —*Daya*. on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलितानिः=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, जमत्सप्रग्निभिः प्राहुतः 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. (जमदग्नयः प्रजमितान्नयो वा । प्रज्वलितान्नयो वा).

1. **Ittha**, इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बट्, अत्, सत्, भट्, इत्था and ऋत्, (for *ittha*, see V.59 2, बट्+इत्था=बलित्था) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Rdhak, ऋधक्, truth, truly, verily (यः संमृन्नीति सः — *Daya*.; संमृद्धिर्यथा स्वात् तथा — *Daya*. Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथार्थम् VI.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 (देवतातये दिव्यगुण प्राप्तये — *Daya*. III.26.2; देवेभ्यः विद्वद्भ्यो दिव्यगुणोभ्यो वा — *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 (ऋधक् देवतातये)” (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हणामादानाय — *Daya*.)

2. **Bahutana**, बाहुता न, like two arms (बाहुता भुजो न इव — *Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजो स ह कर्म प्रविशतः, तद्वत् यज्ञं प्राप्नुत इति — *Venkata*).

3. **Ayah'sirsa**, अयःसिरीर्षा, iron (or golden) helmet (हिरण्यालंकृत शिरस्कः — *Venkata*).

5. **Varuthyam**, produced in the sacrificial chamber (वरुथ्यं यज्ञगृहभवम् — *Venkata*; यज्ञगृहे भवम् — *Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज्ञः, 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 प्रेरयन्ति अरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति — *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**, अध्वर्युः वेति. the priest comes; i.e. from the *haviṛdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविर्घातात् रजिष्ठैः ऋजुतमैः पथिभिः मार्गैः — *Venkata*).

Rajisthaih रजिष्ठैः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Ntyut* steeds.

11. See Yv. XXXIII.39; **Bat**, बट्, synonym of truth, Nigh. III.10.

Panasyate addha, पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (असुर्यः असुराणां हन्ता — *Venkata*); also beneficent to living beings—*Mahidhara*. Also असुर्यः=असुभ्यः प्राणेभ्यो हितः परमेश्वरः — *Daya*. on Yv. XXXIII.40).

13 **Dasasu bahusu**, from the ten quarters or cardinal directions

(दक्षसु बाहुषु स्थानीयासु दिक्षु इति — *Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा — *Sadyana*).

14. *Haritah*, the quarters (दिशो वै हरितस्ता अयं पवमान आविष्टः — *Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिस्रः)—birds, small snakes (*Sarisrpa*, सरीसृप), 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 (अन्याः) are those which thus survived.

Brhat, the great; this refers to the sun; and alternatively to Prajapati (बृहत् महान् असावादिदयः । प्रजापतिरित्येके — *Sayana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5 .

16. *Vacovidam 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 (क्षुधितो हि न वाचम् उदीरयति, पयः पीत्वा पश्चात् उदीरयति — *Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्यः मनुष्यः दभ्रचेताः अल्पचेताः — *Venkata*).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Rsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4. *Aurva Bhṛgu vat*, like अरुवंभृगु; it may be the *dvandva* compound अरुवं+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.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वायवम् — *Venkata*; or Omnipresent in the entire space of the firmament.

7. *Adhvaranam*, अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. *Tvasta*, त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि कृषेव त्वष्टा कृषाणि वधंकिरिव, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 *Siram pavaka-socisam*, शीरं पावकशोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशाविनमिति वा । आश्विनमिति वा —*Nir.* IV.14).

14. *Tridhatu-avṛtam barhih*, triple-uncovered (त्रिधातु अनावृतम् बहिः —*Venkata*: त्रिधातु विः अवृतं अनावृतं च असन्दिनं अवदं च । स्तरण काले हि बहिरवदं भवति — *Sayana*).

Apah cit ni dadha padam, the waters find their place in him (आपः अपि पदं निदधति अन्तरिक्षया माध्यमिके —*Venkata, Sayana*).

Barhih, बहिः, firmament.

Asam'dinam; असम्प्रदिनम्, united, unbound.

15. *Anadhr̥stabhih utibhih*, अनाधृष्टाभिः ऊतिभिः, with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. *Angirah*, fire divine.

21. *Yat atti upajihvika yat vamrah ati'sarpati*, when the emmet eats, when the pismire crawls (यत् अति उपजिह्विका यदा वम्रः पतिसर्पति), *vamribhth* and *upajihvikah* are synonymous of emmets (वम्रोभिर्हृषजिह्विका इति सीमिकानाम्)

Vamryah, (emmets) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्पमनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिह्वयः). See also वज्रीभिः पुनमपुनो मदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III 20.

22. **Vivasvibhih**, विवस्विभिः, priests.

Hymn-103

Sobhari of the family of Kanva is the Ṛsi of this hymn.

2. **Daivah'dasah**, invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term दैवःऽदासः occurs nowhere else in the Ṛgveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् — Astadhyayi VI.3.21; विश्वानमयस्य प्रकाशस्य दातारम् —*Daya*. on IV.26.3; दिवोदासस्य = प्रकाशदातुः (सूर्यस्य) —*Daya*. on VI.16.19; दिवोदासेभिः प्रकाशस्य दातृभिः —*Daya*. on I.130.10.

Majmana, मज्जना, with speed or force (मज्जना बलेन —*Venkata* शुद्धिकारण-क्षेपणाऽऽख्येन बलेन —*Daya*. on I.64.3; अनन्तेन बलेन on I. 143.4; मज्जना = बलनाम Nigh. II.9).

3. **Rejanta**, tremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रसाम्, thousand of blessings; giver of thousands (सहस्रसाम् सहस्रस्य दातारम्).

5. **Dṛdhe cit**, strong; stronghold of enemies (स दृढे चित् अपि शत्रुपुरे स्थितम्).

Abhi-tṛnatti, spoils, wastes, destroys, defeats (अभि-तृणति हिनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamanī, wealth, treasure (वामानि 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 (पुरुषसो ! हे बहुधन ! — *Venkata*).

7. **Deva-yavah**, Yajamanas, worshippers or householders, (देवययः यजमानाः — *Venkata*).

Gibhih, गीभिः, by songs.

Sudanavah, liberal givers (सुदानवः शोभनदाना — *Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! — *Venkata*).

8. **Rtavne**, ऋताव्ने = ऋतज्ञे, observant of truth (ऋताव्ने = यज्ञवते — *Venkata*; यज्ञवते सत्यव्रते वा — *Sayana*).

9. **Vira vat**, with children (वीरवत् पुत्रवत् — *Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasab, यशः, fame, i.e. fame-giving food (यशः यशस्करं धनम् — *Sayana*).

Dyumni, one possessing food; famous; glorious (द्युम्नी घन्नवात् यशस्वी वा । 'द्युम्नं शीततेर्यसो वान्नं वा' —Nir. V.5. *dyumnā* is derived from the root $\sqrt{\text{द्यु}}$, to shine and means glory or food. See VII.25.3 for *dyumnā*).

14. **Svah'nare**, स्वन्तरे=स्वःऽन्तरे; in the yajna-performance (यजनि लक्षणे कर्मणि —*Sayana*)

Sobharyah. सोभर्याः, of sobhari; of the virtuous devotee=सोभरेः.

For *sobhari*, see :

सोभरयः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

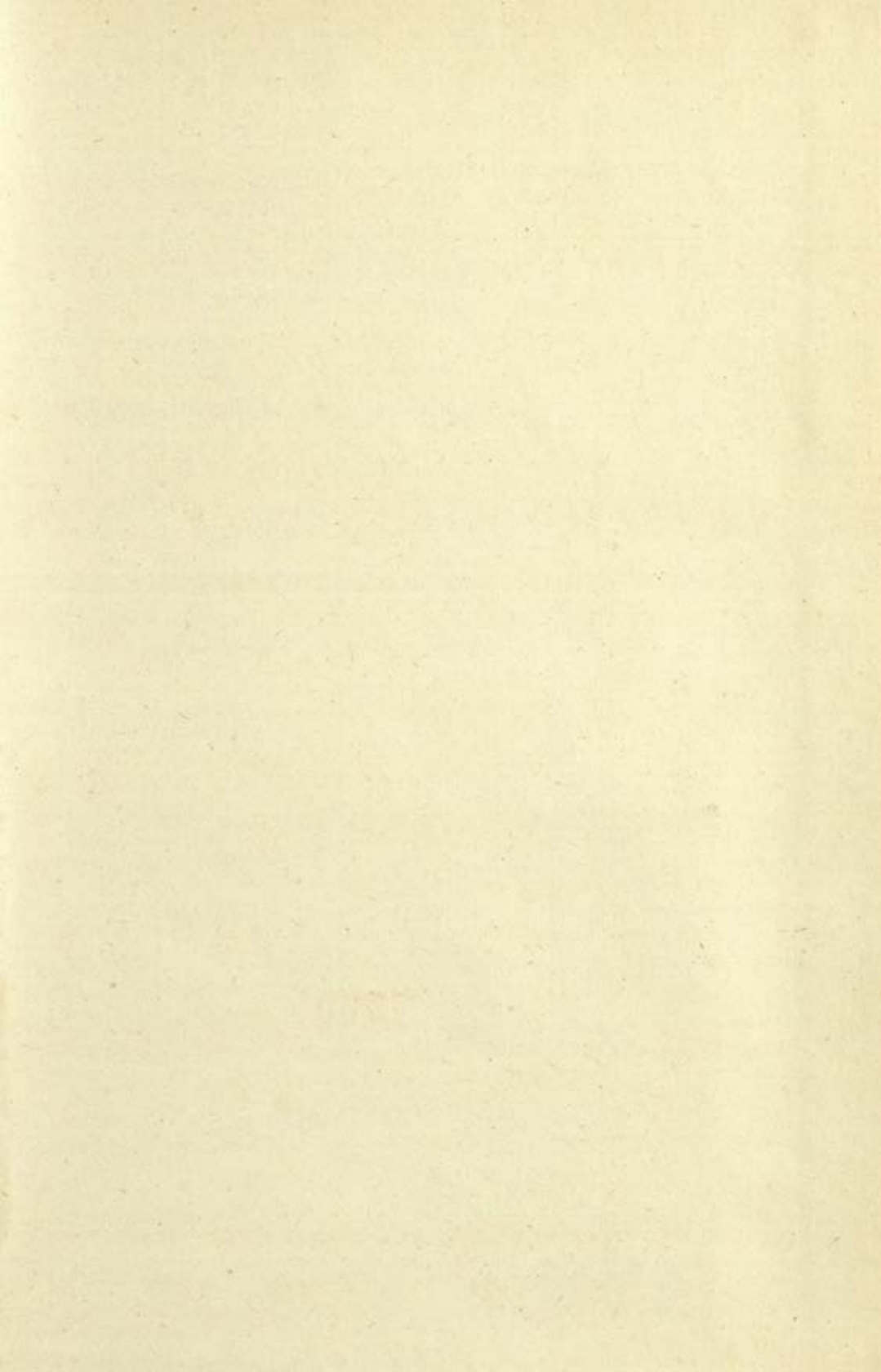
सोभरीष्ववः —VIII.20.2

सोभरे —VIII.19.2

सोभर्याः —VIII.103.14.

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