RG VEDA SAMHITA
ऋग्वेद संहिता

with
English Translation

by
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and
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Volume XI
Book IX, Hymns [1—114]

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

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

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

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

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

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.
The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (*sraddha*) converges with reason (*tarka*); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with “faith” that has not degenerated into the somnolence of the spirit and that we may be endowed with “reason” that has not, in the words of Gurudeva Tagore, lost “its way into the dreary desert sand of dead habit” and which has its habitation in the meandering maze of pointless prolixity:

बातारो देवा प्रविषोदत को नो नो निदा ईसुत मोत जलियः।

यथं सोमस्य निर्मह्य निर्मातं विविभाषा अविभाषेयं। गृहं । 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: भाषा

कबूलियः, गुरुदास देवा भाषा विवेयशिरिमयङ्गः। गृहं । 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 ब्रह्म विश्वेऽ: वेदमाणाय वर्णनः):
 ध्या मैथा: कङ्काष्ठे ग्रहे विनाशायस्मायोऽपरोदतास्व विद्रभः ।
 देवान मो यथा सदविन्यासे पृथ्वी प्राणनग्रामेऽरक्षिताऽर विवे विवे ॥ यजु. 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: पुराणं पुरौर्वं परिपतु विस्मति: ॥ यजु. 6.75.14.

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

प्रभव्य मित्राद्वाद्वामय ज्ञाताद्वाय परोपधातु ।
प्रभव्य नक्तावभाय दिव्या नः सर्वा प्राणा मम मित्र चरवं भवन्तु ॥ प्रवव्य. 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:

स्वरूपवतः संवदायं से वो मनास्थ जानतागम ।
देवास्म यथा पृथ्वी समद्धानानां उपासते ॥ यजु. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: स्व प्रभवं 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.

Preface

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

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

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

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

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform 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 Svami was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a parivrajaka, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

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

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

Shravani Poornima,  
Vikramiya Samvat 2034,  

Prakash Vir Shastri  
Secretary, Veda Pratishthana  
New Delhi
३४ गेवर संहिता

नवमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१०) दशशर्यवास्य सूक्तम् वैश्वामिन्थो मुक्तमन्त्रा ऋषिः। परमानं सोममो देवता। गायत्री छन्दः॥

३१९॥ स्वादिश्याम मन्दिश्याम पवस्य सोमं धारया। इन्द्राय पात्रेः सुतः।

रशोहा विश्वचर्यान्ति चोतिमयोऽहतम्। हुः समस्तमासदताः।

विविधार्थमो भवे मंहिको चुत्रहन्तेः। पर्धे राज्ये महोदायः।

अभ्यर्थ सुहानां देवानां चौतिमक्षसा। अभि वाजमुन श्रवः॥

1.

Svādīshṭhayā mādhīshṭhayā pāvasya soma dhārayā | in- 

drāyas pātave sutāḥ || १ || rakshohā visvācarshani abhi yō- 

nim ayohatam | drūṇā sadhāsthām āsadat || २ || varivoda- 

tamo bhava mānihīsthō vītrahāntamaḥ | pārshi rādho ma- 

ghōnām || ३ || abhi ārsha mahanām devānāṃ vītvām āndhāsā | 

abhī vājam utā śrāvaḥ || ४ ||
O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self. ¹

It is all-beholding, and a destroyer of the wicked, when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. ²

May you be the lavish giver of wealth, most bounteous, the subduer of enemies and may you bestow on us the riches of the affluent. ³

Flow onward to the sacrifice with Nature’s bounties and flow here for our strength and fame. ⁴
tvām āchā caraṁasi tād id
ārthaṁ divē-dive | īndo tvē na āśāsah  || 5  || 16  ||

punāti te parisṛutaṁ sōmaṁ sūryasya duhīta | vāreṇa
śaśvata tāna  || 6  || tām īm ānyih samaryā ā gṛibhānti yō-
shaṇo dāsa | svāsāraḥ pārye divī  || 7  || tām īm hinvanty
agrūvo dhāmanti bākurāṁ dṛītim | tridhātu vārāṇāṁ mādhu
|| 8  ||

abhimām āghnya uta śṛṇānti dhenāvah śiṣum | sō-
mām āndraya pātave  || 9  || asyēd īndo mādehy ā viṣyā
vitrāṇi jighnate | sāro maghā ca maṁhate  || 10  || 17  ||
O dropping divine elixir, we come to you only; this divine worship, offered day by day, is for you only; our invoca-
tions are to you alone, and to none else. 5

May the dawn, the daughter of the sun, purify this elixir;
your elixir of divine love is gushing in streams through the
eternally outstretched ultra-psychic fleecy filter. 6

The ten sister-fingers seize you in the sacrifice (for cleansing
the stems of plant with water and squeezing out the sap)
on the auspicious day. 7

The fingers carry the plant of the elixir. They, the enlight-
ened priests, crush it and squeeze out the glittering sap on
the water skin. The sweet sap is imbibed with three
qualities (of invigorating body, mind and intellect), and is
enemy-averting. 8

The inviolable kine mingle this fresh celestial elixir with
their milk for the enjoyment of the aspirant, the resplend-
dent self. 9

In the exhilaration of this devotional elixir, the aspirant
self smites all evil tendencies and bestows prosperity (on the
devotees). 10
2.

Pávasva devávírá áti pavítram soma ráñhya | indram indo vṛíshá viṣa || 1 || và vacyasva máhi psáro vṛíshendo dyumnávatamah | á yóníma dharnásíh sadaḥ || 2 || ádhu-kshata priyám mádhu dhára dhútasya vedhásah | ápo vasishṭa sukrátuh || 3 || mahánáṃ tva mahír ánv ápo arshanti síndhavah | yád góbhír vasayishyáse || 4 || samudró apsú maniriже vishtambhó dharúño diváḥ | sómah pavítre asma-yúḥ || 5 || 18 ||

ačikradad vṛísha hárír mahán mitró ná darsataḥ | sám súryena rocate || 6 || girás ta inda ójasa manirijyánté apasyúvah | yábhír mádáya súmbhase || 7 || tám tva mádáya ghríshvaya u lokakriténm inahe | táva prásumastayó mahíḥ, || 8 ||
O elixir of joy-divine, dear to Nature's bounties (or sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer. 1

O blissful elixir, the mighty showerer (of blessings) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position. 2

The stream of the effused creative juice of bliss furnishes the joy-giving milk. Rich in qualities and reactions, it is mingled with waters. 3

When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you. 4

The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultrapsychic fleecy filter). 5

This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun. 6

O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration. 7

We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration. 8
asmābhyam indav indrayūr mādhyah pavaśva dhārayā | parjānyo vrishṭimāṁ iva || 9 || gosha indo uñāsha asya aṣvasā vājasā utā | atmā yajñāsya purvyāḥ || 10 || 19 ||

(3) कृतीयं सुखम्
(1-10) दसाधर्माय दृष्टं स्वास्तिकम्। सुनूँशेषः (हङिमो वैधानिको देवरातः) कः। पवमानः।
लोमो देवता। गायत्री छन्दः।

पुष्प देवो अर्थः। पर्णवीरिणं दीयति। अभिः द्राणाया। 11||
पुष्प देवो गृहा कृतोप्शि करोप्शि धावति। पवमानो। अद्वैतः। 12||
पुष्प देवो विपुनुविधि। पवमानो क्रनदुर्विधि। हरिवर्जनाः। भूतिते। 13||
पुष्प विश्वासिनि वार्यं घुरो विलिव सत्विति। पवमानः। सिद्धासिनि। 14||
पुष्प देवो रथयति। पवमानो दशस्तिति। आविष्कृतेऽविधिः। 15||

3.

Eshā devō āmartyah pāṇavir iva diyati | abhi drōṇāny āsādam || 1 || eshā devō vipā kṛitō 'ti hyārānsī dhāvatī | pāvamāno ādābhyaḥ || 2 || eshā devō viṇāyūbhīḥ pāvamāna rītāyūbhīḥ | hārīr vājaya mṛiyate || 3 || eshā viśvāni vārya sūro yān iva sātyabhīḥ | pāvamānah sīṣhāsatī || 4 || eshā devō ratharyati pāvamano daśasyati | avīś kṛṇoti vagvanum || 5 || 20 ||
O love divine, you are dear to the resplendent self. May you shower upon us streams of ambrosia, like a raining cloud. 9

O love divine, you are the giver of milch-kine, of children, of horses, and of food; you are the primeval soul of the cosmic sacrifice. 10

This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels. 1

This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions. 2

This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle. 3

This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us. 4

This love divine, as it drops, hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds. 5
सनान् च सोमं जेवऽ च पवमानं महृं अर्थः। अथा नैः वर्षसर्स्त्रधिः ॥ ७॥
सन्त्रीवाचनिः सन्त्रीवाचिर्वाच सोमम् सोमंग च। अथा नैः वर्षसर्स्त्रधिः ॥ १॥
सन्त्रीत्र दशमृतं क्रमम् सोमं चेव जाति। अर्था नैः वर्षसर्स्त्रधिः ॥ २॥

Sānā ca soma jēshi ca pāvamāna māhi śrāvah | āthā
no váyasas kṛidhi || १ || sānā jyōtiḥ sānā svār víśvā ca
soma saubhagā | āthā --- || २ || sānā dāksham utā krātum
āpa soma mṛidho jahi | āthā — || ३ ||
This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters.

Away it rushes with its stream across the high regions into heaven and roars as it flows on.

Having completed the sacrificial rites, it goes to heaven across the inviolable regions.

The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties.

This elixir of love divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purification.

O love divine, most nourishing, may you welcome (enlightened persons in the holy rites); win over (the enemies) and make us happy and prosperous.

O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous.

O divine bliss, give us strength, give us wisdom, drive away our adversities and make us happy and prosperous.
पणितारः पुनिन्न सोभिन्नद्राय पातवे । अथा नो वर्यसस्क्रिच ॥५॥
तव दूसर्य न आ भंज तव कल्य त्योज्यितं । अथा नो वर्यसस्क्रिच ॥६॥

पावितारः पुनिन्न सोभिन्नद्राय पातवे । अथा नो वर्यसस्क्रिच ॥५॥
सोभ नूराया पातवे । आस्था — || ४ ||

व्याप्त: स्वायुध सोभ द्विवहस्त रायिं। अथा नो वर्यसस्क्रिच ॥६॥
अथायात्मानापच्युतो रायिः समालु सासहः । अथा नो वर्यसस्क्रिच ॥८॥

तव कल्य त्योज्यितस्याचार्ययेः सूर्यम् । अथा नो वर्यसस्क्रिच ॥६॥
अथायात्मानापच्युतो रायिः समालु सासहः । अथा नो वर्यसस्क्रिच ॥८॥

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व्याप्त: स्वायुध सोभ द्विवहस्त रायिं । अथा नो वर्यसस्क्रिच ॥६॥
अथायात्मानापच्युतो रायिः समालु सासहः । अथा नो वर्यसस्क्रिच ॥८॥

तव कल्य त्योज्यितम् विश्रामभ भर । अथा नो वर्यसस्क्रिच ॥१०॥
रायिः नंक्षित्रमुचिन्नमन्दे विश्रामभ भर । अथा नो वर्यसस्क्रिच ॥१०॥

tvām yajñāir avivṛiddhān pavamāna vídharmāṇi ।
āsthā — || ९ ||

rayiṁ nas cīrām aśvinam índō viśvāyum ā
bhara । āsthā — || १० || २३ ||
O priests, press out joy-giving elixir to please the aspirant self, and make us happy and prosperous. 

O blissful elixir, by your power and protections, may we live long to enjoy the sun. Please make us happy and prosperous.

By your wisdom and protections, may we be able to behold the sun for a long time. Please make us happy and prosperous.

O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make us happy and prosperous.

O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous.

O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous.

O blissful Lord, bring to us varied wealth, abundant in cattle, and a full life. Please make us happy and prosperous.
(५) पञ्चमं स्मृतमः
(१-११) एकादशवर्षाणि स्मृतस्य कार्यस्तरोन्नमिति देशलो कः राजितः।
(१) पञ्चमं इत्यः समवीतः।
(२) द्वितीयस्य अन्वर्तनमः।
(३) तृतीयस्य इत्यः।
(४) चतुर्थम् इत्यः।
(५) पञ्चमस्य
(६) द्वितीयाश्रियस्य उपासनकस्य इत्यः।
(७) साधनस्य इत्यः।
(८) आषाढः
(९) व्यवस्थानस्य इत्यः।
(१०) तदा इत्यः।
(११) तदा
(१२) तदा
(१३) तदा
(१४) तदा
(१५) तदा
(१६) तदा
(१७) तदा
(१८) तदा

"२३॥ समीद्वो विश्वलोपितः पवमनो वि राजितः। प्रीणांत्रुणा कानिक्षदत् ॥ १॥
तन्नस्यत्वर्यऽदुः द्वृषः शीशानो अपितः। अन्नलक्ष्येऽर्जनत् ॥ २॥
इश्रेम्यः पवमानो रुपिंविर राजितः द्रुमान। मधौर्मिर्मोर्जेजसा ॥ ३॥
बुधः प्राचीनमोर्जेजसा पवमानन स्तुणाखरहिं। देवेदुः देवेब ईष्टयते ॥ ४॥
उदर्तेः ईश्रेम्यः सूचिष्ठ्रेम्यः। पवमानेन सुङ्कता: ॥ ५॥

5

Sámiddho viśvātās pátiḥ pávamāno ví rājati | prīnán vṛīṣāh kānikradat || १ || tānunāpāt pávamānah śrīṅge śiśāno arshati || antārikṣeṇa rárajaṭ || २ || ilēnyah pávamāno rayīr ví rājati dyumān | mádhoh dhārabhir ójāsā || ३ || barhiḥ prācīnām ójāsā pávamāna strīnān hāriḥ | devēshu devā iyate || ४ || úd átair jihate brihād dvāro devīr hiranyāyīḥ | pávamānena sūṣhṭūtāḥ || ५ || २४ ||

"२४॥ सूचिष्ठ्रेम्यः दुङ्क्ते मुही पवमानो व्रुष्ण्यनिः। नकोपासा न देशिति ॥ ६॥
उभा देववानु चक्षः स्थो त्वां हृद्वयं हृद्वयं हृद्वयं हृद्वयं। पवमान इन्द्रो धुरण् ॥ ७॥

susīlpē brihāti mahī pávamāno vṛīṣānhayati | nāktoshāsā
ná darṣaté || ६ || ubhā devā nṛcākshasā hōtārā daīvyā huve |
pávāmāna índro vṛīṣāh || ७ ||
(The elixir), the enkindled, the sovereign Lord of all, the showerer of blessings, the rejoicer, flows forth, pure in form, and in joy utters a thrilling sound. \(\text{Idhma} = \text{Samid-dha} = \text{Agni} = \text{enkindled}\) 

(The elixir), pure-flowing, with body never-decaying, rushes onwards; sharpening its splendour in the height and glittering across the firmament, (it falls into the receptacle). \(\text{Tanunpat} — \text{with body never decaying}\)

Worthy of all praises, pure-flowing, bright, the bounteous giver (elixir of bliss) shines forth in its might with the sweet streams of water. \(\text{Idyah} = \text{worthy of praises}\)

The bright green-hued (or of golden colour), pure-flowing (elixir of bliss) rushes in its might. It occupies its seat (on sacred grass) pointing towards the east. \(\text{Barhih} = \text{seat on sacred grass}\)

The divine golden doors, praised by the priests together with the bliss are thrown open from the vast heaven. \(\text{Devir-dvarah} = \text{divine door}\)

The pure-flowing love divine, eagerly waits for the handsomely built, lofty and charming pair of night and dawn, not yet visible. \(\text{Nakta-usasa} = \text{pair of night and dawn}\)

I invoke the two celestial divine priests, the two deities who always behold men. (The bliss divine) is pure-flowing. \(\text{Daivyau hotarau} = \text{two celestial divine priests}\)
भारतश्च पवेनान्य सरस्वतीत् मही।
इसं नौ यज्ञमा गम्भिरिः स्वेतोऽस्म: ॥८॥
लवणश्रुव्यक्ष्मा गोपाण पुरोयावस्मा हुवे।
इन्द्रिन्दो दुष्टः हरि: पवेन: प्रजापति: ॥९॥
वनस्पति पवेन: च्छा समः धारया।
सहस्तवल्यां हरिः भ्राजमानं हिरण्यायम् ॥१०॥
विशेषे देवः स्वाहाक्रिति पवेनान्या गंगा।
वाणुइष्टर्वक्ष्मा ॥ सुखोमन्त्रिन्द्र: सुजोयाः ॥११॥

bhāraṁ pāvamāṇasya sārasvatīmahī | imaṁ no yajñāṁ ā gaman tisrō deviḥ supēsa-
ṣaḥ || ८ || tvāśṭāram agrajāṁ gopāṁ puroyāvānam ā huve |
indur indro vrishā hāriḥ pāvamānah prajāpatiḥ || ९ || vānas-
pātim pavamāna madhvā sāṁ anāgdhi dhārayā | sahāsra-
valṣamē hāritam bhrājamānam hiranīyāyam || १० || viśve devāḥ |
svāhākṛiti pavamāṇasyā gata | vāyūr bṛihaspātiḥ sūryo |
'gnīr indraḥ sajōshasāḥ || ११ || २५ ||

(६) वर्ण मुख
(२-५) नववंशयमण्य सुनवनव कार्यप्राप्तिः देवतो वा ऋषिः। पवेणाः सोमो देवता। गायत्री उपनम: ||

६

Mandráyā soma dhārayā vrishā pavasva devayūḥ | ávyo
vāresvān asmayūḥ || १ || abhi tyām mádyam mádam āndau āndra
iti kṣara | abhi vājino ārvataḥ || २ ||
May the three beautiful divine virtues, culture, speech and wisdom, come to bless our sacred offerings of bliss divine. (*Bharati, Sarasvati and Ilha-culture*, speech and wisdom) 8

I invoke the architect of universe, the first-born, the protector, the leader, the golden coloured, pure-flowing divine bliss, delightful, resplendent, the showerer, the protector of all creatures. (*Tvastṛ*= the architect of universe) 9

O pure-flowing divine bliss, may you consecrate with your streaming ambrosia the ever-green refulgent, golden-hued forest vegetation along with its thousand branches. (*Vanaspati*= lord of forest; vegetation) 10

O all the divinities, the cosmic wind, the cosmic intelligence, the sun, the cosmic fire and lightning come together to the consecrating ceremonies of the joy divine. (*Svahakṛtayah*-consecrating ceremonies) 11

O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer. 1

May you, O drops of elixir, sovereign as you are, effuse and shower on us exhilarating sap of joy that brings to us vigour of horses. 2
अभि त्यां पूर्वः मद्यि सुवानो अर्ष पवित्र आ। अभि वार्षिनुत अर्थः। अनु द्रापसा इन्द्रष्ठ आपो न प्रवर्तोसरः। पुनाना इन्द्रमात्रधात। यमलेमित्र वाजिनेम मृजलि योष्णो द्वार। बने क्रिठक्तल्याविं।

abhi tyam purvyam madam suvanlo arsha pavitra a | abhi vajam uta sravah || 3 ||
anu drapsasa indava apo na pravatasaaran | punana indram
asata || 4 || yam atyam iva vajinam mrijanti yoshana daasa |
vane krihatam atyavim || 5 || 26 ||

t gambhiraparjan rasam madayy devavityay | su

tam bharaya samv sriva || 6 || devo devaya dharyendraya
pavate sutah | payo yad asya pipayat || 7 || atmaya yajnasya
ranyasa sushvanah pavate sutah | pratnaun nipati kavyam
|| 8 || eva punana indrayur madam madishtha vitye | guhsh
cid dadhishe girah || 9 || 27 ||

tam gobhir vrishaanam rasam madaya devavityaye | su-
tam bharaaya samv sriva || 6 || devo devaya dharyendraya
pavate sutah | payo yad asya pipayat || 7 || atmaya yajnasya
ranyasa sushvanah pavate sutah | pratnaun nipati kavyam
|| 8 || eva punana indrayur madam madishtha vitye | guhsh
cid dadhishe girah || 9 || 27 ||
Flow hitherward to us, and pour forth through the strainer that eternal exhilarating stream of celestial nectar which grants strength and food.

The sparkling stream of elixir flows in course of filtration with a speed and moves towards the resplendent soul like waters along a slope.

Far from the place of effusion and filtration, the plant of this elixir sportingly grows in forests. The ten fingers pluck it and cleanse, just as (men rub down) a strong horse.

May you, after effusion, pour forth this elixir in milk and mix to be enjoyed by Nature's bounties and for our exhilaration.

The milk of divine love, when effused, flows to the receptacle in streams for the enjoyment of the aspirant. It sustains and strengthens the self.

The expressed sap of divine love is the soul of the cosmic sacrifice. It flows with speed bringing blessings. It maintains its ancient regards and seerhood.

This most delightful exhilarating divine sap is offered to the resplendent self for his acceptance. It resounds with a thrill (when it flows from the filters) in the ceremonial hall.
7.

Āṣrīgram āndavaḥ pathā dhārmanī ṛtāsyāḥ suṣrīyāḥ | vidānā asya yōjanam. || 1 || prá dhārā màdhva agriyō mahīr āpō vi gāhate | havīr havīshshu vāndyāḥ || 2 || prá yujō vācō agriyō vrīshāva cakradad vāc | sādmabhī satyō adhvarāḥ || 3 || pāri yāt kāvyā kavīr nṛimṇā vāsāno ārshati | svār vājī sishāsati || 4 || pāvamāno abhi sprīdho viṣo rājeva sīdati | yād īm ṛṇvānti vedhāsah || 5 || 28 ||

19. Ācīyō vāre pāri priyō hārīrīnāsū śītāyit. | ēmēśo vāndutaḥ mūtī || 6 || sā vāyūmūnīmtrānāmmśrīnām śākak mādēn gac̄chāyit. | rāṇa yō āntā śhrīmī | 18 || āśa mītrāvārunaḥ bhagāḥ māchēḥ: pavanūnta ṛmbayāh. | viṣyāna āntā śhrīmī. || 8 ||

āvya vāre pāri priyō hārīr vānēsṇu sīdati | rebhō vānushyate matī || 6 || sā vāyūm īndraṃ aṣṭāvīṣ śakām màdēnagac̄hāti | rāṇa yō asya dhārmabhīh || 7 || ā mītrāvārunaḥ bhagām màdhvāḥ pavanta śūrnavāḥ | vidānā asya śkāmbbhīh || 8 ||
The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth. 1

Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent. 2

The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds. 3

When the seer, the love divine, full of ample treasures, goes round in the midst of the recitations (by devotees), then the mighty resplendent self seated in the heaven (of heart) rejoices and accepts the invocations. 4

When it (the love divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose. 5

The green-tinted (love divine), dear to the cosmic forces (or spiritual instincts), blends with the water, and then moves forward for filtration on the ultra-psyche woollen seive in the midst of the thrilling chants by the welcoming priests. 6

He, the householder, who is assiduous in the technique of effusion and filtration of the divine elixir, is blessed by bounties like wind, fire and the twin divines. 7

The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. The worshippers who accept the virtues of this elixir are rewarded with happiness. 8
asmābhyaṃ rodasi rayim mādho vājasya sātaye
śrāvo vāsūni sāṃ jītam || 9 || 20 ||

8.

Etē sōmā abhi priyāṃ indrasya kāmam aksharan | vār-
dhanto asya víryāṃ || 1 || punānāsas camūṣhādo gāchanto
vāyūm astīnā | tē no dhāntu suvīryam || 2 || indrasya soma
rādhase punāno hárdi codaya | ritāsyā yónim āsādam || 3 ||
mrijānti tvā dáṣa kṣhīpo hīnvānti saptā dhitāyāḥ | ānu
vīprē amādīshuḥ || 4 || devēbhyaś tvā mādāya kāṃ srijānām
āti meshyāḥ | sāṃ góbhir vāsāyamasi || 5 || 30 ||
O heaven and earth, for the acquisition of this exhilarating divine love, may you win for us fame and riches.  

The divine elixirs instil into the self the pleasing aspirations, enhancing his vigour.  

Pure-flowing, filling the ladles, these (streams of divine love) proceed to the wind and the twin divines. May they sustain our strength and vigour.  

O pure effusing divine elixir, you provide gratification to the resplendent self. May you impel him to participate in the place of benevolent works.  

The ten fingers effuse you and the seven participating priests caress you; the sages gladden you.  

When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature’s all bounties.
punanāḥ kalāśēsvā vāstrāṇy arusho hāriḥ | pārī gāvyāny avyata || 6 || maghōna ā pavasva no jahi visvā āpa dvīṣah | índo sākhaṅyam ā viṣa || 7 || vṛishtīṃ divāḥ pārī srava dyumnam pṛthivyā ádhī | sāho naḥ sōma prītśu dhāḥ || 8 || nṛcākshasasm tvā vayām ūndrapitam śvarvīdam | bhakṣhīmāḥi prajām īśham || 9 || 31 ||

Pārī priyā divāḥ kavir vāyānī naptyōr hitāḥ | suvānō yāti kavikraṭuḥ || 1 || prá-pra kṣhāyāya pānyase jānāya jūṣṭo adruhe | vīty ārsha cānīṣṭhayā || 2 ||
When (the divine love) is purified in the pitcher of heart, it comes out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow.

Flow on to us, who are your effluent devotees; drive away all our adversaries, O divine love; may you enter into the heart of the resplendent self, your real friend.

Pour down rain from heaven, and abundance upon the earth; uphold our strength, O love divine, in our struggle of life.

(O divine elixir) you are the contemplator of men, the loving beverage of the resplendent self and the knower of all things; may we, while adoring you, be blessed with progeny and food.

Not only wise, but you work with your penetrating wisdom; you are rightly placed at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest statures, dear to heaven.

(O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you.
स सुनुर्मातारः श्रविज्ञातो जाते अरोचयत। महान्महि कंताच्छये। श्यौस धीतिमिन्धि नूर्भो अजिन्यकुदूहः। या एकमक्षी वायुभुः। ता अभि सन्तमस्तट्टं महे सुवाणमा धेशुः। इन्द्रभिंनः तवं श्रेष्ट व्रतं।

सा सुनुर्मातारः

शुचिर जातो जाते आरोयत । महान महि रिताच्छयि ॥ ३ ॥ सा सप्ता धितिभिर हितो नद्यो आजिन्यद्रुहः । या एकम ाक्षी वायुस्यषी ॥ ४ ॥ ता अभि सांतम आप्तम सामे सुवाणम । दादभूः । इनुम इतिन इत्वा व्रतेः ॥ ५ ॥ ३२ ॥

अभि विन्दुर्मस्यः सुस वदुहाति वार्द्धः । क्रिविन्दुर्वाचर्प्यक्त ॥ १६ ॥
अत्र कल्पेऽतु न: पुमस्रमस्य सोम योत्याः । तानि पुनाना जज्ञनः ॥ ३७ ॥

अभि वाल्न्याय अभि आयते साम्वति वास्याः । क्रिविन्दुर्वाच्चर्प्यक्त ।

अथ अवर्य त्येऽन्ति कालस्य मारस्वाय वाच्चर्प्यक्त ।

न नव्यसेन नव्यसेन सुकात्य साह्याय पुष्यः । प्रवव्यद्वीयाय रुचेः ॥ ८६ ॥

पुर्वान्त मही श्रयो गामश्च रास्ति श्रीर्गतः । सनो मेघो सनो स्वः ॥ १२८ ॥

नु नायस्य नायस्य सुकात्य साह्याय पुष्यः । प्रवव्यद्वीयाय रुचेः ॥ ८६ ॥

पुर्वान्त मही श्रयो गामश्च रास्ति श्रीर्गतः । सनो मेघो सनो स्वः ॥ १२८ ॥

सुक्ताया साध्याय पाठाः । प्रत्यवाद रोकायाः रुचेः ॥ ८६ ॥ पावमाना माहि श्रावो गामाः आस्यां रासि श्रीर्गतः । सनो स्वः ॥ ९ ॥ ३५ ॥
That mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and the augmenters of eternal truths. 3

Effused by (the ten) fingers, the (love divine) gladdens seven guileless streams of sensation. May you magnify it, the one and undecaying. 4

O resplendent Lord, at your worship, they (the ten fingers) provide the ever-lasting and ever-youthful joy (the divine elixir) for your solemn service. 5

(The divine elixir) is an immortal bearer (of oblations to Nature’s bounties); it beholds the seven rivers (of enlightenment), i.e. the elixir is mixed with water, full as a well; he quenches the thirst of the divine elements. 6

Protect us, O lord of bliss, manly in functions, during our undertaking and destroy that power of darkness against which we must contend (unitedly). 7

(O love divine), may you without delay speed on the road for our new praiseworthy hymns; as of old, please continue to display your radiance. 8

O purifier (love divine), you are always good to grant us abundant food, brave offsprings, cattle and horses. May you give us the discriminating wisdom, and also all that we need and cherish. 9
10.

Pra svanaso rāthā iivāvanto nā śravasyāvah | sōmaśo rāyé akramuh || 1 || hinvānaso rāthā iva dadhanvirē gābhastyoḥ | bhārasaḥ kariṇam iva || 2 || rájano nā prāśastibhiḥ sōmaśo gōbhir aūjate | yajnō nā saptā dhaiṭribhiḥ || 3 || pāri suvānāsa āndavo māhāya barhānaḥ girā | sutā arshanti dhaiṭraya || 4 || apanāso vivāsvato jānanta uṣhāso bhāgam | sūra āṇvam vi tanvate || 5 || =1 ||

āpa dvārā matinām prautmā rīṇvanti kārayaḥ | vṛishno hārasa āyāvah || 6 || samicināsa āsate hōtārah saptājānmayah | padām ēkasya pīprataḥ || 7 || nabhā nābhime na ā dade ēk-kshus eit sūrye sāca | kavēr āpatyam ā duhe || 8 ||
The elixirs of bliss, longing for food and strength, uttering a sound like chariots, or like horses, have come here for the sake of excellence and prosperity. 1

Coming like chariots (to the place of work and worship), they (the stems of the plant of divine juices) are upheld in the arms (of the priests) or as a load in the arms of a toiler. 2

The libations (of the herbal juices) are anointed with milk (of devotion) as kings with praises and tended as a worship by seven priests. 3

The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration. 4

The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound. 5

The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice. 6

The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective. 7

I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant). 8
priyā divās padām adhvaryūbhīr gūhā hitām | sūraḥ paś-yati cákshasā || 9 || 35 ||

(11) Ekaśadā śrutam

(11) saṁvāpaśya śrūtaḥ saṁvāpaśya kāpyośśīḷo dēśoḥ va abhiḥ. jīvaṁ saṁvāpaśya kāpyaṁ dēśoḥ. gāpyaṁ kāpyaṁ.||

11. Ūpāsmai gāyata narah pāvamānāyendave | abhi devāṁ tyakshate || 1 || abhi te mādhunā pāyō tharvaṇo aṣīṣrayuḥ | devāṁ devāya devayu || 2 || sa naḥ pavaśva sāṁ gāve sāṁ jānāya sāṁ ārvate | sāṁ rājann ōśbadhībhyyaḥ || 3 || bhaṅgye nū svatvase 'runāya divisprīṣe | somāya gāthām arcata || 4 || hāstacyutebhīr ādribhiḥ sutām somām puni-tana | mādhāv ā dhāvata mādhu || 5 || 36 ||
The mighty self has seen with his own hidden eye, that all
the priests (the sense organs) have in their heart enjoyed
their divine share of elixir.  9

Sing, O leaders of ceremonies, to the glory of this pure-
flowing drop of divine love. It is keen to offer worship to
Nature's bounties (the verses are chanted whilst the juice is
extracted).  1

To the exhilarating juice, the celebrated sages mix the
sweet milk which is divine and favourite of all divinities.  2

O radiant divine love, may you grant health and happiness
to our people, happiness to our cattle and horses and long
life to our herbal plants.  3

May you recite praises to the bright and brown, self-
vigorous, and heaven-touching divine elixir.  4

Purify the divine elixir, which has been crushed between
stones, whirled by the hands and squeezed. May you mix
the sweet milk of devotion in the inebriating elixir.  5
नमसेदुपु सीदत दुभेदुभि श्रीणीतन। इन्द्रिविन्द्रेण द्यातन॥१६॥
अमित्रहा विचर्पयि: पवेस्व सोम श्री गवे। देवेश्यो अनुकामकृत॥१७॥
इन्द्रिय सोम पात्वेव मदाय परि विच्यसे। मन्त्रिविन्द्रस्त्वति:॥१८॥
पवेमान सुवीरिु रुधि सोम रिरीहि न। इन्द्रिविन्द्रेण नो युजा॥१९॥

नामसेद् उपा सिद्वा ददह्नेद अभि श्रीनिताना। इदुम इन्द्रे ददहाताना॥६॥
अमित्रहा विचर्षणी द्वारस्य सोमा सां गावे। देवेश्यो अनुकामकृत॥७॥
इन्द्रिय सोमा पात्वेव मदाय पारि शैच्यसे। मन्त्रिविन्द्रस्त्वति:॥८॥
पावमाना सुविरयां रयिु सोमा रिरीहि नान। इन्दुव इन्द्रोऽनो युजाः॥९॥

(१२) द्यावश भूलम्
(१२-९) नरबेन्यस्य भुलम् क्राप्योजिते देवो उ ज्ञि:। पवेमानः सोमो देवता। गणवी इन्दुः॥

सोमः अनुकामिन्द्रव: सुरुता स्तुतयास्व सादेन। इन्द्रिया मधुमतमाः॥११॥
अभि विचारानुपत गावी वत्सं न मातरः। इन्द्रेः सोमस्य पीतयें॥२॥
मुद्राच्युतेंति सादेन सिन्योऽहुर्मा विचित्रीत। सोमा गौरी अधि ज्ञितः॥३॥

१२.
सोमा अश्रिग्राम इंदवाहु सताः रितास्या सादाने। इंद्रिया मादनहुततमाः॥१॥
अभि विप्रां अनुशता गावो वत्साः न माताः। इन्द्रेः सोमस्य पीतयें॥२॥
मुद्राच्युतेंति सादेन सिन्योऽहुर्मा विचित्रीत। सोमा गौरी अधि ज्ञितः॥३॥
(O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent self.  

O divine elixir, the subduer of enmity, the most wise, fuller of aspirations of godly men, may you shower prosperity on our cows and cattle.  

O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent self.  

O joy-bestowing effused elixir, may you give us by the grace of the resplendent Lord, such wealth of prosperity, as increases our vigour.

The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent self in the hall of this eternal sacrifice.

The wise men call upon the resplendent self to enjoy the divine elixir, as the mother kine low to their calves.

The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone).
dvivo nābhā vicakshaṅo 'vyo-vāre mahiyate | sómo yāḥ su-
krātāḥ kaviḥ || 4 || yāḥ sómaḥ kalāseshv āṁ antāḥ pavītra
āhitaḥ | tám índuḥ pári shasvaje || 5 || 38 ||

pra vácam índur ishyati samudrasyādhi vishtāpi | jīnvan
kōsam madhusūcūtām || 6 || nityastotro vānaspaṭir dhīnām
antāḥ sabardūghaḥ | hinvānō márūshā yugā || 7 || abhi priyā
divās padā sómo hinvānō arshati | víprasya dhārayā kaviḥ
|| 8 || á pavamāna dhāraya rayāṁ sahāsravaracasm | asmē
indo svābhūvam || 9 || 39 ||

( 13 ) मयोध्वं सुलभः
(1-9) नवरस्त्राय वायस्त्र कारयेण। देवताः देवताः गायणे क्रमः।

111 सोमेऽ पुनुनो अर्थति सहस्रधार्येऽत्ययः। वायोरिन्द्र्यस्य निष्कृतमः। 1311

13.
Sómaḥ punānó arshati sahāsradhāro ātyaṅiḥ | vayór índ-
rasya nishkṛitām || 1 ||
The elixir of bliss, the keen observant, the wise seer, is worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter.  

The one collected in the vats or pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together.  

The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud.  

The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core.  

The sagacious elixir has been brought from heaven; it flows in a stream to the happy and fortunate houses of the devout.  

O purifying divine elixir, may you shower upon us wealth of a thousand radiances, excellent in all respects.  

The purifying love divine, flowing in a thousand streams and passing through the celestial fleecy filters, proceeds to Nature's bounties, such as the wind and the solar rays.
पावमानाम अवस्यावो विप्रम अभि� pragāyata | sushvānāṁ devāvityaye || 2 ||
पावने वाजसात्ये सोमाः | सहस्रपाजसः | ग्रःणाना देववीत्ये || 3 ||
उतं नै वाजसात्ये पवर्ष ब्रह्मतीर्थे | गुमरिन्द्रो दुवीयम् || 4 ||
ते नै: सहस्त्रिणं रूथं पवर्षतामा सुवीयम् | सुवानां देवस इतदव: || 5 ||

अतः हियाना न हेतुमुर्कुदं वाजसात्ये | वि वारमण्यमात्रां: || 6 ||
ग्राह्या | अर्थनीतिन्द्रोदिः वर्णं न धेरवे: | दुध्वेः | गर्मरस्यों || 7 ||
जुष्ट्र इत्राय मत्तर: | पवर्षानु कनिकशतं | विश्वा अपु हियों जहि: || 8 ||
अपृभन्तो अरावण: | पवर्षाना: स्त्रैशः | योनिवृत्तव्यों सीदत || 9 ||

ात्यः हियानाः ना हेत्रिभीर आर्ग्नाम वाजसात्ये | वि वारम अव्यम आसवाह || 6 ||
वास्रार्षांयंदवों 'भ्हि वातस्यं ना धेनावाह | दाधानविर्ग्राह्मस्तो जोह || 7 ||
जुष्ठा इत्राय मातसाः | पवर्षानु कानिक्रादत | विस्तार अपा द्विशो जाहि || 8 ||
apaghñanto आर्यनाः पवर्षानाः सवर्दिसाः | युनाव रितास्यa
sidata || 9 || 2 ||
May you, who are desirous of divine protection, sing aloud praises of the cosmic elixir which is being effused for Nature's bounties as their favourite beverage.

The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection from Nature's bounties when glorified through sacred hymns.

O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food.

May those divine libations of spiritual elixir, when effused, bring to us thousand-fold wealth and excellent vigour.

Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter.

While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms.

O pure blissful love divine, you are acceptable and pleasing to the resplendent self. While uttering thrilling sound, may you destroy all our adversaries.

May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.
14.

Pári práśishyadat kaviḥ sindhor ūrmāv ádhi śrītāḥ | kā-ram bibhrat purusprīham || 1 || girā yādi săbandhavāḥ pānca vrātā apasyāvāḥ | parishkṛṣṇvānti dharmśām || 2 || ád asya sushmīno rāse víśe devā amatsata | yādi gōbhir vasāyāte || 3 || nīrīṇāno ví dāvati jáhac cháryāṇi tānvā | átrā sāṁ jighnate yujā || 4 || naptibhir yó vivāsvataḥ subhro nā mā-mrījé yūvā | gāḥ kṛṣṇvāno ná nīrīṣjam || 5 ||

áti śrītī tiraścātā gavyā jīgāty áṅvyā " | vagnúm iyarti yāṁ vidé || 6 || abhī kṣhipāḥ sām agmata marjāyantīr ihśās pātim | přishthā gribhṇata vājīnāh || 7 || pāri divyāni már-mrīśad víśvāni soma pārthivā | vāsūni yāhy āsmayūḥ || 8 ||
The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water), and with a thrilling sound pleasing to all, (it comes to a receptacle). ¹

All the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts, honour the sustaining love divine with their chants of praises. ²

At that time, all Nature's bounties rejoice in expectation of getting their share of elixir, now enveloped (i.e. mixed) with milk and curds. ³

Descending from the cosmic (or ultra-psychic) filters, it hastens and passes through the interstices of the woollen cloth. Finally, it imparts the ecstatic feeling of unity with its friend, the resplendent self. ⁴

The divine extract is squeezed and cleansed by the fingers of the sacrificer, and it looks fresh and bright like a handsome young (horse). It makes the milk as one's own abode (i.e. it is mixed with milk and curds). ⁵

Expressed by the fingers, it proceeds obliquely to the produce of the cow (i.e. it is mixed with milk); it utters a thrilling sound which is familiar to the worshipper. ⁶

The fingers express the juice from the plant which is the lord of nourishment. They, the fingers, come close to each other at the time of cleansing, and hold vigorously the plant of the elixir. ⁷

O divine love, may you, holding all the treasures of heaven and earth, come favourably disposed to us. ⁸
Eshā dhiya yaty ānyya śūro rāthebhīr aśūbhiḥ | gācham indrasya nishkṛtām || 1 ||
eshā purū dhiyayate brihatē dev-vatātaye | yātramṛtasa āsate || 2 ||
eshā hitō yī myate 'ntāḥ
subhrāvataṃ pathā | yādi tuñjanti bhūṛṇyavāḥ || 3 ||
eshā śrīngāṇi dōḍhuvāchitrātī yūdhyōṛuṃ gūṇaṃ |
nūmghnā dāvān avajjasa || 4 ||

puṣṭiḥ śrūmatānāt vaśīṣṭh | pītuḥ śuṣṭibhūrṣṭyām || 5 ||
puṣṭiḥ vāyūnā vijnunā parahā vijñayāvān ātīṅ |
ābhā saṃūdṛu gacchati || 6 ||
pūtāḥ suñjati mṛdhūṛu dṛōṇitvāyavāḥ |
pravakṣānā māhiśīrīrī | 7 ||
pūtāḥ lāṃ dēṣā śīyas mṛujāntī śāstrī ṛitīpayāḥ |
śābhūryāḥ mūrdhīnātmas || 8 ||

eshā rukmūbhīr iyate vajī subhrēbhīr aṁśūbhīḥ | pāṭih
sīndhūnam bhāvan || 15 ||
eshā vāṣumī pibdanā pūruṣah yavi-vān ātī |
āva śādesu gachati || 16 ||
etāṃ mrijaunı māriyam
ūpā dṛōṇeshv ayāvāḥ | pracaṣṭranam māhīr śihāḥ || 17 ||
etāṃ u tyāṃ dāṣa kṣhīpo mrijaunī saptā dītāyaḥ | svayudhām
madintamam || 8 || 15 ||
This love divine is heroic. Expressed intelligently by fingers, it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self. 1

This love divine engages in many sacred performances and promotes divine virtues, which adorn the men of immortal fame. 2

The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent self and to Nature's bounties). 3

He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures. 4

Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays. 5

At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline. 6

The priests express the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food. 7

The ten fingers, the seven priests, effuse out this well-weaponed divine elixir which yields great exhilaration. 8
(19) प्र तेन सौतारे ऑणेऽगऽ रसि मदत् घुश्येऽ। सम्गऽ न तवस्यतः। कत्वा द्वस्य रूप्यमयो वस्तुंमचरसा। गोवामवेयु सक्षिम्॥
अन्तस्मष्यु कुदुर्यः सोमः पवित्रः आ स्तु। पुनःहिन्द्रत्र्यः पातिे॥
प्र पुनानस्य चेतसः सोमः। पवित्रः अर्पितः। कत्वा सच्चस्मासंदत॥

16.

प्रार्ते सोतारे ओण्यो रासि मध्ययो घ्रिश्यये। सार्गो
नातक्य एतासः॥ । क्रत्वा दाक्षशयाः रथ्यां अपो वसानम अंधसा। गोशाम अूवेश्वु सासिमा॥
अन्तस्मष्यु कुदुर्यः सोमः पवित्रः आ स्तु। पुनः हिन्द्रत्र्यः पातिे॥
प्र पुनानस्य चेतसः सोमः। पवित्रः अर्पितः। कत्वा सच्चस्मासंदत॥

प्र त्वा नमोंमिन्दनः हनु सोमः अस्त्तसः। हुः भरंयः कारिणः॥
पुनानो हुः अवंत्य विद्या अप्स्रुभिः ब्रह्मः। हुः न गोपु सत्या भिन्नः॥
द्विसः न सांतु पिपुष्यः धारः मुनस्य केशः। हुः पवित्रः अर्पिता भुः॥
लं सोम विपशितं तनं पुनान आयुः। अवंत् वां वि धाबसि॥

प्रार्ते त्वा नमोभिर इंदा इंद्रा सोमा अर्जकशता। महेः भारुयः कारिणः। पुनानो रूः
ववीये विष्या आर्यशम्भवः अभि श्रीयः। सुरो नागो गोशा तिस्तीहत॥
दिवो नासु भीप्युशी भद्राः मुनस्य केशः। हुः पवित्रः अर्पिता।
त्वम सोमाः विपसितं तनम पुनान आयुः। अवंत् वां वि धाबसि॥
O elixir of divine love, the persons who extract and effuse you out, do it for an exhilaration that is capable of destroying evils. You are a sap that pervades the entire space existing between heaven and earth. May your flow flash like a swift horse. 1

This (elixir) provides strength and speed. In sacred rites, it is mingled with food and water and mixed with milk of cow by our fingers. 2

This unassailable, invincible divine love abides in the cosmic vapours of firmament. May you pour it and purify on the ultra-psychic filter for the enjoyment of the resplendent self. 3

The loving elixir of that devotee who is purified by worship flows upon the ultra-psychic filter and settles at a worthy place, duly assigned in the ceremony. 4

O resplended self, these drops of love divine flow to you with praises and give you vigour for the impending great struggle of life. 5

Purified through the ultra-psychic woollen filter, the divine elixir attains all honours. It stands as if it is a hero in the midst of kine. 6

Nutritious stream of the invigorating love divine falls easily upon the straining cloth as the lofty rain from heaven. 7

O bliss divine, most wise, may you extend your grace and purify men. May your stream of love divine flow unceasingly through the ultra-psychic woollen filters. 8
17.

Prá nimméneva sindhavo ghnánto vṛitráni bhúrnayah
sóma asrigránam ásávah || 1 || abhí súvánása índavo vrishtá-
yáh prithivímv iva | Índrám sómáso aksharan || 2 || átyúrmir
matśaró mádah sómah pavítre arsháti | vighnán rákshánsi
devayúh || 3 || á kaláśeshu dhávati pavítre pári shicyate |
ukthaír yajñéshu vardhaíte || 4 ||

āti tria soma rocaná róhan
ná bhrájase dávam | ishnán súryam ná codayaḥ || 5 || abhí
vípá anúshata márdhán yajñásya káriáhaḥ | dádhánaś cá-
khashi priyám || 6 || tám u tvá vájínaṁ náro dhibhir vípá
avasyávah | mṛjíánti devátátye || 7 || mádhor dháráṁ ánu
kshara tivráḥ sadhástham ásádaḥ | cárur ōtáya pítáye || 8 || 7 ||
Like rivers flowing along a steep descent, the rapid streams of divine love flow with full zeal (through the strainers). They are the destroyers of dark forces.  

The drops of love divine, as they are expressed, flow to the resplendent self like the rains falling upon the ground.  

The elixir of divine love flows across the strainer with swelling waves. It is exhilarating, inebriating and it destroys the wicked. It is ever keen to go to the divine.  

It flows to the receptacles of hearts, is strained through the ultra-psychic filters, and is glorified at worship by praises.  

The divine love, mounting beyond the three worlds, illumines heaven and it voluntarily provides impulsion to the sun as well.  

The enlightened performers of pious ceremonies glorify it (the elixir) at the time of worship, entertaining affection for the one all-beholding.  

The sages, leaders of sacred rites, desirous of sustenance, filter and purify you, to be used in the sacred performances; you are the giver of strengthening food.  

May you flow onward to pour forth streams of the sweet elixir of divine love. May you stay in your receptacle, O sharp-flavoured, for the fulfilment of the eternal rites and for enjoyment.
18.

Pári suvānó girishṭhāḥ pavître sómo akshaḥ | mādeshu sarvadhā asi || 1 || tvāṁ vipras tvāṁ kavir mádhu prá já-tám ándhasah | mādeshu — || 2 || táva víśve sajóshaso dev-vásah pitím áṣata | mādeshu — || 3 ||

आ यो विशाचिनि वार्ष्यं वर्द्धिनि हस्तयोऽवधे । मदेशुर सर्वधा अंसि ॥ १२॥
य हुमे रोदसी मही से मातृंचं दोहिते । मदेशुर सर्वधा अंसि ॥ १३॥
परि यो रोदसी उने सयो वाजेजिर्यंति । मदेशुर सर्वधा अंसि ॥ १४॥
स शुप्मी कुर्क्षोरवा पुनानो अंचिक्रदत । मदेशुर सर्वधा अंसि ॥ १५॥

á yó víṣvānī váryā
vásāni hástayor dadhé | mādeshu — || 4 || yá imé ródāsi
mahī sám mātāreva dóhate | mādeshu — || 5 || pári yó ró-
dāsi ubhé sadyó vájebhir ārshati | mādeshu — || 6 || sá
ṣuṣhmi kalāśeṣhyá punáno acikradat | mādeshu — || 7 || 8 ||
O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight. 1

You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustainer among those who give us ecstatic delight. 2

All divines (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosia. You are the supreme sustainer among those who give us ecstatic delight. 3

You are the one who places in the hands of the worshipper all desirable riches; you are the supreme sustainer among those who give us ecstatic delight. 4

You are the one who milks this great heaven and earth, like two mothers; you are the supreme sustainer among those who give us ecstatic delight. 5

You are the one who in no time goes around and serves both heaven and earth with viands; you are the supreme sustainer among those who give us ecstatic delight. 6

This vigorous nectar of love divine, stocked in vessels, gives thrilling sounds while proceeding for purification; you are the supreme sustainer among those who give us ecstatic delight. 7
19.

Yāt soma citrām ukthāṁ divyāṁ pārthivām vāsu | tān
naḥ punanā á bhara || 1 || yuvāṁ hi sthāḥ svārpati āndraś
cia soma gōpati | iṣānā pipyataṁ dhiyāḥ || 2 || vṛṣāḥ punanā
āyushu stanāyam ādhi bāhrīshi | háriḥ sān yónim āsadat || 3 ||

अववश्यत धीतयो वृषमस्याशिः रेतसिः | सुनोरक्सस्य मातरः || 4 ||
कुविदःक्षण्यतिः: पुनः सम्बंदवतः | या: शुक्रं हृदते पर्वः || 5 ||
उपे विशालपरस्थयो निभससि चंिहि शङ्कु | पर्वमा: विदा रतिः || 6 ||
नि श्रोते: सोम वृष्णे नि श्रुतं नि वर्यति | वृषे वा स्नोतो अन्ति वा || 7 ||

āvāsanta dhitāyo vṛishabhāsyādhi rétasi | sūnōr vats-
sāsya mātāraḥ || 4 || kuvid vṛishanyāntibhyaḥ punanō gār-
bham ādādhat | yāḥ sukrāṁ duhatē páyāḥ || 5 || úpa śiksha-
patasthūsho bhīyāsma ā dhebi śātrāshu | pávamāna vidā
rayīm || 6 || nī sātroh soma vṛishnyāṁ nī śūshmaṁ nī vā-
yas tīra | dūrē vā satō ánti vā || 7 || 9 ||
Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us.  

O nectar of bliss, you and resplendent self both are the lords of everyone; also the lords of our organs of senses; may you, O master, bless us in our intellectual assignments.  

The celestial elixir, the showerer (of benefit), is purified in the midst of chants of men (the priests), uttering thrilling noise. It lies green-tinted, on its assigned seat.  

Like the mothers of the born children, the fingers cleanse (the stems of the plant) under waters and crave for the invigorating and strength-giving (elixir of bliss).  

For purification, the plant of the mighty elixir is washed with waters; the effused elixir stays under water and implants numerous germs (ferments) of activity, and finally the effused elixir after purification is mixed with bright water and milk.  

May you bring near to us those who stand aloof; may you strike terror into our foes; O pure-flowing elixir, please transfer their riches to us.  

O lord of bliss, destroy the vigour, the energy, the vital power of our enemy, whether he be close by or at a distance.
20.

Prā kavīr devāvitaye 'vyo vārebhir arshati | sāhvān viśvā
avahi spridhah || 1 || sā hi shma jaritribhya ā vājam gō-
mantam invati | pāvamānah sahasrīṇam || 2 || pāri viśvāni
cetasa mrīṣāse pávase mati | sā.nah soma śrávo vidaḥ || 3 ||

अथयं कृत्यं सनकाद्वलयो धुतं न्यायम् | द्रवे नात्मक्षया आ भर || 4 ||

लं राजेष्व सुवता गिरि | सोमा विशिष्ठ | पुनःनो एक्षेत्र अद्वैत || 5 ||

स बहिर्प्रसु दत्तं मुनयमो गर्भस्योऽऽ | सोमश्रुमुरु | सीदिति || 6 ||

कृःद्वंसति न मेघं | पवित्रं सोम गच्छिस | दर्शस्त्रोत्तर न्यायिम || 7 ||

abby ārsha bīrhad yāṣo maghāvadbhyo dhruvām rayim |
īshāṁ stotribhya ā bhara || 4 || tvāṁ rājeva suvratō girāḥ
somā viveṣitha | punāno vahne adbhuta || 5 || sā vāhnir apsu
dushtāro nirijyāmāno gābhastyoḥ | sōmaṃ camūshu sīdati
|| 6 || kṛjūr makhō nā maṇhayuḥ pavītraṃ soma gachasi |
dādhat stotre suvīryam || 7 || 10 ||
The ambrosia passes through the texture of the ultra-psychic fleecy sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries.

Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food.

You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance.

Bestow upon us great glory; grant durable riches to those who are rich and prosperous; bring food to your praisers.

O elixir of divine bliss, the purified and the one pledged for noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king.

O nectar of divine bliss, the bearer of oblations, you abide in the vapours of the firmament; you are difficult to be surpassed by any; we cleanse you by our hands. May you repose in the receptacles of our hearts.

O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give excellent vigour to him who praises you.
21.

Eté dhāvantīndavaḥ sōmā śāṃrāya ghrīśhvayaḥ | matsarāsaḥ svarvīdāḥ || 1 || pravrīṇvānto abhiyūjaḥ sūshvaye varivvidāḥ | svayām stotre vayaskṛtaḥ || 2 || vrithā kriñanta āndavaḥ sadhāsthām abhy ekam īt | sindhor ārmā vy ākṣharaṇ || 3 ||

eté viśvāni vàryā pávāmānāsa āṣataḥ | hitā n sāṃgye rthe || 4 || áśmin piśāngam indavo dādhāta venām ādīṣe | yó ásmābhym áravā || 5 || rībhūr nā ráthyaṃ nāvam dádhāta kétam ādīṣe | śukrāḥ pavadhvam ārṇasa || 6 || etā u tyē avivaṣan kāśthām vājīno akrata | satāḥ prāsāvishur matīm || 7 || 11 ||
These flowing, encouraging (for contest), exhilarating, heaven-conferring streams of ambrosia rush toward the resplendent self.  

(These elixirs are) graceful in awarding favours, useful in numerous ways, and are the givers of wealth to him, who rightly effuse them. They spontaneously bestow food and nourishment on their praisers.  

The effused streams of ambrosia come sporting and are finally received in a common receptacle containing water of rivers.  

Like horses harnessed to a car, these pure streams of nectar bring all desirable blessings to us.  

O effused streams of love divine, bestow at our indication manifold blessings on pious devotees who may not have given us anything presently.  

As a great man appoints a commendable charioteer, so may you grant knowledge to our superior and flow glistening with water.  

These effused streams of joy have been keen at the sacrifice; powerful, they have made for themselves an abiding place; they have animated the intellect of the pious institutor of the sacrificial rite.
(२२) दर्शिया सुखम्
(२२-३) सारांश्याम्य सुखस्य कार्यसहस्रस्योंतो देवता वा सर्वम्। प्रवामानः सामो देवता। गायत्री दशम्॥

पुंजे सोमसास आराध्योऽरथा हृदां प्रवाजनम्। सगी: मृत्यु अंतितवत्॥१॥
पुंजे वारसोऽरथा इवस्यवः पुरज्ञ्यस्येव वृष्ट्यः। अप्रेविव्रध्मा वृत्योऽरथा॥२॥
पुंजे पुत्र विपरीतिः सोमसासो दयावितः। दिबा व्यानशुर्दिष्यः॥३॥

22.

ईते सोऽमसा यशोऽरथा इव प्रा वाजिनाः। सागरः प्रस्थाः अहेशता || १ ||
ईते वारसोऽरथा इवस्यवः पुरज्ञ्यस्येव वृथा || २ ||
ईते पुत्र विपरीतिः सोमसासाः दयावितः। दिबा व्यानशुर्दिष्यः॥ ३॥

पुंजे मृत्यु अम्लयः ससुवांसो न श्रेष्ठः। इवझनः: पुथो रजः॥ ४॥
पुंजे पुपालिः रोदसांविध्यान्तो व्यानशुः। उत्तेदृष्ट्यम् रजः॥ ५॥
ताहुः तवालक्ष्यामभामव श्रवः आशाः। उत्तेदृष्ट्यमाल्यम्॥ ६॥
तसे सोम पुष्यत्वा आ वसु गायत्री वारसः। नावते तन्तूःचितः॥ ७॥

ईते मृस्थाः अमार-
tyाः ससुवान्सो नाः सा ग्रामसुः। त्याकःहंथाः patho राजः
|| ४ ||
ईते prishthāni rōdasor viprayānto vy आसुः। utēdēm
ttamām rājāh || ५ ||
tāntum tanvām uttamām anu pravāta
āsata || utēdēm uttamāyam || ६ ||
tvām soma panibhya ∏
vāsū gāvyāni dhārayah | tatām tāntum acikradaḥ || ७ ||
These streams of ambrosia when let out (for filtration), give a thrilling sound as they pass (through the ultra-psychic sieve). (In their movements, they resemble) chariots or the swift horses let loose.  

Like the gushing winds, like the rain-storms or like the swift whirling flames of fire,—

—these pure streams of divine love, sagacious, and mixed with milk and curds, easily participate in our ceremonies performed with intelligence.

These elixirs, when purified, come down from the filters to the receptacles; thence they traverse along their assigned paths. They never get exhausted (in their incessant sojourn).

Spreading in various directions, they pervade the entire space, from earth to heaven. They extend to all the regions, the highest and the supreme ones.

Descending rivers follow this excellent ambrosia as it spreads out to our sacred works; these accomplishments are glorified thereby.

O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation).
Sóma aspiram ásávo mádhhor mádasya dhárayā | abhi víśváni kávyā || 1 || ánú pratnása áyávah padám návīyo akramuḥ | rucé jananta súryam || 2 || á pavaḿana no bha- rāryó ádāśusho gáyam | krídhí prajávatír íshah || 3 || abhi sómása áyávah pávante mádyam mádam | abhi kósam ma- dhuścútam || 4 ||

sómo arshati dharrásír dádhaná indriyám rásam | suvíro abhisastipáḥ || 5 || índrāya soma pavaése de- vébhyah sadhamádyah | índo vájam sishásasi || 6 || asyá pí- tvá mádánám índro vṛitrány apratí | jaghána jaghánac ca nú || 7 || 13 ||
The swift-flowing ambrosia issues forth in a stream, sweet and exhilarating, whilst the chanting of numerous praises by the sages goes on.  

These swift-going cosmic horses (of the sun) have been traversing a new field since the eternal past; they as if, impel the sun to give light.  

O purifier, acquire for us the property and possessions of such a miser landlord as is not liberal in munificence. May you bestow upon us progeny-abounding food.  

The swift-flowing streams of divine love effuse exhilarating juices; they flow (after filtration) to the honey-storing receptacle.  

The divine love, the sustainer (of the world), the giver of the sap of life to organs of senses and actions, heroic, a protector against calumny, flows forth (to the receptacles).  

O nectar of divine love, worthy of worship, you flow forth for the sake of the resplendent soul and for the sake of sense organs (divines); O drop of ambrosia, you vouchsafe to give us food.  

Having drunk of this divine supreme exhilarating draught, the soul, the irresistible, has been subduing the opponents; may he ever subdue them.
Prá sōmāso adhanvishuḥ pāvamānāsa īndavaḥ śrīnānā  
apsū mṛīnjata 1 || abhi gāvo adhanvishuḥ āpo nā pravātā 
yatih 1 || punānā īndram āsata 2 || prá pāvamāna dhanvasi 
sōmēndrāya pātave nṛribhir yatō vi niyase 3 || tvām soma 
nṛimādānaḥ pāvasva carānāsābe sāsnir yō anumādyah 4 ||

īndo yād ādribhiḥ sutāḥ paviḍvram paridhāvasi || āram 
īndrasya dhāmne 5 || pāvasva vṛitrahantamokthēbhir anu-
mādyah || sūciḥ pāvakō ādbhutaḥ 6 || sūciḥ pāvakā ucyate 
sōmah sutāsyā mádhvaḥ || devāvīr aghāṣaṁsahā 7 || 14 ||
The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds. 1

The flowing juices of ambrosia rush like waters flowing down a declivity; filtered and purified, they proceed to the resplendent self. 2

O filtrable ambrosia, you proceed to the resplendent self for his enjoyment. By the priests, you have been prepared and conveyed by them (to the self). 3

O ambrosia of divine love, you are the exhilarator of men; may you flow to the resplendent soul, who is the conqueror of adversaries. You (O elixir) are pure and worthy of adoration. 4

O nectar, when you are effused by crushing under stones, you hasten to the ultra-psychic sieve; verily, you are pure and of worth acceptance (or enjoyment) by the resplendent self. 5

Flow on, best destroyer of evils, to be propitiated by praises. Verily, you are pure, purifying and wonderful. 6

The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier, the gratifier of the enlightened persons and a destroyer of the wicked. 7
25.

Pávasva dakshasádhano devébhyah pitaye bare | marúdbhya váyáve mádaḥ || 1 || pávamána dhiyá hitò 'bhí yó
nim kánikrjadat | dhármaná váyuḿ á viṣá || 2 || sá́m deváḥ
šobhate vṛśhá kavír yónāv ádhi priyáḥ | vṛitrahá devaví-
tamaḥ || 3 || viṣvā rúpáná yávicán punáño yáti haryatáḥ | yá-
trámríttása ásaté || 4 || arushó janáyan gíraḥ sómah pavata
áyushák | índraṅ gáchan kávikrataḥ || 5 || á pávasva madin-
tama pavítram dhárayá káve | arkásya yónim ásátam
|| 6 || 15 ||

26.

Tám amrikshanta vájínam upásthe áditer ádha | vípraso
ánvyá dhiyá || 1 ||
O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds.  

O purifying ambrosia, suitably placed by sacred rites, may you roaring enter the receiving pot, and come in contact with the wind by your natural rights.

This ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home.

Pervading all beauteous forms, the pure, the desirable (elixir) goes to the place where the immortal ones abide.

Endowed with wisdom of the past, the brilliant nectar of divine love, generating sounds, flows forth continually, and finally it proceeds to the resplendent soul.

Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendent soul).

The priests cleanse with utmost care (or with fingers) that ambrosia, vigorous and agile, on the lap of the mother earth.
कृष्णेद्र ५.२८

तेन गावो अभयं नृपत सहस्रदुर्गाकिताम। इन्द्रे धन्तरमा दिवः॥

tām gāvo abhy ānūshata sahaśradhāram

अक्षितम | इन्दु धर्तारम अ दिवः || २ || tām vedhām

िद्वधयाह्यान पावमानाम अधि द्वावि | धर्मसिम्बरिधाययासम || ३ || tām ahyan. bhurijor dhiyā saṃvāsānaṃ vivāsvataḥ | pātīṃ vācō ādābhyaṃ || ४ || tām sānāv ādhi jāmāyo

हरिमं हिन्वंत्य अद्विब्हि | bhytātām bhūricakshhasam || ५ ||
tām tvā hinvanti vedhāsah pāvamāna girāvrīdham | īndav

िद्राया matsaram || ६ || १६ ||

Eshā kaviṃ abhiśītutā mahāvādhi toṣate | punāno

gnām āpa sūrdhāḥ || १ || eṣhā īndrāya vāyāve svarjīt pāri

śicyate | pavītre dakšhasādhanāḥ || २ ||
The sacred hymns propitiate that ambrosia flowing in a thousand streams, which is inexhaustible and is the sustainer of heaven. 2

They elevate to heaven by their keen intellect that creative (ambrosia), the purifier, the sustainer and the upholder of all. 3

The worshippers elevate by the fingers (by their arms) that unconquerable (ambrosia), the Lord of praise abiding (in receptacles). 4

The fingers effuse (from the plant) that green-tinted, desirable and far-beholding sap, after having crushed with stones the plant stems placed at a high level. 5

Men of intelligence invoke you, O pure and refined elixir; you provide exhilaration to the resplendent self, and all these praises are addressed to you. 6

This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic fleecy filter. It drives away all the opponents. 1

This invigorating heaven-conquering ambrosia is poured upon the ultra-psychic filter for the gratification of the cosmic forces as the sun and the wind. 2
Eshā vajī hitō nṛśbhir viṣvavīn mānasas pātiḥ | ávyo vāraṃ ví dhāvati || 1 ||
eshā pavītre aksharat sómo deve-bhyah sutāh | viṣvā dhāmāny āvisān || 2 ||
eshā devāḥ su-bhayate 'dhi yónav ānartyāḥ | vṛitraḥā devavitamaḥ || 3 ||
This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices).

This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conqueror of foes, irresistible and purifier.

This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter.

This powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent self.

This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex.

This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots.

This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs.
Prāsya dhārā aksharan vṛīṣṇaḥ sutāsyaujasaḥ | devān ānu prabhūsbataḥ śauptim mṛijanti vedhāso grīñántataḥ kārāvo girā | jyotir jajñānām ukthām sushābhā soma tāni te punānaya prabhūvaso vārdhā samudrām ukthām vīṣvā vāsūni samjāyan pāvasva soma dhārayā | inū dvēshānśi sadbhyāk
This showerer of blessings, cleansed and squeezed by ten fingers hastens uttering a sound to the receiving pots. 4

This purified (sap), all-contemplating and all-knowing, gives radiance to the sun and all the spots of the sacred performances. 5

This powerful, invincible, purifying ambrosia which is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration. 6

The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength. 1

The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation. 2

O Lord of love divine, you are the distributor of abundant wealth. When you are purified, you look radiant. May you therefore fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim. 3

O ambrosia, flow in a full stream, conquering for us all treasures. May you drive away all our enemies (to great distances). 4
रक्षा सु नो अरुरुः स्वनासमस्य कवय चित । निदो यथे सुमुच्चमहे ||
एन्द्रे पाथिवं रथं दिव्यं पवस्य धारया । यूमान्ते शुष्ममा भरे ॥

राक्षश सु नो अररुशाः स्वनास्य कास्या सित । निदो यात्रा सुमुच्चमिते ॥
एन्द्रे पाथिवं रथं दिव्यं पवस्य धारया । यूमान्ते शुष्ममा भरे ॥

( ६० ) निमां सुतम


(२०) प्रधारां अस्य शुभिमिणो वृथा पवित्रं अक्षरं । पुनानो वाचविमिष्यति ॥
इन्द्रियान् सोति भिमिष्यमान् ककिरकति । इति बुमुक्तिहृत्यम् ॥
आ न् शुष्मम् निपातं वीरकर्त्तं पुरुस्प्रहा । पवस्य सोमः धारया ॥
प्र सोमों अति धारया पवेमानो अपरिप्यदति । अभि द्रोणान्याण्यासदयम् ॥

30.

प्राधारा अस्याः शुष्मिणो वृथाः पवित्रे अक्षरान् पुन्नानो वाचविमिष्यति ॥
इन्द्रिया न सोति भिमिष्यमान् ककिरकति । इति बुमुक्तिहत्यम् ॥
आ न् शुष्मम् निपातं वीरकर्त्तं पुरुस्प्रहा । पवस्य सोमः धारया ॥
प्र सोमो अति धारया पवेमानो अपरिप्यदति । अभि द्रोणान्याण्यासदयम् ॥
Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked, and who utters ill words, so that we may be free (from anxiety).

O Lord of ambrosia, may you pour in streams the terrestrial and celestial riches and bring to us brilliant vigour.

The streams of the effused divine elixir, active and strong, flow without any effort through the ultra-psychic fleecy filter. During filtration, the elixir is, as if, gladdened to listen to the chants of praise.

Urged by the workers who press it out, the divine elixir during purification, filtration, and flow utters a characteristic voice of thrill and impels the organs of sense and action (for their right functions).

O divine elixir, may you flow forth for us in a stream, and bestow on us the foe-dispelling strength, and herioc progeny, coveted by so many of us.

This purified elixir of love flows out in a stream and is received in the pitchers of the innermost consciousness.
अप्सु ल्या मधुमत्तमः हरिः हिन्नम्वारंभिः। इन्द्रिक्षराय पृक्तये॥४॥
मुनोत्त मधुमत्तमः सूममिन्दराय वज्रिणे। चाहेश शरीय मत्सरम्॥५॥

apsú tvā mádhumattamaṁ hārim hinvanty ádribhiḥ | ñdañ indrāya pitāye || 5 || sunóta mádhumattamaṁ sómam indrāya vajrīṇe | cárum šárdhāya mātsaram || 6 || 20 ||

(११) एकविंशत मूलम्
(१२) प्रवाहमालो मूलायस राहुप्रणो गोतम ध्रुवः। पवमानः संमो देखतम गात्रेतिन्द्र छन्दः।

२१॥ प्र सोमासः स्वाध्यायः। पवमानासो अक्रमः। गुणं कृत्तितं चेतनम्॥२॥
तुः प्रविष्टो अधि भेदनद्व बुखवर्धनः। भवा वार्जनं पति:॥२॥
तुधिा वालो अयिन्धसुष्म्यसम्मतिः सिद्धकः। सोम वर्धिति ते महः॥२॥
आ प्रायेश सेवेश्व ते विधित: सोम कृत्यम्। भवा वार्जस्य संगुये॥३॥
तुधिा गात्रो घृंतः परो ब्रह्म दुधेश अक्षितम्। वाषिष्ठे अधि सानिवे॥५॥

Prá sómāśaḥ svādhyāḥ pávamānāso akramuḥ | rayiṁ kṛiṇvantip cētanaṁ || 1 || divās prīthivyā ádhipar bhāvendo dyumna-vārduhāḥ | bhāvā vājānām pātih || 2 || tūbhyam vātā abhīprīyas tūbhyam arshanti sūdhāvah | sóma vārdhanti te máhaḥ || 3 || á pūyasvam sām etu te viśvātah soma vrīsh- nyam | bhāvā vājasya samgathē || 4 || tūbhyam gávo grītām páyo bābhro duduhre ákshitam | várshishthe ádhi sā- navi || 5 ||
O divine drops of elixir, (the stems of plants from which you are extracted) are crushed and pressed between the stones; and you flow forth sweet-flavoured and green-tinted into the waters. You come out for the enjoyment of the resplendent soul. 3

(O priests or devotees) may you express the sweet-flavoured, charming and exhilarating divine elixir of devotion for the enjoyment of your own resplendent self, resolute and adamantine, and for your invigoration. 6

The benevolent drops of elixir, filtered and purified, flow forth; they confer life-giving wealth and intelligence. 1

O elixir of bliss, may you, both on heaven and earth, be the augmenter of our enlightenment, and may you be the lord of food. 2

O elixir of bliss, the winds are gracious in their love to you; the rivers flow to you; they magnify your greatness. 3

O elixir of bliss, may you be well-nourished; may vigorous powers unite in you from all sides; may you give us strength in the struggle of life. 4

O tawny-tinted (elixir), may the cows continue to yield milk and butter for you in large measures. May you ever grow on our highest summits. 5
svāyudhāsyā te sató bhūvanasya pate vayām
indo sakhitvām uṣmāsi || 6 || 21 ||

32.

Prā sōmāso madacyūtah śrāvase no maghōnaḥ | sutā
vidāthe akramuh || 1 || ād im tritāsya yōshaṇo hārim hin-
vanty ādribhiḥ | īndum īndrāya pitāye || 2 || ād im haṁśo
yāthā gaṇam viṣvasyāvīvaṁ satam | ātyo nā gōbhir ajyate
|| 3 ||

ubhe somāvacākaśan mrigō nā taktō arshasi | sīdann
ṛitāsya yōnim ā || 4 || abhi gāvo anūshata yōsha jārām īva
priyām | āgann ājīṁ yāthā hitām || 5 || asme dhehi dyumād
yāso maghāvadbhyaṁ ca máhyāṁ ca | sanīṁ medhāṁ utā
śravāḥ || 6 || 22 ||
O elixir of devotional bliss, the Lord of all beings, bearing arms of protection, we crave for your friendship.

May the elixirs of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance—for us who are the organizers of sacrifice.

And now, the stems of the plant are crushed under stones, and the fingers of the triply-enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent self.

And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with water, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).

O elixir, you behold both the worlds, run like a speedy deer; come along with milk and take a seat of honour in the sacred performances.

The songs of praises commend you as a beloved praises her lover; as a hero, you hasten to a joyful contest.

May you bestow illustrious fame on us,—both on our rich participants and me (the poor). Grant us wealth, intelligence and glory.
Prá sómáso vipásčíto 'pám ná yanty úrmáyah | vánāni
mahishá iva || 1 || abhi drónáni bahhrávah śukra rítasya
dhárayah | vájam gómantam aksharan || 2 || sutá índraya vá-
yáve várunyáya marúdbhyah | sómā arshanti vishnave || 3 ||
tisró váca úd írate gávó nimanti dhenávah | hárir eti káni-
krat || 4 || abhi bráhmír anúshata yahvír rítasya mátarah |
marmrijyánté diváh sísum || 5 || ráyáh samudránsa catúro
'smábhyám soma visvátaḥ | á pavasva sahasríaḥ || 6 || 23 ||

Prá suváno dhárayá tánendur hinvánó arshati | rujád
drībhá vy ójasā || 1 ||
The conscientious drops of divine love rush along like waves of water or like buffaloes to forests.  

The brown bright drops flow with strength to the pitchers with a stream of divine ambrosia; they pour forth food accompanied with kine (or milk products).  

The effused elixir of divine love proceeds to Nature's bounties such as the sun, the wind, the ocean, the moving clouds and to the cosmos.  

The priests utter the three sacred texts (the Rk, the Yajus and the Samans); the milch kine low on being milked, while the green—tinted elixir flows with roaring sound (to the collecting vessel).  

While they purify and decorate the chilid of heaven (the elixir of love divine), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred.  

From every side, O Lord of love and joy, pour upon us oceans of riches; from all the four quarters, fulfil our thousands of aspirations.  

The elixir of divine love when effused and expressed, flows in a stream to the filter, breaking down strong fortresses of opposition by its strength.
सुत इन्द्राय शुर्येः वर्षणाय मुखद्रवः। सोमो अर्पिति विज्ञवे॥२॥
व्रस्यं वृषभिनिर्विते सुनवल्ल्त सोममद्रितमिः। दुहलितं शयमना पवः॥३॥
सुवक्रतीत्सु मन्यं शुद्धिनिर्यङ्ग मस्तरः। से स्कृङ्गद्ध्वते हरिः॥४॥
अभीनुसर्यं निग्रीयं दुःहते प्रतिमातः। चारं निग्रीयं हरि॥५॥
समेवमधुता दुमा गिरे अर्पिति समुद्रः। श्रेष्ठो अंबेवाह। ॥६॥

sutura indraya vayave. varunyaya marud-bhyah | somo arshati vishnave || 2 || vrishanam vrisshabhir yatam sunvanti somam adribhih | duhanti sakmana paya || 3 || bhuvat tritisya marjyo bhuvad indraya matsarah | sam rupafr ajyate harih || 4 || abhim ritasya vishtapam duhati prisnimatarah | cauru priyataman havih || 5 || sam enam ahrtat. imah giro arshanti sasritah | dhenur vasro avivastr || 6 || 24 ||

( २५ ) प्राकृतिक विवेक
(१२६) पथव्यथाय सुकृतत्वप्रकृताः। प्रभृतिसूक्ष्मचिं। पदयात। सोमो देवता। गायत्री छन्दः॥

आ नः पवलु धारया पवमान रूढः पृथुम। यया ज्योतिर्विदासि नः।॥२॥
इन्द्रे समुद्रवृद्धिः पर्वतविष्ठमेजय। ग्रामो प्रति न ओजसः॥३॥
तवं शोरेण वीज्ञातिप्रयाम प्रत्यतः। करारः पो अभिव वायम्॥४॥

35.

अ नाह पवस्या धारयापावमाना रायम् प्रिथुम।
ययाः ज्योतिर्विदासि नाः।॥१॥
इन्द्रे समुद्रवृद्धिः पर्वतविष्ठमेजय। ग्रामो प्रति न ओजसः॥२॥
तवं शोरेण वीज्ञातिप्रयाम प्रत्यतः। करारः पो अभिव वायम्॥३॥

अ नाह पवस्या धारयापावमाना रायम् प्रिथुम।
ययाः ज्योतिर्विदासि नाः।॥१॥
इन्द्रे समुद्रवृद्धिः पर्वतविष्ठमेजय। ग्रामो प्रति न ओजसः॥२॥
तवं शोरेण वीज्ञातिप्रयाम प्रत्यतः। करारः पो अभिव वायम्॥३॥
The ambrosia effused proceeds to the sun, the wind, the ocean, to the moving clouds and to the cosmos.  

From the crushed plant, they squeeze out the sap between the effusing stones; they milk out its juice by their efforts.  

The exhilarating ambrosia is cleansed by the triple-functioning priest for the enjoyment of the resplendent self; the green-tinted elixir is mixed with the ingredients.  

The forces of cosmos milk out at the place of cosmic sacrifice this elixir which is most beautiful and graceful as an oblation.  

Our sincere praises flow to him in one united stream and he uttering a sound welcomes the milch kine.  

May you pour forth in streams for us, O purifier (the elixir of bliss),—in such streams, wherewith you bless us enlightenment. May you give us riches in plenty.  

O loving ambrosia, impeller of the waters, the trembler of all, flow forth by your power as the bearer of wealth to us.  

With you, O valiant one, our hero, may we overcome our enemies; let whatever is desirable be poured upon us.
prá vájam indur ishyati súshasan vajasá rishih |
vrata vídáná áyudhá || 4 || tám girbhir vácamíkhayám pun-
nánám vásayámasi | sámam jánasya gópatim || 5 || visyo vá-
sya vraté jáno dādhára dhármánas pátēḥ : punanisya pra-
bhúvasoh || 6 || 25 ||
The divine elixir is the bestower of food, is the seer, (the source of enlightenment); it is an associate of food; it knows our conduct of life, and is equipped with arms.  

We clothe with praises that ambrosia of divine love who is the inspirer of praise, the purifier, our cowherd (the guardian of men).  

On the worship of whom, all men set their hearts—the Lord of virtuous acts, the purified and the possessor of abundant wealth.  

Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out on the battlefield.  

O ambrosia of divine love, you are the bearer (of oblations), vigilant, devoted to Nature’s bounties. May you flow past the ultra-psychic filter-cloth and finally to the honey-dropping containers.  

O eternal purifier, illume for us the luminaries of heaven and animate us for strength—bestowing benevolent works.  

Adorned by priests of holy rites and expressed by their hands, the love divine flows through the ultra-psychic fleecy filter.
स विष्णु द्राक्षेण वसु सोमं दिव्यान्ति पार्थिवा। पवेशानां सति। 267
आ दिवसपदिः स्वरूपिन्यः सोम रोहिस। बीरयुः। ब्रवस्सपते 268

सा विस्वा दासुषेव वासु सोमो दिव्यान्ति
पार्थिवा | पावताम अंतारिक्षयाः || 5 || अ दिवस प्रिष्ठ्भाम
ाशयूर गाययाह सोम रोहणि | विरयुः सआसस साते

(37) सतानिष्ठि सूर्य
(६—६) पवेशानां सुकुंलः सुकुंलाष्ट्रिः सोरुपाण् क्रिया:। वपेशान्: सोमो देवता। गायचः चण्डः॥

269 स मृत: शौकेव द्राक्ष: सोम: पवित्रं अर्पित। विज्ञानप्रसिद्धि देच्युः 270
स पवित्रं विचक्षणो ह्रासपित। ग्रामिः। अर्नि योद्वि कानिकधत 271
स वाची रूपात्त ब्रुवः पवेशानो वि वाचति । शुक्लोऽह । बारम्भियम् 272
स द्रव्याद्विति सारति पवेशानो अरोचयत। ज्ञामिभि: सूर्यः सह 273

37.

Sā sutāḥ pitāye vrishā somaḥ pavitre arshati | vigñān
rakṣāṇi devayāḥ || 1 || Sā pavitre vicakshanō hārir arshati
dharṣasīḥ | abhi yōnim kānikradat || 2 || Sā vājī rocanā di-
vāh pāvamāno vī dhāvati | rakshohā vāram avvāyam || 3 ||
sā tritāyādhi sānavi pāvamāno arocayat | jāmibhibhiḥ sūryaṁ
sahā || 4 ||
May that love divine bestow upon the liberal donor all treasures, whether of heaven or earth or the firmament. 5

(O love divine), the lord of food and strength, your glory ascends to the summit of the sky, a glory that gives us horses, kine and brave progeny. 6

It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements. 1

The all—beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice. 2

This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils. 3

This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the sun together with other luminaries. 4
Eshā u syā vṛṣṭhā rāthō 'vyo várebhir arshati | gāchan vájam sahasrānam || 1 || etām tritāsyā yōshaṇo hārim hin-
vanty ádribhiḥ | īndum īndrāya pītāye || 2 || etām tyām ha-
rito dáṣa māṁriyyānte āpasyūvalḥ | yābhir mādāya śūm-
bhate || 3 || eshā syā māṇuśishvā śyenō nā vikshū sīdāti |
gāchañ járo nā yogiṭām || 4 || eshā syā mádyo rāsō 'va 
cashte diyāḥ śiṣuḥ | yā īndur vāram āviṣat || 5 || eshā syā 
pītāye sutō hārir arshati dharṣasiḥ | krāndan yōnim abhi 
priyām || 6 || 28 ||
This effused elixir, the dispeller of darkness, the showerer of benefits, the giver of wealth, and the invincible proceeds (to the receptacle) as a horse to battle. 5

This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart. The loving elixir is for the resplendent self in all its dignity. 6

38

This elixir, the showerer of benefits, swift as chariot, passes through the ultra–psychic fleecy filter, bearing nourishing food for thousands of persons. 1

The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self. 2

The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent self). 3

That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved. 4

That exhilarating divine juice of love beholds everyone with affection,—the elixir, the child of heaven, that percolates through the ultra-psychic fleecy filter. 5

That green-hued, all-sustaining elixir when effused for enjoyment rushes to its beloved place with resounding voice. 6
39.

Āṣūr arsha bṛihannmate pārī priyena dhāmnā | yātra devā iti brāvan || 1 ||
parishkrīṇvānānāṁ anishkriitam jānaya yātāyann āshaḥ | vṛishtīṁ divāḥ pārī srava || 2 ||

sūta eti pavitra ātvishīṁ dādbhāna ojasā | vicākshāno virocāya || 3 ||
ayāṁ sā yō divās pārī raghuyāmā pavitra ā | sındhor ārmā vy āksharat || 4 ||

āvicāraṁ paravāto ātho arvavātaḥ sutāḥ |
īndrāya sicyate mādhu || 5 ||
samīcīna anūshata hārīṁ hinvanty ādribhiḥ | yōnāv ṛitāsyā sīdata || 6 || 29 ||
O love divine, most sublime in thoughts, flow swift in your lovely splendour, saying, "I go where the divine elements dwell". 1

Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from celestial region. 2

This elixir when effused enters the ultra-psychic filter with force, sending forth its light and beholding all illuminated things. 3

Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves. 4

The effused elixir is meant for all divines, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul. 5

In a group they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice. 6
40.

Pūnānō akramiḍ abhī vīṣvā mṛīḍho vīcarshaṇīḥ | śum-bhānti vípraṃ dhitibhiḥ || 1 || ā yónim arunō ruhad gāmad īndraṃ vṛśāḥ sutaḥ | dhruvé sādasi sidati || 2 || nū no ra-yīm mahām indo 'śmābhyaṃ soma vīṣvāṭaḥ | ā pavasva sahasrīṇam || 3 || vīṣvā soma pavamāna dyumnaṇīndav ā bhara | vidāḥ sahasrīṇir Ṣīṣaḥ || 4 || sā naḥ punānā ā bhara rayīṃ stotṛe suvīryam | jaritūr vardhayā gīraḥ || 5 || punānā indav ā bhara soma dvibārhasaṃ rayīṃ | vṛśhanān indo na ukthāma || 6 || 30 ||

41.

Prā yē gāvo nā bhūrṇayasya tvesha ayāso ākramuḥ | ghnāntaḥ krishṇāṃ āpa tvācam || 1 ||
The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs. 1

This refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent soul and stays there with permanence in its super-psychic abode. 2

O Lord of purity and love divine, quickly pour upon us from all quarters vast and thousandsfold treasures. 3

O Lord of purity and love divine, bring all sorts of wealth and provide food to us in thousand measures. 4

O lord of love divine, pure and dignified, bring us, your worshippers, wealth with offsprings. May you recompense the praises of him who glorifies you. 5

O lord of bliss and love, pure and graceful, bring us wealth (of joy and wisdom) from both worlds; O showerer of benefits, bring us glorious wealth. 6

It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils. 1
suvitasya manamahé
ti setum duravyam | sāhvāśo dāsyum avratam || 2 || śrīnvē vṛishṭér iva svanāḥ pāvamānasya śuṣhmāṇah | cāranti vi-
dyūto divi || 3 || ā pavaśva mahīm iśam gomad indo hīraṇ-
yavat | āsvāvad vājavit sutāh || 4 || sā pavaśva vicarshana
ā mahī rōdasī pṛīṇa | usaḥ śūryo nā rasāmibhiḥ || 5 || pāri
nāḥ śarmayāntyā dhārayā soma viṣvātāḥ | sārā rasēva vi-
shiṭāpani || 6 || 31 ||

42.
Janāyan rocanā divō janāyann apsū sūryam | vāsāno
gh apō hārīh || 1 || cśhā pratnēna mānmanā devō devēbhīyas
pāri | dhārayā pavate sutāh || 2 ||
We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to the virtuous disciplines.  

The sound of this effused and purified elixir is heard like that of rainfall and in its flashes it is like the lightnings running across the sky. 

When effused, this elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength). 

Flow on. O all-beholding elixir, fill to the full the vast heaven and earth as the sun fills space after the dawn with his beams. 

Flow round us, O elixir of love divine, on all sides in a bliss—bestowing stream, like a river down a plateau. 

This green-tinted splendidous ambrosia, generating the luminaries of heaven and generating the sun in the firmament, keeps clothing himself with the descending waters and milk—

It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces.
Yó átya iva mṛjjyāte gòbhīr mādāya haryatāḥ | tāṁ gīr bhīr vāsayaṁasi || 1 || tāṁ no vīśāv āvasyūvo gīrāḥ śum- bhanti pūrvāthā | āndum āndrayā pihāye || 2 || punāno yāti haryatāḥ sōmo gīr bhīhī pārīṣhkrītaḥ | vīpṛṣaya médhyātītheḥ || 3 || pāvamāna vidā rayīm asmābhīyaṁ soma suṣṭīyaṁ | āndu sahaśra varcasam || 4 ||
The elixirs of divine love flow with unbounded vigour for the rapid and ever—increasing acquisition of food. 3

Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues. 4

This love divine, when purified, hastens towards all desirable prosperity and towards divine men who adhere to eternal truth. 5

May this elixir, when effused, pour down treasures upon us consisting of kine, children vigour, strength and abundant food. 6

We glorify with praises that loving elixir for our spiritual joy which, like a horse, is cleansed. The purified extract is finally mixed with cow's milk and curds. 1

All our invocations, desiring grace and protection, beautify this elixir now as of old, so that our resplendent soul may enjoy it. 2

This elixir of love divine flows on when beautified at the sacrifices, conducted by the respectable medicants. 3

O flowing elixir of love divine, O delightful, grant us auspicious wealth with thousands of splendour. 4
Prá na indo mahé tána ūrmíṁ ná bibhrad arshasi | abhí devāṁ ayāsyaḥ || 1 || matī jushṭō dhiyā hitāḥ sómo hinve parāvāti | víprasya dhārayā kaviḥ || 2 || ayāṁ devē- 
shu jāgrivīḥ sutā eti pavītra ā | sómo yāti vícarshaṇiḥ || 3 || sā naḥ pavaśva vājayuś cakṛāṇaḍ cārum adhvarām | 
barhiśmelī ā vivāsati || 4 || sā no bhāgāya vāyāve vípravi- 
raḥ sadāvṛidhah | sómo devēśv ā yamat || 5-||
The nectar of joy divine, beloved of divine forces, when flows through the ultra-psychic filter roars like a courser rushing to battle. 5

May you, O love divine, flow for the acquisition of food of wisdom and for the prosperity of the enlightened person who praises you; may you grant him excellent progeny. 6

O love divine, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs). 1

The sage-like love divine, gratified by the praise of the pious worshipper and effused forth for the worship, flows forward in a stream to long distances. 2

This vigilant elixir of love divine, after effusion, proceeds onwards to the ultra-psychic filter; and there-after in the purified form, it, the all-beholding, goes to the sense organs. 3

May you flow for us, who are desirous of obtaining food of wisdom, and make our worship auspicious. (O elixir,) the devotees enshrine you in their hearts. 4

May the elixir which is pressed forth by the seers for obtaining grace and vitality make us ever-prospering. May the elixir grant us wealth of wisdom to be conveyed to gods (i.e. to all the faculties of the human complex). 5
स नै अथ वर्त्तयेऽकुन्तुचिदंतुवित्तमः। वाजेण श्रेष्ठो ब्रह्मः॥६॥

सा नो अद्या

वसुत्तये क्रातुविद् गातुवित्तमः। वाजं जेष्ठि श्रावो ब्रह्मः॥६॥

(४५) पञ्चकल्लरिणि सुगमः

(१२-१) पञ्चकल्लरिणि सुगमसुत्तमादिकसुगमः। पञ्चकल्लरिणि सुगमः।

स पवसु मद्यं के नृचसं दृष्टीनृचिः। इन्द्रविन्द्रयो दृष्टीनृचिः॥१॥

स नै अर्थांभि दृश्यं लक्षित्रविन्द्रयो नोशिः। दृश्यं लक्षित्रविन्द्रयो आ वर्णः॥२॥

उत्त लक्षित्रविन्द्रयो वर्णं गौरिश्रेष्ठं मद्यं वर्णः। वा नै उवाच दृश्यं दृष्टीनृचिः॥३॥

अतृ धृतिएः पवसु मद्यं के नृचिः। इन्द्रविन्द्रयो पवसु मद्यं के नृचिः॥४॥

सम्म सवान्यो अस्त्रन्धनो चक्रशिवस्मिः। इन्द्रुयं नावं अनूपत॥५॥

तथा पवसु धारया यथा दृष्टीनृचिः। इन्द्रो दृष्टीनृचिः॥६॥

45.

Sā pavasva mādāya kāṃ nṛcākṣā devāvītaye | indav īndrāya pītaye || 1 || sā no arṣābhāḥ dūtyāṁ tvām īndrāya toṣase | devān sākhībhya a vāram || 2 || utā tvām aruṇāṇaḥ

vayāṃ gōbhir aṇjmo mādāya kāṃ | vī no rāyē dūro vṛdh || 3 || āty u paviṭram akramid vājī dhūram nā yāmanī | īndur devēṣu patyate || 4 || sām i sākhīyo asvaran vānē kṛi-lantam ātyavicim | īndum nāvā anūshata || 5 || tāyā pavasva dhārayā yāyā pītō vicākṣhase | īndo stotre suvīryam || 6 || 2 ||
O receiver of sacred homages, knower of paths of virtues, may you grant us this day abundant food of wisdom and vigour for the acquisition of wealth of enlightenment.

O elixir of love divine, the beholder of men, flow pleasantly for the joy of the sense organs and for the delight and exhilaration of the resplendent soul.

Flow for functioning as the messenger for us; may you (O elixir) appear for the joy of the resplendent soul. May you flow forth for the award of our friends, the sense organs.

We invoke you, O purple elixir, for the purpose of exhilaration and mix you with cow's milk and curds; may you throw open the doors for our riches.

The ambrosia passes through the ultra-psychic sieve as a horse passes the shafts (of the chariot) for driving. The elixir conveys the exhilaration to the sense organs.

His associates praise the elixir as it sports in waters and passes through the ultra-psychic fleecy filter. The hymns (of priests) glorify the drops of divine elixir.

Flow forth, O elixir of love divine, with that stream, wherewith, when drunk, you instil wonderful vigour in the hearts of your discerning offerers of praise.
Áśrīgran devāvītayē 'tyāsāh kṛiṭvyā iva | kshārantaḥ parvatāvṛīdhaḥ || 1 || pārśhkrītāśa īndava yōsēva pītryāvati | vāyum sōmā āsṛikshata || 2 || cē sōmāśa īndavaḥ pṛāyasvantaḥ camū sutāḥ | īndraṁ vardhanti kārmaṁbhī || 3 ||

a. dhāvata suhastyaḥ sukrā gṛibhṇīta manthīnā | gōbhiḥ śri-ṇīta matsarām || 4 || sā-pavasva dhanamjaya prayaṇtā rā-dhaso mahāḥ | asmābhyaṁ soma gātuvīt || 5 || etām mṛjanti mārjyam pāvamānaṁ dāsa kshīpaḥ | īndrāya matsarāṁ ma-dam || 6 || 3 ||
The plants of divine elixir grow on the lofty mountains; the saps obtained from them flow with a speed as of the swift moving courser to the receptacles for sustaining the sense organs. 1

The juices of love divine pressed and adorned like a bride of the one who has a father, flow to the breathing organs of the human body. 2

These brilliant elixirs, bestowing pleasant nourishment, expressed into the receptacle of the heart gratify resplendent soul with sacred works. 3

May the dextrous priests hasten to me with their attrition apparatus (for producing sacrificial fire) and accept (from me) the brilliant elixir. May they mix it with cow’s milk and curds. 4

O elixir of divine love, the conqueror of wealth, and the knower of the paths (of virtuous prosperity), may you, the bestower of the vast wealth, flow forth for our sake. 5

The ten fingers purify the purifiable effuse exhilarating juices for the benefit of the resplendent soul. 6
47.

Ayá sómah sukṛityāyā mahás cid abhy āvardhata |
mandāná úd vṛishāyate || 1 || kṛitánid asya kártvā cétante |
dasyurtárhaṇā | rīṇa ca dhṛishṇus cayate || 2 || át sóma in- |
driyó ráso vajraḥ sahasrasā bhuvat | ukthám yād asya já- |
yate || 3 || svayām kavīr vidhartāri vīprāya rātnam icheṭi |
yádi marmrijyáte dhīyaḥ || 4 || sishásātū rayinām vājeshv |
ārvatām iva | bhāreshu jigyūshām asi || 5 || 4 ||

48.

Tām tvā nrinnāni bibhratām sadhāstheshu mahó di- |
vāḥ | cárum sukṛityāyemahe || 1 || sāmvrīktadhṛishñum uk- |
thyām mahāmahivrataṃ mádam | śatām pūro ruruṣkṣāṇim |
|| 2 ||
By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull. 1

Its task is done; its work of crushing wicked tendencies is made manifest; it acquits the debts of the worshipper. 2

When the praise of the resplendent self is recited, the elixir dear to him, vigorous as a thunderbolt, flows forth and gives wealth in thousands. 3

When (the stems of the plant of) the sage-like blissful elixir are cleansed with fingers, the elixir of its own accord desires to provide precious wealth to the pious worshipper. 4

(O blissful elixir), you desire to give wealth to those who conquer in the internal struggle of life, just as men distribute fodder to horses in battle. 5

In our sacred ceremonial works we solicit your blessings; you are the possessor of stores of wealth; and you abide in the lofty regions of the heavens. 1

(O divine elixir!) you are overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers. 2
अतस्या र्गममिबि राजानेमुक्तों त्रिवः। सुपर्णों अन्त्वशिरमवति
विष्ग्रास्मातं तत्त्व्यं गार्हिणेऽरुपिणाः राजस्तुरुपम्।
गोपामुन्तमा विष्मेरति। अथा हिन्नान इन्द्रियं ज्यायो महत्त्वमानके।
अभिद्रिष्टकृतिविचारणाः।

átas tvā rayim abhi rājānaṁ sukṛato divāḥ | suparnó
avyathir bharat || 3 || viśvasmā it svār dṛśé sādhāraṇaṁ
rajastūram | gopāṁ ritāsya vīr bharat || 4 || ādhā hīnānā
indriyāṁ jyāyo mahitvāṁ ānaśe | abhishṭikṛid vīcarshaṁīḥ
|| 5 || 5||
O divine elixir, you are the accomplisher of selfless deeds; the unwearied hawk brings you here from distant heaven; you are our lord over riches.

The divine bird brings you here so that each may see the light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of every one.

He is the contemplator of all and the granter of desires. He attains mighty power and majesty when he puts forth his vigour, his resplendence.

May you pour down upon us a shower of rain from heaven, a stream of waters from the celestial region and plenteous store of wholesome food free from disease.

Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home.

Since you are very loving to Nature’s bounties at the cosmic sacrifice, may you shower down water in a stream; may pour down on us floods of rain (i.e. of blessings).

May you for our sustenance run through the ultra-psychic fleecy filter with your stream; may our organs of senses hear your sound.
पावमानो असिष्युद्धाक्ष्युपजङ्गुनतः । 
प्रवत्तोच्युतः ॥ ५॥ ॥

पावमानो असिष्युद्धाक्ष्युपजङ्गुनतः । ऋक्षःूर्यः अपाजांघनातः 
प्रत्रवादः रोकायां रुचाः ॥ ५॥ ॥

(५०) पावमान शुक्लम्
(५१) पावमान सुक्लम्
(५२) दुर्भक्ष्या प्रविमा
(५३) बुद्धि श्रेयां चाः
(५४) तः उपर्यस्तः 
(५५) न उदासी निर्माणाः 
(५६) महास्वरूपाः
(५७) असिष्युद्धाः 
(५८) अत्र संस्कारः पावमानस्तः
(५९) महाशुद्धिः

50.

उत्ते शुभ्यां ईश्वे सिन्धुवत्तमेव खनः। वाणस्ये चोद्या पविम्य। ॥ ११॥

प्रस्ते ते उदासी निर्माणो वाच्येन महास्वरूपः। यदद्धता एष्टि सान्तिः। ॥ १२॥

अवधेः वोरे पारं निरं दरं हिन्नयत्रद्विभिः। पावमानं महाशुद्धिः। ॥ १३॥

आ पवस्व महिन्नम पवित्रः धारंया कृते। अर्काद्य गोपमालसद्वः। ॥ १४॥

स पवस्व महिन्नस्म गोपमालस्तः अनुभिः। इन्द्रविन्द्रिय पीताय। ॥ १५॥

ā pavasva madintama pavíttram dhārayā kave | 
arkāsyā yonim āsādam | ॥ ४॥ | sā pavasva madintama gōbhira | 
añjānō aktūbhiḥ | ñdav ñndrāya pītāye | ॥ ५॥ ॥ ७॥
This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old. 5

Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow. 1

At your effusion, the priests engaged in sacrifice utter the three voices (of Rk, Yajuh and Saman), full of joy, when you proceed to the ultra-psychic fleecy filter. 2

They filter out the charming green-tinted, honey-dropping elixir, through the ultra-psychic fleecy filter, after crushing (the plant) with adamantine stones (of will power). 3

O most exhilarating sage-like elixir of penetrating wisdom, flow through the ultra-psychic filter in streams to the receptacle to be co-seated in the innermost cavity along with the resplendent soul. 4

O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul. 5
51.

Ādḥvaryaḥ adṛbbhiḥ sutām sōmam pavītra ā śṛjaḥ | pu-nihindrāya pātave || 1 || divāḥ pīyūśham uttamām sōmam īndrāya vajrīne | sunōtā mádhumattamam || 2 || táva tyā indo āndhaso deve mádhor vy āṣnate | pāvamānasya ma-rūtaḥ || 3 || tvām hi soma vardhāyaṇa suto mádāya bhūr-ṇaye | vṛishan stotāram utāye || 4 || ābhy ārsha vicakshaṇa pavītraṃ dhārayāḥ sutāḥ | abhi vájam utā śrávaḥ || 5 || ॥

52.

Pāri dyukshāḥ sanādrayir bhārad vájaṃ no ándhasaḥ | sūvāṇo arsha pavītra ā || 1 || táva pratnēbhīr ādhwabhīr ávyo váre pāri priyāḥ | sahāsradhāro yāt tānā || 2 ||
51

O pious devotee, may you affuse the elixir that has been purified through the ultra-psychic filter after crushing with rocklike adamantine will power for the joy of your resplendent soul. 

May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamantine will power. 

O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life.

For, O elixir of devotion, being effused you approached the worshipper for his protection and superb exhilaration; (you come out) strengthening the vitality of sense organs and fulfilling the desires.

May you, O sagacious elixir, when effused in a stream, flow on to give us strength and fame.

52

May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.

Your elixir of devotion, dear to the divine powers, flows in a thousand streams, and along the traditional paths, it passes through the ultra-psychic woollen filters.
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चरुर्य स्वल्पमीलयेनुऽ न दानमीलयः। वद्विधर्ममीलयः ॥ ३॥

नि शृण्ममिद्विषा पुरुःउजः जनानामः। यो अस्सो आदिसशिष्टः ॥ ४॥

शते ने इन्द्र उत्तिष्ठिः सहार्य वा शृणीनामः। पवस्त्र मंत्रयतिः ॥ ५॥

उन्हें शुभायो अस्य रक्षो मन्त्रद्विषा अदिविषा ॥ ६॥

अया निदिग्रोजर्जसा रघसुङ्गै धने हिद्वते। स्तवः विविषुष्मा हुद्वा ॥ ७॥

अस्य वृत्तिः नार्यः पवेमानसः दुःखः। हृदि यस्तः पृत्तिः ॥ ८॥

ते हिन्त्विति मद्यबुत्तः हरिः नवरिणो वाजिनमः। इन्द्रमिद्विषा मत्तरमः ॥ ९॥

(७५१) विप्राश्च स्वल्पमः
(७४७५) कुञ्जक्षमिन्धः सुःस्वः कार्यकोटसः अवधः। पथमानः सोमे शेवसः। गायत्री कथः ॥ १॥

उन्हें शुभायो अस्य रक्षो मन्त्रद्विषा अदिविषा ॥ ६॥

अया निदिग्रोजर्जसा रघसुङ्गै धने हिद्वते। स्तवः विविषुष्मा हुद्वा ॥ ७॥

अस्य वृत्तिः नार्यः पवेमानसः दुःखः। हृदि यस्तः पृत्तिः ॥ ८॥

ते हिन्त्विति मद्यबुत्तः हरिः नवरिणो वाजिनमः। इन्द्रमिद्विषा मत्तरमः ॥ ९॥

53.

उत्ते स्विस्मासः राक्षो ब्हिन्दांतो अद्रिवः। नु-भध्वा याः पारिन्त्रुद्धः ॥ १॥

आया निजाहसः रघसुङ्गः हिदुः हिद्वते। स्तवः विविषुष्मा हुद्वा ॥ २॥

अस्य बृत्तिः नार्यः पवित्रमानसः दुःखः। हृदि यस्तः पृत्तिः ॥ ३॥

ते हिन्त्विति मद्यबुत्तः हरिः नवरिणो वाजिनमः। इन्द्रमिद्विषा मत्तरमः ॥ ४॥ ।
O elixir of bliss, send him to us who has been like a pot; send us now gifts of wealth; may you come to us in swift-flowing streams; may you come to us, whose plants have been crushed with the blows of the stones.

O drops of blissful elixir, invoked by all, may you overthrow the strength of those people who challenge us.

O drops of spiritual bliss, may you, who are the distributor of riches, pour forth for our protection hundreds and thousands of the pure streams.

53

(O divine elixir,) crushed through stones, your powerful (streams), having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us.

By this strength, you become conqueror (of our enemies); I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth.

No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life.

They, the wise devotees, plunge (the stems of the plants of) the love divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul.
Asyā pratnām ānu dyūtaṃ śukrāṃ duduhre āhrayaḥ |
piyāḥ sahasrasāṃ rūshin || 1 || ayāṃ sūrya ivopadṛgh ayāṃ |
sārāṃsi dhāvati | saptā pravāta ā dīvam || 2 || ayāṃ visvāni |
tishṭhati punāno bhūvanopāri | sōmo devō nā sūryaḥ || 3 ||
pāri no devāvītaye vājāṃ arshasi gōmataḥ | punāna indav |
indrayūḥ || 4 || 11 ||

Yāvam-yāvam no āndhasa pushtām-pushtām pāri srava[|sōma visvā ca saubhaga || 1 || indo yāthā táva stāvo yāthā |te jātām āndhasah | nī barhishī priyē sadaḥ || 2 ||
According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts.  

Like the sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of the brain), and unites with the seven down-descending currents from the region of enlightenment.  

After filtration and purification, the spiritual elixir of divine love shines in its splendour and stands high over all things in the celestial region like the sun.  

O filtered and purified elixir, always devoted to the resplendent soul, you pour down for the dedicated divine purposes food with milk and curds.  

O elixir of divine love, may you flow forth with your juices of all kinds of food grains for every sort of nourishment and with all felicities.  

O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts.
उत्त नै गोविर्द्वृवित्वकम सोमान्त्रकसा। मुष्टिमिर्गिस्वा। ॥ १३॥
यो जिनांति न जीयते हाति ग्रहमभीत्य स पवस्त सहस्रजित ॥ १४॥

उत्त नै गोविर्द्वृवित्वकम सोमान्त्रकसा। मुष्टिमिर्गिस्वा। ॥ १३॥
यो जिनांति न जीयते हाति ग्रहमभीत्य स पवस्त सहस्रजित ॥ १४॥

govíd aśvavāt pāvasva somāndhasā | mākshútamebhīr āhā-
bhiḥ || ३ || yó jináti ná jíyate hánti sátrum abhítva | sá
pavasva sahasraja | ॥ ४ || १२ ||

(५२) पर्याप्तान् मुक्तम
(१-४) पर्याप्तान् मुक्तम काश्यपोग्रहस्य क्रियत्। पर्याप्तान् सोमो देवता। दार्शनी धन्यः। ॥

"०३" परिसोम श्रंते प्रहंसाय: प्रविष्टं अर्यति। विश्वासाः देवाः। ॥ १५॥
वयस्मो राजमर्यति श्रंते धारो अपस्याः। इद्धर्मसुखमापिनिः। ॥ २॥

56.

Pári sóma rítám brihiad aśúh paviśtre arshatì | vigñám
rákṣāṇi dévayúḥ || १ || yát sámo vájam árshatì sátaṇ
dhára apasyúvah | índrasya sakhyám ávisān || २ ||

अभि ला योरधो दश्रा जारं न कुत्यानुपात । मूह्यसे सोम स्तावें। ॥ १३॥
व्यामिनाथो विविषवं स्तुतंसिंहो परिस्म खव। मृत्युत्तोत्तुत्ता बिंहसेः। ॥ १४॥

abhí tva
yóshaño dáṣa járaṇ na kanyànuśhata | mṛjyāse soma sá-
táye || ३ || tvám índraya víśmave svādūr indo pári srava |
nřn stotrín pāhy ánhasah | ॥ ४ || १३ ||
O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly most rapidly.  

Flow forth, O conqueror of thousands; flow as one who ever conquers and is never conquered, and who attacks with dreadful weapons and destroys evils.  

The sweet elixir of love divine devoted to Nature’s bounties flows to the ultra-psychic sieve, destroying the wicked spirits. It is the bestower of eternal enlightenment.  

Hundreds of ever-active streams of the spiritual elixir pour the strengthening food, while establishing friendship with the resplendent soul.  

The ten fingers greet you, O elixir, as a maiden greets her lover; thereby, you are cleansed to our advantage.  

Flow hitherward, O sweet-flavoured elixir of spiritual love; flow for the sake of the resplendent soul and under the blessings of the all-pervading Lord. May you preserve the worshippers, your praisers, from every sort of sin.
PRÁ te dhárá asaścáto divó ná yanti vṛishtáyaḥ | áchā vájām sahasrinam || 1 || abhí priyáni kávyá víśvá cákshaḥo arshati | háris tuñjáná áyudhā || 2 || sá marmrijáná áyúbhir íbho rájeva suvratáḥ | syenó ná váusu shúdati || 3 || sá no víśvá divó vásúto prithivyá ádhi | punáñá indav á bhara || 4 || 14 ||

TÁrat sá mandí dhávati dhára sutásyāándhasah | tárat sá mandí dhávati || 1 || usrá veda váśúmani mártasya devy ávasah | tárat sá mandí dhávati || 2 ||
Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food.

The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties, rushes forward brandishing his arms.

He, the divine elixir of spirituality, sacred in deliberations, purified by the virtuous men, sits on waters like a fearless king or like a hawk.

O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth.

He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.

The stems of the plant of brilliant elixir know how to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight.
ध्वसरयोः पुरुषान्तः सहास्राणि द्रब्धे । तर्तस मन्द्री धावाति ॥ ३॥
आ योगिशस्तनं तनं सहास्राणि च द्रव्धे । तर्तस मन्द्री धावाति ॥ ४॥

dhvasarayoh purushan-
yyor á sahásrāṇi dadmahe | tárat sá mandí dhāvati || 3 || á
yáyos triṁsūtamed táná sahásrāṇi ca dádmahe | tárat sá mandí
dhāvati || 4 || 15 ||

(५९) एकोनपदितम सूक्तम् ।
(११२४) चतुर्भुजपदाय सूक्तम् कायप्रथमस्वारः अःस्नः । पव्वमानः सोमेऽदेवता । गायत्री इत्यः ॥

"५९" पव्वमान गोरिजं ख्रिस्त्तजीम ख्रिस्त्तोम रण्यनित्त । ज्ञात्रदेशमा भर || ५९॥
pavamana gojita dhashhidhramjisoam ramyayujita. prajaturakama bah || 59||
पव्वस्वाध्यो अद्भुतः पव्वस्योपधीम्यः । पव्वस्य धिशणोम्यः ॥ ६१॥
ले सोमम पव्वमानो विद्वानः तुरः । क्रियः सांपुरः नि वहिष्ठः ॥ ६१॥
pavamana svadhyut javayamadhamo mahana. inino vidhi samhitari || 61||

59.
Pávasva gojíd aśvajít viśvajít soma ranyajít | prajávad
rátanam á bhaya ॥ १॥ pávasvādbhhyo ádabhyaḥ pávasvaúsha-
dhabhyah | pávasva dhishánabhyaḥ ॥ २॥ tváṃ soma páva-
máno viśvāni duritá tara | kavī saídá ní barhišhi ॥ ३॥ pá-
vamāna svárd vido jáyamáno 'bhava mahán | indo viśvān
abhúd asi ॥ ४॥ १६॥
We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight. 3

We have received from those two (1. rescuers, 2. peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight. 4

O nectar of divine bliss, restrainer of sense organs against malices, winner of vigour, conquerer of all things, including covetable wealth, may you flow forth and bring us riches with progeny. 1

May your blessings flow forth with waters, flow forth through the filaments (of the ultra-psychic woollen filter); flow out of the herbs, flow onward while crushed between the stones. 2

O elixir of divine bliss, the purifier, the sage, may you help us to overcome all hindrances and be enshrined in our hearts. 3

O purifying elixir of spiritual bliss, grant all boons; from the very beginning as soon as manifest, you are great; O blissful, you overcome all (vices and adversaries). 4
(६०) पात्रत्रेण गायत्रे पावमानं विचर्यानि। इन्द्रुण सहस्रचक्षतयं।

60.

प्राग गायत्रेण गायत पावमानं विचर्यानि। इन्द्रुण सहस्रचक्षतयं।

अति वातमपावित्रः ॥ ॥
अति बाप्यपावमानो असिध्यात्कृत्याः। अभि भावति। इन्द्रुण हर्थ्यविश्रावः ॥ ॥
इन्द्रुण साम सर्के शं पवस्य विचर्यानि। जाब्रवेत आ भर ॥ ॥

[अथ कुर्मी: तु: ॥] (६१) एकत्रितमम सुतसम

(११-३) विशस्यान्य सुतस्यान्यमहानेनन्दनः ॥ पात्रत्रेण: सोतो देवला। गायत्रि इत्यः ॥

[अयस्मात्वीति वर्तर ततः इन्द्रुण मत्युन्या। अवाह्यावतीर्वः ॥ ॥
पुरुः सुध इद्याविधौ दिवोद्वायात्या। आधु तव तुर्यं यदृष्टम् ॥ ॥
परिणो अवाह्याविद्वायः इत्युद्वचतः। शारसं सहस्राणिः ॥ ॥

61.

Ayā vītī pāri srava yās ta indo mādeshv ā | avāhaṁ

navatīr nāva || १ || pūraḥ sadyā itthādhiye dīvodāsāya śāma-

baram | ādha tyām turvāsaṁ yādum || २ || päri ṇo āsvam

asvavid gomad indo hīranyavat | kshārā sahasrīnir ḫihā

|| ३ ||
Sing forth the spiritual hymn, the GAYATRI, to adore the Lord, who is our purifier and who sees us all with thousand eyes.  

O thousand-eyed, and the sustainer of thousands, the pious devotees make you, O elixir, flow through the ultra-psychic filter.  

The purifier (the love divine) trickles through the fleecy ultra-psychic filter and hastens to the receptacles of the heart and then passes on to the resplendent soul.  

The all-beholding divine bliss flows pleasantly for the delight of our soul and nourishment with progeny.

O love divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strongholds of nescience in the battle of life; —

—which conquers the strongholds in an instant, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies.

O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures.
पवामानस्य ते वयं पवित्रमभुनूतः सुविनयमा ब्रजरीमहे।
ये ते पवित्रमर्मयोभिषेकान्ति भारया। तेषामिनः सोम स्रुत्य।

पवामानस्य ते वयं पवित्रमभुनूतः सुविनयमा ब्रजरीमहे।
ये ते पवित्रमर्मयोभिषेकान्ति भारया। तेषामिनः सोम स्रुत्य।

स ने पुनान आ मरु रूढ़ि वीरवनीमिश्यम्।
ईश्वरः सोम विश्रतः।
पुनः लयं दशा किर्यो मृत्युगय तितेमतामरस।
समाधिस्थितिसार्रक्षण्।
समत्रेश्यों गुणपम् सुवहा पूज्य विवेशा आ।
सं शुरवेशिनयः।
स ने भगवं वानं शुभं पवस्य मर्ममान।
चारुविंते वर्णे च।
उक्षा ते जातमयंसो दिवि दहुत्या दृढ़े।
उढ़े शर्म मद्धि अर्वं।

सः नाह नुनानां अंभर राय सतिः विरावतिः ईशम।
इसानः सोम विश्रतः।
सोम विश्रतः।
पुनः लयं दशा किर्यो मृत्युगय तितेमतामरस।
समाधिस्थितिसार्रक्षण्।
समत्रेश्यों गुणपम् सुवहा पूज्य विवेशा आ।
सं शुरवेशिनयः।
स ने भगवं वानं शुभं पवस्य मर्ममान।
चारुविंते वर्णे च।
उक्षा ते जातमयंसो दिवि दहुत्या दृढ़े।
उढ़े शर्म मद्धि अर्वं।

पुना विश्रामान्यं आ युक्तानिः मातुण्यानाम।
स्वयंसतन्ते वनामहे।
स ने इन्द्रायं गये वर्णात्म मद्धरः।
विवेकोत्स्वति सर्वं।

एनाः विस्वायूर्य्याय राय एयुमानिः नामनुषानाम।
सिसासंस्तो वनामहे।
स ने इन्द्रायं गये वर्णात्म मद्धरः।
विवेकोत्स्वति सर्वं।

एनाः विस्वायूर्य्याय राय एयुमानिः नामनुषानाम।
सिसासंस्तो वनामहे।
स ने इन्द्रायं गये वर्णात्म मद्धरः।
विवेकोत्स्वति सर्वं।
We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter. 4

Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream. 5

O divine love, lord over all, the purifier, bring us riches, food and heroic progeny. 6

The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this newborn babe, which along with other children is born of the mother Eternity. 7

When effused, it proceeds to the cleansing sieve with the lightning and the wind along the path of the sun’s rays. 8

May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for our virile strength, for our sustenance, for our friendship and venerability. 9

High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power renown and sustenance. 10

With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves. 11

O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. 12
उपो  पु  जातमहुः  गोर्मेहां  परिक्रतम।  इन्द्रुः  देवा  अव्यासिषुः।  ११३।।
नसिद्धेनु  नो  निरो  वज्त  संज्ञित्रितिर।  य  इत्यस्तु  हत्यावति।  ११४।।
अयी  यः  सोम  द्रा  गावे  अवृत्त्वे  पिप्युष्किमित्यम।  १५।।

úpo shú játáṃ aptúram
góbhir bhaṅgám párishkritam | índum devá ayāsishuḥ || १३ ||
tám íd vardhantu no gíro vatsáṃ saṃśisvairiv iva | yá ín-
drasya hridamsánih || १४ || ársha āḥ soma saṃ gáve dhu-
kshásva pipyúshim ísham | várdhá samudrám ukthyán || १५ || २० ||

पवमानो  अजीजनहितविन्यं  न  तन्तुनम्।  योतिरिविर्मानारं  बृहत्।  १६।।
पवमानस्य  तेन  रसो  मद्यो  राजशुचिच्छुः।  वि  वार्तस्यध्वम्पति।  १७।।
पवमान  रसस्तु  द्वसो  वि  राजित  बुधस्त्र।  योतिरिश्च  स्वेदेआः।  १८।।
सस्तो मद्यो  कौण्यस्तेनं  पवस्य ध्वस्ता।  देवावर्षशोषोऽहा।  १९।।
जातिवर्माः  मित्रियं  सम्विचारं  द्विवेदिव।  गोषा  उ  अव्यस्य  अंति।  २०।।

पवमानो  अजीजनहितविन्यं  न  तन्तुनम्।  योतिरिविर्मानारं  बृहत्।  १६।।
पवमानस्य  तेन  रसो  मद्यो  राजशुचिच्छुः।  वि  वार्तस्यध्वम्पति।  १७।।
पवमान  रसस्तु  द्वसो  वि  राजित  बुधस्त्र।  योतिरिश्च  स्वेदेआः।  १८।।
सस्तो मद्यो  कौण्यस्तेनं  पवस्य ध्वस्ता।  देवावर्षशोषोऽहा।  १९।।
जातिवर्माः  मित्रियं  सम्विचारं  द्विवेदिव।  गोषा  उ  अव्यस्य  अंति।  २०।।

पावमानो  अजीजनहितविन्यं  न  तन्तुनम्।  योतिरिविर्मानारं  बृहत्।  १६।।
पावमानस्य  तेन  रसो  मद्यो  राजशुचिच्छुः।  वि  वार्तस्यध्वम्पति।  १७।।
पावमान  रसस्तु  द्वसो  वि  राजित  बुधस्त्र।  योतिरिश्च  स्वेदेआः।  १८।।
सस्तो मद्यो  कौण्यस्तेनं  पवस्य ध्वस्ता।  देवावर्षशोषोऽहा।  १९।।
जातिवर्माः  मित्रियं  सम्विचारं  द्विवेदिव।  गोषा  उ  अव्यस्य  अंति।  २०।।
Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils)—the one adorned with milk and curds. 13

May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf. 14

O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation. 15

The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder. 16

O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil. 17

O purified elixir, your juice as it collects, shines bright; it makes the pervading universal light visible. 18

Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people. 19

You are the destroyer of the hostile nescience, the enjoyer of battle day by day, the giver of wisdom and the giver of vigour. 20
साम्मिश्चो अरुषो भरव सूपस्ताभिनि द्रेतुमिषि। सीद्ध्येष्येऽन्यो न चानिमि। सपस्वय य आविष्णेन वृत्त्यु हर्नेव। वृत्त्वांसैं मुहीरुपम। सुदीर्मसो वयं भना जयेम सोम मीढः। पुष्पानो वर्षे नो गिरेः। तस्मां ब्रह्मेनु जाणुहि। त्वोतंसुसतवव्यासे स्याम वृत्त्णे आशुरेः। सोमे ब्रह्मेनु जाणुहि। अपूर्णेवंते ब्रह्मसोप सोमे अर्नवण।। गच्छस्तिन्द्रेण्य निख्युक्तम।।

महो नं गुष्य आ भरव पवमान जहि चर्च।। राविचन्द्र्यं कीक्ष्ययः। न लवो शतं चन हुतो रागेष दित्सन्तमा मिनन।। कुतुनानो मथासयं। पवक्षेष्यं ब्रह्म।। बुधं कृष्णो नं युगिनो जते।। विष्णु अप मिनयं जहि।। अस्ये ते सर्वये वर्षे तवेनं ब्रह्म उतमे। सास्त्रां प्रवन्यन।।

महो नं रायि । भरव पवमाना जाहि मर्दहं।। राजस्वेन् विरावद यासि।। न तवा सताम । चन त्वा हुतो रागेन दित्सन्तमा मिनन।। यत् पुनानो मल्हसयासे।। पवक्षेष्यं ब्रह्म।। कृष्णो नं युगिनो जते।। विष्णु अप मिनयं जहि।। अस्ये ते सर्वये वयं तवेनं ब्रह्म उतमे। सास्त्रां प्रवन्यन।।

mahó no rāyā । bhara pāvamāna jahi mṛdhah । rāsvendo vīrāvad yāsah । 26 । nā tvā śatām caṇā hruto rādho dītsantam ā minan । yāt punāno makhasyuṣe । 27 । pāvasvendo vṛīshā sutāḥ krīdhī no yāsaro jāne । vīṣyā āpa dvisho jahi । 28 । āsyā te sakhyē vayāṃ tāvendo dyumnā uttamē । sāsahyāma pṛitanyatāḥ । 29 ।
May you now when blended with the milk of the kine become resplendent. You alight like a falcon on your own abode. 21

Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts. 22

O divine elixir of bliss, showerer of blessings and purifier, may we win wealth, beget heroic children and may you augment and accept our praises. 23

Protected by you, through your grace may we be victorious over our adversaries. O blissful Lord, may you be vigilant at our worship. 24

The elixir of divine love flows onward, chasing the malignant, and driving off the witholders of wealth and thus it proceeds to the holy abode of the resplendent Lord. 25

O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offspring. 26

O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined. 27

O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries. 28

O divine love, may we overcome them who assail us; may we enjoy your friendship, lofty and glorious. 29
ब्रजस्वलम सुकमय

तिहासुमाय भागो जयभ्रकः। पवामन सोमो देवता। गायत्री तन्म्।

एको अवस्थितः। पुरुषार्थावः। विश्वास्मयः सोभंग। ब्रजस्वलम सुकमयः।

महावरः रूपः सुगः तोरसः वाजिन। तनं क्रिञ्यांतः अर्न्तः क्रिञ्यांतः क्रिञ्यांतः वेिनुक्तिः। इत्यादिच्छिन्यः संयतंम।

असांस्कृतमादिश्वः दृश्यो गिरिष्ठः। श्रुः न सोधिन्मादितम्।

शृःभ्रमणं देवतामादिश्वः भूतो नृभिः सुतः। स्वर्दित्तिः गायः। प्रेमभि।

62.

Eté aşrigrami indavas tirāḥ pavītram āsāvah | viṣvayy abhi saūbhaga || 1 ||

vighmánto duritā purū sugā tokāya vājnaḥ | tānā kriṅvānto árvate || 2 ||

kriṅvānto vārivo gāve 'bhy ārshanti suṣṭhitum | ślam asmābhyaṁ samyātam || 3 ||

āsāvy aṁśūr mādāyapāsa dákśho girīśṭhāḥ | śyenō nā yonim āsadat || 4 ||

śubhrám ándho devāvatam apsú dhūtō nṛṣbhīḥ sutāḥ | svādantī gāvaḥ páyobhīḥ || 5 ||
With your weapons which are formidable for destroying the wicked, please guard us from our every foe. 30

These rapid streams of divine love have been directed through the cosmic filter to bring us all felicities—1

—repelling many evils, bestowing happiness and success upon our sons and warriors. 2

They flow towards our noble eulogy, granting to (us) our cattle-sustaining wealth and food. 3

This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay. 4

The cows sweeten this nourishing juice, cherished by divines, with their milk. The sap-plant before being effused by the priests is cleansed in the waters. 5
এত মাঁ আস্যাঙ্গ না হেতারৌষুসব্হামন্তায়। মধ্যে রসি সাধমান্দ। ॥ ১৯।।
যাস্তে ধারায় মধ্যস্বদত্তস্যমিন্দ্র উত্তরয়। তাভি: পুত্রস্রষ্টা ভাগ। ॥ ১৫।।
সো অর্থেন্দ্রোপ পীতে নিয়ো গোমাণ্যুগ্যাত। সীতামুনা বচ্চেন্তা। ॥ ৮১॥
স্রিযোনু পরিবাহ স্বাচ্ছাঙ্গ অহিক্রমোপ। বিশিষ্টঃ প্রায় তুটিয়। ॥ ১৯৫।।
অয়ে বিরুদ্ধিযোদ্ধা পবিত্রমান স চতুর্ষ। হিন্দ্রায় আদিত্ব বৃহত্ত। ॥ ১০০॥

শূল ব্যাপ দ্বারঞ্জ। পবিত্রমান অক্ষর্সিনা। কর্মচর্যান সারস্ভাব। ॥ ১১৪।।
আ পাঁকব সহিতাম রুদ্ধি গোমন্তম্ভক্রম। পরায়ণে পুরুদ্ধান্ত ॥ ১২২॥
শূল স্ব পারি পরিবাহ স্বাচ্ছাঙ্গ অচ্ছিন্ন যথাযুক্ত। ॥ ১১৩।।
সৌহর্ষেন: শূম্বামুনে ব্রিমানে রাজস। কুলী। ইন্দ্রায় পবনে মরু ॥ ১৫৪।।

েস্তাদৃঘঃ দ্রোহায় পামাঙ্গো অক্ষর্সিন। েকালি ভাগ দাবশাতে। ॥ ১১৪।।
আ পাবস্য সহিতাম রুদ্ধি গোমন্তম্ভক্রম। সায়বান। পুরুসপ্রধান ॥ ১২৪।।
েস্তা স্বয় পারি পরিবাহ স্বাচ্ছাঙ্গ অহিক্রম। ুদায়: কর্মচর্যান। ॥ ১১৩।।
সৌহর্ষেন: শূম্বামুনে ব্রিমানে রাজস। কুলী। ইন্দ্রায় পবনে মরু ॥ ১৫৪।।

eshā vṛisha vṛishavratataḥ pāvamāno aṣastihā | kārad vā- 

sunti dāsūshe || ১১ || ā pavasva sahāsrīnām rayām gomantam 

aṣvinām | puruscandram purusprīham || ১২ || eshā svā- pārī 

shicyate marmārijyāmāna ayyūbhīḥ | urugāyāḥ kaviṅkratuh 

|| ১৩ || sahāsrotīḥ satāmāgho vimāno rājasah kaviḥ | īndrāya 

pavate mādah || ১৪ ||
Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality, as if they are deck ing a horse.  

Settle down, O elixir of divine love, on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection.

Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent self.

O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians.

This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known by all.

The flowing divine elixir, the showerer of benefits, when engaged in showering, becomes the destroyer of the obstacles and bestows riches upon the offerer of worship.

Pour forth thousand-fold much desired and exceedingly glorious and gladdening wealth, both of cattle and steeds.

This divine elixir worthy of many praises and of wise designs is effused and beautified by men.

This sagacious exhilarating elixir, offering thousand-fold protections and having hundred-fold wealth, is the measure of all the regions. It flows for the resplendent Lord.
गिरा जात इह स्नुत इत्युदित्रीय धीयते। वियोऽनां वस्ताविव। ॥ १५॥

गिरा जाताहि सताहि इह स्नुत इत्युदित्रीय धीयते। वियोऽनां वस्ताविव। ॥ १५॥

पवमानः सुर्वो तुः सोमो वार्जिमिवसरत। जम्पे शक्मनासदं। ॥ १६॥
तं वंग्रुः वंग्रुः रथं युक्तं यतं। तेषां सुर्वो तुः सोमो वार्जिमिवसरत। जम्पे शक्मनासदं। ॥ १६॥
तं सोमां अनुवःपुर्तं अवार्जिमिवसरत। हरेः हिनोत्वं ब्रजिनं। ॥ १७॥
आविर्जिनं सुर्वो तुः सोमो वार्जिमिवसरत। जम्पे शक्मनासदं। ॥ १६॥
आ तं इन्नो सर्वं क्षे पश्चात् दुहन्वायेः। धेवा धेवेभ्योः मधुः। ॥ १८॥

पावमानाः सुतो नष्ठो स्मो सर्वं इवासरत। वमुश्च शाक्मनासादम। ॥ १६॥
तं त्रिप्रसिद्धे त्रिप्रसिद्धे रथे युक्तं तेषां। तेषां सुर्वो तुः सोमो वार्जिमिवसरत। जम्पे शक्मनासदं। ॥ १६॥
तं सोमां अनुवःपुर्तं अवार्जिमिवसरत। हरेः हिनोत्वं ब्रजिनं। ॥ १७॥
आविर्जिनं सुर्वो तुः सोमो वार्जिमिवसरत। जम्पे शक्मनासदं। ॥ १६॥
आ तं इन्नो सर्वं क्षे पश्चात् दुहन्वायेः। धेवा धेवेभ्योः मधुः। ॥ १८॥

आ नः सोमोऽपवित्र आ ज्वला मधुमंतम। धेवेभ्योः देववृत्तम। ॥ २१॥
प्रते सोमां अनुवःपुर्तं श्रणाः। श्रवणे महे। मदिनंतम्युः धाराय। ॥ २२॥
अभिगृहविनं चौत्वे नुष्णां युनेना अपसिः। संज्ञानः। परि सत। ॥ २३॥

आ नः सोमोऽपवित्र आ ज्वला मधुमंतम। धेवेभ्योः देववृत्तम। ॥ २१॥
प्रते सोमां अनुवःपुर्तं श्रणाः। श्रवणे महे। मदिनंतम्युः धाराय। ॥ २२॥
अभिगृहविनं चौत्वे नुष्णां युनेना अपसिः। संज्ञानः। परि सत। ॥ २३॥

ानासोममपवित्राः अश्याताः मद्रुमुमत्तमाः। देवेभ्योः देववृत्तम। ॥ २१॥
प्रते सोमां अनुवःपुर्तं श्रणाः। श्रवणे महे। मदिनंतम्युः धाराय। ॥ २२॥
अभिगृहविनं चौत्वे नुष्णां युनेना अपसिः। संज्ञानः। परि सत। ॥ २३॥

आ नः सोमोऽपवित्र आ ज्वला मधुमंतम। धेवेभ्योः देववृत्तम। ॥ २१॥
प्रते सोमां अनुवःपुर्तं श्रणाः। श्रवणे महे। मदिनंतम्युः धाराय। ॥ २२॥
अभिगृहविनं चौत्वे नुष्णां युनेना अपसिः। संज्ञानः। परि सत। ॥ २३॥

अ नासोममपवित्राः अश्याताः मद्रुमुमत्तमाः। देवेभ्योः देववृत्तम। ॥ २१॥
प्रते सोमां अनुवःपुर्तं श्रणाः। श्रवणे महे। मदिनंतम्युः धाराय। ॥ २२॥
अभिगृहविनं चौत्वे नुष्णां युनेना अपसिः। संज्ञानः। परि सत। ॥ २३॥
This divine elixir is generated and glorified by praises at this sacrifice. It is deposited in its abode, for the resplendent Lord like a bird on its sheltering nest. 15

The pure elixir expressed by the priests speedily alights upon the sacrificial ladies, as of to battle. 16

O devotees, yoke him to the three-benched, triple-seated sacrificial chariot of the seven sages to go to Nature's divine forces. 17

O effusers, urge forward that wealth-bestowing rapid vigorous steed-like divine elixir to go to the sacrificial battle-field. 18

This elixir while effused enters into the cosmic pitcher, brings us all success and stands like a hero amidst the kine. 19

O divine elixir, the devout priests milk out your sweet juice for Nature’s bounties for the purpose of exhilaration. 20

May you pour upon the cosmic filter for us and for the sake of the divine forces the most sweet-flavoured elixir of devotion, which the divine forces hear and respond to most gladly. 21

These much-lauded divine elixirs are let flow in the most exhilarating stream for the sake of obtaining abundant food. 22

In the course of purification, you hasten to cherish the treasures of kine (of wisdom); may you flow hitherward to grant us nourishment. 23
उत्ते नो गोमगीनिषोऽविष्ठां अर्थ परिहर्दः। गृणानो जुमद्रिकिना ॥२५॥
पवस्व वाचो अधिष्ठातः सोमभुविश्वमित्रितिम्। अभिविश्वानि कावयं ॥२५॥

उत्ते no gomatin isho visvā arsha parishtūbhaḥ | grīñānō ja-
mādagnīnaḥ ॥ २४ ॥ pāvasva vācō aghiyāḥ sōma citrābhīr āti-
bhiḥ | abhī visvāni kāvyā ॥ २५ ॥ २८ ॥

॥ २६ ॥

tvam samudriyā apō 'grīyō váca śrīyan | pāvasva viś-
vamejaya ॥ २६ ॥ tūbdhyemā bhūvanā kave mahimné soma
tasthīre | tūbdhyam arshantī sīndhavaḥ ॥ २७ ॥ prā te divō nā
vrishtāya dhārā yantī asaṣcātaḥ | abhī śukrām upastīram
॥ २८ ॥

॥ २९ ॥

िन्दोयेन्दुः पुनीनतनोऽं दर्शनं साधनम। ईश्वरं विनितरं धर्मम ॥ २९ ॥
पवमान कृतः क्रविं सोमं पुरुषसम्वत्। दर्शनस्मृते सूरीयं ॥ ३० ॥

िन्द्रयेयं दुः puneśanām dākṣāya sādhanam | tā-
nām vīmādhasam ॥ २९ ॥ pāvamana rītal kaviḥ sōmaḥ pa-
vitram āsadat | dādhat stotre suvīrān ॥ ३० ॥ २९ ॥
And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle. 24

O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise. 25

May you, as a leading inspirer of the lyrics, raising your voice, pour forth the waters of the firmament. 26

O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you. 27

Your streams perpetually flow like showers of rain that fall from heaven upon the white fleece spread under them. 28

May you purify the strong and effectual elixir, the lord of treasures, the giver of enjoyment to the person of resplendence. 29

The flowing divine love, the truth personified and of penetrating vision, is spread all over the cosmic filter, giving great vigour to the worshipper. 30
63.

A pavasva sahasrīṇaṃ rayīṃ soma suvīryam | asmē grāvāṇi dhāraya || 1 || iskhām ērjan ca pinvasa ēndraya matsa-rīntamāh | ca.īshv āhī ni śūdīsī || 2 || sutā ēndraya viśhnave sōmaḥ kalāṣe aksharat | mādhumāh astu vaśvāve || 3 || etē āśyagram āśāvā 'ti hāvāṇi bahhrāvāh | sōmaḥ rītāṣya dhāraya || 4 || ēndram vārdhantō aptūraḥ kṛṇvāntō viśvam āryam | apaghmantō āravṇah || 5 || 30 ||

sūta ānu śma ṛjāmāh vṛmṇίtām vṛkṣīvē || 6 || ānu ēndram gānčudñē ēndrē || 7 || aya pavasva dhāraya yāyā sūryam ārocyayaḥ | hīvānō mānuśhīr apāh || 7 || āyuṭa sūra ētaṣam pāvanāno manāv ādhi | antārikṣeṇa yātave || 8 ||
O Lord of divine bliss, pour upon us thousand-fold wealth; grant excellent progeny and secure ample food for us. 1

You are most exhilarating, and effuse out nourishment and vigour for the resplendent self. You have your seat in the cups (of the worldly regions). 2

The elixir of divine love is effused for the sake of resplendence and omnipresence, as well as for superactivity; it drops into the cosmic pitcher in the most sweet-flavoured form. 3

These swift—flowing saps of elixir, brown in hue, associated with a stream of water, have been flowing ahead incessantly through obstinate channels. 4

Augmenting the strength of resplendent self, urging the waters and rejuvenating all noble acts and destroying the infidels—5

—the effused richly-coloured cosmic divine elixirs flow to the resplendent self and then hasten back to their place of origin. 6

O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to man. 7

The purified elixir harnesses the courser of the sun to travel through the firmament, and reach man. 8
उन त्या हुरिन्धृ दृश्य सूरों अयुक्त यात्रये। इदुरिन्धृ इति ब्रुवन् ॥ ९॥
परितो यायवेस सुन्ते गिरे इन्द्राय मत्सरम्। अवध्ये वारेणु सिन्यत ॥ १०॥

उत्ते त्याहि
हरितो दासा सुरो युक्ता यत्वेः। इन्दु इंद्राय इति ब्रुवन् ॥ ९ ॥ पारितो वायवेस सुन्ते गिरेछ इन्द्राय मत्सराम। अवध्ये वारेणु सिन्यत ॥ १०॥

पार्वमान विद्यु रंगमसभ्यो सोम इवरसस। यो रुणाशोवनुट्तता ॥ ११॥
अन्यो मत्युर्विष्यविश्वास गोमन्तमोऽक्षान ॥ १२॥
सोमों द्वे न सूयां हिमतिरस: पवते सुनः। द्वाणः कुर्मे समस्य ॥ १३॥
पने धामान्यायी श्रूक्षा जनस्य धारया:। वाजः गोमन्तमार्गम ॥ १४॥
सुन्ते इन्द्राय बुज्जिणो सोमांसो द्वाणाशिरः। पुवित्रमस्वत्यक्षरम् ॥ १५॥

पावमाना विद्या रयिम असमध्ययाम अधुध्याम अधुध्याम। यो दुन्यो वनुष्यता ॥ ११॥
अन्य श्रुतिल्या: रविः गोमन्तमविमन्तम। अभि वाज्यकुण अन्यः ॥ १२॥
सोमों द्वे न सूयां हिमतिरसः: पवते सुनः। द्वाणः कुर्मे समस्य ॥ १३॥
पने धामान्यायी श्रूक्षा जनस्य धारया:। वाजः गोमन्तमार्गम ॥ १४॥
सुन्ते इन्द्राय बुज्जिणो सोमांसो द्वाणाशिरः। पुवित्रमस्वत्यक्षरम् ॥ १५॥

प्र सोम मधुमत्मो शुचे। अर्थ पुरुषो आपः। श्रुत्वा यो द्वेषुक्तेःमः ॥ १६॥
नमी गुजन्यायो हारि नदीपु बाजिनमः। इदुरिन्धृ इव इन्द्राय मत्सरम् ॥ १७॥

प्रासोम मधुभमत्तमो रेवे। अर्थ पुरुषे आपः। श्रुत्वा यो द्वेषुक्तेःमः ॥ १६॥
तमृ तमृ मयंजयंत्या हारि नदीपु बाजिनमः। इदुरिन्धृ इव इन्द्राय मत्सरम् ॥ १७॥

प्रासोम मधुभमत्तमो रेवे। अर्थ पुरुषे आपः। श्रुत्वा यो द्वेषुक्तेःमः ॥ १६॥
तमृ तमृ मयंजयंत्या हारि नदीपु बाजिनमः। इदुरिन्धृ इव इन्द्राय मत्सरम् ॥ १७॥

प्रासोम मधुभमत्तमो रेवे। अर्थ पुरुषे आपः। श्रुत्वा यो द्वेषुक्तेःमः ॥ १६॥
तमृ तमृ मयंजयंत्या हारि नदीपु बाजिनमः। इदुरिन्धृ इव इन्द्राय मत्सरम् ॥ १७॥

प्रासोम मधुभमत्तमो रेवे। अर्थ पुरुषे आपः। श्रुत्वा यो द्वेषुक्तेःमः ॥ १६॥
तमृ तमृ मयंजयंत्या हारि नदीपु बाजिनमः। इदुरिन्धृ इव इन्द्राय मत्सरम् ॥ १७॥
The sweet-natured one harnesses the ten horses and exclaiming “O Indra! O Indra!” (O Lord of resplendence!) proceeds towards the sun.  

O worshippers, pour the divine exhilarating elixir of devotion, effused althrough in all directions, upon the cosmic woollen filter for the sake of superactivity and resplendence.  

O purified elixir, grant us unassailable wealth, not to be destroyed by our foes.  

With your stream bring to us thousand-fold wealth of kine and steeds; bring us vigour and renown.  

This divine elixir when effused flows on his way like the radiant sun pouring its divine essence in the cosmic bowl of universe.  

These brilliant divine drops have poured for us the eternal truths in a stream of solemn sacrifice assuring for us the prosperity of food and cattle.  

The divine elixir mixed with curds flows through the cosmic filter and is dedicated to the resplendent Lord, the wielder of the thunderbolt.  

O Lord of divine elixir, pour into the cosmic filter (the sap of spirituality) to bring us wealth which is most sweet-flavoured, exhilarating and most desired by Nature’s bounties.  

The priests cleanse in the cosmic sacred waters the green-tinted, powerful, exhilarating elixir in dedication to the resplendent Lord.
ा pavasva híran-

yavad ásvavat soma virávat | vajam gómantam á bhara
|| 18 || párí vāje ná vajayán ávyo vāreshu sīneta | índrāya
mádhumattamān || 19 || kavím mrjantí márjyaṁ dhábhir
vípra avasyávah | vṛísha kānikrad arshati || 20 || ||

vṛíshaṇam dhubhrí aptúram sónam śítasya dháraya |
mati víprah sám asvaran || 21 || pávasva devayushág índranā
gachatu te mádah | vayúm á roha dhármanā || 22 || pávanāna
ní tosāce rayín soma śráváyyam | priyáh samudrám á vīsa
|| 23 || apaghmán pavase mrúdhhá krátuvit soma mátarāh |
nudásavādevâyun jánam || 24 || pávanānā asríkhata sómāḥ
śukrása índavah | abhí víśvāní kāvyā || 25 || ||
O Lord of divine elixir, may you grant wealth of gold, horses, and brave offspring; also bring us nourishment and cattle. 18

Sprinkle and filter the sweetest elixir upon the cosmic woollen sieve for the resplendent self, seeking success in a battle and the succeeding battles. 19

The worshippers desiring protection cleanse with their fingers and adorn the purifiable divine elixir of penetrating vision, and then, with characteristic sounds, the elixir, the showerer of blessings flows onwards. 20

The wise priests with their fingers cleanse under a stream of water (the stems of the elixir plant) and proceed further for the effusion of the sap with hymns of praise and the juice comes out with a roar. 21

Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity. 22

O purified divine elixir, you squeeze forth the celebrated riches of the enemy; may you, O beloved, enter the ocean. 23

O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to Nature's bounties (i.e. to law and order). 24

The brilliant purified divine elixirs have been pouring forth amidst divine praises. 25
पावमानास आश्रयः शुभ्रा अन्नह्रिमिन्न्द्रः। श्रन्नो विष्णु अपि दिन्यः।

पावमानः त्वचसुर्प्रचसुर्खाद्यवः। पुष्चिर्भुर्याः अङ्गि सानंति।

पुनः सोमः धर्मेन्द्रवः विष्णु अपि वर्षः। जपि चर्मसिः सुक्रतः।

अपानसस्मृतः रुमसमयवः कायकदः। चुमलं चुमसुत्सरः।

अस्मे वर्षैनि धर्मः सोमः त्रिच्छाति पाध्विः। इन्द्रः विन्चानि वायः।

पावमानास आश्रयः शुभ्राः अश्रिग्रामं इदानवः। ग्यानंतो विश्वः अपा द्विषतः।

पावमानसा दिवसां पार्यं अंतारिक्षात् अश्रिक्षाता। प्रीतिव्याः आद्वी सानवः।

पुनः नमः सोमः द्रारयेंत्रास्य मां स्त्रिः। जाहि राक्षेन्द्र सुक्रतः।

अपानसस्मृतः रुमसमयवः कायकदः। चुमलं चुमसुत्सरः।

अस्मे वर्षैनि धर्मः सोमः त्रिच्छाति पाध्विः। इन्द्रः विन्चानि वायः।

(२४) वचनाश्रितम् सुखम्

(२५) विश्रावस्यस्य सुखस्य मार्चिस्य। कायकदं अविष्टं।

पावमानः सोमः देवः। गायकौ गुणः।

(२६) व्रीतः सोमः त्रुमाः अति त्रुषः देवः द्रुष्टशिशः। ब्रुषः अमूचाणि दुःधिः।

ब्रुष्यतः ब्रुष्यतः श्रवः श्रवः ब्रुषः मदः। सत्यः ब्रुष्यतेश्चिधिः।

अध्यो न चेन्द्रो ब्रुषः सं गा इन्द्रो सम्वितः। वि नौ ग्रोः दुर्गे ब्रुषः।

61.

व्रीशा सोम युनानं यस्य युर्षा देव युर्षावर्त्तः। युर्षादो धार्मानि दद्धिषे।

युर्षां धुर्यां दद्धिषे। युर्षाः अमूचाणि दुःधिः।

ब्रुष्यतः ब्रुष्यतः श्रवः श्रवः ब्रुषः मदः। सत्यः ब्रुष्यतेश्चिधिः।

अध्यो न चेन्द्रो ब्रुषः सं गा इन्द्रो सम्वितः। वि नौ ग्रोः दुर्गे ब्रुषः।
The purified elixir, swift and bright, is flowing forth driving off all adversaries. 26

The purified elixirs are poured forth from heaven and from heaven and from the firmament upon the summit of the earth. 27

O brilliant divine Lord of elixir, may you let off the elixir purified in a stream, achieving great acts and may you destroy every adversity and obstacle. 28

Driving the evils far off, may you pour forth the divine brilliant and excellent elixir with splendid roar and strength. 29

Bestow upon us, O blissful Lord, the celestial and terrestrial treasures and give us, O benign and benevolent, all boons worth cherishing. 30

O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order. 1

O showerer, your strength consists in showering; your worship consists in showering; your joy consists in showing; O showerer, truly you alone are a ‘showerer’, a vr̥sa. 2

O blissful Lord, the showerer, you neigh like a horse; you give us cattle; you give us horses and open the doors for our wealth. 3
ास्रिक्षाता प्रा वाजिनो गव्याः सोमाणो अस्क्राः। शुक्राणां वीर्याशर्वः ॥ ४॥
शुभमाना क्वात्तूमिक्ष्यमाना गमस्त्योः। पवंते वाते अव्यये ॥ ५॥

té viśvā dāsūshe vāsu sōma divyāni pārthivā | pāvan-
tām āntārikṣhyā ॥ ६॥ pāvamānasya viśvavit prā te sūrga
asrīkṣhata | sūryasye vā na raśmāyāḥ ॥ ७॥ ketāṃ kriṇvān
divās pāri viśvā rūpābhy ārṣhāśi | samudrāḥ soma pīnva
se ॥ ८॥ hīnvaṇo vācām ishyasi pāvamāna vīdharmāṇi | ākrān
devō na sūryāḥ ॥ ९॥ āndh pavishṭa cétanaḥ priyāḥ kavi-
nām mati | srijād āsvaṃ rathhir iva ॥ १०॥ ३७॥
The powerful, brilliant, rapid divine elixirs are effused in the hope of obtaining cattle, horses and brave offspring. 4

The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters. 5

May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament. 6

O all-beholding Lord of elixir, the streams of your divine sap is being constantly purified and is ever sent forth like the rays of the sun. 7

O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven to all our various forms and bestows (on us all types of blessings). 8

O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; like the bright sun, it moves through the supporting filters. 9

This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse— 10
ुरूमिर्याने पावित्र आ देवाधी: पुरुषकारत्। सीद्धन्दलस्य योगिन्या।
स नां अर्थ पुरवित्र आ मदुः यो देवाधीतम:। इन्द्रवन्द्राय पीतनेष।
इये पावित्र धारया मुख्यमानी मनोविरिभ:। इन्द्रो रुचिकाम गा इह।
पुनानो विरिक्षपुण्ड्रे जनाय गिर्येणः। हरे श्रजान आहिन्तम।
पुनानो देवाधीतम इन्द्रस्य याहि निष्क्रतम्। चुनानो वाजिनिर्विन्यात।

उरूमिर्याने पावित्र आ देवाधी: पुरुषकारत्। सीद्धन्दलस्य योगिन्या।
स नां अर्थ पुरवित्र आ मदुः यो देवाधीतम:। इन्द्रवन्द्राय पीतनेष।
इये पावित्र धारया मुख्यमानी मनोविरिभ:। इन्द्रो रुचिकाम गा इह।
पुनानो विरिक्षपुण्ड्रे जनाय गिर्येणः। हरे श्रजान आहिन्तम।
पुनानो देवाधीतम इन्द्रस्य याहि निष्क्रतम्। चुनानो वाजिनिर्विन्यात।

प्र हिन्नानम् इद्यारोक्ष्यो समुद्रमार्गः। धिक्या जूता अन्मत्तम।
मर्मशानस्य आयो चुरी समुद्रमार्गः। अमर्मशास्य योगिन्या।
परि शो याज्ञवल्क्यता वसुप्रोद्गुता। पाहिनि श्रम बुधवर्तम।
मादिनि वाह्योरेत्तदा: पुद्ये बुज्जन अक्षकिमि। प्र वल्समुद्र आहिन्तम।

प्रा हिन्नानमा इद्यावो 'चा समुद्राम असावह। धिक्या
जुता आस्तिक्ष्या। मर्मशानस्य आयो चुरी समुद्रमार्गाः।
अमर्मशास्य योगिन्या। परि शो याज्ञवल्क्यता बुझुप्रोद्गुता।
पाहिनि श्रम बुधवर्तम। मादिनि वाह्योरेत्तदा: पुद्ये बुज्जन अक्षकिमि। प्र वल्समुद्र आहिन्तम।
—your wave which devoted to Nature's bounties flows to the cosmic filter, alighting upon the place of universal sacrifice. 11

O divine elixir, exhilarating and most devoted to the divine forces, hasten to the ultra-psychic filter for the resplendent self to assimilate. 12

O holy water, cleansed by the priests, may you flow a stream for our sustenance and with fodder go to the cattle. 13

The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows wealth and food upon the worshipper. 14

Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by the vigorous and strong. 15

The rapid saps of divine elixir are sent towards the firmament. They are effused by the fingers and thence poured forth. 16

The swift vapours being cleansed approach the firmament without any effort; they go to the original abode of the eternal truth. 17

O divine elixir, our faithful friend, gaurd all our treasures with your might; guard hero-like our sheltering home. 18

The horse of burden neighs, harnessed by the priests to the sacrifice. It moves well-guarded to the sea (the lake, vat or reservoir) 19
अ यद्यो निम्म हिरण्यायम असुर रित्स्या
सिद्धि जालो आप्रेतास्य || 20 || 39 ||

अभि वना अनुपुष्यक्षित प्रचेतस्यः
महान्यविशेषणः || 21 ||
इत्यदेव्य पुरस्य महुमतमः
सुनास्य नैनिमासदमः || 22 ||
नं व्या चिंगां वर्णावधि: परिपुष्यक्षित वे इत्यसः
सं व्या मुन्यायवः || 23 ||
गम्यं नं सिंहो अर्जुनमा रिविनिः वर्णणं करेत्
पवासमस्य मुरुंतः || 24 ||
लं मोम निविधिमेन उपानाः वाचिमनिः यस्मि
इत्येऽहस्मन्यससमः || 25 ||

abhi venā anūshhatéyakshanti prācetasah | mājjanī áviv-
cetasah || 21 || índrayendo marútvate pávasva mádhumatta-
maḥ | rítasya yónim ásádam || 22 || tām tvā vípra vacoví-
daḥ párish kriṅvanti vedhásah | sām tvā mṛjanty áyāvah
|| 23 || rásaṃ te mitró aryamá pibanti váruntuḥ kave | páva-
mānasasya marútaḥ || 24 || tvāṃ soma vipaseśtam punāno vā-
cam ishyasi | indo sahásrabhar纳斯am || 25 || 40 ||

उनो सहस्नार्णसं वाचं मोम महसुपर्वमः
पुनान्य इंत्युय भं || 26 ||
पुनान्य इन्द्रेण युत्वन जनानामः
प्रियं: सुमुहस्म विंगः || 27 ||
निविधुस्या कुष्ठा परिीयोबन्यस्या कुष्ठः
मोमसः: शृण्या गविमित्रः || 28 ||
हिन्यानी हेतुभिन्न आ वाचं वाचवकर्मीतः
मीदेनमो बुनुभेतः यथः || 29 ||

uto sahásrabhar纳斯am vācaṃ soma makhasyúvam | pu-
nāṇā indav á bhara || 26 || punānā indav eshām pūruhūta
jānānām | priyāḥ samudrām á visa || 27 || dávidyutatyā rucā
parishṭobhantyā kripā | somāḥ sukra gávāṣiraḥ || 28 ||
in-
vānō hetribhir yatā á vájaṃ vájy ākramit | sídanto vanúsho
yathā || 29 ||
whilst the swift elixir gladly accepts a place on the golden seat of the sacrificer devoted to truth, it leaves far away the foolish, the infidel. 20

Devoted worshippers glorify the divine elixir; the prudent persons cherish to perform the sacrifice; down sinks the one, mentally-perverted. 21

Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice. 22

The wise performers of pious acts, well-acquainted with the holy love, adorn you; may men skilled in the art, consecrate you. 23

The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops. 24

Brilliant elixir of bliss, while being filtered and purified, you have been uttering words feeding thousands. 25

O brilliant elixir, when purified bring for our guidance a clear voice of conscience that may feed thousands craving for prosperity. 26

O elixir, invoked by many, you have been purified and are now cherished by these your worshippers; may you enter the firmament (of their hearts). 27

The bright holy juices with their shining radiance and resounding stream are blended with the milk and curds. 28

The powerful elixir urged by the enthusiast devotees goes collected to the battle like warriors as they stand arrayed. 29
हिन्वाणि सृत्युपर्यं स्कसांस्रो जाम्युस्पतिम्। महामन्द्रु महोदये।
पवमान स्वारुप्ता द्वेशो तेष्वस्यशः। विश्वा वसुन्यां विशा।
आ पवमान सुप्रति कृष्टि दुस्मेन्दो दुः। इष्टे पवस्व सूपदेः॥ ६५॥

Hinvanti sūram úsrayaḥ svásāro jāmāyas pātim | mahām índum mahiyúvah || 1 || pávamāna rucá-ruce devó devébhyas pári | viśva vásunyá á viṣa || 2 || ā pávamāna sushtu-tíṃ vriśthim devébhyo dúvah | ishé pávasva sānyátam || 3 ||

वोङ्य द्वसिंभानुना कुर्मन्यं ला हवामहे। पवमान स्वार्थः।
आ पवस्व मुनीयेन मन्येनमानः स्वायुधः। इष्ठो विन्दुः गाहः॥ ६६॥

vriśhā hy ási bhānūnā dyumántam tvā havāmahe | pávamāna svādhyāh || 4 || á pávasva suvīryam mándamānah svāyudha | ihó shv indav á gahi || 5 || 1 ||
O divine elixir of bliss, mighty and prospering, come like a sagacious blessing from heaven for our prosperity, like the sun for our vision. 30

The glittering-maidens, the (ten) sister-fingers, of close-birth work side by side for the effusion of bliss-giving elixir,—the impeller and invigorator, mighty and Lord of all. 1

O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity. 2

O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties; pour a continual shower for our nourishment. 3

We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings. 4

May you, O nobly-armed, pour upon us creative vitality. O divine elixir, may you come to us with your favours. 5
yād adbhīḥ parishicyāse mṛijyāmāno gābhastyoh | drūṇā sadhāstham āsnuḥṣe || 6 || pra somāya vyāṣyavat pāvamānāya gāyata | mahē sahāsraacakshaḥ || 7 || yāsyā vārṇam madhucūtaṁ hārim hinvaṁty ādribhīḥ | āndum āndrāya pī- táye || 8 || tāsya te vajino vayāṁ visvā dhānāni jigyūshaḥ | sakhitvām ā vṛinimāhe || 9 || yṛishā pavasva dharaya ma- rūtvate ca matsarāḥ | visvā dādhāna ojasā || 10 || 2 ||

tāṁ tvā dhartāram oṣyōḥ pāvamāna svardrisam | hinvē vájeshu vājīnam || 11 || ayā cittō vipānāya hāriḥ pavasva dharayā | yujāṁ vájeshu codaya || 12 || ā na indo mahīm īsham pavasva visvādarsataḥ | asmābhyaṁ soma gātuvit || 13 ||
When rubbed and cleansed by the hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected.  

May you like previous holy chanters sing to the glory of the supreme Lord of divine elixir, the Lord who is great, and all-beholding with his thousands of eyes—

—the elixir, honey-dropping, foe-repelling and of pleasing colour. Whom they squeeze out with stones (of hard work and perseverance) for the sake of the resplendent self.

We solicit the friendly love of you, O strong, mighty and winner of all the riches.

May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might.

You are the sustainer of heaven and earth; O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life).

Cleansed, effused and expressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent self), our ally, for success in life’s struggle.

O swift-flowing divine elixir, the illuminator of the universe, pour down upon us abundant food and be to us the revealer of the path (to heaven).
आ कुट्टायो अनुपत्तेन्द्र धारौधिगंज्ञमा। एन्दैस्य पीतयेव विता ॥ १२॥
वस्ये ने मद्यम ग्रे नीरम दुहन्यादिविम्। म पवस्माभिमतिहा ॥ १५॥

अं अलासान अनुभाषेयनो धारौधिग्नसणा । एन्दस्य पीतयेव विता ॥ १२॥
वस्ये ने मद्यम ग्रे नीरम दुहन्यादिविम्। म पवस्माभिमतिहा ॥ १५॥

राजा सेत्याभिमि नत्ति पवस्मानो सुनामचि। अनुक्लितेन यान्चि ॥ १६॥
आ ने इन्द्वे शर्मितेन ग्रे गापुर्य स्वायत्त। वहा भगतिमान्येन ॥ १६॥
आ ने: सामू हर्नो जुवें दयु पु न वर्मने भग। मृत्युच्चाम जैविते। ॥ १६॥
अर्थ मानम दूरस्वामो न शान्तिमा ॥ १६॥
अप्सा इन्द्राय वास्ये वर्णणाय मुमुर्द्वल। मानम अर्थन श्लिष्ट। ॥ २०॥

राजा मेद्धाभिधि इयाते पवामानो मनाव ा दित। अंतारिक्षेन यात्रावे ॥ १६॥
आ ने इन्द्राय िरपाय गाम गापुर्य स्वायत्त। वहा भगतिमान्येन ॥ १६॥
आ ने: सामू हर्नो जुवें दयु पु न वर्मने भग। मृत्युच्चाम जैविते। ॥ १६॥
अर्थ मानम दूरस्वामो न शान्तिमा ॥ १६॥
अप्सा इन्द्राय वास्ये वर्णणाय मुमुर्द्वल। मानम अर्थन श्लिष्ट। ॥ २०॥

राजा मेद्धाभिधि इयाते पवामानो मनाव ा दित। अंतारिक्षेन यात्रावे ॥ १६॥
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आ ने: सामू हर्नो जुवें दयु पु न वर्मने भग। मृत्युच्चाम जैविते। ॥ १६॥
अर्थ मानम दूरस्वामो न शान्तिमा ॥ १६॥
अप्सा इन्द्राय वास्ये वर्णणाय मुमुर्द्वल। मानम अर्थन श्लिष्ट। ॥ २०॥

िशाम तोकाय नो द्वजस्मध्यं सोमम विश्वन्तः। आ पवस्म महस्माणम ॥ २१॥
ये सोमाम: पवात्ति ये अर्धविन मुनिन्व। ये गाय: अर्धवाचिन्न ॥ २२॥

िशाम तोकाय नो द्वजस्मध्यं सोमम विश्वन्तः। आ पवस्म महस्माणम ॥ २१॥
ये सोमाम: पवात्ति ये अर्धविन मुनिन्व। ये गाय: अर्धवाचिन्न ॥ २२॥

िशाम तोकाय नो द्वजस्मध्यं सोमम विश्वन्तः। आ पवस्म महस्माणम ॥ २१॥
ये सोमाम: पवात्ति ये अर्धविन मुनिन्व। ये गाय: अर्धवाचिन्न ॥ २२॥

िशाम तोकाय नो द्वजस्मध्यं सोमम विश्वन्तः। आ पवस्म महस्माणम ॥ २१॥
ये सोमाम: पवात्ति ये अर्धविन मुनिन्व। ये गाय: अर्धवाचिन्न ॥ २२॥
O elixir of divine love, they praise the ultra-psychic receptacles together with your sublime streams of elixir; may you enter the streams so that the resplendent self may relish it. 

The priests express with stones of austerity the sharp exhilarating elixir, which is the destroyer of the evil-minded.

The radiant elixir purified at the place of worship is implored with holy songs by the priests to pass through the firmament (of inner consciousness).

O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including beautiful horses and a gift of prosperity.

O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance.

Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.

The divine elixir, the enjoyer of the water, hastens to the ultra-psychic containers for resplendence, activity, venerability, for human characteristics, and for pervasiveness.

O elixir, bestowing food upon our children, may you pour from all quarters thousand-fold riches.

May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart,—
yá ārjikēshu kṛtvasu
yé mādhye pastyānām | yé vā jāneshu pañcāsa | 23 | té no
vṛishiṃ divās pāri pāvantām ā suvīryam | suvānā devāsa
īnda vaḥ | 24 | pāvate haryatō hārīr grīṇāno jamādagninā |
hīvānō gīr ādhi tvacī | 25 | 5 |

prā śukrāso vayojuvo hīvānāso ná sāptayaḥ | grīṇānā
apsū mṛīṇjata | 26 | tām tvā sutēshv ābhūvo hīvirē devā-
tātaye | sā pavasvānāyā rucā | 27 | ā te dāksham mayo-
bhūvam vālmim adyā vrīṇimahe | pāntam ā purusprīhama
| 28 | á mandrām á vārenyam á vipram á manīṣhīnam |
pāntam ā purusprīham | 29 | á rayīm á suctūnām ā su-
krato tanūshv ā | pāntam ā purusprīham | 30 | 6 |
—or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind—

—may those celestial elixirs when expressed, pour down upon us from celestial heavenly region and furnish us heroic children.

The delightful elixir of pleasing colour, admired by organs of eye, is impelled to flow on cow-hide filter to the receptacles.

The bright herbal plants of divine elixirs are the dispensers of food. They are cleansed under the waters like horses urged by the charioteers, and the filtered juice is then mixed with the milk and curds for consecration.

The priests who are present send you forth at the rites at which you are effused for the entire divine forces; may you flow with this splendour.

We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; —

—exhilarating, worthy of choice, the wise, the intelligent, the defender, and coveted by all—;

(We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. You are the defender and coveted by all.
66.

Pávasva viśvacarshaṇe 'bhi viśvāni kāvyā | sākhā sākhīhīya ādiyaḥ || 1 || tābhyaṃ viśvasya rājasi ye pavaṃāna dhāmaṇi | pratiṣṭi soma tathātātuḥ || 2 || pāri dhāmaṇi yāni te tvāṃ somāsi viśvātaḥ | pavaṃāna rūṭbhiḥ kave || 3 || pavaṃva janayann isho 'bhi viśvāni vāryā | sākhā sākhīhīya utāye || 4 || tāva śūkraśo arçāyo divās prīṣhitē vi tanvate | pavītraṃ soma dhāmaḥbhiḥ || 5 || 7 ||

tāvem śatā śatāh prasīṭham soma sīrate | tūbhyāṃ dhāvanti dhenāvah || 6 || prā soma yāhi dhārayā sutā āndrāya matsarāḥ | dādhaṇo ākṣhitī śrāvah || 7 || śāṃ u tvā dhībhīr asvaran hinvatīḥ saptā jāmāyāḥ | vidprāṃ ājā vivāsvaṭah || 8 || mrijānti tvā śāṃ agrūvō 'yve jirāv ādhi śhvāṇi | rebhō yād ajyāse vāne || 9 ||
O all-beholding, you are adorable; a friend to be sought by friends; may you flow for all, our holy love. 1

O blissful Lord of purified elixir, rule over the universe by those two halves (the northern and southern solstices) which stand facing you. 2

O wise and pure lord of immortality, with your all-round splendour, you encompass on every side and everywhere with the seasons. 3

O blissful, you are a friend; may you for the sake of granting all precious boons of every kind flow onward, generating food for your friends and giving support to us all. 4

O blissful lord, your shining rays accompanied by brilliance, spread the purifying glory over the lofty ridge of heaven. 5

O blissful Lord, the seven rivers, as being yours, flow at your command; the milch-kine hasten to you. 6

Proceed, O Lord of blissful elixir, in a stream when effused; exhilarate the resplendent self and bestow upon us inexhaustible store of sustenance. 7

You, O sage, are invoked by the seven kindred (metres of divine speech) which utter the songs of praises at the worship. 8

The fingers cleanse (the stems squeeze out the juice and filter it) in quickly improvised loud sounding supra-psychic (woollen) filter, when with a noise you are sprinkled with water. 9
अच्छा कोश अमुक्षुतमस्यं वारे अव्ययेः। अवव्ययन्त भीतर्यः। ॥ ११ ॥
अच्छा मस्य मयुष्मिन्नस्तं गाते न धेनवः। अमस्यन्तर धोरिमा ॥ १२ ॥
प्रण इतनः महेष गण आपे अर्पिन्तृ सिद्धवः। यद्वोभिरस्विद्यम्ये ॥ १३ ॥
अस्य ने मुखे व्यामिश्वदन्तस्वतं । इत्ये महाक्वमोमसरे ॥ १४ ॥
आ पवस्य गविन्दे महे सोम नृषकसे। एन्द्रस्य जुटौऽने विशा ॥ १५ ॥

आचा कोशां मदहुषुद्व आश्रीग्राँ वारे ऐव्याये | ऐवावसान्त भूताया || ११ || आचां समुद्रम ऐवावर्त समां गावो नाधेनावः | आम्बर ग्विताया योऽन्यम्याः || १२ || प्राण इतनः महैष गण आपे अर्पिन्तृ सिद्धवः | यद्वोभिरस्विद्यम्ये ॥ १३ ॥
आस्य ने मुखे व्यामिश्वदन्तस्वतं । इत्ये महाक्वमोमसरे ॥ १४ ॥
आ पवस्य गविन्दः महे सोम नृषकसे। एन्द्रस्य जुटौऽने विशा ॥ १५ ॥

महान आस्य सोम ऐवावर्त उदमाणिन्त्र अविन्त्रः | गृह्या सच्छ्वधेन्वजोऽथ || १६ ॥
य उदमाणिन्त्र आपे ऐवावर्त सिद्धवः | भूताय सच्छ्वधेन्वजोऽथ || १७ ॥
वन्यास्य महास्य वर्षाग्ये साता तनूनामः | वर्षितमहे सर्वमाय वर्षितमहे ग्विताय || १८ ॥

महान नि सोम युवश्च ऐवावर्त जिगेथा || १६ || या गृह्यावस्य ऐवावर्त सिद्धवः | भूताय सच्छ्वधेन्व इम मानि || १७ || ऐवावर्त समां सुरे ऐवावर्त सिद्धवः | वर्षितमहे सर्वमाय वर्षितमहे ग्विताय || १८ ||
O sage of supra-psychic bliss, possessor of food, when you are filtered your food-desiring streams are let loose like horses. 10

They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have already treated and cleansed the plant. 11

The streams of the supra-psychic bliss go to the ocean, as milch kine to their stall; they go to the place of worship. 12

O divine elixir, at the sacrifice, the flowing waters hasten to cleanse the stems of plants, and subsequently after effusion, the sap is mixed with the curds and milk. 13

O Lord of divine bliss, we abide in your friendship at the hour of sacrifice; depending on your protection, we crave for your friendly love. 14

O divine elixir, flow on for the sake of the mighty wisdom-seeker, for the sake of the beholder of men; may you enter into the very core of the resplendence. 15

O divine elixir, you are great and most worthy of praises; you are most vigorous of the mighty; when engaged in the battle of life, you are always triumphant. 16

You are mightier than the mighty; braver than the brave, and more generous than the generous. 17

O Lord of divine love, you are a hero. Bestow upon us food; may you be the giver of sons; we crave for your friendship, and we cherish your companionship. 18
अम आयूर्ज पवस्य सुवोर्ज्ञिंच न: आरे वंड्यत्र दुःखनाम || 19 ||
आश्रीषषिः पवमानः पार्वजन्यः पुरोहितः तमी महागायम || 20 ||

अग्ना आयूर्जी पवस्य सुवोर्ज्ञिंच न: आरे बोधस्व दुःखनाम || 19 ||
अग्नी रिश्व पवमानाः पार्वजन्याः पुरोहिताः तमी महागायम || 20 ||

असें पवस्य स्वप्नः असें वर्ष: सुवीर्मियम || 21 ||
टेर्मस्य रिश्व: पर्यायम || 21 ||
पवमानाः अति विशेष भविष्यातः सुभूतिम || 21 ||
से महा आयूर्जि: पर्यायायेः हि: इत्यथारूढः विच्छप्ति: || 21 ||

अग्ने पवस्वास्व स्वप्न असम्वार्चः सुविर्याः || 21 ||
दाधद रायम्म स्वर्ये पोशम || 21 ||
पवमानो अति स्रित्तो ब्यांरश्वि सुस्थतिम || 21 ||
सुरो न् विशेष्वर्धिनाः || 22 ||
सा मर्मर्ज्ञाः आयूर्जी द्रोहस्व ध्यानं प्रायस्थे विद्याः || 23 ||

पवमानः कुत्ते वृहच्छुकः उपांतिरजीवनस्त: || 24 ||
कृप्या महानिसम् जश्चन्तः || 24 ||
पवमानस्य जश्चन्ति हरेश्वर्ता अनुभवत: || 25 ||
जीरा अनितिर्तनिक्षिप: || 25 ||

पवमाना रिताम ब्रह्मचायो योतिर अजिजन: || 25 ||
क्रिष्णाः तामसी जान्धनात: || 24 ||
पवमानस्या जान्धनात: || 25 ||
हारे सुरांशर्ता अस्रिक्ष्ठता || 25 ||
जीरा अजिर्वोकितस: || 25 ||

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O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts. 19

Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceiver at sacrifices. Hymned by the great, we solicit His blessings. 20

O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment. 21

Visible to all like the sun, the divine elixir hastens and proceeds ahead against all evil forces, whilst appropriate praises are offered by worshippers. 22

Repeatedly purified and adorned by the leading priests, the drops of elixir, rich in food, and meant for sustenance, flow on and on continuously; may it be the beholder of all. 23

The purified elixir generates the veracious, all-pervading, bright-shinning light and destroys the gloomy darkness. 24

Ever-flowing have been the gladsome swift-moving streams of the purified elixir, brilliant and radiating; may the elixir be the destroyer of darkness. 25
पावमानो रथितामः शुभ्रेभ्यः शुभ्रास्तामः। हरिशंकरो मुर्दणः॥
पावमानो व्यक्तिस्मिरीवज्ञाशामः। दशरथनोत्रे सुमनीयः॥
प्र सुमन इन्दुरः। पवित्रमुन्ययमः। पुराण इन्दुप्रत्सः॥
पृष्ठ सोमो अधि लची गवः कीर्त्यारिवः। इस्ते मदयु जोहुवत्॥
यस्य ते शुभ्रकुमः। पावमानाभित्ते तिरः। तेनं नो मृत्यु जीवस्य॥

पावमानो रथिताम् शुभ्रेभ्यं शुभ्रास्तामाः। हरिशंकरो मरुदगानः॥
पावमानो व्यक्तिस्मिरिवज्ञाशाः। दशरथनोत्रेः सुमनीयः॥
प्र सुमन इन्दुरः। पवित्रमुन्ययमः। पुराण इन्दुप्रत्सः॥
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यस्य ते शुभ्रकुमः। पावमानाभित्ते तिरः। तेनं नो मृत्यु जीवस्य॥

(१४७) सतपद्वितीयम् सुक्तम्
(१-३) द्वारिषाखम् चिन्मत्रम् समपथः। (२-३) श्रधादुरश्च द्वारिषाखम् चिन्मत्रम्। (४-६) चतुर्भुद्धम् द्वारिषाखम् चिन्मत्रम्। (७-९) समपथद्वारिषाखम् चिन्मत्रम्। (१०-१२) समपथद्वारिषाखम् चिन्मत्रम्। (१३-१५) समपथद्वारिषाखम् चिन्मत्रम्। (१६-१८) पोद्योक्षस्वतः चिन्मत्रम्। (२०-२२) ज्ञानकिदानक्षमसमपथम्। (२३-२५) द्वारिषाखम् चिन्मत्रम्। (२६-२८) पोद्योक्षस्वतः चिन्मत्रम्। (२९-३०) ज्ञानकिदानक्षमस्वतः चिन्मत्रम्।
(१-२) द्वारिषाखम् चिन्मत्रम्। (३-५) समपथद्वारिषाखम् चिन्मत्रम्। (६-८) समपथद्वारिषाखम् चिन्मत्रम्। (९-११) समपथद्वारिषाखम् चिन्मत्रम्। (१२-१४) समपथद्वारिषाखम् चिन्मत्रम्। (१५-१७) समपथद्वारिषाखम् चिन्मत्रम्। (१८-२०) समपथद्वारिषाखम् चिन्मत्रम्। (२१-२३) समपथद्वारिषाखम् चिन्मत्रम्। (२४-२६) समपथद्वारिषाखम् चिन्मत्रम्। (२७-२९) समपथद्वारिषाखम् चिन्मत्रम्। (३०-३२) समपथद्वारिषाखम् चिन्मत्रम्।

(११३) तं सौमस सारयुक्तं अशिष्टं अश्रोते। पवेशं मंहुद्ययः॥

67.
Tvāṃ somāsi dhārayūr mandra ējishtho adhvarē | pāvasva maṅhayādriyih || 1 ||
The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beauteous splendours, green-tinted, invoked by the group of mortals—

—may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper.

The cosmic elixir when effused drops through the fleecy supra-psychic filter, and as filtrate it passes on to the resplendent self.

These stems of the plants sport with the stones upon the cattle hide, while crushed and bruised, and the elixir is finally made available for self’s exhilaration.

O all-pure blissful sap of life, bless us, so that, we may live long with that bright and nutritious milk of yours which has been brought from heaven.

You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever.
tvām sutō nṛimādano dadhanvān
matsarintamaḥ | indrāya sūrīr āndhasā || 2 || tvām sushvānō
ādribhir abhy ārsha kānikradat | dyumāntaṁ sūshmaṁ utta-
māṁ || 3 || īndur hinvānō arshati tirō vārāṇya avyāyā | hārir
vājām acikradat || 4 || āndo vy āvyam arshasi vī śrāvāṇi vī
saubhaga | vī vājān soma gomataḥ || 5 || 13 ||

ā na indo śatagvinaṁ rayīṁ gomantam aśvīnam | bhārā
soma sahasrīnam || 6 || pāvamānāsa īndāvas tirāḥ pavītram
āśāvah | īndraṁ yāmebbhir āṣata || 7 || kakuhāḥ somyō rāsa
īndur īndraya pūrvyāḥ | āyūḥ pavata āyāve || 8 || hinvānti
śūram úsrayaḥ pāvamānam madhūscūtam | abhi girā sām
asvaran || 9 ||
When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self.  

Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength.  

Divine drops of elixir of spirituality, when effused, flow through the ultra-psychic woollen filter; (the filtrate) comes out (in a stream) with loud roar,—green-tinted and strength-giving.  

O elixir of divine love, you hasten through the ultra-psychic woollen filter; you grant us food and riches. O blissful Lord, grant us strength and wealth of speech and wisdom.  

O blissful Lord of divine elixir bring us thousand-fold wealth, consisting of hundreds of cows; grant us excellent wisdom and vigour.  

The purified swift-flowing divine juices passing through the ultra-psychic filters reach the resplendent self by their own paths.  

The sages from olden times have been pouring the excellent-sap of the bliss-plant into the ultra-psychic filter after expression, and the clarified juice goes to the resplendent self for whom it is actually meant.  

The (ten) fingers express the purified honey-dropping heroic elixir; may you, the devotees, hail it with songs of praise.
अविता no ajāsvaḥ pūṣhā yāmani-yāmani | ā
bhakshat kanyāsu naḥ || 10 || 14 ||

अयं मामे: क्यदिति पूर्तं न पवः मधुं। आ भक्षत्कक्यासु न: || 11 ||
अयं ने आयुष्णु मुनो पूर्तं न पवः शुचिः। आ मंकत्कक्यासु न: || 12 ||
वाचो जन्तु: क्षणिनां पवस्व सोम्भ धारया। तेवेपु रक्षया अंस्य। || 13 ||
आ कुटुम्भौ धावनि यथेनो वर्मं वि गाहनेः। अस्मि व्रेणा कानिक्रदत। || 14 ||
परि प्र सोम तेषस्वासखण्डु कुटुम्भे पूर्तः। यथेनो न तुको अय्यति। || 15 ||

ayāṁ somaḥ kapardine ghrītāṁ nā pavate mádhu | ā
bhakshat kanyāsu naḥ || 11 || ayāṁ ta āghrīne sutō ghrī-
tāṁ nā pavate śuci | ā bhakshat kanyāsu naḥ || 12 || vāeō
jantuḥ kavinām pāvasva soma dhārayā | devéshu ratnadāh
asi || 13 || á kalāṣeshu dhāvati śyenō vārma vī gāhate | abhī
drōṇā kānıkradat || 14 || pārī prā soma te rāsō 'sarjī kalāṣe
sutāḥ | śyenō nā taktō arshati || 15 || 15 ||

पवस्व सोम्भ मुन्द्यषिण्ट्रयं मधुरसाम: || 16 ||
अय्य्युद्वास्वितेष्वा वाज्यनो रथो हव || 17 ||
ने सुन्तानो मुनिन्त्माः: शुद्रा बायुमङ्गलता || 18 ||
ग्रावणा तुनो अभिभु: पवित्रे माम गच्छिस। दत्तग्नेष्वे सुवीर्येष्वे || 19 ||

pāvasva soma mandāyann indrāya mádhunattamaḥ || 16 ||
āśrigran devāṣṭaye vājyanto ráthā iva || 17 || te sutaso
madintamah śukrā vāyūm 'srikshata || 18 || grāvṇā tunno,
abhishtutah paviṭraṁ soma gachasi | dādlhat stotré suvīr-
yam || 19 ||
May the automation-borne nourisher be our protector on all his paths. May He bestow charming virtues on us.

This divine elixir flows for the nourisher, decorated with a tiara, providing a sap like butter; may He grant charming virtues to us.

This divine elixir is poured forth for you, O shining (nourisher); it flows like clarified sacred butter, may you grant charming virtues to us.

O divine elixir, impeller of the poets, whilst they utter their words of praise, flow in a stream; you are the dispenser of treasure among Nature's bounties.

He hastens to the ultra-psychic receptacles as a falcon enters its nest and enters the receptacle with a screaming sound.

Your loving juice; O Lord of bliss, spreads around when effused into the receptacle as a swift falcon rushes along.

O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self.

The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth.

These effused elixirs, brilliant and extremely exhilarating, are let forth with the speed and sound of the wind for the sake of virile activity.

Bruised with the stones and effused, O divine elixir, you enter the ultra-psychic filter bestowing virility upon your praiser.


yād ānti yāc ca dūrakē bhayāṇa vindāṭi māṁ ihā | pá-
vamāṇa vi tāj jahi || 21 || pávamāṇaḥ só adyā naḥ pavitrēṇa
vicarshaṇaḥ | yāḥ potā sā punātu naḥ || 22 || yāt te paví-
tram arcīshya āgne vitatam antār á | brāhma tēna punihi
naḥ || 23 || yāt te pavitrām arcīvād āgne tēna punihi naḥ |
brahmāsavaiḥ punihi naḥ || 24 || ubhābhīyāṁ deva savitāḥ
pavitrēṇa savēṇa ca | māṁ punihi viśvātāḥ || 25 || 17 ||

tribhīsh tvāṁ deva savitar vārshishthāḥ soma dhāma-
bhiḥ | āgne dākshaiḥ punihi naḥ || 26 || punāntu māṁ deva-
janāḥ punāntu vāsavo dhiyā | visve devāḥ punītā mā játa-
vedaḥ punihī mā || 27 || pra pyāyasva prá syandasva somā
visvebhīr aṁśūbhīḥ | devēbhya uttamāṁ havīḥ || 28 ||
This elixir, bruised (with stones) and praised, the destroyer, plunges through the ultra-psychic woollen filter, and is the destroyer of evil hurdles.  

Whatever fear seizes me, near at hand or far away, may you be pleased to dispel that.  

May that divine elixir, the beholder of all, pure and purifier, purify us now by his purifying power.  

O adorable Lord, with that lustre which is within you, may you purify us. May you purify us with your spiritual enlightenment.  

Purify us, O adorable Lord, with that pure radiance which is yours; may you purify us with your divine love.  

O impellér, O light, purify me by your processes of filtration and of effusion both; purify me from every side.  

O impeller, O light, O foremost adorable, you preside over all the three regions (behind the fire on the earth, behind the lightning in midspace, and behind the sun in the celestial region). May you purify us with your powerful skills.  

May the enlightened persons purify me; may the persons of riches make me pure by their wise blessings; may all the bounties of Nature purify me. O omniscient Lord, may you purify me.  

O Lord of bliss, nourish us with all care. May you be so pleased with us that all types of loving spiritual saps, worthy as offerings to all enlightened divinities, flow toward us.
प्रादेवम आचा माद्हुमांता इंदावो 'सिष्यादानं गावा अ न धेनावण | बर्हिष्दादो वैणावंता उदहारभिः परिस्रुतां उस्र्यां निरृत्यां दिहे || 1 || सारुणवुद्धुर आचां वरंदाते हरिः | तिरं परिप्रव्र ज्ञयो नि सार्यां द्वन्दे द्रेव आ वरं द्विन || 2 ||
That youthful loving lord of bliss we approach, with homage and reverence, who utters the words of wisdom to us, and who is fostered by your offerings. 29

The battle-axe of the aggressor is self-destroyed. Flow to us, divine elixir; (slay) the villain foe alone, O bright elixir. 30

He who reads these *Pavamani* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex. 31

For him who recites these *Pavamani* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia. 32

The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass. 1

The fresh divine nectar repeatedly echoes the holy hymns (of the poets) as if with a shriek; while it separates from the growing herbs in a green tint, it particularly sweetens itself; passing through the ultra-psychic filter with speed, it annihilates the evil demoniac obstacles. The shining elixir bestows wealth upon the worshippers. 2
वि यो ममे यम्मां संयती मद्वः साकंशुका पर्यमसा पिन्नदंकिता ।
मही अंपौरे रजसी विवेचिन्दत्रिमजजखितं पाज्य आ देढी ॥३॥
स मातारं विचरनज्ञायण्यः प्र मेधिरं स्वच्छं पिन्नके पदम ।
अंवुरः विन्द मिन्दने युन्तो नृष्मि । से जामितिर्मेंते रक्तिने चिरे ॥४॥
सं देखेण मरसा जायते कृविर्क्षत्स्य गर्भो निहिता युमा पर ।
युन्तो हू सद्य यथाम्य प्रथम वि जेहनुमेंह्य दितुं जिन्तु नेमुनयात्सम ॥५॥

vi yó mame yamyā saṃyatī mādaḥ sākamvaridhā pāyasā pinvad ākshitā | mahī apāre rájasī vivévidāt abhirvājānām ākshitam pāja ā dade || 3 || sa mātārā vicārān vājāyann apāḥ prá médhiraḥ svadhāyā śinvate padām | añsūr yāvena pipiṣe yatō nṛbhīḥ sāṃ jāmibhir nāsate rākṣhate sīraḥ ॥ ॥ ॥

mandrasya rūpāṃ vividur maniśhīṇaḥ syenō yād āndho ābharaḥ parāvūtah | tām marjayanta suvṛdhamā nadīśhv ān usāntam añśūm paryāntam rīgmīyam || 6 || tvām mṛjanti dáṣa yōshanāḥ sutaṁ sōma rīshibhir matibhir dhītibhir hitām | ávyo vārebhir utā devāhūtibhir nṛbhīr yatō vājam ā darshi sätāye ॥ ॥
O Lord of exhilarating divine nectar holds in unison, and fills full with milk the eternal, twin-united (regions of heaven and earth). He knows that the two regions are extensively great, and without limits, while moving above them, He assumes imperishable strength. 3

The sage-like nectar wanders through the two worlds; and sends forth the waters. It swells up and strengthens with its own might. The nectar collected by the priests is mixed with extracts of barley. The mixture is stirred skillfully with the compact fingers of the priests. It furnishes protection to all and sundry creatures. 4

The sage-like divine nectar is born with a developed mind. It is the germ of the eternal law. As a rule, it is deposited in the top-region. Both of them (the sun and the moon) were the first to be recognized during the creation. Before the birth, they rested in a secret place, from whence they duly appeared in course of time. 5

The wise worshippers have been knowing the form of the exhilarating divine elixir, ever since the divine falcon brings it from far; they cleanse it in the flowing waters of rivers; the fostering delightful elixir flows around; it deserves our laudation. 6

O life-giving nectar, the ten fingers of the priests cleanse your plants and the priests collect you, when effused in vessels, reciting the songs of praises, and pour you through the ultra-psychic woollen filters. They collect the filtrate in vessels with oblations to Nature. You bestow food to them as gift. 7
परिप्रयांत वृद्धे सुंसति सौमं मनीषा अभ्येनुपत स्तुम्भः।
यो भारत्य मधुमें उमिमा द्विव हर्षित् वाचे रघुपालमर्क्षः ॥८॥
अथ द्विव हर्षित विवशुमा रजः सौमं पुनान् करणंपु मीदति ।
अध्वर्गोत्तमेऽवदि अवदिबिः सुनः पुनान इन्दुर्विश्वा विद्वित्यम् ॥९॥
पुवा नेः सौम परिविच्चयमानो बयो द्विविग्नतमं पवस्तः ।
अवले यावृत्तिविह हुमें देवां भुत रघुमसे शुभिरेम् ॥१०॥

परिप्रयांतं वययां सुर्खसादाः सो-मा मनिषाः अभ्युं हनशा अनुभात स्तुत्वाः।
यो भारत्य मधुमें उमिमा द्विव हर्षित् वाचे रघुपालमर्क्षः ॥८॥
अथ द्विव हर्षित विवशुमा रजः सौमं पुनान् करणंपु मीदति ।
अध्वर्गोत्तमेऽवदि अवदिबिः सुनः पुनान इन्दुर्विश्वा विद्वित्यम् ॥९॥
पुवा नेः सौम परिविच्चयमानो बयो द्विविग्नतमं पवस्तः ।
अवले यावृत्तिविह हुमें देवां भुत रघुमसे शुभिरेम् ॥१०॥

(१९) प्रकृतसम्पर्कम् सुश्रुसः
(२०) वर्षाचिं केषु प्रजाय विदुहितस्य विद्वानेभ्य अपि ॥ प्रकृतम् सोमानु देवता ॥ (२१)
प्रवलवस्त्राये जगती ॥ (२२) सवसिद्धाम्पति भिधुपु दशसिः ॥

हुम्न श्रवणाति शीतीये मतिर्विसो न मातुरं सुर्खप्रभानि ।
उत्कषोंव त्रुढे अथ आग्निेसे बनेयावि सौमं इपणे ॥११॥

69.

इशुर नाह द्वान्व प्रति धियते मतिर् वात्सो न नातुर उपा सर्जु उद्धनः || उरुङ्गे न्दे दुहे अया अग्निश्रे वनेयावि सौमं इपणे || १ ||
Songs resonate with intelligent praises to invoke the wide-flowing and delightful divine elixir. It rests in good company with associates. As it comes down with its undulating stream of water from the heaven above, it impels people to sing the songs of praise. It is a wealth-conquering immortal. 8

This divine elixir sends from heaven the large quantities of water; being filtered (through the ultra-psychic sieve), it settles in the vessels. The plant is cleansed with water and crushed with stones for effusion and the extract is (finally mixed with) milk. The filtered divine elixir bestows delightful wealth. 9

O blissful elixir, when mixed with water and milk, may you pour on us manifold food and vigour; let us invoke the friendly heaven and earth; O nature’s bounties, may you grant us wealth and excellent progeny. 10

Our praise is attached (to the resplendent Lord), as an arrow to the bow. The divine elixir has been let loose (to the resplendent self), the fosterer as a calf to the udder of its mother. (The resplendent Lord sheds blessings) as a cow, having a copious stream of milk, yields it at the approach (of the calf); the elixir in the stimulated form is dedicated to the resplendent on all auspicious occasions.
उपो मृति: पृच्छेते सिच्येते मधु मन्द्राज्ञी चोदते अन्तरामलिन।
पवमान: संतुन: प्रविन्तासिंह मधुमान्तप्स: परि वारस्मपित। ॥\nअवरे वश्यु: पंवने परि लवच अवर्निते नस्तिदित्वक्ते युते।
हरिरक्राम्युत: स्वयतो मद्धे नुम्ना दियानो मन्द्रि: न शोभते। ॥\n
úpo matiḥ prieyāte sicyāte
mādhu mandrājani codate antār āsāni | pávamānaha sāṃta-
niḥ praghatatām iva mádhumān drapsāḥ pári váram arshati || 2 ||
āvye vadhīyuvḥ pavate pári tvacī śrathnīte naptir ādi-
ter ritāṃ yateḥ | hārīr akrān yajataḥ sāmyatō mádō nrimnā
śāśāno mahishā nó sōbhate || 3 ||

उत्ता मिमामि प्रति यन्ति पनवों दुर्यस्य द्रवीर्यं यति निष्क्रूतम।
अत्रेयोऽनुस्तुते वारस्यवायुमतकः न तिर्के परि सीमों अध्यत। ॥\nअर्क्रूतन रुशता वारासा हरिरस्तद्यो निनिजान: परि व्यत।
द्रवस्प्युं बहुमां निनिजां व्यपुस्तरेण चुप्पोन्नमस्ययम्। ॥\n
ukshā mimāti prāti yanti
dhenāvo devāsya devir úpa yanti nishkrātām | áty akramid
ārjunaḥ váram avyāyam átkam ná niktām pári sómo avy-
ata || 4 || ámriktena rūṣatā vāsasā hārīr ámartyo nirṇijānāḥ
pári vyata | divās prishthām barbānā nirṇi: krito pastāra-
naḥ canivór nabhasmāyam || 5 || 21 ||
The resplendent Lord is invoked through songs of praises. The elixir is sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants.

Seeking its beloved, the stems of the elixir plant are cleansed on the sheep-skin. The plant is the great-granddaughter of the mother Infinity (from the mother Aditi, the sun; from the sun, the rains; and from rains, the plant or herbs in the fourth generation). It comes to the earth for the sacrifices. The effused elixir is green in colour, adorable, is collected (in ladles); and is exhilarating. It sharpens the vigour and thus enables one to overcome enemies; it shines like one of strength and energy.

The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passes through the sieve of white sheepskin. Thereon it clothes itself, as it were, in new shining armour (i.e. the water is mixed with it).

The immortal green plant of the elixir puts on a clean and bright garment when washed with water. The filtered elixir, placed in open, shines by the reflection of the sun, standing on the back of the sky, for the destruction (of the sin) and purification. It looks shining when placed in bowls and illumines the two worlds.
sūryasyeva raśmāyo drāvayitnāvo matsarāsah prasūpah
sākām ārate | tāntum tatām pari sārgāsa āśavo nendrād
ritē pavate dhāma kim canā || 6 || sindhor iva pravanē
nimnā āśavo vrīshacyutā mādāso gātūm āsata | sām no ni-
vegē dvipāde cātushpade ’smē vājāḥ soma tishthantu kṛish-
tāyah || 7 ||

ā naḥ pavasva vāsumad dhīranyavad āśvāvad
gomad yāvamāt suvīryam | yūyāṃ hi soma pitāro māma
sthāna divō mūrdhānāḥ prāsthitā vayaskrītah || 8 || ete só-
māḥ pāvamānāsa indraṁ rāthā iva prá yauhu sātīm ācha |
sutāḥ pavītram āti yanty āvyām hitvī vavṛīm harīto vrīsh-
tīm ācha || 9 || īndav īndrāya bṛihate pavasva sumṛīkākā
anavadyo riśādāḥ | bhārā candrāṇi grimāte vāsīṇī devaṁ
dyāvpṛīthivī prāvataṁ naḥ || 10 || 22 ||
The rushing, exhilarating, foe-slaying divine elixirs when let loose are filtered together round through the extended cloth like the sun’s rays; they flow to no other spot except where the resplendent self is.

As in a waterfall or a river the flowing waters readily find their way along a slope to a low ground, in the same way exhilarating elixir of divine love poured forth by the sprinkless finds its way to the resplendent self. May you bless in our home our men (bipeds) and cattle (quadrupeds). May food and men (offspring) ever abide with us.

Pour out upon us wealth consisting of treasure, sheep, horses, cattle, barely and great heroic strength. You, O divine elixirs, are my progenitors, staying high up on the summits of heaven and are providers of food.

These filtered divine juices speed forth to the resplendent self, worthy of honour, like chariots advancing to a battle. Expressed (with stones) they pass through the ultra-psychic woollen filter, just as casting off infirmity, everyone goes to the place where it rains.

O divine drops of elixir, the blameless, the generous, the destroyer of foes, may you flow on for the mighty resplendent self and bring to your worshipper splendid riches. O heaven and earth, may you protect us with your divine treasures.
Trīr asmai saptā dhenāvo duduhre satyāṃ satyāṃḥ āśrīram pūrvyā vyomāni | catvāry anyā bhūvanāni nirnīje cārūṇi cakre
yād riṣai ṝ̄̄dr̥̄̄they āvardhata || 1 || sā bhīkshamāṇo amṛtasya cārūṇa
ubhē dyāvā kāvyanā vi śasrathe | tējishthā apō maṁhānā
pāri vyata yādi devāsya śrāvasā sādo vidūḥ || 2 || tē asya
santu ketavō ’mrītyavō ’dābyaśo janūshi ubhē ānu | yē-
bhīr nīrmā ca devyā ca punatā ād id rājānam manānā
agṛbhīnāta || 3 || sā mṛījyāmāṇo daśābhīḥ sukārmabhiḥ prá
madhyamāsṛu mṛtishu pramē sācā | vratāṇi pānō amṛitasva
cārūṇa ubhē nṛcākṣhā ānu paśyate viśau || 4 || sā marmrī-
janā indriyāya dhāyasa ōbhē antā rōḍaśi harshate hitāḥ |
vṛṣṭha śūshmeṇa bādhate vi durmatīr ādēdisānah śarya-
hēva śurūdhaḥ || 5 || 23 ||
For Him, in the eastern sky thrice-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law. 

He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir).

May, those—his immortal and invisible—rays, protect both classes of creation (men and cattle). His stimulates human strength and divine food. The sovereign Lord of bliss is invoked by songs of praise.

Adorned and cleansed by ten working fingers, it, the companion (of the waters) stands amongst the midmost mothers to measure (the worlds); He is the beholder of men and protects the sacred rites. The auspicious ambrosia looks after both types of men (vicious and virtuous).

Being filtered for the supreme resplendent Lord's world-supporting strength, stationed in the midst of both worlds, it goes (everywhere); the showerer destroys evil-minded by his vigour, challenging the evil forces like an archer.
स मात्रं न दर्शान उल्लिख्येण नानददेवति मृत्तामिवस्त:।
जान्यूर्ते प्रश्नं वास्तवंरणं प्रद्युक्तं कर्मद्रुणों सुकृत:।
वर्तिते भीमो द्विमस्तिविष्या श्रुते विदारणे हरिणी विविधः।
आ योगी सोम: शुभं न्निषिद्धं गुर्जयि लघुभवतिः निःग्रन्थ्यायी।
शुक्वस: पुनानस्वन्त्वभवेशस्वस्यं हस्तिनयायाविष्ठं सार्विः।
जुधेो मित्रायं कर्णायं वायेशः निधानु मधु नूर्ते सुकृतंभिः।

sá mātārā ná dādṛśānā usrīyo nánadad eti marutām
iva svanāḥ | jānān̄ ritām prathamāmu yāt svārṇaram prá-
śastaye kām avṛṇita sukrātuḥ || 6 || ruvāti bhimmó vrīsha-
bhās tavishyāyā śṛṅge śīśano hārinī vicakshanāḥ | á yó-
nim sōmah sūkṛitaṁ ni śīdati gavyāyī tvāg bhavati nirnīg
avyāyī || 7 || śuciḥ punānās tanvām arepāsam āvye hārīr ny
ādāvīshṭa sānavi | jūṣhto mitrāya vāruṇāya vāyave tri-
dhātu mādhu kriyate sukārmabhiḥ || 8 ||

पवल्स सोम देववीत्ये ध्रुवेण्ट्रेस्य हार्दिङ सोमधातुनकम विभा।
पुरा नो वातालितान्ते पार्य क्षेत्रविविधिव धिनयां आर्थिः विप्रित्चन्ते।
हितो न सतिर्गिभ वाजमवंद्रजात्रेन्द्रो जन्त्रामु पवल्स।
नावान न सिन्धुमति पार्षि विहाज्ञेयो न युष्मलव नो निन्तः स्थः।

pāvasva soma de-
vāvitaye vrīshēndrasya ,hārdi somadhānam a Viṣa | purā no
bādhād duritāti pāraya kṣhetravid dhi dīṣa āhā viprīchatē
|| 9 || hitō nā sāptir abhi vājām arshēndrasyendo jaṭhāram
a pāvasva | nāvā nā sīndhum āti parshi vidvān chūro nā
yūdhyann āva no nīdā spaḥ || 10 || 24 ||
He repeatedly beholding his parents (earth and heaven) proceeds with a loud roar, like cows (looking at their calves and lowing) and like thundering clouds. Water has been the best well-wisher of every man, and as such the elixir mixed with it (water). The intelligent and wise (elixir) has chosen man to be the offerer of its praise.  

The formidable showerer, the far-sighted, sharpening his green-tinted horns, roars with violent force. The elixir settles on his well-prepared station. The stems of plants are first cleansed on the cowhide and filtered through sheep-wool (ultra-psychic woollen filter).  

The fresh elixir, brilliant, green-tinted, free from blemishes and stains, and the purifier of body, flows down on the ultra-psychic woollen filter placed at a higher level. It is offered by the priests (to the self) to invoke friendliness, venerability, and the virile activity in the sweetened and exhilarated form of triple qualities.  

Flow on, O divine elixir, the showerer, for the sake of Nature’s bounties, enter the ultra-psychic reservoir of the resplendent self. Bear us beyond misfortune before we are oppressed. He alone, who knows the location, can direct someone else to the spot on enquiry.  

speedily flow (towards the receptacle) as a horse when urged hastens to the battle. Flow, O elixir, into the belly of the resplendent self. O all-knowing, bear us safe across, as boatmen bear people across a river in a boat and fighting like a hero defend us against reviling evil forces.
71.

अ दाक्षिणा स्रीजयसे सुषम्य आसादम वेदी द्रुहो रक्षणसह पाति जाग्रिविं ।
हारिरोपां कृप्यां नमस्त्व उपस्त्वे चन्द्रोद्वीरः निर्मिते ॥ ११॥
प्र कृपिष्ठेवं शुष्क पान् रोक्षवतसुविं वर्णः निरस्तिः अस्य तमः ।
जहाति वृत्तिः पिन्तेरिति नित्यकृतस्तुपुः कुष्टे निर्मिते ॥ २२॥

अर्थिनि: सुतान् पवेत गान्तेस्वरूपायन्ति नर्मसाय वेयते मूनी ।
स मोदते नसते सार्धे गिरा नन्के अप्य इत्यते परिमित ॥ ३॥
पर भवु दहसं सत्सं परसारुपयं मयं सवारिनि हर्म्यस्य सुकृतिम ।
आ वस्मेनावर्तं सुहुतावु उधन्ति सूचकस्त्रिण्यवितयं वर्तिनिमित ॥ ४॥

'अद्रियि' सुताः दलवी गाहस्य वृष्यायो नाभसाय वेष्ये मत्ति ।
स मोदते नसते सार्धे गिरा नन्के अप्य इत्यते परिमित ॥ ३॥
पर भवु दहसं सत्सं परसारुपयं मयं सवारिनि हर्म्यस्य सुकृतिम ।
आ वस्मेनावर्तं सुहुतावु उधन्ति सूचकस्त्रिण्यवितयं वर्तिनिमित ॥ ४॥
The alms and gifts are presented on sacred occasions. The vigour-infusing elixir is stationed on its proper resting-place; the vigilant elixir guards its worshippers against the malignant forces and adverse circumstances. The green-tinted pleasing elixir makes the all-sustaining clouds as its abode. In the midst of heaven and earth, it has placed the sun to give us light.

The powerful elixir advances with a roar like a slayer of (malevolent) men; it assumes that colour which dispels darkness; it abandons bodily infirmity. The oblations (of elixir) go to the prepared (altar). It makes its way through the outstretched ultra-psychic woollen filter.

Crushed and bruised with stones worked by hands, it flows. It moves with the dignity of a bull. Invoked with prayers, it wanders through the firmament; it rejoices, and is embraced; when praised with a hymn, it fulfils the desire of the worshippers. The plant is cleansed under water, (and then crushed and effused). The elixir is honoured on all sacred occasions.

The powerful exhilarating divine elixirs are dedicated to the resplendent self that dwells in heaven (i.e. in the innermost celestial cavity of heart), who is the augmenter of the clouds, and who is the destroyer of the dwelling (of foes). For his sake, on account of his greatness, the cows, the enjoyers of food, furnish the best or the milk in the uplifted udders (to be mixed with the elixirs).
समी रथः न भुजिज्ञानपत्ति दशा स्वसांगो अद्तितं क्रिया आः।
जिगद्रः ज्यति गौरंभविष्य पदे यद्यम् मुतुणा अजीतनन्ति॥५॥

साम राथम् ना भुरिजर अहेशता दासा स्वसांगो अदिते
उपास्तः आ जिगद उपा ज्रयति गर अपिच्याम पदाम याद
ासा मतुथम् आजिजानन् ॥ ५ ॥ २५ ॥

श्येनो न योऽनि सद्वं च्यरा कृते हिरण्यास्मादै वेव अयति।
ए रिण्ति अहिं च्यरा मिसासो न देवो अन्यति शुजियन्।॥६॥
परा व्यक्ती अहिं द्वित: क्रिट्विर्यां त्रिघ्यां अनविष्टा गा अभिः।
हुस्सविणृत्यति: परायति रेमो न पुर्वीस्मो वि राजित।॥७॥

श्येनो ना योऽनि साधनः धियाक्रितम् हिरण्यायायम् असादः
देवा एशति | ए रिण्ति बार्षिन्ति प्रयांम् गिरास्वो ना देवा
आपे एती याज्ञियाः ॥ ६ ॥ वर्धा व्यक्ती अहिं द्वित: क्रिट्विर्यां
त्रिग्नर्विष्टा गा अभिः | सहस्रांकिति यातिः परायाति
रेनो ना पुर्वः उष्मासो वि राजति ॥ ७ ॥

तेषोप्रयं क्रिणुन्त चरणां अस्य स यज्ञाद्यासम्यन्ते एश्यति च्यरा:।
अयम् च्यरति सम्पना नेत्रे जने संसेन्ति नसेन्ति नो गोँस्याय:॥८॥
उष्मेन्तु सुधा परियविविंतिन्तु निर्विन्द्यिति सोः
दिव्य: सुपुर्णां चक्षुं भो सों: परि क्रिनुन: पद्यते जा:॥९॥

तवेश्याम् रुपम् क्रिणुते वर्णो अस्य साय यात्रासयत सामिता सेधति स्री
द्वाह | अपाय यादा व्रद्धायादा दिव्यम् जानम सामसुष्टुति नास
साम साम गोवार्याः ॥ ८ ॥ उक्षेह्वा युथार परियांम अरविद
अधिति त्विशिर अदिता सुर्यास्य | दिव्याद्सुपर्नो 'वा एक्षाः
क्षाम सोमाः पारं क्रितुन: चायते जाः ॥ ९ ॥ २८ ॥
The ten fingers of both the hands urge him (the stems of the elixir plant) near to the ground like arms to a chariot. This divine elixir goes to the receptacles, and there it is mixed with cows’ milk. The priests effuse the elixir out whilst offering prayers (and carry it to its resting place).

The spiritual elixir of joy, shining, occupies its golden seat within our innermost consciousness as a result of the sacred operations just as a falcon coming to rest in his nest. The devotees send their most-beloved (elixir) by their songs of praise to the place of dedicated sacrifice, just as the horse proceeds to divine dignitaries (in an imperial ceremonial).

The divine elixir, radiant, wise, the showerer, flowing in numerous streams, descends from a region beyond. It responds to the praises of the worshippers, offered at the three libations (morning, midday and evening). Led in a thousand directions, coming and going (from receptacles to receptacles), it shines splendidly through many dawns, like one who sings the songs of praise.

The colour of this spiritual elixir, its radiance, shines. In all the battles, it beats down the adversaries. It is the giver of ambrosial water; it goes with the oblation to the divine people. It is invoked by hymns of praise and when glorified, one demands from it the only boon, a request for kine or divine speech.

Like a bull, finding herds of kine all round, it (the elixir) bellows (when effused). And it assumes the brilliance of the sun. Celestial falcon looks down gracefully upon the earth. The spiritual elixir views all living creatures with loving wisdom.
हारिम म्रितज्यं अश्रुषो न युज्ये साम धनुभिषः कलाे सोमो आयते।
उद्धरमच्छीर्यं डिन्ये समी पुष्पावस्य कालि चित्तप्रियं: ।
साकं वेदन्ति ब्रह्मण मणीपिरं इन्द्रेश्य सोमेः जटो यद्यदुहुः।
यदी मूर्ति सुगमस्तयो नरः मणीपिरं दशवीं: कामस कम्भ महते।
अर्थमणो अर्थयं गा अभि सूर्येश्य सियं दुहुःतुस्विनो श्रवं।
अर्थस्यो जौयमभर्तिनं: सं द्वयं: स्वयंः: क्षेति जामिं: ।
नूडुःते अति क्षुद्री श्रयं सियं: पांडवं दिष्टव इन्द्रौऽविलयः।
पुरष्वान्तनस्तो वस्त्रसारं: शुन्विधिं श्रेयः श्रवेदेः सोमेः इन्द्र।
तथोऽपि चोरीतो भारस्य सूत्रामनुष्ठं पंतेः सोमेः इन्द्र।
आय: कन्तुत्समर्जिष्रे सूत्रवृन्तं रासंवुद्धिं।

72.

 हारिम म्रितज्यं अश्रुषो न युज्ये साम धनुभिषः कलाे सोमो आयते।
उद्धरमच्छीर्यं डिन्ये समी पुष्पावस्य कालि चित्तप्रियं: ।
साकं वेदन्ति ब्रह्मण मणीपिरं इन्द्रेश्य सोमेः जटो यद्यदुहुः।
यदी मूर्ति सुगमस्तयो नरः मणीपिरं दशवीं: कामस कम्भ महते।
अर्थमणो अर्थयं गा अभि सूर्येश्य सियं दुहुःतुस्विनो श्रवं।
अर्थस्यो जौयमभर्तिनं: सं द्वयं: स्वयंः: क्षेति जामिं: ।
नूडुःते अति क्षुद्री श्रयं सियं: पांडवं दिष्टव इन्द्रौऽविलयः।
पुरष्वान्तनस्तो वस्त्रसारं: शुन्विधिं श्रेयः श्रवेदेः सोमेः इन्द्र।
तथोऽपि चोरीतो भारस्य सूत्रामनुष्ठं पंतेः सोमेः इन्द्र।
आय: कन्तुत्समर्जिष्रे सूत्रवृन्तं रासंवुद्धिं।

72.

 हारिम म्रितज्यं अश्रुषो न युज्ये साम धनुभिषः कलाे सोमो आयते।
उद्धरमच्छीर्यं डिन्ये समी पुष्पावस्य कालि चित्तप्रियं: ।
साकं वेदन्ति ब्रह्मण मणीपिरं इन्द्रेश्य सोमेः जटो यद्यदुहुः।
यदी मूर्ति सुगमस्तयो नरः मणीपिरं दशवीं: कामस कम्भ महते।
अर्थमणो अर्थयं गा अभि सूर्येश्य सियं दुहुःतुस्विनो श्रवं।
अर्थस्यो जौयमभर्तिनं: सं द्वयं: स्वयंः: क्षेति जामिं: ।
नूडुःते अति क्षुद्री श्रयं सियं: पांडवं दिष्टव इन्द्रौऽविलयः।
पुरष्वान्तनस्तो वस्त्रसारं: शुन्विधिं श्रेयः श्रवेदेः सोमेः इन्द्र।
तथोऽपि चोरीतो भारस्य सूत्रामनुष्ठं पंतेः सोमेः इन्द्र।
आय: कन्तुत्समर्जिष्रे सूत्रवृन्तं रासंवुद्धिं।
They, the priests, cleanse the elixir of the green tint. It is harnessed in a sacrifice like a swift horse. The shining elixir is mixed with cow’s milk in the pitcher. While he utters a sound, the priests send forth the songs of praise. Thereupon, the householder receives charming boons and treasures in unknown measures. 1

Many wise men utter the songs of praise in one tune while they prepare the divine elixir and the resplendent self drinks this milk to his heart’s content. (Prior to effusion), the fair-armed men cleanse the plant of the delightful exhilarating juice with their ten fingers. 2

Unresting, on his way, this divine elixir proceeds further and is mixed with cow’s milk. When effused and filtered, the juice utters a cry, dear to dawn, the daughter of the sun. The praisers, meanwhile, sing the songs of praise to delight him. The plant is cleansed with the kindred fingers of both the hands. 3

Shaken and cleansed (by fingers of) men, and bruised and crushed between the stones, effuses out the divine elixir, the delighter, the lord of the cattle (or of sense organs), ancient, distilling, (in the vessels), born in due season, adorned in the sacred place of worship. It invokes intelligence and provides material for man’s offerings and is pure. Such an elixir flows for you, O resplendent self, of his own accord. 4

Urged by the arms of men, poured forth in a stream; the spiritual stream of elixir flows for you, O resplendent self, for strength. You accomplish the sacred duties assigned, and overcome all hostile hurdles that come in the way. Loving elixir, green-tinted, rests upon the (ultra-psychic) pitchers like a bird perching on a tree. 5
अन्यं दुधान्त शनयतन्तमशिते कृतिक कृप्योपसे मनीषिणः।
समी गावो मतयो यन्ति संयं शनयो योना सदने पुत्रावः॥
नाभाः प्रिथिव्य धर्मों महो विश्वात उपामों सिद्धुजन्तमसितः।
इद्रस्य वज्रेऽव्रपे विशृष्टो सोमोऽ हरे पवे चाहे मात्सः॥
स तु पवस्य परि पार्थिव रजः स्तोत्रे विज्ञ्याभृते च भुक्तो।
मा नो निधानसुः सादनस्तुको रुपिन्धि धुतों बहुतो वर्मिमहि॥
आ तु ने इन्द्रे शताब्दत्वो सहस्यदतु पशुमितिर्म्यवतः।
उर्म मास्य व्रह्दी देवनिषिधि स्तोत्रसे ववमान नो गहि॥

ान्यं दुधान्ति स्तनायणतम आक्षितम काव्यो 'पासो मनिष्ठिनः।
स्मि गावो मतायो यंति सम्यता रितास्या योना सादने पुराभुवः॥
नाभाः प्रिथिव्या धारुष्नों महो विन्धुश्व अन्तर उक्षिताः।
इद्रस्या वाज्रे व्रपे विशृष्टे सोमे विरे पवे चाहे मात्सः॥
स तु पवस्य परि पार्थिव रजः स्तोत्रे विज्ञ्याभृते च भुक्तो।
मा नो निधानसुः सादनस्तुको रुपिन्धि धुतों बहुतो वर्मिमहि॥
आ तु ने इन्द्रे शताब्दत्वो सहस्यदतु पशुमितिर्म्यवतः।
उर्म मास्य व्रह्दी देवनिषिधि स्तोत्रसे ववमान नो गहि॥

73.
Srākve drapsāsyā dhāmataḥ sām asvarann ṛitāsya yōn̄a
sām aranta nābhayaḥ | trīn sa mūrdhno āsuraḥ cakra ārā-
bhe satyāsya nāvah sukṛītam api param || 1 ||
The poet seers, the experienced performers of holy ceremonial rites milk forth the sap of spirituality from the plants, loud-sounding and undecaying. The cows, bearing calves anew, furnish milk all along, and the wise worshippers, gathering together, effuse out the elixir at the sacred spots of sacrifice.

The plant of this elixir of divine love, the supporter of the vast heaven, is placed upon the navel of the earth, and is moistened (and cleansed) amongst the rivers in the wave of the waters. It is like the bolt of justice in the hands of the resplendent self. The elixir is the showerer of benefits and the possessor of wealth. The auspicious elixir distils into the heart (of the resplendent self) and exhilarates.

O performer of good deeds, please flow quickly round the terrestrial region, giving riches to the worshipper, and to the shaker of the libation. Please do not deprive us of the wealth that enriches our dwellings. May we be invested with abundant wealth of diverse kinds.

O Lord of divine love, bring us without delay wealth of a hundred gifts and horses; award us a thousand blessings of cattle and gold; measure unto us abundant riches and food. Come, O purified one, to hear our songs of praise.

With a characteristic sound, the streams of the rushing divine love flow to the receptacles placed at the centre of the sacrifice. This powerful elixir has overwhelmed the three worlds with its functions. The boats of ever-true divine love fulfill the aspirations of the accomplishe
सम्यक्सम्यात्मक महिष्या अहिष्न मिण्ड्यमावधिवसं वेना अवीचिता।
मोहोरंस्त्रत्वमाण्यंतो अर्नमित्रमायमिन्द्रस्य नववंसीधुभन्त॥२॥
पवित्रंत: पार्वत्मासपि पिलेष्यं प्रत्यो अभि रूक्षीति बलम।
महां समुद्रं कवःस्तिरो तद्भ धीरं इत्तेधकुःकण्त्यामाहम॥३॥
सहस्रार्धावणेत ते समस्त्रविन्यो नागे मद्धुजिः अस्फलं।
अस्य स्माः न निविषपति भूणियं पदेपदेप पारिः सन्ति सेतवं॥४॥
पितुम्महारथ्यसा समस्त्रक्षुचा शोचंतं संदर्भमो अभावत।
इन्द्रहितंसयं धरमं न वायुः वधुसिंख्ह्ती भूम नो दिवस्पिरं॥५॥

समयक्समयान्त्व न महिषाः अहेश्तना सिंधूर उष्णाग्व अधि वेना आविष्कृता।
मादहर द्वारब्धर जनैयंतो आकऽैः प्रि कात्यं इंद्रस्या तन्वमान आवीर्दिधा।
पावित्रावंताः पांचासपि वाचनार्थुं असते।
पिताश्च परन्तो अभिरक्षीति व्रताम | महाः समुद्राण्य माण्य वरुणाः
तिरो दद्वे धिरा इत्युपकुर्दुहुः अधिकम्।
सहस्रार्धावणेत वा तेन सस्त्र्वान्त विकर्ति तन्ना मधुहुजिवा असाक्षिताः।
आसय श्च अस्या नास्नित्त्व भूणिया भुदेपदे पारिः सन्ति सेतवं।
वाचनार्थुं अपराजीत समदान अवरताः।
इन्द्रहितंसयं धरमं नायुः वधुसिंख्ह्ती भूम नो दिवस्पिरं।

प्रजानामान्त्वश्च ये समस्त्रक्षुचान्त्रामाः र्मस्यं मन्तवः।
अपानामाः बाणिः अहासंत भृत्स्यं पन्थोऽ न तेजस्वित द्वृक्तः॥६॥

प्रत्यो मन्नात अध्या ते ये समास्वर्ण चल्कयान्त्रायो
रावहस्या मान्तवा धापनक्षासव बहिः छताता र्छता
स्या पाण्थम्नो ताजः दिशक्रिताः॥६॥
The mighty assembled devotees send forth their invocations together; desirous of happiness, they cleanse the plant in the waves of the river (or mix water in the effused juice). Reciting praises, they nourish the splendidous body of the resplendent self with the streams of the exhilarating spiritual elixir.  

With the potential of purification, (the elixir at the time of effusion) is invoked through the divine words. This elixir, their ancient father, protects their work; the venerable elixir overwhelms the vast firmament with exhilaration. The skilful sages are able to conduct the elixir of bliss to the all-sustaining waters.  

The rays from the halo of the divine love are coming down to the earth through the firmament in thousand streams. Their abode is at the vault of heaven, from whence they, the sweet tongued, emanate. The emanations from the spiritual elixir are swift-moving, not static. At every place are found the junctions, that join everyone with intimate bonds.  

The rays from the halo of divine love emanate from the fatherly heaven and come down to the motherly earth, illumined by the hymn of praise. These actinic emanations consume the impious ones, and drive away dark evils despised by the resplendent self, from earth and heaven by their wisdom.  

The fast-moving bright rays worthy of all praise, emanating from the halo of divine love move in unison across the midspace. They avoid blind, as well as the deaf. The wicked (persons) hesitate to traverse the path of eternal truth. 
सहास्राश्रे विरूद्धे तिथिः पवित्र आ वाचे पुनःति कृत्स्यां मन्तविति:।
रूदासे स्मित्युगसो अङ्गुहुः स्वस्थ: स्वर्ध: सुदृढः सुचकसमः॥६॥
कृत्स्य गोपा न दर्शते सुकुचसी प पवित्रां हुयान्तरा देंिे।
विभान्त्व विश्वा भुवंनामि पृथ्वीवाहुंद्यान्तिपृथिययित कःते अक्षरानाधृताना।॥८॥
कृत्स्य कथित्वित्त: पवित्र आ जिज्ञासा अथे वर्णस्य मायाया।
धीरस्रितलेलुमेश्वन्त आशुताना कर्तियं पुत्रप्रभु:॥९॥

सहस्राधे विते
पवित्रा आ वःकम पुनःति कवायो मनििहमाः | रुद्रासा इष्ठा
इष्ठासा अद्रुहा श्वासा हुयान्तरा देंिेः।
रितास्य गोपा न दर्शते सुकुचसी प पवित्रां हुयान्तरा देंिे।
विभान्त्व विश्वा भुवंनामि पृथ्वीवाहुंद्यान्तिपृथिेयित कःते अक्षरानाधृताना।॥८॥
कृत्स्य कथित्वित्त: पवित्र आ जिज्ञासा अथे वर्णस्य मायाया।
धीरस्रितलेलुमेश्वन्त आशुताना कर्तियं पुत्रप्रभु:॥९॥

(३५) कतुस्वासीत्वम् सुतमः
(१२-९) नवपर्यायायाय मुनिस्य देवसमामव: कल्लवान काॅपुः।
पवमान: सोमवे देवता। (१२-३, ६) प्रथमाविद: सामवा
नवपर्यायाम जगवी, (८) अद्रुहाम विभुपु हनवी।

मिश्रूर्म जातोवव चक्रद्ववेः स्वःस्वयाजयुष्यः: निर्वासवति।
द्विवरेतासा सचते पवोदुः तमिमेषे सुमति श्रमसुप्रस्थः॥१॥

74.
सिसुर ना जातो 'वा cक्रदवद वाने वार वःज्य अरुषां
सिस्ताः: दिवो रेतासा सचते पवोदुः तमिमेषे सुमति
सार्मा साप्रधाहं || १ ||
The intelligent sages extol the voice of the firmament in the purifying extended divine love with its thousand streams; the vital elements of the cosmos are their servants swift-moving, inviolable, reverend, splendidous, the beholders of mankind.  7

These waves of divine love are the protectors of the cosmic sacrifice and the doers of good deeds; they cannot be resisted; he places in his heart the three purifiers; he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer sacrifices and render no public good.  8

The thread of the cosmic sacrifice, spread over the ultrapsychic filter, extends as if, by its act up to the tip of venerable Lord’s tongue; the prudent devotees attain it; but he who is incompetent and faithless shall sink into the pit of hell, even whilst he is in this world.  9

When it, the powerful and brilliant elixir, born in the cosmic waters wishes to enjoy heaven, it roars like a youngling. It comes from the sky to mix with the water that nourishes the cattle; we invoke this elixir by our praises for opulence and shelter.  1
दिवो या स्कम्भो धृश्यः स्वातति आपूर्य्यों अंशः पूर्वमिति विशिष्टः।
सेमे मही रोदसियो यक्षदाध्यर्ता सामिचीनि दारार्य सारिष्यः क्रितः।
मही पसर् शुक्रेन सोम्यं मधृवी गद्धृविरदितेषु काण्ये।
ईश्वे यो बृहत्तिरि उदित्यो वृष्णन् नेताय व इत्तुतिर्युमिर्यः।

divó yá skambhó dharaúñaḥ svātata
ápurṇo aṁśuḥ paryéti viśvataḥ | sémé mahi ródaśi yaksahad
ávritā samicéne dādhāra sám ishaḥ kaviḥ || 2 || mahi páraḥ
sukrītām somyām mádhürvī gāvyūtir áditer ritām yaté |
íśe yó vṛīṣhter itá usriyo vṛīṣhāpāṁ netā yā itāūtir rīgmi-
yah || 3 ||

आत्मन्वयेन द्वाते चूंकै शोच्च नाभिरस्त्तं वि जाते।
सामवीणि: सुन्दरः: प्रीणिन्ति ते नरों हितमवं मेह्नि: परे: || 4 ||
धनःवीयुः: सर्वमान उर्मिण्डे देवाश्वं मनुष्ये पिनवति लच्छम।
द्राघनि गर्भमदितेःपश्य आ येने तोके च तत्त्त्यं च धामेह॥ 5 ॥

ātmanvān nábho duhyate ghṛitām páya rītasya
nábhir amṛitam ví jáyate | samicínah sudánnavah prīñanti
tām nāro hitām áva mehanti péravāḥ || 4 || árāvid aṁśuḥ
sácamāna úrmiṇà devāvyām mánuṣhe pinvati tvacam | dá-
dhāti gárbbham áditer upāstha á yéna tokām ca tānayām
ea dhāmahe || 5 || 31 ||
This elixir of divine love is the supporter of heaven, and the prop of the earth; it spreads widely and fills the vessels and flows in all directions. May it unite the two great worlds by its own strength; it upholds them combined; may it, the sage, bestow food upon its worshippers. 2

There is abundant and well prepared food, made of this divine elixir and sweetened for (the resplendent one) who is to be invoked at that time of worship. For him, the way to earth is broad. He is the Lord of the rain that falls here; he is the possessor of cattle, the showerer of water, and the leader. He helps us hence and thereby deserves our praises. 3

Water, the life sap, is milked from animated clouds of the firmament. Here is the centre of cosmic creation whence the nectar of immortality (the divine elixir) is generated. The most bounteous ones, ever united, love him. As our friend, as leader, as protector, he (the divine sap of bliss) showers down the accumulated (waters of happiness). 5

Combining with the radiant wave, the elixir of divine love roars loudly; it sprinkles its divine nectar for the benefit of the worshipper. It places the cosmic life germ upon the lap of the mother Infinity, whereby we acquire sons and grandsons. 5
सहस्रादर्शरात् ना अस्मात्वस्तृनात्यें सन्तु रजसिः प्रजावंती:।
चन्द्रणं नामो निरहुष्टा अयो दियं विवर्मत्यत्स्मते घृतश्रवणे:॥६॥
श्रेणे रूपं क्रुङ्गे यत्सिद्धाति सौमों भीडः अतुंगे वेवु सुण्म:।
धिया शरीं सचेते सौमभि प्रवृत्तिस्ववन्यभमः दुर्पदुर्लिङ्गः ॥७॥
अर्थे श्रेणे कलशं गोमिरकं कार्मवा वाल्यकमीतस्वामः।
आ हिन्ने मनसा देवस्यंते: कुलीवते श्रुतिहिमाय गोनाम:॥८॥
अद्वितिं सोमपुर्वाणस्ये ते स्थाप्ये वारे विवं पवमानं धावति।
स मूल्यमान: क्रियाभिर्मित्तम स्वदुर्देवन्द्रया पवमानं पीतेः॥९॥

sahāsradhārē 'va ta asaścātats trītīye santu rájasi pra-
javātiḥ | cátasro nābho nīhitā avō divō havir bharanty amṛ-
tām ghrītacūtaḥ || 6 || śvetām rūpām kṛiṇute yāt sīshāsati
sōmo mīdhvān āsuro veda bhūmanāḥ | dhiyā śāmī sacate
sēm abhi pravād divās kāvandham āva darshad udrīnām
|| 7 || ādha śvetām kālaśaṃ gōbhir aktāṃ kārshmann ā vájy
ākramit sasavān | ā hinvire mānasā devayántaḥ kakshīvate
satāhimāya gōnām || 8 || adbhīḥ soma papričānāsyā te rāsō
'vyo váraṃ vi pavamāna dhāvati | sā mṛijyāmānaḥ kavībhir
madintama svādasvēndrāya pavamāna pitāye' || 9 || 32 ||

Abhī priyāṇi pavate cānohitī namaṇi yahvō ādhi yēshu
vārdhate | ā sūryasya bṛihatō bṛihānn ādhi rátham vish-
avāṃcam aruhad vicakshanāḥ || 1 ||
May those elixirs, which are in the third world, the celestial, descend with procreating power. The four brilliances have been sent down from heaven. They bear divine water, and bring elixir and sacred oblation.

When divine elixir seeks to gain heaven, it assumes a white colour. Powerful as it is, it showers benefits, and knows how to bestow abundant wealth. By its wisdom it is associated with excellent rites. It bursts asunder the rain cloud from heaven.

The divine elixir successfully reaches the white-sprinkled cosmic pitcher like a horse reaching the goal. The devout priests stimulate it with their praise. It bestows cattle upon seers rich with sacred love and who have seen a hundred winters.

O purified elixir, when you are diluted with the divine water, your juice passes through the ultra-psychic woollen fleece and thus cleansed by the sages. O exhilarating purified elixir, be sweet-flavoured, so that the resplendent self may gladly accept you.

The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty sun's chariot which goes everywhere.
प्रत्येक कवित्य रचना अनुसार संकलन किया गया है।
This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distils the delightful exhilarating (juice) within the lustrous region of the heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven. 2

Shining, it roars aloud, descending into the ultra-psychic vessels, and is pressed by the priests into the golden receptacle; the milkers of the worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns. 3

It comes out effused when pressed through stones, whilst the priests sing the praises. It is fit for food, and illuminates both heaven and earth, the parents. The extract flows between the ultra-psychic woollen filter, and then diluted with water. The stream of the exhilarating beverage thus gets purified day by day. 4

O divine elixir, may you flow forth for our good. Purified by the priests, may you invest yourself with devotional love. May the exhilarating loud-sounding mighty juices, as are yours, inspire the resplendent self and bestow affluence upon us. 5

(The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden—hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water). 1
शुरोः न धत्त आयुष्या गर्भस्थोः स्वः सिपास्त्रधिः गविंद्रिषु।
इद्र्यः शुष्मंमीरस्यशस्युदिकुलः हिन्यान अन्चेः मनीषिमः।
इद्र्यः सोमं पर्वायाम् उदिण्यात् तत्विध्यमाणां जट्टेण्या विद्रा।
प्रणोः पिन्च विवृद्धिश्रेष्ठ रोदसी धिय्या न वाजाः उपे मासिः श्रायत्।

शुरो नाधatta अयुधा गाभस्तयोः svāḥ sīshāsan rathirō gāvishṭishu | इन्द्रस्या शुष्मम इरायन्ना अपस्युभि हिन्नाते हिन्नाते मनीषिम | 2 । इन्द्रस्या सोमा पावणां उर्मिन तविश्यामी जाताह्रेश्व ा विषा | प्रण नाह पिन्वा विद्युद आभ्रे स्स धिय्या नावाजाः उपे मासिः श्रायत् । 3 ।

विश्वस्य राजा पवते खृत्यः ऋतस्य भीतिः ज्ञापित्रायीव कः।
योः सूर्यासिरेन मृण्यते पिता मन्नपिनामांसमपत्रकायः।
व्रेष्वच युथा परि कोष्टमर्क्ष्यापुमुपप्व मयाः कनिरकताः।
स इन्द्राय पवसे मत्सरितमयो यथा जेषोम समिधेः लोकः । 4 ।

विश्वस्या राजां पवसे श्वार्द्रिषा रितस्या द्वित्तीम रिषिशाली अविवासत | याह सूर्यस्यासङ्गे मृष्यायेँ पिताभ मतिनाम अशस्ताक्याय ा | 4 । व्रिष्क्ये युथाः पार्विकोश अरशाये आपाम उपास्ते व्रिषाशहाः कानिक्रदात | सा इन्द्राया पवसे मत्सरितमयो याथाः जेषोम समिधेः त्वो-तायाः । 5 ।
Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curds.

O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances.

Onwards flows (the divine bliss), the sovereign of all the creatures that see the light. He is known as the lord of seers and saints, who sing the praises at the sacrifice where the elixir is effused. He is cleansed by the ray of the sun; he is the burthen of the hymns of praise and his wisdom is beyond our reach.

Like a bull in the midst of the herd, you rush to the ultra-psychic receptacle, with a crying sound as you fall upon the water’s lap. You effuse and flow for the enjoyment of the resplendent self. May we, under your care and protection, O blissful Lord, be victorious in battle against evils.
Eshá prá kőṣe mādhumāṅ acikradad īndrasya vājro vápusho vāpushtarah | abhīm rītāsya sudūghā ghrītaścūto vāgrā arshanti pāyaseva dhenāvah || 1 || sā pūrvyāḥ pavate
yām divās pāri syenō mathāyād ishitās tirō rájaḥ | sā mādhva ā yuvate vēvijāna it kṛishānor āstur mānasāha bībhuyāh || 2 ||

tē nē: pūrvāśa upāśa īndvēno māhe vājāyā dhanvānur gōmate
īśkeṣyāsō abhyādu ṇ ācharāsā bhṛmbhā yē jūpūrṇāvāhīr: || 3 ||
āryē nēō vīdhaṃśaṃvahūṇāṣa īndēu: śrāṣṭrā maṇisā pūrṇaṭ: ||
īnāśa ṛ: saṭdēn gāṁśaṃdē vīrāṁśaṃvāmśrīṛṇāī śṛṣjām || 4 ||
chākāśivā: pāntē kṛtādō sōnō māhān ānādōvē vārthaḥ hūṃvē:
āssāç ciṅṭhō vṛūṇaṭē vṛiṣṇiōṣhō nē yūṛē vṛūṭē: kośaṅdēt ||

tē naḥ pūrvāsa ṛparaśa īndavo mahē vājāya
dhanvantu gōmate | ikshenyaśo ahyō nā cāravo brāhma-
brāhma yē jujushūr havir-haviḥ || 3 || ayām no vidvān va-
navad vanushyatā īnduḥ satrācā mānasā purushṭutāh | īnā-
sya yāḥ sādane gārbham ādadvē gāvāṃ urubjām abhy
ārshati vrajām || 4 || cākriṅ divāḥ pavate kṛityo rāso ma-
hān ādadvē vārūṇo hurūg yate | āsāvi mitrō vṛiṅjāneshu
yajñīyō 'tyo nā yūthē vṛishayūḥ kānikradat || 5 || 2 ||
The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more beauteous than the beautiful. The streams of this veracious elixir mix up with water and a good quantity of milk and in the process, make a sound like lowing of kine laden with milk.  

That ancient elixir effuses out which the hawk, commissioned for the purpose, brings down from heaven passing through the third world, though fully possessed of fear of the bow-armed protector, guarding this stock of bliss with caution. He flies downward, holding fast the blissful elixir, sweet and flavoured, (for the benefit of the resplendent self).  

May those, first and foremost, fresh streams of divine elixirs flow on their way to give us abundant food and milk. They are pleasing to look upon like beautiful well-adorned women and whom not only our every prayer, even every oblation pleases.  

May this drop of divine elixir, much lauded with full knowledge, slay them with united mind who desire to slay us. It (the elixir) dwells in the interior of our heart and deposits a germ in the cosmic herds and hastens to fertilize our milk-giving stall of kine.  

The active, potent juice of heaven is flowing on; the mighty, unassailable and virtuous divine flows from heaven for the sake of him, who in search wanders hither and thither. It is a friend of every one. The adorable divine elixir is effused in affliction, uttering a sound like an ardent horse amidst a herd (of mares).
78.

Prá rájá vácam janáyann asishyadad apó vásáno abhí
gá iyakshati | gribhnáti riprám ávir asya tánívá suddhó de-
vánám úpa yáti nishkritám || 1 || índraya soma pári shicyase
nribhir nricákshá ūrmíḥ kavír ajyase váne | pürvír hi te
srutáyah sánti yátave sahásram áśvá hárayás camúshádaḥ
|| 2 || samudriyá apsarásá maníshínam ásíná antár abhí só-
mam aksharan | tá ím hinvanti harmýasya saksháñím yá-
cante sumnáma pávamánam ákshtam || 3 ||

gójiná: somaí añgájaná yájñaśádásá jñánádásá jñánáda

ye dhrishtámitre páthayé máyu svádhirá mahásmá

máryán martyá

jáhí rájñámátíke drámske ca yá urvíma pácíyá

gójin naḥ sómo

rathájíd dhiranyájít svarjíd abjít pavate sahásrajit | yáµm
devásas cakriré pítáye mádaµ svádishtham drapsám aru-
ñám mayobhúvam || 4 || etáni soma pávamáno asmayúḥ sat-
yáni kríñván drávináy arshási | jahi śátram antiké dūraké
ea yá urvím gávyútim ábhayaµ ca nas kridhi || 5 ||
This royal divine elixir, raising its voice, flows forth on its way; it clothes itself with water and advances forward whilst the hymns of praises are sung. It then passes to the ultra-psychic woollen filter where its impure residue is retained (and the purified filtrate passes through). Henceforth purified, it passes on to the dwellings of the divine sense-organs.  

O elixir of devotion, you are expressed by the priests for the resplendent self. You are the observer of men, stimulated, intelligent, and your stems are immersed in water (before effusion). Many are the paths for you to follow and infinite are the spreading green-tinted streams pouring down to the ultra-psychic receptacles.  

The damsels of the firmament, seated in the midst, flow towards the sagacious elixir; they cherish the one who is the sprinkler of the hall of sacrifice; may, the worshippers, invoke the flowing undecaying elixir, and ask for a boon.  

The elixir of divine love flows for us. It is the conqueror of cattle, of chariots, of gold, of heaven, of water, of thousand-fold wealth, whom the divinities, the sense organs, greet and accept as their drink for their exhilaration, since it is exceedingly sweet and flavoured. While it drops, it is purple in colour and is the source of happiness.  

May you bestow all true riches to us. Loving as you are, may you flow on and on, O purified divine elixir of bliss. Destroy our enemy whether he be far or near; grant us a free road and freedom from danger.
79.

Accdáso no dhanvantv índavaḥ prá suvánáso brháddi-
veshu hárayaḥ | ví ca násan na ishó árātayo 'ryó naṣanta
sánishanta no dhíyaḥ || 1 || prá ŋno dhanvantv índavo ma-
dacyúto dhánā vā yébhir árvato junímási | tiró mártasya
kásya cít párihṛitím vayáṃ dhánáni visvádhá bharemahi
|| 2 || utá svásyá árátyá arír hí shá utányásyá árátyá vříko
hí sháh | dhánvan ná tríshñá sám aríta táñ abhí sóma jahi
pavamána durádhyaḥ || 3 ||
May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the with-holders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our noble acts.

May these honey-dropping elixirs flow to us. May they bring us riches; with their aid, may we encounter the powerful enemy. May we, overcoming everyone who is not friendly to us, deprive the opponent of his precious wealth for our enjoyment.

For verily the elixir is the foe of its own enemy and the destroyer of the enemy of another. As thirst overcomes one in a desert, so purified irresistible elixir slays both of them.

The best blissful juice, which persons of enlightenment invoke dwells in the navel of heaven. Its stems and offshoots grow upon the summit of the earth; the stones crush you upon the cowhide (or a hard surface of earth); the wise sages milk you with their hands under water.

O drops of resplendence, you are effused and pressed out by the leading priest. You when mingled are attractive in form and fully matured. O purified elixir of enlightenment, may you destroy all our reviling thoughts. May your powerful, blissful and rejuvenating (sap) be made available to us.
Somasya dhārā pavate nṛicākshasa rītēna devān havate
divās pāri | bṛihaspāte ravāthenā vi didyute samudrāsā nā
sāvanāni vivyacuḥ || 1 || yāṁ tvā vājinn aghnyā abhy ānū-
shatāyohatam yōnim ā rohasi dyumān | maghōnāṁ āyuḥ
pratirān māhi śrāva īndrāya soma pavase vrīshā mādaḥ
|| 2 ||

पृष्ठस्य कुञ्जन पात्रे मदिन्तम ऊँच वसान: | अवसे सुमुखः
प्रत्वश श विक्ष्ण महवनामि पात्रे क्रिष्णहसिरलः स्नादते व्रृणः ॥ ३ ॥
ने लोह रुपस्य समुद्रतत्मने नरः महताधारं द्रह्ये दशा सिरः ।
वृम्भः सोम प्रत्वशः प्राचेमि: सुतानि विलाधानृधा आ पवया महसचिन्त ॥ ४ ॥
ने लोह हसिने महुर्मन्मद्रिधिनु हर्मन्त्सु द्रुपभे दशा सिरः ।
इन्द्रे सोम मात्रपन्नवे जने सिन्धोसिरेभिः पवयाना अर्थिः ॥ ५ ॥

ेंद्रस्या कुक्षां pavate madintama ūrjāṁ vāsānāḥ
śrāvase sumañgālāḥ | pratyān sā vīṣvā bhūvanābhī paprathe
krīṇan hārir ātyah śyandate vrīshā ॥ ३ ॥ tāṁ tvā devēbhyo
mādhumattamāṁ nāraḥ sahasradhāram duhate dāsa kṣhī-
pah | nribhīḥ soma pracyuto grāvabhiḥ sutō vīṣvān devān
ā pavasvā sahasrajit ॥ ४ ॥ tāṁ tvā hastīno mādhumantam
ādribhir duhānty apsū vrīshabhāṁ dāsa kṣhipah | indrāṁ
soma mādāyan daivyāṁ jānam śindhor ivormīṁ pavamāṇo
arshasi ॥ ५ ॥ ५ ||
The stream of this blissful elixir, the dream of man, flows forth. By the eternal truth, it invites the divinities from the region of enlightenment to the place of sacrifice. While it flows out with brilliance, the learned leading worshipper sings the hymns of praise in high pitch. The elixir flows in streams to the reservoirs like the rivers covering the land.

O divine elixir, the creative power, you are praised by the inviolable divine speech; you sustain the entire creation. Your abode (in the innermost cavity) has been fashioned by golden hands; like the sun in the sky, you shine forth above all. You provide us health, wealth, food, long life and divine exhilaration. You flow forth for the sake of the resplendent self, and are the showerer of all benefits.

You, as elixir of life, the creative inspiration and power, flow for the satisfaction of the resplendent self and for his ample nourishment. You are clothed with vigour; you extend fortunes to all the beings. You are pleasingly green-tinted, sporting, swift-moving and showerer of benefits as you flow forth.

The ten fingers of the priest milk you forth for gods, the sense-organs; most sweet-flavoured, flowing in a thousand streams, poured out by the devotees, squeezed through stones, you, O divine elixir, the winner of thousand-fold wealth, flow to all the psychic powers.

You are skilfully milked by ten fingers; the stems of your plant are crushed between stones; the sap is mingled with water. You are sweet and flavoured, a showerer of benefits. You exhilarate the resplendent self, and all the celestial organs of the body. When squeezed and filtered, you rush forth like a wave of water.
81.

Prá sómasya pávamānasyormáya ñndrasya yanti jathārañ supéśasaḥ | dadhná yád ím ñnnita yaśásá gáyám dánnaya śúram udámandishuh sutáḥ || 1 || ácha hí sómaḥ ka-ласān ásishyadad átyo ná vôlhá raghúvantan ir víśáh | áthá devánām ubháyasya jánmano vidváñ aśnoty amúta itás ca yát || 2 || á nañ soma pávamánaḥ kirā vásv índo bháva ma-ghává rádhaso maháḥ | śikshá vayodho vásave sú cetúńa má no gáyam áré asmát párā sicaḥ || 3 ||

Añ ne: práva pávañán: súraññva míya gáchaññu várña: súraññva: ||

bhútañnamáññó tásáruññá vaññá savitá súraññá sáruññá || 4 || úbhe dyávápríthiví visúmanvá aryáma devó áditir vidháta | bhágo útisáña urv ántárikshám víśve devaḥ pávamánañ jushanta || 5 || 6 ||

á nañ puñá pá- vamánañ surátya mítró gachantu váruñña sajóshasañ | brí- haspáttir marúto vâyúr aśvíná tváśñ śávañ tá suýámá sá- rasvati || 4 || ubhé dyávápríthiví visúmanvá aryáma devó áditir vidháta | bhágo útisáña urv ántárikshám víśve devaḥ pávamánañ jushanta || 5 || 6 ||
The graceful waves of the purified spiritual bliss flow in the ultra-psychic region of the complex of the resplendent self. The elixir has been effused, filtered and mixed with milk and curds of kine,—all to exhilarate the hero, the bestower (of gifts to the devotees). 1

The bliss divine, the showerer, flows towards the pitchers of inner consciousness, like a draught horse, moving with sure and steady paces. It knows both, the ambrosia brought from the other world, the exterior, and also the one existing in this world, the interior (observations from the external and experiences from within). 2

The elixir of life, when effused and purified, enriches us with all sorts of wealth. The divine love is the possessor of affluence; may it also provide us with ample richness of divine experience. O dispenser of sustenance, may you bless this embodied soul with prosperity, along with discriminating faculty. Scatter not riches and blessings distant from us. 3

May the effused life-sustenance come to us. May also come venerability and friendliness, bountiful and of one accord come to us. May also come to us men of valour, the twins divine, the sense of superb activity, the divine knowledge, creativity and impulsion, technical skill, and tractable divine speech. 4

The elixir of life is honoured and loved by all bounties of Nature—be they existing in the pervading pair of earth and heaven. It is valued by people, just and kind, by those blessed by mother Infinity, by the possessors of the faculty of sustenance, and of effulgence, and by bounties in spacious firmament. 5
(२) यथागतीतीर्थं सुलभं
(१-५) पश्चात्यात्मकं सुलभं भयार्थमेवमुक्तेः। पवनमाणं सोमो देवता। (२-५) प्रचाराकर्षणाः
कुटुंबवं जगतीं। (३) प्रजामयानं निनुपं छन्दसी॥

अतःविति सोमों अरुणो द्रुषा हरी राजेव द्रुमो अभि गा अविचक्षत ।
पुनानो वार स्वप्नत्ववर्णी ध्येयनो न योगिः घूँघतकेन्द्रकां सुंदरम्।||
कृतेदुर्गुणं पृथिवी महिनामल्लो न मृत्यु अभि वार्तापरितो ।
अपसेवेन्दुर्गुणां सोम चउदय घृंखले वसृंगोः परि यसि निगुणां जनाम।||
पुर्नान्तः पिता महान्वय गृहीनो नामा पृथिविया गिरिपुष्य कार्य दस्ये ।
स्वसारं आपो अभि गा उत्तासुन्तः अविचक्षनं दैवते अङ्ग्रेण।||

82.

आसापि सोमो arusho vṛṣḍhā hārī rājeva dasmō abhī gā acikradat | punānō váram páry ety avyāyaṁ syenō nā yō-
niṁ ghritávantam āsādam || 1 || kavīr vedhasyā páry eshi 
māhinam ātyo nā mṛishṭo abhī vájam arshasi | apasēdhan 
duritā soma mṛilaya ghritām vāsānāḥ pári yāsi nirṇījam 
|| 2 || parjanyāḥ pitā mahishāsya pārhō pābhā pṛthivyā 
girishu kshāyaṁ dadhe | svāsāra āpo abhī gā utāsaran sām 
grāvabhīr nasate vīte adhvarē || 3 ||

जायेव पत्यावधि शेषे मंहसे पत्राय गर्म श्रृणुहि ब्रवीषं मे।
अन्त्वर्णाणं प्र चर्ण चुजीसेवनिन्यो वृजेन सोम जाग्रहि।॥

यथा पूर्वेनः शतसा अमृतं | सहस्रसा: पृथिविया वार्तान्तिनोः।
पवा पवस्व सुविशिष्यां नच्चे तव श्रृद्धमित्वाणं: सच्चे।॥

jāyēva. pátyāv ádhi śeṣa
maṁhasc pájrāyā garbha śrīṇuhí brāvīṇī te | antār vānīshu
pra caḥ sū jīvāse 'nindyō vṛjānca soma jāgrihi || 4 || yātha
pūrvebhyaḥ śatasā āmṛidhraḥ sahasrasāḥ páryāyā vájam
indo | evā pavasva suvitāya nāvyase táva vratam ánva ápah
sacante || 5 || ७ ||
The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification. Just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.  

You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, O elixir, pass through the filtering device.  

The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant).  

You give delight to your devotee as wife to her husband. O child of cloud, listen to all that I address to you. Pleased with our adorations, may you favour us with full life. O irreproachable divine elixir, please be vigilant against our foes and miseries.  

Just as you, the divine bliss, have been providing invulnerable strength and wisdom to our ancient sages hundred-fold and thousand-fold, favour us also with the same, and provide us with the latest prosperity. These sacred waters would bring success to all your pledges and functions.
83.

Pavitraṁ te vītataṁ brahmaṇas pate prabhūr gātrāṇi páry eshi viṣvātāḥ | átapatanāṁ ná tád ámő aśnute śrītāsa íd váhantas tátm sám áṣata || 1 || táposh pavitraṁ vítataṁ
divás padé śocanto asya tántava vy āsthiran | ávantv asya
cavitraṁ āsávo divás prīṣṭhām ádhi tishthanti cētasā || 2 ||

arárucad ubhásah prīṣnir agriyā ukshā bībharti bhūvanāni
vājayūḥ | māyāvino mamire asya māyāyā nricákshasah pitáro
gārbham á dadhuḥ || 3 || gandharvā itthā padám asya
rakshati páti devánāṁ jānimáñy ādibhutaḥ | griśñáti ripúṁ
nidháyā nidhāpatīḥ sukṛttamā mádhuná bhakshām áṣata
|| 4 || havír hawishmo máhi sádwa dáivyam nábhō vásānāḥ
pári yasy adhvārām | rájā pavitraratho vājam áruhaḥ sa-
hāsrabhṛṣṭhir jayasi śrávo bṛihāt || 5 || 8 ||
O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.  

Your filter of the elixir that blazes all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of this filter are separated. The brilliant swift-flowing juices protect the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations.  

The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.  

The sun verily preserves this station. The elixir of life preserves the races of sentient beings. The lord of nooses seizes our enemy with snare. They who are virtuous in actions have a right to enjoy the sweet-juiced elixir of life.  

O elixir, you are mixed with water, i.e. you are clad in water, and thence you take the sacrifice to the celestial abode. As a king, you ascend to the battle, mounted on the chariot of your ultra—psychic filter and armed with a thousand weapons, you win abundant food for us.
Pávasva devamádano vícarchaṇīr āpsá īndráya váruṇāya vāyáve | kṛdhi no adyá vářivaḥ svastimád urukshitaú griññihi dāivyam jánam || 1 || ā yás tásthaú bhúvanāny āmartyo vísñáni sómaḥ pári tány arshati | kṛñván saméritam vícritaú abhúṣṭhaya índuh sishakty ushásam ná súryaḥ || 2 ||

á yó góbhiḥ sripáyyāta óshadhíshv á devánám suṇná isháyam úpávasuḥ | á vídyúta pavate dhárayā sutá índram sómo mādáyan dāivyam jánam || 3 || cshá syá sómaḥ pavate sahasrajal dhinvánó vácam ishirám usharbúdhham | índuh samudrám úd iyarti váyábhír īndrasaú hárdi kaláṣeshu ásláti || 4 || abhi tyám gávah páyasá payovrídham sómaú śriñantí matibhiḥ svarvidam | dhanamjayaú pavate kṛtvyo rásó vípraḥ káviḥ kávyenā sváreṇah || 5 || 9 ||
May you flow forth, the exhilarator of the cosmic bounties, the far-sighted, the giver of life-force to the sun, the ocean and the wind. Grant us this day wealth and health; call the celestial people on the auspicious ground of the sacrifice.

The immortal elixir of bliss, which is stationed upon the regions, goes about them all; the divine love brings us closer to divine virtues and takes us away from vices. It comes to the sacrifice for the fulfilment of our desires, like the sun following the dawn.

The elixir of life force which is created by the sun’s rays, (or when mixed with cow’s milk) is placed in the herbs for the gratification of the divine powers. It snatches away the property of the foes (to be given to virtuous people). Poured forth in a stream, it flows with the lightning’s flash and gladdens the Lord of the sun and the people of heaven.

This is the elixir of divine love, the conqueror of thousands; awakened at dawn, it flows stimulating the priests to chant the divine praises. The elixir sends forth its ocean of divine love with the aid of the breathing winds; for the satisfaction of the resplendent self, it is received in the receptacles of hearts.

The milk of the cows, i.e. the wisdom of the sages, augments the exhilarating elixir. Mixed with that milk and invoked by praises, it awards us everything. The elixir of the life-force, the winner of wealth, flows forth, purified with wisdom, sacred acts and mature experience.
85.

इंद्रया soma sūshutāḥ pārī sravāpāmīvā bhavatu rāk-
shasā sahā | má te rāsasya matsata dvayāvīno drāviṇasvanta
ihā santv īndavaḥ || 1 || asmān samarye pavamāna codaya
dāksho devānām āsi hi priyō mādah | jahī satrūr abhy ā
bhandanāyataḥ pībendra sōmam āva no mṝidho jahi || 2 ||

अदद्धा इन्द्रो वसे मुदिन्तम आत्मेन्द्रस्य भवसि धारिन्तमः |
अभि स्वरिति वहो मनीपिणो राजानमृस्य सुवनस्य निःस्ते ||
सहस्त्रणीथः श्रीतवरी अहिन्त इन्द्रायेन्द्रुः पवसे काम्ये मध्युः |
जयवेतवमर्मृण्या जयवृत उरुः नो गातुः कृण सोम मात्रः ||
कौन्तेयकाक्षरे गोभिरस्ये व्यव्यय्यये समया वार्षम्पिः |
मुन्त्वयामानो अयो न सान्तसिद्धस्य सोम जुष्टे समखः ||

ādabdha indo pavase madīntama ātmēndrasya bhavasi dhā-
sir uttamāḥ | abhī svaranti bahāvo manishiṇo rájānam asyā
bhūvanasya niṁsate || 3 || sahasrāṇīthaḥ šatādhārao ādbhuta
indrayenduḥ pavate kāmyam mādhu | jāyan kshētram abhy
arṣha jāyann apā uruṇ no gātum kṛiṇu soma mūdhaḥ || 4 ||
kānikradat kalāse gōbhir ajyase vy āvyāyam samāyā vā-
ram arshasi | marmriyāmāno ātyo nā sānasir īndrasya
soma jaṭhāre sām akṣharāḥ || 5 ||
Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice). 1

O purified elixir, urge us to victory in battles for you are powerful, dear to the divine powers and the exhilarator. Slay our foes; come to those who chant your praises. O radiant soul, drink the elixir of life-force and destroy the adversaries. 2

May you continue to flow, O elixir of divine love, the inviolable, the most exhilarating, the ruler of the world; you yourself are the best support of the resplendent self; all the sages verily approach and glorify you. 3

The marvellous divine elixir, brought to us in thousands of ways, flowing in a hundred streams, pours forth for the resplendent self, it being his most beloved beverage. May you approach, O elixir, the filter, winning land for us, winning water, and making our path broad and easy. 4

Roaring with thrill you are blended in the pitcher with milk and curds; you pass through the ultra-psychic fleecy filter in the midst. Being cleansed and decked like a prize-winning horse, you flow down, O elixir, (after filtration) in the belly of the resplendent self. 5
स्वादुः पवस्व दिव्याय जन्मने स्वादुरिद्राय सुमहरीतुनासे।
स्वादुरिद्राय वरणाय वाये ब्रह्मपत्ये मधुमाी अत्रभ्:॥६॥

śvādūḥ pāvasva dīvyāya
jānmane śvādūr īndrāya suhāvītunāmne | śvādūr mitrāya
vārunāya vāyāve bṛhhaspātaye mādhumāḥ ādābhyaḥ || 6 || 10 ||

अत्रौ मृजन्ति कहस्ते दुः किंप: प्र विश्रांणां मनवो वाच िरते ।
पवमाना अस्विदन्ति सुरुत्तिमेव विश्रांति मतिं गम्य इत्यतः ॥६॥
पवमानो अस्यस्य सुवीर्यमुर्वी महि गंध्रूति महि ाम सुप्रवेशः।
मारिको अन्य परिप्रेयीतितोमेनेनेन जयंस यवार आनेनम्म ॥७॥
अधि धाम्माम्माम्मयो विचळणोरूपुच्छि दिन्तो रोचना कुवः।
राजो प्रविधमेति सार्वविदन: पीयूषं दुहो नृशंसम् ॥८॥
दिन्तो नाके मधुजिह्वा अस्भवो वेना ठहर्युक्तयं ग्रियभाः।
अन्तु द्रपो वाश्रुवान्त समुद्र आ मनोहरो मधुरवान्त प्रविध्य आ ॥१०॥
नाके सुपुष्पापपपिलवांसं गिरो वेनानामकल्यन पूर्वः।
धर्मूह रिहन्ति मन्यत: पनिंसां हिरण्यम श्राकुन ामन्निः स्याम ॥११॥

ātyam mṛjantī kalāse dāsa kṣhīpāḥ prā vīprānām ma-
tāyo vāca īrate | pāvamānā abhy ārshanti susūṭṭhum ēn-
draṃ visanti madirāsa īndavaḥ || 7 || pāvamāno abhy ārṣhā
suvīryam urvīm gāvyūtim māhi śārma saprāthah | mākir
no asyā pārīshūṭhir īsatēndo jāyema tvāyā dhānam-dhānam
|| 8 || ādhi dyām asthād vṛishabhō vicakshanō 'rūruead vṛ
divō rocanā kaviḥ | rājā pavītram āty eti rōruvad divāh
piyūshaṃ duhate nrićākhaśasah || 9 || divō nāke mādhujīhva
asācāto venā duhanty ukṣhānaṃ girishthām | apṣū drapsām
vāvṛidhānāṃ samudrā ā śindhor ūrmā mādhumanant pa-
vītra ā || 10 || nāke suparṇāṃ upapaptīvāṃśaṃ gīro venānām
akṛpanta pūrvīḥ | īśuṃ rihanti matāyaḥ pānipnataṃ hi-
ranyāyam śakunāṃ kṣhāmāṇī sthām || 11 ||
Flow onwards sweet for the celestial people; flow sweet for the resplendent self, whose name is worthily invoked; flow sweet for the sun, the ocean, the wind and cosmic intelligence; verily you are sweet-flavoured and inviolable. 6

The ten fingers clean the stems of the plant in the cosmic pitcher; the holy singers send forth their praises with hymns; the filtered elixir hastens to the fair praises; the exhilarating saps find their way to the core of the resplendent self. 7

While you are purified, pour on us heroic strength, extensive pastures, a large and spacious mansion; let no oppressor be lord over us. O elixir, may we gain all opulence through you. 8

The showerer, the beholder has risen above the sky; the seer has illumined the luminaries of heaven; the king is passing through the ultra-psychic filter with a roar. The beholder of men milk forth the ambrosia of heaven. 9

In the heaven of the bright universal sacrifice, the sweet-voiced loving divine powers severally milk forth the mountain-haunting divine elixir; they sprinkle it with waters; it is nourished with waters, become juicy; it is strengthened in the ocean, in the waves of the streams. They sprinkle it sweet-flavoured as it passes through the ultra-psychic filter. 10

The prayers of the enlightened ones of noble desires praise (the divine elixir, which dwells) in heaven, well-winged, falling (to earth); praises give comfort to the crying infant, the golden bird, reposing on the earth. 11
उद्धोऽगम्भीरो अन्य नानेन अस्याहिताऽर्वा रुपा प्रतिचालाणा अस्य।
भातुः शुक्रेणा शोचिया र्येवशोत्रात्तुप्रदृश्यं भातरा भुजिः। ॥ १२॥

उर्द्ध्वो गणधर्वो भद्री महेद्रा अस्थाद विश्वारुपा भ्रत्तिक्षानो अस्य।
भातुः शुक्रेणा शोचिया र्येवशोत्रात्तुप्रदृश्यं भातरा भुजिः। ॥ १२॥

[अभ परमाणुकरः ॥] । (८१) पद्धारितम् सूक्तम्
(१२-१२) प्रवाहविद्यास्वरूपं सूक्तम् (१२-१२) प्रवाहविद्यास्वरूपं सूक्तम्। (१२-१२)
वायुविद्यास्वरूपं सूक्तम् (१२-१२) वायुविद्यास्वरूपं सूक्तम्।
(१२-१२-६) वायुविद्यास्वरूपं सूक्तम्। (१२-१२-६) वायुविद्यास्वरूपं सूक्तम्।
मृत्युविद्यास्वरूपं सूक्तम् (१२-१२-६) मृत्युविद्यास्वरूपं सूक्तम्।
भाषाम्: संस्कृतम्। भाषाम्: संस्कृतम्।

॥ १२॥

प्र ते आदयः पवमान श्रीनागो भद्री अप्रभुत रघुजा इन्द्र तमाणा।
ढिव्यः सुपर्ण भुजुमन्त इन्दर्येष भवित्तमासः परि कोश्मास्ते। ॥ ॥
प्र ते मदासी मिर्यासिः आत्मवोर्यक्षत रघुपंश्वो यथा पर्यन्त।
वेजुनः वासं पर्वमाभि वृत्तिमिन्त्रमिन्त्रेषो महुमानिः उर्मायः। ॥ २॥

86.

प्राताः आसावः पवमानः धीजवो मादा अर्वांति राघुजाः इव तमाणः।
दिवायः सुपर्णः माधुमान्तः इन्दर्यः सक्त्तमासः चरिष्कमासः। ॥ ॥
प्र ते मादासी मिर्यासिः आत्मवोर्यक्षतः रघुपंश्वो यथा पुर्यकः।
वेजुत्तः वासं पर्वमाभि वृत्तिमिन्त्रमिन्त्रे माधुमानिः उर्मायः। ॥ ॥
The divine plant of the elixir, the elevated one, has risen high to heaven’s vault. From thence, it beholds all the varieties of forms. The sun shines in white light with gleaming splendour. Radiant, it illumines both the parents, heaven and earth. 12

86

The purified divine elixirs are all-pervading, quick as thoughts, exhilarating and swift like offsprings of mares; the celestial sweet flavoured elixirs, thrilling and exciting, alight in the cosmic receptacles. 1

Your exhilarating all-pervading elixirs are let loose separately like chariot-horses; the sweet-flavoured waves of spiritual thrill go to the resplendent self, the wielder of the thunderbolt, as a cow with her milk to the calf. 2
अथो न हियानो अभि वार्जमङ्ग स्वरितकोशोऽ त्रियो अद्यायामः।
ब्रह्म पवित्रगुण सानो अनुपोऽ समसः पुनर्म इन्द्रियाय भ्रमसे।
प्रति आधिनिः पवमाने धिशुवङ्ग समुपपधर्मसा धरीलिणि।
प्रान्तरक्षेत्रः स्वारितसमस्कारे वेय भोजनवर्णिणाय वेदसे।
विश्वा पार्माने विश्वचल भद्धेः प्रभोसः सत: परि यन्ति केतवः।
व्यानृढः पंक्षे सोमं धर्मभिः पार्विश्वाय भुवनस्य राजसि।

ा त्यो न हियानो अभि वार्जमङ्ग सवर्विस्य कोषां दिवो आद्रिमातः।
व्रिशा पवित्रे अधि सानो समाये साभस्यम: पुनर्म इन्द्रियाय भ्रमसे।
प्रति आधिनिः पवमाने धिशुवङ्ग समुपपधर्मसा धरीलिणि।
प्रान्तरक्षेत्रः स्वारितसमस्कारे वेय भोजनवर्णिणाय वेदसे।
विश्वा पार्माने विश्वचल भद्धेः प्रभोसः सत: परि यन्ति केतवः।
व्यानृढः पंक्षे सोमं धर्मभिः पार्विश्वाय भुवनस्य राजसि।

उभयातः पवमानस्य रूपमयोऽ ध्रुवस्य सतः परि यन्ति केतवः।
यदृढः पवित्रगुण मृग्ये हि सत: न योना कृष्ट्ये सीतापि।
सहसः केतुः पंक्षे स्वर्गः समाये भृजानामः यति निष्कुलाम।
सहसः केतुः परि कृष्ट्ये पवित्रम्येति रोक्ति।
राजा समु क्ति नाथ्योऽ वि साहित्यामापूम्यें संचं निश्चितु शक्ति।
अध्येष्ट्यास्मात् पवमानस अध्यय्यानास्य भ्रुणोऽ यथो विवः।

उभयातः पवमानस्य राजस्याम द्वृत्तस्य सत: परि यन्ति केतवः।
यादि पवित्रे अधि म्रिष्याणे हारी त्यस्य सिद्धि सिद्धि।
सहसः केतुः पंक्षे स्वर्गः समाये भृजानामः यति निष्कुलाम।
सहसः केतुः परि कृष्ट्ये पवित्रम्येति रोक्ति।
राजा समु क्ति नाथ्योऽ वि साहित्यामापूम्यें संचं निश्चितु शक्ति।
अध्येष्ट्यास्मात् पवमानस अध्यय्यानास्य भ्रुणोऽ यथो विवः।
Like a steed urged on to battle, may you, who are all-knowing, speed onward from heaven to the receptacle, as clouds descend from heaven. The elixir, the showerer of benefits, is being purified at the top upon the ultra-cosmic fleecy filter for the strength of the resplendent sun, who supports the world. 3

O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the midst (of the vessel). 4

O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions; and as a lord of the whole word, you rule over everyone. 5

The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulate from both the sides. It is finally allowed to repose in the pitchers. 6

This elixir of divine love is the signal of cosmic sacrifice and an object of pious worship; it flows filtered; it approaches the abode of Nature’s bounties. This thousand-streamed elixir, the showerer of blessings, rushes to the cosmic receptacle and passes roaring through the cosmic filter. 7

The royal elixir plunges into the firmament, and the rivers thereof; mixed with the streams, it associates with the wave of the waters; being filtered it stands upon the uplifted cosmic fleecy filter on the navel of the earth. It is the upholder of the vast celestial region. 8
दिवो न सात्तु स्त्राव्युप्रमिनो च ध्वर्मणिः।
इन्द्रस्य सर्वमेव पवते दित्वेनिन्दुसोमम्।
पुनान् कुले रेव सीर्निः॥ ९ ॥
अवरतिर्यक्षाय पवते मधु सिये पिता वृक्षान्तिः।
देवति रसं स्वायोर्पीच्ये मुद्रिन्दिमो मस्तर इन्द्र्यो रसं॥ १० ॥

divó ná sánu stanáyaunn
acikradad dyauṣ ca yásya prithiví ca dhármabhiḥ | índra-
syã sakhyám pavate vivévidat sómah punánáḥ kaláśeshu
sídáti || ९ || jyóthir yajñásya pavate mádhu priyám pitá de-
vánāṃ janitā vibhúvasuḥ | dādháti rátnaṁ svadháyor āpi-
cyáṃ madikutamó matsará indriyó rásáḥ || १० || १२ ॥

अनिभ्रक्तकताता आर्यर्ती पतितविं: शतार्यो विचक्षणाः।
हरिब्धित्रस्य सर्वेनुष सीर्निः मह्यजनांविभिः।
सिन्धुखत्रविः॥ ११ ॥
अंगे सिन्धुपूर्वो पर्व्यानां अर्धियं वाचो अंगियो ग्रोऽपि गच्छित।
अंगे वार्यस्य भजो महाधिं स्वायुष्म: सेवनिः।
पूवनेव वृः॥ १२ ॥
अंगे मुनवार्यबिङ्गुनो यथा हिन्दुविन्य स्तसर्व स्वायम ऋविन्य।
तदु कृत्या रोदसी अन्तरा कवे श्रुतिविनिरा पवते सौम इना ते॥ १३ ॥
हापि बसानो यज्ञो तिर्वितस्त्रम्कर्तित्वा भुवनेधिपित:।
स्वर्ज्ज्ञानो नरस्माभ्युपक्षे निर्मविय विवासिति॥ १४ ॥

abhikrándan kalaśam vajy ārshati pátir diváḥ satádháro
vickakshanáḥ | hárir mitráisyā sádaneshu sídáti marmríjáno
'vibhiḥ sindhubhír vriśhá || ११ || ágre sindhúnáṃ pávamáno
arshaty ágre vácó agriyó góshu gachati | ágre vágásyá bha-
jate mahádhanám sváyudháḥ sotribhíḥ púyate vriśhá || १२ ||
ayám matáváñ chakunó yáthá hitó 'vye sasāra pávamána
úrmíā | táva krátvá ródasi antará kave śucir dhiyá pavate
sóma indra te || १३ || drápmí vásáno yajáté divispréṣam an-
tarikshaprá bhúvaneshv árpiraḥ | svájr jajñáno nábhasábya
ákramit pratnám asya pitáram á vivásati || १४ ||
Thundering like the summit of the sky, the elixir, by whose support both heaven and earth are upheld, roars. The elixir flows acquiring friendship of the resplendent sun; purified, it alights upon the cosmic pitchers. 9

It (the elixir) is the light of the cosmic sacrifice; it distils sweet delightful juices. It is the parent of Nature's bounties, the generator of all, and the possessor of ample wealth. This, the most exhilarating, exciting and the nourishing elixir supports the hidden treasures of heaven and earth. 10

The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs. 11

The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation. 12

This much praised, purified elixir is sent forth with the speed of a flying bird; it flows onward in streams of juices through the cosmic fleecy filter. O resplendent Lord, through your sustaining act, your intelligence, the pure elixir flows, purified through both heaven and earth. 13

The elixir, clad in a defensive armour that reaches heaven, fills the firmament (with rains). When mixed with waters, it generates heavenly bliss. Along with waters, it comes to the place of worship, and it invokes its ancient parent (the resplendent Lord). 14
सो अस्य वृद्धे महिष शर्म वच्छाति यो अस्य धार्म प्रथम व्यानुषोः।
पूर्वं यद्गुर्ग प्रथम व्यौमन्यते विष्णो अभि सं यत्तिः संयते: ॥ १५॥

सो अस्य viśe māhi śārma yachati yō asya dhlāma prathamāṁ vyaṁ-

नासे: padāṁ yād asya paramiḥ vyomany āto viśvā abhī

sāṁ yāti samyātaḥ ॥ १५ ॥ १४ ॥

प्रो अयासिन्द्रिन्दङ्गस्य निवृक्त सचा सर्वथां न प्र धिनाति संग्रिमः।
मयेऽव युवान्तिमः समर्पित सोमः कुम्भे श्रुताय वस्या ॥ १६॥
प्रो यो विच्छेदः मन्युधो मिस्यावरः पन्धुः संवस्यानावरः ॥
सो मनीशा अध्ययन्त श्रुताय ववः पर्वसेनास्यायः ॥ १७॥
आ नैः सोम संयतं विप्याति विद्वेषः पर्वस्य पर्वमानो अचिक्रणः।
या सै वेंदे त्रिदृशस्याशुपी: तुम्हदः ज्ञ्येवान्ववुमचार्येः ॥ १८॥
वृणा मनीशाः पवें विचिक्रणः सोमो अहः। प्रतिसैवेश ततः दिवः।
क्राणा सिद्धेन्ं कुलाः अविधान्दन्त्रं हर्ष्या विश्रामनीपिभि: ॥ १९॥
मनीपिभि: पवेन पुर्य: क्राणित्विभिबृह: पाणि काठे अचिक्रमः।
प्रो वृत्त्वा नाम जनयुम्भूः श्रुद्धिन्द्रिन्दङ्गायोः सुस्वय्याः कर्मीः ॥ २०॥

प्रो अयासिदं दिनुर इद्रस्या निष्क्रितां सक्षा साधिव्युत्तत्वा नाम अवस्याः।
मया र्वायुत्तत्वा साद अर्शति सोमण्यासे शतयामासे पाठ्या ॥ १६॥
प्रो वो द्भ्यो मन्युधयामि विप्यावतः पन्धुः संवस्त्वयानामि धिनः।
सोम मनीशा अध्ययन्त श्रुताय तवः पर्वसेनास्यायः ॥ १७॥
आ नैः सोम संयतं विप्याति विद्वेषः पर्वस्य पर्वमानो अचिक्रणः।
या सै वेंदे त्रिदृशस्याशुपी: तुम्हदः ज्ञ्येवान्ववुमचार्येः ॥ १८॥
वृणा मनीशाः पवें विचिक्रणः सोमो अहः। प्रतिसैवेश ततः दिवः।
क्राणा सिद्धेन्ं कुलाः अविधान्दन्त्रं हर्ष्या विश्रामनीपिभि: ॥ १९॥
मनीपिभि: पवेन पुर्यः क्राणित्विभिबृह: पाणि काठे अचिक्रमः।
प्रो वृत्त्वा नाम जनयुम्भूः श्रुद्धिन्द्रिन्दङ्गायोः सुस्वय्याः कर्मीः ॥ २०॥

pró ayásid índur índrasya nishkrítāṁ sákhá sákhyaur ná
prá mināti samgíram | márya iva yuvatibhíh sám arshati
sómaḥ kaláše satáyámna pathá ॥ १६ ॥ prá vo dhíyo mand-
rayúvo vipanyúvah panasyúvah samvásaneshv akramuh |
sómad manishá abhy anúshata stúbhō bhí dhenávah pá-
yasem aśiṣrayuḥ ॥ १७ ॥ á naḥ soma samyātam pipyůśhim
ísham índo pávasva pávamáno asrídhama | yá no dóhate
trfr áhann ásaścushhi kshumád vájavan mádhumad svuíryam
॥ १८ ॥ vṛśhá matinám pivate vicakshanáh sómo ánah pra-
taritósháso diváḥ | kráná síndhunáṃ kalásaṅ aviśaṣad índ-
rasya hardy áviśán manishibhíh ॥ १९ ॥ manishibhíh pivate
púrvyáḥ kávér nřibhīr yatáḥ pári kóśaṅ acikradat | tritáśya
náma janáyan mádhvá ksharad índrasya vāyōḥ sakhyáya
kárteve ॥ २० ॥ १५ ॥
At first it penetrates the glorious body of the resplendent sun and gives great happiness to the sunshine. From that station, which is in the highest heaven, it comes victorious in all its encounters. 15

The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher. 16

Your exhilarating tuneful praises advance into the halls of worship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk. 17

O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility. 18

The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise invoke it with praises. 19

The ancient sage (the divine elixir) is purified by the wise guided by the priests, and it roars into the receptacles; eulogizing the name of the threefold (the sun or the resplendent Lord), it distils sweet juices to gain the friendship of the sun and wind. 20
ayām punānā uṣhāso ví rocayad ayāṃ sīndhubhyo abhavaṇu lokakṛt | ayāṃ triḥ saptā duduhānā āśīram somo hridē pavate cāru matsarāḥ || 21 || pávasva soma divyēshu dhāmasu sṛjānā indo' kalāse pavītra ā | siddān śndrasya jāṭhāre kānikradan nṛībhir yataḥ sūryam ārohayo divī || 22 || ādribhiḥ sutāḥ pavase pavītra ān śndav śndrasya jaṭhāresvāḥ āviśān | tvāṃ uṛiçākṣhā abhavo vicakṣaṇa soma gotrāṃ áṅgirobhīyo 'vṛiniḥ āpa || 23 ||

tvāṃ soma pāvamānah svādhyo 'nu vīprāso amadanno avasyāvaḥ | tvāṃ su-pārṇa ābharad divās pārīndo viśvābhir matibhiḥ pārīshkṛitan || 24 || ávye punānām pārī vára ūrmiṇā hāriṁ navante abhi saptā dhenaṇaḥ | apām upāsthe ādhy āyāvaḥ kavīṁ āṭihāya yōnā mahishā aheshata || 25 || 16 ||
When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir makes three times seven celestial rivers pour out their curds and milk; it exhilarates and flows pleasantly to the heart.  

Flow onward, O elixir, to your own heavenly abodes; flow, O sweet elixir, (proceed) to the cosmic pitcher, to the cosmic filter; may you, alighting upon the core of the sun with a roar, and in the midst of the chants of the priests, make the sun ascend the sky.  

You are pressed out with the help of stones. O elixir, may you flow into the cosmic filter, and enter into the core of the resplendent. O elixir, the contemplator, you look upon mankind with affection, and you release the water (of the clouds) for the sustenance of cows and thus help the sacrificers.  

O elixir, while being purified, the pious worshippers, desirous of preservation, glorify you (with their chants); the elegant falcon brings you from heaven; O elixir, meanwhile you are adorned with all praises.  

The seven celestial rivers approach the green-tinted elixir, which flows purified in a stream through the cosmic fleecy filter. The enlightened men urge you, the sage, on the lap of the waters to the place of sacrifice (or mixed with water and milk, they offer your oblations).
इन्हें पुनःनौ अति गाहते सृष्टि विभानि कृष्णन्तरप्राणि वर्णवृत्ते।
गा: कृष्णन्ति निर्माणिः हर्षत: कविरथं न क्रीडापरि वारंभरति।
अस्मि: शुभोरा अभिप्रेतो हारि नवनामेव तां उद्देश्ये।
सिवें सुधान्नि परि वामिरारुङ्गे तृतीये पृथिवि अधि रोचने दिवं।
तेवः नृत्यपरि रूपसाध्वे विभक्तेऽभुवनस् राजसि।
अष्टेऽद् विश्वे पवमान ते वशे वर्मिन्द्रो प्रथमो धामथा अर्ध।

िदुहः पुनानो अति गाहते सृष्टि विभानि कृष्णन्तरप्राणि वर्णवृत्ते।
गा: कृष्णन्ति निर्माणिः हर्षत: कविरथं न क्रीडापरि वारंभरति।
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तेवः नृत्यपरि रूपसाध्वे विभक्तेऽभुवनस् राजसि।
अष्टेऽद् विश्वे पवमान ते वशे वर्मिन्द्रो प्रथमो धामथा अर्ध।
The divine elixir, purified, goes across all obstructions, making its way easy for all worshippers; with its fluid body, lovable and wise, it rushes through the cosmic filter like a sporting courser. 26

The ceaseless watery fountains with their hundred streams, commingle with the elixir, ever-seeking to mix with water. The sun's rays approach the green-tinted (elixir) and the swift fingers beautify it in the third sphere illumined by the sun. 27

All these are the offspring of your celestial affluence; you are the ruler of the entire world; so, O purified elixir, this universe is in your control; the divine elixir is the foremost, the first establisher of the eternal law. 28

O sage, you are the ocean, you are omniscient; these five regions rest on your support; you sustain both heaven and earth and O pure-flowing elixir, you nourish the sun and other luminaries. 29

O effused elixir, you are purified for the divine forces in the cosmic filter; you are the supporter of the world. The chief priests desiring benefits look to you alone, and all these worlds offer themselves to your service. 30
प्र रेम प्रत्यति वार्तामयाय व्रुषा वनेष्वरव चक्रनुदारिः।
सं धीतयो वाचशाना अनुस्रात श्राखू दिर्मिति मृतयः परिमातम्।
स सुर्यस्य रक्षितमयैः परिः व्ययं तन्तूः तन्त्रात्मिक्यं एवं विदे।
नवमृतस्य प्रशिष्यो नवीक्ष्योऽः पतिः नीन्दिनामुप्यं याति निर्दक्तस्य।
राजा निन्दृत्रूपं पवने पतिः दिन्दितः ह्रतस्य याति पृथिविः कृतिकदत्र।
सहसन्धारः परी विच्छेने हरिः पुनः नो पार्थ जन्युपवसुः।

प्रार्थित एति तः वार्य व्रिष्णु वानेश्व अवर्गः cakradad dharīḥ ||
सं धृतया vāvasūnā anuśhata śisum rihaṇti matāyaḥ pānīpataṃ || 31 || sā sūryasya raśmiḥ bhūbhīḥ pāri vyata tāntuṁ tanyānas trivṛttam yathā vidē || naiyam ritaśya prashisho naviyasiḥ pātir jānīnam uta yati nishśrītām || 32 || rājā śindhumām pavate pātir diva ritaśya yāti pa-thībhīḥ kānikradat || sahāsrāhāraḥ pāri shicyate hāriḥ pūnāno vācaṁ janayam ụpāvasaḥ || 33 ||

पर्वमान महायोः वि धावति स्मो न विषया अन्द्रस्यायनी पार्वयः।
गर्भस्तिपुरूषो नुमिर्दिमीः सुतो मे हेव वाजाय धन्याय धन्यसि।
इष्टवं पर्वमानाय धर्षति ध्रुवो न वंसेन कुण्डो जीवतिः।
इन्द्रायः महा मद्गो मद्ग: सुतो द्रुवो विष्टम्भ उपयो विष्टम्भं।

पवमानमां मायि और्जो
वि धावसि सुरो ना citrā अवयायायः पावयायः ||
गार्हस्तिपुरूषो नुमिर्दिमीः सुतो मे हेव वाजाय धन्याय धन्यसि।
इष्टवं पर्वमानाय धर्षति ध्रुवो न वंसेन कुण्डो जीवतिः।
इन्द्रायः महा मद्गो मद्गः सुतो द्रुवो बिष्टम्भ उपयो बिष्टम्भं।

पवमानमां मायि और्जो
The hissing elixir passes through the cosmic fleecy filter; the green-tinted showerer mixes with water with a thrilling sound; hymns are chanted during the process and holy songs soothen the infant, as he cries. 31

It (the elixir) invests itself with the rays of the sun for its robe, stretching out the triple thread as it knows; guiding the recent adorations of the truthful (worshipper), the elixir, the protector of women, passes into the consecrated vessel. 32

The pure elixir, the sovereign of rivers, flows onward; the lord of heaven, it goes with a shout by the paths of the holy law; green-tinted and wealth-giver elixir is poured forth with its hundred streams, lifting up its voice while being filtered and purified. 33

O purified elixir, you pour forth abundant juice like the wonderful sun-rays, you approach the cosmic fleecy filter. Purified by the hands of the priests and expressed with the stones you flow forth for a mighty wealth-yielding struggle. 34

O flowing elixir, you grant abundant food and strength in streams. You alight on the cosmic pitchers like a falcon on its nest. Your exhilarating effused juice gives joy to the resplendent self and support to heaven, beholding (the entire world). 35
सप्तां स्वासरो अभि मात्रः शिष्टुं नवं जजानं जेन्यं विन्यमितेः।
अपां गंधर्वां द्वियं नृचक्षं सोमं विश्व्यं सुर्वनस्यं राजसेः।
ईश्वर इत्या सुमानिति बीष्मेः यज्ञां इन्द्रो हरितः सुपम्यं।
तस्ये शरणं मृत्युंमृत्तं पश्चिमवं त्रेते सोमं तिथिन्तु कृष्णं।

saptā svāsāra abhī nātāraḥ sīṣumā navamā jajñānum jen-
yam vīpaścītam | apām gandharvām divyām uṣṭākshasam
somaṃ visvasya bhūvanasya rājāse | 36 | iṣānā inā bhūva-
nāni vīyase yujāna indraḥ supanyāḥ | tās te kṣaha-
rantu mādhunad ghrītam pāyas tāva vratē soma tishthantu
krisṭāyaḥ | 37 |

लं नृचक्षः असि सोम विस्थितः पवमान क्रयभः ता च वासिस।
स नै: पवलक सुसुम्बनिर्णयवर्त्त्य स्यामं सुविनेषु जीवसेः।
गोविन्दवस्व सुसुम्बनिर्णयनिर्णयोपि इन्द्रो सुविनेशपितः।
लम सुवीरमो असि सोम विस्थितं त्वा विस्व उपं ग्रंम आस्ते।
उनमच्छ उमिर्नानं अतिधिपुष्पो कस्यो महाभो वि गाह्ते।
राजा पवित्रार्धो वाजमाहस्महसंस्कृटिरजयिति अर्थो वृहत।

tvāṃ uṣṭākshā asī sama visvātāḥ pāva-
māna vṛishabhā tā vī dhāvasi | sā naḥ pavasva vāsumad
dhiranyavadvayāṃ syāma bhūvaneshu jivāse | 38 | govit
pavasva vasuvīd dhiranyavīd retodhā inda bhūvanēsvī arpi-
tāḥ | tvāṃ suvīro asī sama visvāvit tāṃ tvā viprō āpa gi-
rēmā āsate | 39 | ún mādhvā ārmīr vanānā atishthipad apō
vāsano mahishō vī gāhate | rājā pavītra-rathā vājam āruḥat
sahāsra-bhrīshṭīr jayati srāvo bṛihāt | 40 | 19 |
The seven celestial sister mothers approach the new-born victorious sagacious infant, the spiritual elixir, abiding amidst the waters, supporter of water, divine, the beholder of men, so that he may become the ruler of the whole world. 36

O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree. 37

O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters, may you pour forth upon us wealth, comprising various treasures and gold; may we have strength to live long in the worlds. 38

O divine elixir, the winner of cattle, wealth, and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises. 39

We are hearing the sound of the waves of sweet-flavoured elixir. Clothed in waters, the mighty one plunges (into the cosmic pitcher); the king, whose chariot is the cosmic filter, gets ready to proceed to battle, and armed with a thousand weapons, he wins ample sustenance (for us). 40
sā bhandānā ūd iyarti praṇāvatīr viṣvāyūr viṣvāḥ su-
hārā āhārdivi | brāhma praṇāvad rayīm āśvapastyaṁpitā
indāv ṭindram āsmāṁbhaṁyaṁ yācatāḥ || 41 || só ágre áhnāṁ há-
rir haryato mādalī prā cétasā cetayate ānu dyūbhīḥ | dvā
ejuṇā yātāyaṁ antār iyate nārā ca sāṁsāṁ daivyam ca
dhartāri || 42 ||

āṅjate vy āṅjate sāṁ āṅjate krātum riḥanti
mādhumābhy āṅjate | sīndhor ucchvāsē patāyantam ukshā-
ṇauḥ hiraṇyapāvaḥ paśuṁ āsu gribhnate || 43 || vipaścette
pavamānāya gāyata mahī nā dhārāty āndho arshati | áhir
nā jurnām āti sarpati tvācam ātyo nā krīñam asarad vī-
sha háriḥ || 44 || agregó rájāpyas tavishyate vimāno áhnām
bhūvaneshy ārpitauḥ | hárir ghrītaṁsuḥ sudrīṣiko arṇavō jyo-
tirathau pavate rāyā okyāḥ || 45 || 20 ||
All the days and all the nights are chanted the glories and praises of this elixir; these praises are easily borne and productive of prosperity; O elixir, when delighted, may you solicit the resplendent Lord to give us food productive of progeny and riches filling our homes. 41

During the early hours of the day, the golden-hued delightful exhilarating elixir is specifically beneficial to intellectuals. It shines during these hours. It elevates to high positions both the participants, the sacrificer and the chanter. 42

They, the priests, smear and grease, and anoint the effused elixir with milk. Nature’s bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent. 43

Sing forth (O priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse. 44

The divine elixir, foremost, radiant, dweller in cosmic water, placed in the firmament as the measurer of the days, is glorified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flows giving wealth to all house-holders. 45
असर्जि स्कुम्भो द्रिव उयंतो भुवनाय आश्विनी मधु: पारिव व्रिधातुःवंल्मायति।
एषु रिप्वन्ति मुदयः परंतपां दिः दिः निर्गितस्मृत्तिः युधः॥४६॥
प्र ते धरा अलक्ष्यान्त मेरायः पुनाश्चर्य संपतान यत्नं राज्यः।
वद्रोहिनिवे चर्यायोः समवयस्म आ सुयान: सैन्यं कुटटिना सैन्यिः॥४७॥
पूजने सैन्यं कुटटिने उद्योगस्यो बरे पारिव धाव मधु द्रिवः।
जाहि विषाषानसे इन्द्रो आर्यिणो वृहस्थिरेव विद्ययेव सुविस्तरः॥४८॥

असर्जि द्रिव्यो द्रिव्यो युधयो मधुः पारिव मधुः स्कुम्भो द्रिवः
उयंतो भुवनाय आश्विनी मधुः।
एषु रिप्वन्ति मुदयः परंतपां दिः दिः निर्गितस्मृत्तिः युधः॥४६॥
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वद्रोहिनिवे चर्यायोः समवयस्म आ सुयान: सैन्यं कुटटिना सैन्यिः॥४७॥
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*Prá tú drava pári kóśam ní shída ur biodiversity punáno añí várjama arsha | ásyam ná tvá várjana marjávantó 'cha barhi raśanimbhir nayanti || 1 || svayudháh pavate devá úndur ásastiká várjana máráshatánah | píta devánam janítá sudáksho vishtambhó divó dharánah prithivyáh || 2 ||*
This divine exhilarating elixir, the supporter of heaven, has been let loose. The triply-mingled juice rushes to the waters; the intelligent worshippers caress the elixir which comes out with a hissing sound, and recite hymns in his praise. The chanters of verses approach the embodied beverage with songs and prayers.  

The rapid streams that flow forth are collected together, and allowed to pass through the interstices of the cosmic fleecy filter. After effusion, O elixir, you are mixed with water in the ladles and come down to the pitchers (and stored and stocked there).  

Flow for us, O elixir of divine love, cognizant of our worship and deserving praise; pour your beloved, sweet-flavoured juice upon the cosmic fleecy texture for filtration, O elixir, destroy all the voracious wicked forces. Blessed with excellent male offsprings, may we offer ample praises at the congregational gathering.  

Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.  

The divine well-armed elixir flows onward, it destroys the wicked and guards us from treacherous onslaught. It is the protector of the divine powers, the progenitor, powerful prop of heaven and earth's support.
रिषिर विप्राः
पुरातन जनानामृत्वर्मीं उद्दानाम काव्येन।
स चिन्हे निर्हक्तं यदासमीमांकां गुह्यं नाम गोनाम।
पुष्यस्य ते मधुरमां हस्तं सोमं ब्रह्म व्रजेण परिः पुवित्रे अक्षा:।
सहस्त्रासां शतस्वरूपां श्रावणं वधिराव वाज्यक्षात्।
पूर्वे समां अभि गृह्या सहस्त्रां महे वाज्यक्षाताय अहिंसिः।
पुवित्रेः परमानन्दस्वायमः न प्रत्नाजे अत्या:।

पार हि भ्या पुरुषोऽजनानं विश्वासुन्द्रोजना पुरुषान:।
अथा भे श्येनुमु व्रायसि श्रवं तुज्ञानो अभि वाज्यमये।
पुष्य सुवन: परि सोमे: पुवित्रे सर्वं न सुयो अदवाहतसि।
तिमे शिरानो महियो न श्रीवे गा गृह्यभिम् शृङ्गे न सत्वं।
पुष्य सन्यो पुरामुखसि: कृष्णसुन्दरसि गा विवेद।
वियो न विचुततन्त्रक्ष्ये: सोमस्य ते पवतं इन्द्रे धाराः।

पार हि श्रम्पुरुषोऽजनानं विश्वासरद भोजनं पुर- पुयामानाः।
आत्य भहरा श्येनभ्रीता प्रयाणं रयं तुष्णानो अभि वाज्य am arsha।
| 6 || एशा सुवनाः पारि सोमां पवित्रे सार्गो नास्रीसंद्रो adadhasvad सर्वम्। तिमे शिरानो महियो न श्रीवे गा गृह्यभिम् शृङ्गे न सत्वम्। 7 || एशा ययअ न्यामां अभि श्यामा ब्रह्मवारं श्रीवे गा गृह्यानम्।
| 8 || विद्यूत्स्त्रन्तर्क्ष्ये: सोमस्य ते पवतं इन्द्रे धाराः।
The seer, the sage, the champion of men, discreet and sagacious, and brilliantly intelligent, such a poet by his poetic gift, (or a seer by the divine enlightenment) discovers the secret knowledge of those Vedic hymns, the so-called secret milk of those cows, which lies hidden and concealed.

For you, O resplendent self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter; the giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.

These divine elixirs, moving in the direction of thousand viands produced by kine, are purified at the cosmic filter. They are let loose for securing ample food and ambrosia, like horses rushing to the battle for glorious victory.

Invoked by many, the elixir under-going purification pours forth all food and sustenance (for everyone of us). Brought on the earth by a divine falcon, may you bring us dainty viands and wealth from all sides. May you send forth such a juice of yours.

When effused, this quick-flowing elixir hastens to the cosmic filter, like a steed let loose; whilst alighting, it rushes like a buffalo sharpening his pointed horns, or like a brave warrior in search of cattle.

This stream of elixir issues forth from a high region and finds treasure of kine hidden somewhere in the self, the cave within the mountain. The stream of elixir flows for you, O resplendent self, like lightning thundering through the clouds of the midspace.
उत से गाछि परि यासि गोनामिन्देणि सोम सुर्येभु पुनानि।
पुरुषिनियो बहुतिजीरदानो दिक्षित शरीवस्तव ता उपशुद्धि।

उता स्मा रासिन पारि यसी गोनाम इंद्रेणा सोम सराधम मपनानि।
पुरुषिनि इशो ब्रह्मतिर जीरदानो सिखा श्रीकेवस्तव ता उपशुद्धि।

(८८) अद्यापिनितम मुनकम्।
(१५) अद्यापिनितम शुधायम् काल्या उत्तरा ऋषि।

अयं सोमे इन्द्र दुर्भीष्मुर्ज्यनु तुल्ये पते लवमस्य पाहि।
तं एवं चं चं चं चं चं चं चं चं मद्यां युम्यां सोमस्म्।
सं एवं रघु न चुप访शयोद्विभं युयणिमु रुपः।
आती बिखाय लञ्ज्यणिनि जाता चर्पणासि दण ऊर्जां नेवत।
वायुर्में यान निर्युल्येः इन्द्रयोमा नास्तेवत हवं आ श्रीवस्तव।
विश्ववर्गो इवणोदा इवं तल्यापेठे श्रीववनोदासि सोमस्म।
इन्द्रो न यो ममार् ममन्ति चक्रिकेना युवाणामसि सोम पुरुणित।
पेट्टेः न हि लवमहिनाः पुरुणा चिन्दानविश्विासिस सोम दक्षेः।

88.

Ayām soma indra tūbhyaṃ sunve tūbhyaṃ pavate tvām
asyāṃ pāhi | tvām ha yāṃ ca kākrishē tvām vavyishā āndum
mādāya yūjyaṃ somaṃ || 1 || sā īṃ rātho nā bhurishāl ayoji
mahāḥ puruṇi sātaye vāsūm | ād īṃvisvā nahnushyānī jatā
svārshatā vāna ārdhvā navanta || 2 || vāyūr nā yō niyūtvān
ishṭayānā nāsatyeva hāva ā śāmbhaveṣṭhāḥ | viśvāvāro
draviṇodā iva tām pūsheva dhījavane ’si soma || 3 || ñdro
nā yō mahā kārmāṇi cākrir hantā vṛitrauṃ asi soma pur-
bhīt | paidvā nā hi tvām āhimamnaṃ hantā visvāsya api soma
dāsyoh || 4 ||
And being purified, O elixir, you go to the herd of cattle. You and the resplendent self are seated in the same chariot. O prompt-giver, give us, when invoked, plentiful and abundant food, as you are the master of all viands.

The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have prepared; you have chosen for your exhilaration; it is verily your companion.

It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries.

O elixir, like the wind with its steeds, you go to your destination at pleasure, and like evertrue divines, you grant your devotees abundant felicity when invoked. You have been accepted by all of us as the giver of wealth. Like the supreme nourisher, you are always prompt to help the needy with the speed of mind.

O elixir, like the resplendent self, you perform mighty acts; you are the slayer of the wicked and the destroyer of their strongholds. Like the horse of an adventure, you are the killer of serpent, the nescience; you are the eliminator of every evil.
agnir ná yó vána á sriyāmáno vríthā pájaúsi kriṇute nadíshu | jáno ná yúdhvá mahatá upabdír iyarti sómah pávamāna úrmím || 5 || eté sóma áti várāny ávyā divyá ná kósāso abhrávarshāḥ | vríthā samudrám sîndhavo ná níciḥ sutáso abhí kalaśaḥ asîgran || 6 || súsmi śárdeo ná márutam pavasvánabhisastā divyā yáthā víţ | ápo ná makshú sumatír bhavā nāh sahásrāpsāḥ pîtanāshāḥ ná yajñāḥ || 7 || rájño nó te várunasya vratáni — || 8 || 28 ||
O elixir, you are born in a forest like fire; you easily manifest your might in the running waters; you are like a warrior who fights roaring against his mighty foe; O elixir, you give rise to ripples while being purified and filtered.

These elixir-juices pass through the cosmic fleecy filter. Like rains from heaven, they are showered from the height. The effused juices flow promptly to the cosmic pitchers, as rivers running downwards flow into the ocean.

O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like waters. You are verily of a thousand forms, adorable like the resplendent self and the victor in battle.

Your acts are like those of the royal sovereign, vast and profound; nectar is your abode; you are pure as the beloved sun, and munificent, O elixir, like a great ordainer.

This effused elixir moves forth along the cosmic paths like a horse of burden; when purified, you, O elixir, flow like the rain from heaven; the thousand-streamed elixir rests in the cosmic family as if on its mother’s lap in the cosmic water.
राजा सिन्धुनामवसिष्ट वासं कृत्यं नायमार्थं वजिरमां।
अनुभु द्रव्यो वाङ्गे शेषाकृतं दुःखैं पिता दुःखैं पितुर्जीर्मं॥२॥
सिंहं न्यूक्तं मय्यो अयसं हरिमार्यं द्रव्यो अयसं पतिम।
शरेण गुलु स्थ्र्यं: पृच्छेत गा अयसं चक्रवती पारं पाल्य न।॥३॥
मधुपुष्कं योरमुयासंमर्यं रयं यज्ञवर्तकं कृत्यं।
स्वासरं इं जामयें मज्यित्तं सनामं वाजिर्मन्मूर्यक्तिं।॥४॥

राजा सिन्धुनाम अवासिष्ट वासं रितास्या नावम अरुहद राजिश्चतं। अपसु द्रपो वाविर्द्धे स्यैन्यूजपा दुहा इं पिता दुहा इं पितूर्जंम। ॥ ॥
सिन्हाम नसंता माधवो आयासं हरिमार्यं द्रव्यो अयसं पतिम।
शरेण गुलु हरिमाल्ये पृच्छेत गा अयसं चक्रवती पारं पाल्य न। ॥ ॥
मधुपुष्कं योरमुयासंमर्यं रयं यज्ञवर्तकं कृत्यं।
स्वासरं इं जामयें मज्यित्तं सनामं वाजिर्मन्मूर्यक्तिं। ॥ ॥

चतुर्थं इं घुत्तुहः सचने समाने अन्तर्लक्षणे निर्यतम।
त इम्पर्यित्तं नयमं पुनाससता इं विश्रांतं परं चनि पूर्वक। ॥ ॥
विश्राम्ये द्रव्यो अश्रमं पृथ्विध्वा विश्रां उत्त पितुये हस्ते अयस।
अर्यं उत्से गुणङ्गे नियुक्तानं अश्रुं पवतं इन्द्रिययं। ॥ ॥
कुण्रवालो अभि नान्वीपितिमिन्त्रं सोम ब्रह्मा पवस।
श्रव्वध नहं: युक्तान्तं राय: सुबर्वीयसं पतियं: स्वाम। ॥ ॥

cātasra im ghrīta-dūhah
sacante samāne antār dharuṇe nīshattah | tā im arshiṇti
nāmasā punāṇās tā im viśvātah pāri shanti pūrviḥ | ॥ ॥
visṭhāmbho divō dharūṇaḥ prithivyā viśvā utā kṣhitaye
hāste asya | āsat ta útsa gṛīṇatē niyūtyān mādhvā aṁsūḥ
pavata indriyāya | ॥ ॥ ॥ vaivānām āvāto abhir devāvitim in-
drāya soma vritrahā pavasva | saṅghī mahāh purūṣendrā-
asya rāyāḥ suvīrasya pātayaḥ syāma | ॥ ॥ ॥
The sovereign divine elixir has put on the vestment of the cosmic vapours. The ship it ascends constitutes of eternal truth in matters of sacrifice; the dripping juice, brought by the celestial falcon, mixes with waters; the father, the heavenly Lord, milks him—milks him, the son of the father firmament.  

The worshippers press out the lion-like elixir, which mixes with water, is green-tinted, shining and the protector of this heaven; it is a foremost hero in battles; among the divinities, it is the first to recover the stolen cows (the lost wisdom); by his might, the showerer, the resplendent Lord, is our protector.  

The priests harness to the broad-wheeled car of universe, the glossy-backed, terrible, active, graceful courser—the sun; sister fingers, ten in number, cleanse him, and men strengthen this vigorous car of the sun by invocations.  

The four yielders of butter (the cows) wait upon it, staying in a common shed; being purified, these cows approach the elixir with food and they surround it in numbers from every side.  

(The elixir is) the prop of heaven, supporter of earth and in its hands, lies the well-being of us all. May you, the fountain (of prosperity) be possessed of energy (or horses), to be awarded to your adorers. The filament of the sweet-flavoured elixir is purified for our winning strength.  

O elixir, ever victorious, never accepting a defeat, may you approach the congregation of friendship with divine forces; you are the destroyer of evils. May you flow for the satisfaction of the resplendent Lord; grant us abundant and splendid wealth. May we be masters of heroic vigour.
90.

Prá hinvänó janitá ródayo rátho ná vájaḿ sanishyānum ayāsit | ñndraḿ gáchanm áyudhaḿ saḿśisano víśvā váśu hásttayor ádádhānaḿ || 1 || abhi trípríshháhám víśhanaḿ vayo-
dhām ángúshaḿ avávaśanta váñih | vána váśano váruno
ná súndhúm ví ratnadhá dayate váryāni || 2 || súragraḿaḿ
sárvavírah sáhávān jétá pavasva sánitá dhánáni | tigmáy-
dhaḿ kshiprádhanaḿ samátsv áshálháh sáhylván prítanásu sá-
trúṃ || 3 ||

urúgaḿvúšrtrarhánh kújñatrñmúmsíímióni á párvála prúmrñhi ||
āp: sámayásadrat: svámrmí: së chitróni mátó aśmámy jáñánán || 4|| mátiś súm ráñha mátiś mítrá mátímadmíndóni pámanán vírúpmi ||
mátiś sájóni márdóni mátiś duváamálmí mátámadmíndóni mádhyáy || 5||
púva rájaḿ rénumá ámbëm víchá váhínjñhúrimpá párvá ||
ínñhóni súkáya váchëi kályám á yúyám pánt svástípáh: sárdà n: || 6||
Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.  

The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.  

Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army.  

Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food.  

O elixir, may you exhilarate ocean, exhilarate the sun; O flowing elixir, exhilarate lightning and wind, exhilarate the company of clouds, exhilarate all the divines; may you glorify the mighty universal self for his rejoicing.  

Thus like a king, performing your functions, flow on, O elixir, destroying all evils by your might: O elixir, give food in response to our well-recited praises; may you cherish us ever with your blessings.
Asarji vākṣa ráthye yáthājau dhiyá manóta prathamó manishí | dáśa svásāro ādhi sánó ávyé 'janti váhnim śáda nány ácha || 1 || vití jánasya divyásya kavyáú ádhi suváno nahushyébhír índuḥ | prá yó nṛbhír anúrito máṛtyebhir marmśijánó 'vibhir góbhir abhíh || 2 ||

vṛṣā vṛṇe rośvadúṣṭāṃśe parvámano śrū̄dātán̄ paxe ḡo: ||

sahásram páthibhir vacovíl adhvasmábhíh sáro ánvam ví yáti || 3 || rújá dṛdíhá cid rakshásah sádaṁśi punáná inda unríhi ví váján | vṛścápárishtát tujáta vadhéna yé ánti durác upáñyaám esáhám || 4 || sá pratnaván návyase visvavara súktáya patháh kríñuhi prácaḥ | yé duḥsháháso vànúṣá bhihántas tá̄ns te áṣyáma purukrit puruksho || 5 ||
Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir is effused out after the recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant, and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.  

The purified juice of the elixir, effused out by enlightened mortals is brought to the place of sacrifice to be used as a nourishing food of the celestial people (i.e. for nourishing the participants in the sacrifice, as well as for sustaining divine natural forces in cosmos). The elixir is divine and immortal though effused and purified by mortal (priests). It has been filtered through the cosmic fleecy filter, mixed with water and strengthened with milk and curds.  

The divine elixir, the showerer of blessings, while being purified, goes roaring to mix with the shining milk of cow. Greeted with laudation, cognizant of sacred praise, the elixir passes through the filter by a thousand imperishable pathways.  

O divine elixir, when purified, put on the strength and demolish the strong dwellings of demoniac adversaries, whether they come from above, from near or from far; destroy their leaders as well, destroy all their forces.  

O universally adorable, may you as of old renovate old paths on new lines, teach old traditions to your new worshippers. O doer of many acts, praised through numerous hymns, may we obtain such blessings and portions from you as are difficult to defeat, and being mighty, may you inflict injury on our foes.
पुणानो अपः स्वर्ग अस्मभिः नोका तनन्यानि मूर्ति।
श्रेयः श्रेयमुरु योतीयणि सोम श्रोजः। सूर्यः हृद्ये रिरिहि ॥ ६ ॥

punāno āpahi svār gā asmābhyāṃ tokā tānāyāni bhūri | sāṁ
naḥ kṣhetram uru jyōtiṁshi soma jyōṇ naḥ sūryaṁ dṛṣāye
ririhī ॥ ६ ॥ १ ॥

( ९२ ) विनयतिलम सुलम
(१६) पुण्यस्याय सूर्यस्य मारीकः कर्त्तय कथिः। पवमानः सोमो देवता। निर्वाहः वचः ॥

परिः सुवानो हरिरंशुः पवित्रे श्रेो न संजय सुधये हियान।
आपच्छोकमिनिति पुयमानः प्रति देवोः अज्ञवातः प्रयोगः।
राज्ञाः नृथाः असर्वपिंदे नाम द्वाराः। कुविरेंशु योही।
सीदुहोतेव सदने चमुभोजे माण्डारयाः। सां विषा।
प्र शुभेश्वा गांवविदीठवेदनः। सोमः पुनानः। दर्शे ऐति निलेम।
भुविश्वेशु कालेशु रत्नानु जनान्यते पञ्च धीरे।
तत्र ले सोम पवमान निषये विश्वे देवासने एकादशाः।
देवा स्थानिरविष सानो अनेये भूमिनत लता नरः। सां युक्ति।

92.

Pāri suvānō hārir anśuḥ pavitre rātho nā sarji sanāye
hiyānāḥ | āpac chlōkam indriyāṁ pūyāmānaḥ práti devān
ajushata prāyobhīḥ ॥ १ ॥ | áchā nīcākṣāḥ asarat pavitre nāma
dādānāḥ kavīr asya yōṇau | sūdan hōteva sādane cam∯shūpe
agmann rīshyāḥ saṁta vīprāḥ ॥ २ ॥ | prā sumedhā
gātuvīd viṣvādevaḥ sōmaḥ punānāḥ sāda eti nītyam | bhūvad
viṣvēshu kāvyeshu rāntāṁ jānan yatate pāṇca dhīrāḥ
॥ ३ ॥ | tāva tyē somā pavamāna nīnē viṣve devās trāya ekā
daṣāsāh | dāṣa svadhābhīr ādhī sāno āvye mṛijānti tvā na-
dyāḥ saṁta yahvīḥ ॥ ४ ॥
Thus being purified, bestow upon us the light of heaven and earth, and grant many sons and grandsons; give us health, ample land and bright luminaries and grant us long life to see the sunshine years after years. 6

The golden-hued elixir, effused, activated and urged, comes to the cosmic filter as a chariot to the battle-field for the acquisition of riches; being filtered, it listens to the praise of the resplendent self and gratifies Nature's bounties with sustenance. 1

He who beholds men and retains the water, proceeds to his place on the cosmic filter like a ministrant priest sitting at the worship. The elixir flows to its cups; the seven wise seers approach it with praise. 2

The elixir, the intelligent, the knower of the right path, accompanied by all divine forces, goes to its abode (the receptacle) after purification. Let it rejoice in all sacred praises. The sage elixir endeavours to satisfy all the five classes of beings (the intelligentsia, the warriors, the traders, the labour, and the unclassified). 3

O flowing elixir, the thrice eleven (33) universal divine entities live in your secret heaven, the ten fingers cleanse you with the waters upon the elevated cosmic fleecy filter; the seven great rivers provide water (for cleansing purposes). 4
तन् नु सत्यम् पावमानसन्यासस्तु यत्र विषेषे करवचं सुन्नसनं। ज्योतिर्यदेशे अर्धाणोद्यो लोकं प्रावस्यं दस्ये कर्मीकंकम् ॥ ५॥ परि सर्वेऽव प्रशुमान्ति होता रजस्य न सत्यं समंतीर्याय छ। सोऽऽमः पुनः कुत्यः अयामिकीदमायायः न मन्नियो वनेऽदृध्य ॥ ६॥

tán nú satyám pávamānasyāṣtu yá-tra víṣve kārāvah samnásanta | jyótír yád áhne ákriñod u lokám právan mánum dásyave kar abhipam || 5 || pári sádmeva pasumánti hóta rájá ná satyáḥ sámítir iyānáḥ | só-mah punánah kalásañ ayásit súdan nṛgó ná mahishó vá-neshu || 6 || ॥

(९२) विनयतिंम सुल्लम्
(९२०२) पवमानस्यস्ऺ्य सुल्लम् गीतीसो दोषा कण्ठे। पवमानं सोरं देवता। विनयं क्षणं।

Sākṣmousā mārjarnta svasrī dūsā jīrasya jītāyō dhantāī। हरि। पर्यावर्जाः: सर्स्य स्त्रीणो नन्वते अयो र राजीः ॥ १॥ सं मादभिभिः विशुचियक्ष्ठानो द्वाने पुलावरो अधिः। मागः र योगभुमि लिन्क्ष्ते यस्तं गच्छते कुत्यः उक्ष्यियाभिः। ॥ २॥ उत प्र पिप्य ऊधस्ययाया इन्द्राधिरिमि: सच्चः सुपेतः। मृधानै गातः: पर्यावा सुमूतजयिः श्रीणित्व दुर्यजिंनिम निन्ते:। ॥ ३॥

Sākamuksho marjayantsa svāsāro dāṣa dhīrasya dhītāyo dhānutriḥ | bāriḥ páry adravaj jāḥ sūryasya drōṇamo nana-kshe átyo ná vājí || 1 || sám mātriśbhīr ná śīṣur vāvasāno vrīṣā daṭhanve puruvāro abhīrh | máryo ná yoshām abhī nishkritām yān sarum gachate kalāsa usriyābhīḥ || 2 || utā prá pipyā údhara ághnyaāyā ndur dhārabhīḥ sacate sume-dhāḥ | mūrdhānam gāvah pāyasā camūshv abhī śriṇanti vá-subhir ná niktaīḥ || 3 ||
May that truthful place (i.e. the sacrifice) of the flowing elixir be quickly ours, where all the worshippers assemble. That very light which brightens the day protects the mankind also. The elixir utilizes its effulgence for the destruction of non-believers and malicious persons.  

As the ministrant priest proceeds to the house, full of kine and cattle, or just as the king, pledged for truth and justice, comes to parliament, or just as a buffalo comes to waters, so the divine elixir comes to the pitchers.  

Ten sister-like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher like a swift horse.  

The showerer of blessings (the divine elixir), loved by all and longing to meet divines, is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds.  

And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as with newly washed dresses.
स नौं वेगेमि: पवमान रुदेन्द्रे रुत्मस्थिन्ये वावशान:।
रुत्साहयसुधास्तु युरुनिधरस्यधागा तुववे वस्तुदम:॥३॥
नू नौं रुत्सुप्ये मास्व नृवन्ते पुनानो वातावधु विभवन्तिम:।
प्र वन्तुविरन्दो नारायणे: नात्मस्तु चित्रावसुरजगम्यत ॥५॥

sá no devébhiḥ pavamána radéndo
rayám aśvínám vāvasānáḥ | rathirāyátam usáti púramdhir
asmadryág ā dāvánc vásünám || 4 || nū no rayím úpa másva
nŕivántam punánó vátápyaḿ vishvásćandram | prá vanditúr
indo táry áyuḥ prátaḿ makshú dhiyávasur jagamiyát || 5 ||

(९४) चन्द्रन्वस्तितम सूक्ष्णम्
(१०६) पश्चाभ्यस्य सुस्त्सङ्गिम्: कण्य कःः। पवमान: सरोमो देवता। विदुषु छन्तु: ॥

अधि यद्यसिन्चन्न्यं चुंम: स्वर्णेत स्थियं सुर्ये न विषं।
अयो भुवाण: पंवते कृष्णस्म्रजान न पैशुर्वर्न्यनाय मम्म ॥
हिता व्युर्वर्णस्मुर्तिः धामं स्वर्विदु भवेनानि प्रथतं ।
चियं: पिन्नाना: स्वस्त्रे न गावं कानायन्तीधिं वांवश्र इन्द्रमु ॥

94.
Ádhi yád asmin vajíniva súbha spárdhante dhíyáh
súrye ná vísaḥ | apó vriñānáḥ pavate kaviyán vrajám ná
paśuvárdhanāya mánum || 1 || dvítá vyúrvván amṛitésya
dháma svarvídê bhúvanáni prathanta | dhíyáh pinvänáḥ svá-
sare ná gáva ritéyántír abhi vāvasra índum || 2 ||
O flowing elixir, may you, associated with Nature’s bounties, our well-wishers, bestow upon us wealth and vigour; may your spacious mind, speeding on cosmic chariots come towards us to give us treasures. 4

O divine elixir, while being sanctified, measure out to us riches and a large family of men and also universally loving waters. O elixir, may the life of your praiser be prolonged; may he, rich in intelligence, flourish every morn from day to day. 5

The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in the waters, flows eager to meet its worshippers, like a cowherd going to a pleasant cow-stall for the nourishment of his cattle. 1

(The ambrosia is mixed twice with waters), thus the elixir, twice opens the abode of water. During that period, for it, the omniscient, all the worlds expand. The gratifying laudations, appropriate for the worship, invoke the divine elixir, which stays at the place of sacrifice, just as the kine staying and lowing in their stalls. 2
परि यतक्रित: कान्या भरते श्रेरो न र्यो भर्वनादिनि विठ्ठा।
देवेषु यशो मल्लेन्द्रसुप्रभुक्तस्तेषु रायः पुरुषो मन्ये। ॥३॥
श्रिये जात: श्रिय आ निरिर्याय श्रिये येते जरिजस्यो दशाति।
श्रिये वर्ताना अस्वतत्त्वयमितिन्या सुला समस्या मित्रंद्रो। ॥४॥
इष्टुच्छमभंगोपांशं गामुख श्र्यति: कुशिगि मल्लि देवान।
विश्वानि ति शुचिता तानि तुम्मन्त पर्वमणान पार्वणे सोम श्रीते। ॥५॥

पारि यतं
कविः काव्याः भारते सुः नं राठो भुवननां विस्वाः ते
देवेशु यां भारते भुवशनं धुक्ष्या रायं पुरुषवधु
भवनं ॥ ३ ॥ श्रीये जाते श्रीया नृ ति यायाः श्रीयम् वयो जारिजिध्यो दधाति।
श्रीयते वसाना अस्वतत्त्वन्यमितिया सुला समयमि मित्रंद्रो। ॥ ४ ॥ इष्टुच्छमभं गापांश् गामुक्ष श्र्यति: कुशिगि मल्लि देवान।
विश्वानि ति शुचिता तानि तुम्मन्त पर्वमणान पार्वणे सोम श्रीते। ॥ ५ ॥

(९५.) पवनवचनितव सूत्रम्
(१-२) पार्वस्वसम्भाः सूत्राः कर्मे: पवनवचनितव।
पवनवचनितव सोमो देवान। देवेषु चन्द्रव। ॥

शनि: दक्षिणे सीतानां जुठेर पुन:।
विम्बित: कुशुते तिरित्तजो गा अते सुमीजेतन स्त्राभिः। ॥ ४ ॥
हरिः सुजान: पथ्योपभार्यति वाचमर्क्तेव नायम्।
देवो देवानः गुहानि नामाविष्क्रणोति वहिंवि प्रवचेः। ॥ २ ॥

95.
Kānikrantī hārīr ā srijyāmāṇāḥ sīdan vānasya jaṭhārc
punānāḥ | urbhir yataḥ kṛṣṇate nirṇijam gā āto maṭīr ja-
nayata svadhābhīḥ || 1 || hāriḥ srijānāḥ pathyam riṭāsyeṣyārti
vācaṁ arīteva nāvam | devo devānāṁ gūhyāni nāmāvīśh
kṛṣṇotī barhūshi pravāce || 2 ||
The enlightened divine cosmic elixir listens to the invocations of the priests. Like a chariot, it goes round all the regions and gains popularity. Whate’er wealth abides with immortals, it brings to the mortal-man. It is to be glorified at the place of universal sacrifice for the procurement of fresh and the preservation of the riches already bestowed. 3

It is generated for prosperity; it issues forth; it gives prosperity and sustenance to those who praise him. Clothing themselves in its prosperity, they obtain immortality, it moves with measured tread in its course and makes the struggles of life successful and victorious. 4

Bring to us food and fuel, horses and cattle; give us ample light. May all bounties of Nature be endowed with exhilaration. On your accounts, the devils have all been killed. O flowing elixir, subdue all our adversaries. 5

95

The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow’s milk and curds. Chant hymns of praises and give offering of the elixir. 1

The golden-hued elixir, when let loose, sends forth its thrilling voice that indicates the path of truth as the boatman propels his boat; the bright elixir reveals to its worshippers squatting on the green lawns the secret names of the Lord. 2
अपामावेदन्यस्ततुराणाः प्र मनोऽपि इतरे सोममच्छः ।
नमस्यस्तहि च यन्ति से च च विग्रान्त्युतात्त्वावतान्त्वम्।१३।
ते मर्द्दाजनं मन्दिन्यं न सानवंद्यं दुहंस्यक्रणं गिरियाम् ।
ते वाक्षाणं मनुष्यं सचरे त्रि तो विभाषि भरणं समुद्रे।१४।
इष्यावाच्चपवाते होतुः पुनस्म इतरे वि यथा मनोशाम।
इत्यं तत्त्वं वृत्तवहः सौभाग्यं सुलिखितं पत्तंः स्याम्।१५॥

अपाम्य इवेद उर्मायस तार्तुराणाः प्रामणिष्ठ इराते सोमम अचा ।
नमस्यांतिः उपा चा यांति साम चा विषांत्रु उसांति च । ३॥
तां मर्द्दाजानं मन्दिनिणं न सांवंद्यं दुहंस्यक्रणं गिरियस्कतः।
तां वाक्षं मनुष्यं सचरे इति त्रितो विभाषि भरणं समुद्रे। ४॥
इष्यावाच्चपवाते होतुः पुनां इतरे विष्या मनोवाम।
इत्यं तत्त्वं वृत्तवहः सौभाग्यं सुलिखितं पत्तंः स्याम्। ५॥

(९.१) प्रश्चालितम् सूत्रम्
(९-१५) पवित्रवायुध्यायाः सूत्रसत्व्यैः सर्वसत्व्यैः त्रिवेदोऽस्त्वाति। वर्तमानं सोमम् रक्षता। भिक्षुः कर्मः।
प्र सेनाना: गृहे अभ्रे रथानां गुर्जेन्नेति हर्षते अस्य सेना।
भुदाक्रृष्यादिन्तुवाल्क्षिनस्य आ सोमम् वशा भूमान्ति दस्ते। ११॥
समन्नु हर्षो मृजन्त्य-श्रुद्धवेद्यं न्यानिष्टिः नमोच्छि:।
आ तिष्ठति यथमन्धेत्त्वं स्वह विया धन्तैः पवेया सुमुच्छितं याल्पच्छ। २॥

96.

Prá senānīḥ śūro ágre ráthānāṁ gavyānḥ eti hárshate
asya sēnāḥ | bhadrān kriṅvānḥ indrahāvān sākhībhyā ā
sōmo vāstrā rabhasāni datte | १ | sām asya hárim hārāyo
nejanty asyahāyaīr ānīṣitaṁ nāmobhīḥ | ā tishṭhati rátham
indrasya sākhā vidvāu ēna sumatīṁ yāty āchā | २ |
It is true that the priests hurrying like the waves of the waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge in the divine elixir. 3

They, the devotees, milk forth like a buffalo the cleansed divine elixir, who dwells on a high place, who is the showerer, the sprinkler, and is placed between the two hemispheres; hymns follow and attend it as it roars; the sun, who dwells in the three abodes, supports it. The elixir is the defeater of adversaries in the firmament. 4

O elixir, while being purified you encourage us to offer prayers; may you direct us to sacred duties like an invoking priest. May you evoke our intellect, while you and the resplendent Lord, are present together. May we be prosperous; may we become the possessors of heroic vigour. 5

In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes, The oblations and invocations are for the resplendent self to bring prosperity to friends. 1

The priests, decked with gold, express its green-tinted juice. The elixir mounts the chariot unyoked with horses and proceeds to the place of sacrifice (where hymns are chanted in its praise). The wise elixir is friendly to the resplendent self and meets the worshippers with affection 2
sá no
deva devátate pavasva mahé soma psárasa indrapánah
kṛṇvānn apó vársháyan dyám utémáms urór á no variwayá
punánáh || 3 || ájitayé 'hataye pavasva svastáye sarvátataye
brihaté | tád usanti viśva imé sákhāyas tád ahám vaśmi
pavamána soma || 4 || sómáh pavate janitá matinám janitá
dívó janitá príthivyáḥ | janitágniér janitá súryasya janitén-
drasya janitótá viśnoh || 5 || 6 ||

brahma devánám padaviḥ kavinám rishir vípranám ma-
hishó nrigánapam | śyenó gríthránapam svádhítir vánānám só-
mah pávitram áty eti rébhán || 6 || právivipad váca urmín
ná síndhur gírah sómah pávamáno mánisháḥ | antáh pásyen
vriyáneśvára-váryá á tishثhati vrishabhó gósu janán || 7 ||
O divine elixir, the beverage of the resplendent self, flow onward to bless our sacrifice conducted to invoke all Nature's bounties. Activating water, you cause rain to fall across the midspace down upon this earth. May you come from the wide firmament, pure in form, to bestow upon us wealth.  

Flow onward for our immunity from defeat and slaughter; flow on for our happiness and for the great universal sacrifice invoking Nature's all bounties. This is the wish of these friends assembled; even mine is this wish, O flowing divine elixir.  

The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.  

The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, the foremost guide among the sages, the seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons.  

The purified elixir, like a river, stirs the wave of sound (i.e., it evokes for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers.
स मत्सरः पूर्त्व वन्नववातः सहसरेता अभि वाजस्मरः।
इन्द्रयेन्द्रौ पवमानो मनीषयथोशहस्मिरीय गा ईषण्णः ॥८॥
परि प्रियः कुल्ले दृढववात् इन्द्रयु सोमो रथो मद्याः।
सहस्रायाः श्रुत्वाय इन्द्रेर्ष्मीति न सम्भिः सम्भा जिगायति ॥९॥
स पुर्व्यं वंसुविजायमानो मृग्नो अप्सु इन्द्रवानो अद्द्री।
अभिलम्बित्वा भुवनश्य राजा विद्वानाः वाह्ये पुष्यानाः ॥१०॥

सातः प्रित्सु वन्नवनो अवातसः सहासर्रेताः अभि वाजम
रशा | इन्द्रयेन्द्रौ पवमानो मनीषयथो अभि उर्मिम इरया
गा इशायाः ॥८॥ परि प्रियाः कुल्ले दृढः वरवातः इन्द्रयु सोमो
रथो मद्याः | सहस्रायाः वंसुविजायमानो मृग्नो अप्सु
इन्द्रवानो अद्द्री। सातः पुर्व्यं वंसुविजायमानो मृग्नो
अप्सु इन्द्रवानो अद्द्री। अभिलम्बित्वा भुवनश्य राजा
विद्वानाः वाह्ये पुष्यानाः ॥१०॥

लयः हि ने: पितरे: सोम पूर्तैः कर्मकृत: पवस्त: कर्तरा:।
वर्णवातः परिप्रेये श्रीरियुष्रीखुङ्गवः भवा: न: ॥११॥
वापवायु मनीषे ब्रजोमा अभिन्नाय वर्गोन्निप्रिणः।
पवे पवस्तैः द्रविणाः दशानाः इन्द्रे सं तिष्ठु जनायुः ॥१२॥
पवस्तैः सोम महुमाः कस्तास्यो वस्तास्यो अधि
सान्यो अधे:। अव स्रोणानि चुतवान्ति सीद मृदुम्मो
मत्सर इन्द्रानाः ॥१३॥

tvāyā hi nāh pitāraḥ soma pūrve kārmaṇi ca kruḥ-pa-
vamāna dhīraḥ | vanvamāna avātāḥ paridhiḥ āporṇu vīrēbhir
āṣvair maghāvā bhavā nāh ॥११॥ yāthāpaṇavāḥ mānave va-
yodhā amatrāḥ vairiyā māvādhmān | eva pavaśvā drī-
vīṇam dādlāna indre sām tishṭha janāyānyudhāni ॥१२॥ pā-
avasvā soma mādhumāṇi rītaśvāpō vāsāno ādhi śaṇo āvye |
āva drōṇāṇi ghrītāvānti sīda mādūtamo matsara indrapā-
nāḥ ॥१३॥
The elixir is the exhilarator; it harms the foes in battles, and yet itself never harmed. It flows through a thousand streams; it resists strength and vigour of the enemy. Being purified, O sage-like flowing elixir, may you mixed with milk send waves of thrill for the resplendent self. 8

The pleasing delightful elixir approached by divine powers, proceeds to the cosmos to exhilarate the resplendent self; the thousand-streamed and vigorous, the divine elixir proceeds like a strong horse to battle. 9

The eternal divine elixir, from its inception, is the finder of the hidden treasure; it is cleaned in the waters and milked under the pressing stones. It is the defender against enemies, and is the sovereign of the world; when purified for the worship, it leads the worshipper along the right path. 10

O flowing elixir, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining unvanquished, slay the wicked enemies, open the enclosures and enrich us with large gifts of wealth, vigour and children. 11

As you have been flowing to the earliest man, flow onward now possessing food, slaying enemies, acquiring wealth, having oblations, and bringing riches to us. May you abide yourself in the resplendent self and manifest your power of weapons. 12

Flow onward, O elixir, rich in sweetness, holy and enrobbed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating thought-evoking and gladdening, and as such a special beverage of the resplendent self. 13
व्रिष्टिः दिवः शतचरः पवस्व सहस्रसा वाजुहृदिवर्कतः।
से सिद्धेभि: कृद्धिव वावशान: समुस्तिरिमेभि: प्रतिरिष्ठ आयुः ॥१५॥
पुष स्य सोमो मुतिमि: पुनानोस्तर्यो न वाजी तरतीदारती:।
परो न दुर्गमदितिरिष्ठिरस्वर्गः गातः स्योमो न वेधः ॥१५॥

vṛṣṭ tâm divāḥ satādhārāḥ pavasva sahasrasā vā-
jayūr devāvītān | sām sindhubhī kalāsc vāvasānāḥ sām
usriyaḥbhī pratirān na āyuḥ || 14 || csha syā sōmo matibhī
punāno 'tyo nā vājī táratid ārātiḥ | pāyo nā dugdham ādi-
ter ishīrān ury iva gātāḥ suyāmo nā vōlha || 15 || 8 ||

स्यायुः सोतिमि: पुयमनोस्य्र्वः गुद्य चाष नामः।
अभि वाज्ञ सतिरिव श्रवस्याभि श्रुयमभि गा देव सोम ॥१६॥
शिर्यो जहानं हृदयं चंजनं शुभक्षणं वन्दिं महो मार्गेनं।
कविग्रीमिः काव्येना कुवि: सत्सोमः पवित्रब्रह्मविनिर्माण ॥१७॥
अर्धमनना य अर्धस्तुङ्गर्यः सहस्त्रणीचः पद्मवी: काव्यिनाम।
तुल्यां धारं महिष्यं सिद्धसम्स्तोमो विराजमनु राजतं द्रुप ॥१८॥

svāyudhāḥ soṭribhiḥ payāmāno 'bhy ārsha gūhyām cāru
nāma | abhi vājaṃ sāptir iva śravasyābhī vayūm abhi gā
deva somā || 16 || sṛṣṭi jajūnām haryatām uṣṇijanti śum-
bhānti vālmim marūto gāncena | kavīr girbhiḥ kāvyena ka-
vīḥ sām somah pavītram āty eti rébhān || 17 || rishimanā yā
rishikrīt svarṣhāḥ sahasraṇīthaḥ padaviḥ kaviṁām | trītyām
dhāma mahishāḥ sīshāsan somo virājam ānu rājati shtūp
|| 18 ||
It is the one, that flows in a hundred streams, pours rain from the firmament. It is the one, who is the giver of hundred-fold wealth, and the bestower of food at the assembly of the divine powers; it is always eager to mix with the waters in the pitchers and reservoirs, and also with milk and curds. May it prolong our life. 14

This divine elixir, sanctified with praises, moves like a strong horse and overthrows adversities; it is strong like the pure milk freshly taken from the cow; it is enjoyable like a broad road, easily controllable like a docile well-trained horse. 15

O divine elixir, purified by the divine pressers, armed with noble weapons, may you send your secret desirable form (into the pitcher). May you like a horse bring us food in fulfilment of our desire for nourishment; grant us life and bring us wisdom. 16

They cleanse the charming infant elixir at its birth; the vital elements adorn its chariot with their associates. Being wise with songs, wise with wisdom, the elixir passes through the ultra-psychic filter. 17

The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousands of hymns, and a leader of the wise, stays in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent self. 18
पवस्वेन्द्रं पवमानो महोभिमः करंक्रतुयपि वाराण्यपि। कृजङ्गजम्पेशु विश्व पुरुषमृत हन्ते रसेन मद्विरो ममतु। प्राच्य धारी ब्रह्मवीर्यम्योको गोमिः कृष्णः आ विवशा। सामें कृषिित्समस्यों विप्रतिक्षित्वेत्यभि सत्वत्त ज्ञामिम। अपप्रज्ञिष्ठ विवान श्रुत्तिं न जारे अभिन्नमेऽत् हन्ते। संकुचनेन्य श्रुतुनो न पत्रा सोमे युमानः कृष्णेऽवु सत्ताः। आ ते रूचा पवमानस्य सोमे योंेव यन्ति युद्धाः सुहुश्वा। हरिरामिति पुत्रारो अप्सरेषि कद्मक्क्तेति देवयुवाम्। पवस्वेन्द्रं पवमानो महोभिमः करंक्रतुयपि वाराण्यपि। कृजङ्गजम्पेशु विश्व पुरुषमृत हन्ते रसेन मद्विरो ममतु। प्राच्य धारी ब्रह्मवीर्यम्योको गोमिः कृष्णः आ विवशा। सामें कृषिित्समस्यों विप्रतिक्षित्वेत्यभि सत्वत्त ज्ञामिम। अपप्रज्ञिष्ठ विवान श्रुत्तिं न जारे अभिन्नमेऽत् हन्ते। संकुचनेन्य श्रुतुनो न पत्रा सोमे युमानः कृष्णेऽवु सत्ताः। आ ते रूचा पवमानस्य सोमे योंेव यन्ति युद्धाः सुहुश्वा। हरिरामिति पुत्रारो अप्सरेषि कद्मक्क्तेति देवयुवाम्। पवस्वेन्द्रं पवमानो महोभिमः करंक्रतुयपि वाराण्यपि। कृजङ्गजम्पेशु विश्व पुरुषमृत हन्ते रसेन मद्विरो ममतु। प्राच्य धारी ब्रह्मवीर्यम्योको गोमिः कृष्णः आ विवशा। सामें कृषिित्समस्यों विप्रतिक्षित्वेत्यभि सत्वत्त ज्ञामिम। अपप्रज्ञिष्ठ विवान श्रुत्तिं न जारे अभिन्नमेऽत् हन्ते। संकुचनेन्य श्रुतुनो न पत्रा सोमे युमानः कृष्णेऽवु सत्ताः। आ ते रूचा पवमानस्य सोमे योंेव यन्ति युद्धाः सुहुश्वा। हरिरामिति पुत्रारो अप्सरेषि कद्मक्क्तेति देवयुवाम्। पवस्वेन्द्रं पवमानो महोभिमः करंक्रतुयपि वाराण्यपि। कृजङ्गजम्पेशु विश्व पुरुषमृत हन्ते रसेन मद्विरो ममतु। प्राच्य धारी ब्रह्मवीर्यम्योको गोमिः कृष्णः आ विवशा। सामें कृषिित्समस्यों विप्रतिक्षित्वेत्यभि सत्वत्त ज्ञामिम। अपप्रज्ञिष्ठ विवान श्रुत्तिं न जारे अभिन्नमेऽत् हन्ते। संकुचनेन्य श्रुतुनो न पत्रा सोमे युमानः कृष्णेऽवु सत्ताः। आ ते रूचा पवमानस्य सोमे योंेव यन्ति युद्धाः सुहुश्वा। हरिरामिति पुत्रारो अप्सरेषि कद्मक्क्तेति देवयुवाम्।
The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath). 19

Cleansing its body like a richly-decorated man, flowing to acquire riches like a rapid horse, rushing to the receptacle like a bull to the herd, the elixir repeatedly enters the cosmic reservoir with a roar. 20

O divine elixir, purified by the venerable priests, rush through the cosmic filter, crying repeatedly, may you after purification, sportingly rest in the pitcher. Let your exhilarating ambrosia put the resplendent self into the ecstasy of bliss. 21

Its copious streams are effusing in all their fulness. They are blended with milk and curds. Finally they flow onward and enter the cosmic pitchers; uttering the Saman chants, the elixir, skilful and omniscient, hastens onwards, just as a lover to a friendly beloved. 22

O flowing elixir, eulogized, you come chasing our foes, as a lover to his darling, or as a bird flies back to her nest. You finally settle in the reservoirs, having been mixed with water. 23

O elixir, effused and purified, your lustres emerge out with abundant sweetness and in copious streams like a woman (feeding the child with her breast milk). The golden-hued elixir, loved by all, has been brought to the altar and roars repeatedly in the goblet of the God-loving worshippers. 24
अस्य श्रेण हेमना पूर्वमानो तेवा देविः समपुर्ण रसम्।
सुतः पुत्रस्य पवित्रिः रेमानिनेव सर्वं पथुरानिः होताः॥
मुद्रा कपोला समपुर्ण वसानो महानन्दिनिवर्चनानि शासनः।
आ वंच्यस्व च्वेवः पूर्वमानो विवच्छशार्याविनविवेदीनः॥
सर्वं प्रियो मृत्येनाती अथे युगास्तेरो युगास्ते अथे अथे।
अभि स्वरं धनं पूर्वमानो युगं पांत सस्मिः सद्ध नः॥
प्र गायत्रायंस्त्वर्षष्टमे देवान्त्सों हिनोत महोत यात्यात्।
साहूः पवित्रे अति वात्रत्वमा सीतात तुल्यान्त्र देवायुधः॥
इत्यत्राएवमुपेशस्य सुखमायायस्तहस्ते त्वेव।
नविः स्तवते अत्र भास पूर्वमाननिन्द्र नवोध्याद्रार्थः॥

97.

Asyā preshā hemamā puyāmāno devō devēbhīḥ sām aprikta rāsam | sutāḥ pavītram pāry eti rébhan ūntēva sādina paśumānti hōta || 1 || bhadrā vāstrā samanyā vāsāno mahān kavir nivācanāni sānsan | ā vacyasva camvōḥ puyāmāno vikakshāno jāgṛtvir devāvita || 2 || sām u priyō mṛjj yate sāno ávye yaṣāstaro yaṣāsāṁ kshaīto asmē | abhī svara dhāhvā puyāmāno yūyām pāta svastībhīḥ sādā naḥ || 3 || prā gāyatābhī ārcāma devān sómaṁ hinota mahatē dhānāya | svādūḥ pavāte āti vāram ávyan ā śiddāti kalā- sām devayūr naḥ || 4 || īndur devānām ūpa saṅkhyaṁ āyān sahasraḥ hāraḥ pavate mádāya | nṛbhī stāvāno ānu dhāma pūrvam ágāna īndram mahatē saubhagāya || 5 || 11 ||
The potency of the effused pure shining elixir is further activated by the touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care.  

O great wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine sacrifice.  

(The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings.  

We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.  

The divine elixir, desirous of entering into the friendship of Nature's bounties, flows in a thousand streams for their exhilaration. Glorified by the priests, it proceeds to its initial place. It goes to the resplendent self for the prosperity (of the entire family).
stotré rāyé hārir arshā punānā índram mādo gachatu
te bhārāya | devaír yāhi sarātham rádho áchā yūyām pāta
svastibhiḥ sādā nah || 6 || prá kāvyam usāneva bruvaṁo
devó devānāṁ jānimā vivakti | māhivrataḥ śucibandhuh pā-
vakāḥ padā varāhó abhy ēti rébhan || 7 || prá haṁsāsas tri-
pālam manyūṁ áchāmád ástāṁ vrīṣhagāṇā ayāsuh | āṅgū-
shyām pávamānāṁ sākhāyō durmārshāṁ sākāṁ prá vadanti
vānām || 8 ||

s ṝhaṁ ugrāyāṁ jūtiḥ bruṇa kriñante mimate n gāवe:।
parīṇāṁ kṛṇate nīparāmbho dīvā hṝ̄dīrdeśo nākrapūra:। 11.9
ināvārīṁ paktai gānāyāṁ dhaṅgo sām: | saha ināmādāya:।
ḥānti rākṣāsāṁ vāraṁtyaḥ vīrīṁśaṁ bādho:। 11.10

sā raṅhata urugāyāsya jūtiṁ vṛīthā kriṁlantam
mimāte ná gāvah | parīnasām kriṇute tigmāśmieṇgo dīvā hä-
rir dáḍriṁ nāktam rījṝḥ || 9 || indur vājī pavate gōnyoghā
indre sómah sāha invaṁ mādāya | hánti rákṣhob bādhaṁ
páry áraṁtir vārīvaṁ kriṇvāṁ vṛījaṁsya rája || 10 || 12 ||
Along with our chant of hymns, O green-tinted and purified, may you flow onward for our riches. May your exhilarating beverage animate the soul to a victory in a battle. May you share the chariot with Nature's other bounties to procure us wealth; may you protect us now and ever with blessing.  

The divine seer, the chanter and the poet knows the entire genealogy of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild boar with its foot.  

Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir.  

Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smoothly and steadily. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night.  

The powerful flowing elixir, with copious juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies.
भयेव २,१७
एषु धारया मध्यो पृथ्वानसिरो रोम पवते आद्रिदुर्धः।
इन्द्रिण्द्रय सुल्ख जुपाणो कुशो देवस्य मल्लरो मद्यय।
अभि प्रियाणि पवते पुनानो कुशो बुधानस्वेन रसेन पूवन।
इन्द्रिधमण्युतथा कस्यों कुश किषों अव्यत सानो अवचे।
इन्द्रस्वेच बुधुरा श्नंच्य आज्ञा प्रेषेतत्स्फर्ति वाचम्मम।

ādha dhārayā mādhyā pṛcānās tirō rōma pavate ādridugdhaḥ | īndur īndrasya sakhyāṃ jushāṅo devō devāsya matsarō mādāya || 11 || abhi priyāṇi pavate punāno devō devān svēna rāsena pṛiṅcān | īndur dhārmāṇy ṛituthā vāsāno dāṣa kshīpo avyata sāno āvye || 12 || vṛishā śoṇo abhi-kānikradad gā naḍāyann eti pṛithivīm utā dyām | īndrasyeva vagnūr ā śṛiṅva ājaū pracetāyann arshati vācam ēmām || 13 ||

र्मध्ययः पवेवमा परिभेयमाण इन्त्यसेरिष महुमन्तमङ्गुः।
पवेवमाण: संत्ञिनेष्व कुण्यवितः मार्गो परिविचर्यामाण:।
पवो पवेव मार्गो मद्योद्धर्माय नमवेवधुङ्कः।
परि वर्ष भर्माणो रांतन्त गव्युरः अर्ष परि सोम सितः।

rasāyyah páyasā pīṇvamāna īrāyann eshi mādhumantam aṁśūm | pávamānaḥ saṁtanaṁ eshi kṛīnvān īndraya soma parishicyāmānaḥ || 14 || evā pavasva madirō mādāyodagraḥhāsya naṁyān vadhanaṁ | pári vārṇam bhāramāṇo rūṣantam gavyūr no arsha pári soma siktāḥ || 15 || 12 ||
Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent self. It gives out the divine sap for the enjoyment of every element that is divine in us.  

Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy cosmic filter placed at a high level.  

The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the voice of the resplendent self engaged in battle; encouraging and manifesting itself, it raises this voice.  

Sweet and flavoured, and dripping with milk, the elixir, when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream.  

O divine elixir, may you, the exhilarator, flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us in the sacrificial vessels.
jushtvī na indo supāthā sugāny uraú pavasva vārīvānsi kṛṅvān | ghanēva vīshvag duritāni vighnānān ādhi shnūnā dhanva sāno ávye || 16 || vṛiṣṭiṁ no arsha divyāṁ jīgatnūṁ śāvatīṁ śaṁgāyīṁ jirādānum | stūkeva vītā dhanvā vici-

prāṇī n vā yāṃ prāṇīṁ punāna śrūṇa ca gāntaṁ vaṁśinaṁ ca sōmā |

vi shya grathitām punānā rjjum ca gātum vṛijinām ca soma | átyo nā krado hārīt ā sṛjānō māryo deva dhanva

pastyāvān || 18 || jūshto mādāya devatāta indo pārī shnūnā
dhanva sāno ávye | sahasradhāraḥ surabhīr ādabdhāḥ pārī
srava vájasātāu nrishāhye || 19 || arāṣmāno yē 'rathā āyuktā
ātyāso 'nā sasṛjānāsa ājāu | ete śukrāso dhanvantī sōmā
dévāsas táṅ úpa yātā pībadhyai || 20 || 14 ||
Pleased with our invocations, O elixir, flow to us. Granting us riches, may you come by holy paths and be easily acquired; may you beat down the demoniac obstacles on every side as with a club; run over the fleecy filter placed at an elevation. 16

Pour on us celestial rains, quick-falling, food-giving, health-providing, and promptly munificent. O elixir, send these breezes of lower regions which move like a kinsman seeking beloved infants. 17

O divine elixir, while being brightened and filtered, liberate me from knotted tangles of the world; grant me a straight path and strength. O golden-hued divine-elixir, when you flow, you spell out a sound as that of a moving horse. Flow on and on, O elixir, and stay in your receptacle which is your final dwelling. 18

O divine elixir, flow onward in a stream from the fleecy filter placed at an elevated summit for our delight. O inviolate, fragrant, irresistible, flow on for the acquisition of food that causes victory in the battle. 19

These brilliant divine elixirs flow like horses let loose in the battle without reins, without chariots, and unharnessed; (they finally come to the vessels and stored). May you, O Nature’s bounties, come near to enjoy them. 20
प्र दानुःद्रो दुःव्यो दानुःपिन्व ऋतमुतारय पवेत सुमेधाः।
प्रभृति सुव्रजयस्य राजा प्र ऋषिमित्रुत्राभिमारिः सूमेदा || २३।
प्रकीर्तिभु: परब्रह्मो नृचक्षा राजा द्रव्यानामुन मयानाम।
स्वीता सुद्रज्ञिष्ठी र्वीणामुते भर्तरुप्ये चार्मिन्द्रे: || २४।
अत्यं हि वर्षये सातिसम्ब्रजयस्य वृहोर्भु: वृत्तमर्ये ।
स न: सुहस्य ब्रह्मनार्यों दु: भवः सोम द्रव्योविपुनान: || २५।

प्रा दानुःद्रो दुःव्यो दानुःपिन्व ऋतमुतारय पवेत सुमेधाः।
dharmā bhuvaḍa vṛijanāśya rājā prā raśmībhīr da-
śābhir bhāri bhūma || २३।
pavītrebhīḥ pāvamāno nṛcākṣbā
rājā devānām utā mātṛyāṇām | dvītā bhuvaḍa rayipātī rayi-
न रि तम् बहर सुङ्ख्रीतम् cārv ēnduḷ || २४।
 इव त्या वृहोर्भु: वृत्तमर्ये ।
धृष्टान् ।

prá dānudró divyó dānupinja ritám ṛitāya pavate sume-
dbhāḥ | dharmā bhuvad vṛijanyāsya rājā prá raśmībhīr da-
śābhir bhāri bhūma || २३। pavītrebhīḥ pāvamāno nṛcākṣbā
rājā devānām utā mātṛyāṇām | dvītā bhuvaḍa rayipātī rayi-
nām ṛitām bharat sūbhṛitaṁ cārv ēnduḷ || २४।

itrāyā pavate sume-

prá dānudró divyó dānupinja ṛitām ṛitāya pavate sume-
dbhāḥ | dharmā bhuvad vṛijanyāsya rājā prá raśmībhīr da-
śābhir bhāri bhūma || २३। pavītrebhīḥ pāvamāno nṛcākṣbā
rājā devānām utā mātṛyāṇām | dvītā bhuvaḍa rayipātī rayi-
nām ṛitām bharat sūbhṛitaṁ cārv ēnduḷ || २४।

itrāyā pavate sume-

prá dānudrá divyó dānupinja ṛitām ṛitāya pavate sume-
dbhāḥ | dharmā bhuvad vṛijanyāsya rājā prá raśmībhīr da-
śābhir bhāri bhūma || २३। pavītrebhīḥ pāvamāno nṛcākṣbā
rājā devānām utā mātṛyāṇām | dvītā bhuvaḍa rayipātī rayi-
nām ṛitām bharat sūbhṛitaṁ cārv ēnduḷ || २४।

itrāyā pavate sume-

prá dānudrá divyó dānupinja ṛitām ṛitāya pavate sume-
dbhāḥ | dharmā bhuvad vṛijanyāsya rājā prá raśmībhīr da-
śābhir bhāri bhūma || २३। pavītrebhīḥ pāvamāno nṛcākṣbā
rājā devānām utā mātṛyāṇām | dvītā bhuvaḍa rayipātī rayi-
nām ṛitām bharat sūbhṛitaṁ cārv ēnduḷ || २४।

itrāyā pavate sume-

prá dānudró divyó dānupinja ṛitām ṛitāya pavate sume-
dbhāḥ | dharmā bhuvad vṛijanyāsya rājā prá raśmībhīr da-
śābhir bhāri bhūma || २३। pavītrebhīḥ pāvamāno nṛcākṣbā
rājā devānām utā mātṛyāṇām | dvītā bhuvaḍa rayipātī rayi-
nām ṛitām bharat sūbhṛitaṁ cārv ēnduḷ || २४।
So, O divine elixir, pour the water from the firmament into the cosmic vessels; may the elixir bestow upon us desirable riches in abundance, brave offspring and strength. 21

The zealous worshippers utter hymns in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratification. 22

The divine elixir is the benefactor of givers; it pours blessings on the liberal givers. The intelligent elixir distils its true beverage for the truth-abiding resplendent self. The radiant elixir is the sustainer of strength; it is carefully handled by the ten fingers (when the herbal plant is cleansed and squeezed for its sap). 23

The elixir is purified through the cosmic filters. It is the observer of man and the sovereign of immortal Nature as well as mortals; it stays both in the organic and inorganic worlds. The elixir mixes completely in a nice form with clear and pleasing waters. 24

Hasten, O divine elixir, to give nourishing food to the self and to our vital organs. Come to us like a horse; brings us food; may we acquire wealth; give us abundant thousand-fold food; O elixir, when adorned, may you become the dispenser of riches. 25
devāvyo naḥ pariṣhṭeyāmānāḥ kṣāyaṁ suvīraṁ dhanvantu somāḥ | ayajyāvaḥ sumatiṁ visyāvārā hōtāro nā diviyājo mandrātamāḥ. || 26 || evā deva devatāte pavaśva mahē soma psārāse devapaṇaḥ | mahāś cid dhī shmāsi hitāḥ samaryē kṛidyā sushṭhānē rōdasi punānāḥ || 27 || 'āsvo nó krado vrśhabhir yujnānāḥ sīṅhō nā bhīmō mānasō jāviyān | arvācūnaiḥ pathībhīr yē rājishtīḥ ā pavaśva saumanaśaṁ na indo || 28 ||

śatām dhāraḥ devājātā āṣṛigran sahāsram enaḥ kavāyo mṛijanti | indo sanītraṁ divā ā pavaśva puraṛtāsi mahatō dhānasya || 29 || divō nā sārgā asaṣṛigran āhnāṁ rājā nā mitrāṁ prā mināti dhīrah | pitūr nā putrāṁ krūtubhir yatānā ā pavaśva viśe asyā ājītim || 30 || 16 ||
When mixed with waters, may the juices of divine elixir, delightful to natural forces, bring us a dwelling and brave children. The elixir is rich in all boons. They, the juices, guide us like the ministrant priests. These elixirs are the precursors of divine favours; they are ever used in every sacrifice; they are acceptable to all; they are the performers of celestial sacrifice and the givers of superb bliss. 26

Divine elixir is the beverage of Nature’s bounties; may it flow at the cosmic sacrifice for our abundant food; urged on by you, may we overcome even mighty adversaries in battle; may you render heaven and earth happy abodes for us. 27

Yoked by priests (strong men), may you, O elixir, neighing like a horse, terrible as a lion, swifter than thought, pour happiness upon us. May you flow forth and be directed hitherward by those paths, which are the most direct, most up to date, for our happiness and concord. 28

O elixir, you are issuing forth through hundred streams for nourishing Nature’s bounties. The sages brighten these thousand streams. O elixir, pour wealth upon us from heaven; you are the precursor of abundant riches. 29

The streams of divine elixir descend from heaven as the rays of the sun. Like a prudent king, the elixir does not abandon his friend at all. As a virtuous son engaged in pious acts gives comforts to the family, so may our mankind receive your blessings for success and victory and immunity from defeat. 30
प्र ते धारा मद्धमतीरसुप्रभावगरान्यतुप्रो अनेयत्वानां।
पवमान पवसे धाम गोनां जहानं सूर्यमपन्नो अर्केः।
कनिक्रदत्ते पञ्चमृतस्य शुक्रे वि भास्यमुदति धाम।
स इन्द्रयां पवसे मस्तरावालिष्ठैगानो वाच्य मूर्तिभे क्राणाम।
दिव्यं सुप्रभावं चक्षु सौम पिनुन्धारः कर्मणा देवविकली।
एन्दौ विशा कुटृस्य सोमदानं कन्दबिन्नं शूर्यस्योपसुरिम्म।

prá te dhárá mádhumatír asrigran váran yát pútó
atyéshy ávyān | pávamána pávase dháma gónāṃ jajñānaḥ
súryam apinvo arkaśḥ || 31 || kánikradad ánu pánthám ri-
tásya sûkrá ví bháisy amṛitasya dháma | sá indrāya pavase
matsarávān hinvānó vácam matíbhiiḥ kavínām || 32 || divyáḥ
suparnó 'va cakšhi soma pínvan dháráḥ kármaná devávi-
tau | éndo viśa kalásaṃ somadhánam krándann íhi súrya-
syópa rásám || 33 ||

tiscá váraṃ írāyatí prá vánirnir rításya
dhitím bráhmaṇo maníshám | gávo yanti gópatim príchá-
mánaḥ sómaṃ yanti matáyo vávasánāḥ || 34 || sómaṃ gávo
dhenávo vávasánāḥ sómaṃ víprā matíbhiiḥ príchámaṇaḥ |
sómaḥ sutáḥ púyate ajyámánaḥ sóme arkás tríshútubhah sáṃ
navante || 35 || 17 ||
Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance. 31

Roaring repeatedly along the path of truth and eternal order, may you shine as the banner of immortality. May you flow, providing exhilaration to the resplendent self. May you send forth your voice while the sages are engaged in chanting hymns of praise. 32

O divine elixir, you are celestial and with attractive leaves (or feathers) you look down upon us from all sides. May you pour forth your streams of bliss during the sacred works of the pious; may you enter into the cosmic reservoir and roaring aloud approach the rays of the radiant sun. 33

The sage, radiant like fire, utters the triple speech (Rk, Yajus, Saman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master. 34

The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk; The divine elixir is invoked by chanting hymns in Tristup (and other metres). 35
पुष्प नेः सोम परिषिध्याम्यनां आ पंवश्च पूयमानंः स्वस्तिः ।
हद्वम विषा श्रुतता रवेण वर्षया वार्षे जन्या पुरुषिन्नम्।
आ जात्रुपडितम् ऋता मनीनां सोमं पुनानो अनवदस्यमुद्।
सवर्षन्ति यथा मिधुनासो निर्कमा अध्ययनं रशिरस्तंः
सुहस्तोः। स पुनान उप सुरे न धाताने अंग्रा रोदसी विष प आवः।
प्रिया चिँड़ख्ये श्रवात्सं कुटी स तू धनं कारिणे न प्र यंसत्त।

evā naḥ soma parishicyāmāna ā pavasva pūyamānaḥ
svastī īndram ā viṣa bṛihatā rávēṇa vardhāyā vācaṃ ja-
nāyāḥ pūramdhim || 36 || ā jágrivir vīpā rūtā matināṃ só-
mah punāno asadac camūshu | sāpanti yām mithunāso
uśkāmā adhvāryāvo rathirāsaḥ suhastāḥ || 37 || sā punānā
upā suerā nā dhātobhē aprā rōdāsi vī shā āvaḥ | priyā cid
yāsya priyasāsa uti sā tū dhānam kārīne nā pra yaṇṣat
|| 38 ||

s kṛṣṇaṁ वर्षने: पूयमाने: सोमेन चिंड़केः अभि नेऽप्रांतिरवरीत ।
वेन ने पूर्व चिंड़केः पदाँकन: स्वविधिवें अभि गा अतिरुपण्णम्। ॥ ३९॥
अक्षान्तमुदा: प्रेयमे विष्णुविशंबराः सुर्वनस्य राजाः।
वृष्ण पवित्रेऽअधिसानो अन्वेषेऽभुतसोमो वाक्रे सुवनां इत्यदुः। ॥ ४०॥

sā vardhita vārdhanaḥ pūyamānaḥ sōmo mīḍhvānī
avbhī no jyōtishāvīt| yēnā naḥ pūrve pitāraḥ padajñāḥ svar-
vīdo abhī gā ádrim uṣhāön || 39 || ákrān samudrāḥ pra-
thamē vēdharmāṇ janaṇya praśā bhūvanasya rājā | vṛṣhā
pavītre ādhi sāno āvye bṛihāt sōmo vāvridhe suvānā āduḥ
|| 40 || १८ ||
O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us. 36

The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to touch by their hands this elixir. 37

The purified brightened elixir goes to the resplendent self, as the year approaches the sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer. 38

May the divine elixir, the augmenter and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it our forefathers, tracing the footmarks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks. 39

The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervescs to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation. 40
mahát tát sómo mahisháś ca karārpām yād gár bhó 'vriñīta devān | ádadhād índre pávamañña ójó 'janayat súrye jyótir índhū || 41 || mátśi vāyúm ishīaye rádhase ca mátśi mitrávārūnā puyāmānaḥ | mátśi śārdho márutam mátśi déván mátśi dyávāpṛithiví deva soma || 42 || ríjúḥ pávasva vri-jinásya hantápámiśvām bádhamañño mřídhas ca | abhisṛiñān páyáḥ páyasābhī gónāṁ ñdrasinga tvāṁ táva vayāṁ sákhā-yaḥ || 43 ||

mádhváḥ súdam pávasva váśva útsam víram ca na á pávasvā bhágam ca | svádásvenárya pávamañña indo rayin ca na á pávasvā samudrāt || 44 || sómaḥ sutó dhára-átyo ná hitvā sindhur ná nimnnam abhí vājy ákshāḥ | á yóniṁ ványaṁ asadat púñanáḥ sám índur góbhir asarat sán adbhiḥ || 45 || 19 ||
The mighty elixir achieves the mighty work. Being the germ of the waters, it nourishes Nature’s bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun. 41

Exhilarate wind for our food and wealth, exhilarate the sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir. 42

O divine bliss, you flow out straight-way with ease; you are the slayer of the crooked and the wicked; you drive away diseases, ills and malices. May you flow onward; your juice is mixed with the milk of cows. And then you become the friend of the resplendent self, the aspirant, and we are your friends. 43

Pour forth a spring of treasure; provide us sweetness, grant us brave offspring and happy fortune; may sweetness flow for the aspirant, the resplendent self, O elixir, when purified; pour riches upon us from the firmament. 44

The divine elixir of life force, effused in a stream, speeds up like a courser. It flows out forcefully (from a filter) like a river speeding downward; purified, it rests in the wooden vessel; the elixir mixes with the waters, milk and curds. 45
एष स्यं ते पवत इत्य सोमः अमृतपु धीरे उडळे तस्वेदान।
स्वर्गार्ध: सत्यमुखः: कामो न यो देवनयास्मैतेजः || ४६।।
एष प्रभुन वर्षसा पुनास्विरो वर्षसिद्धहितलम्भान।
स्वार्तः: शम्भु वृक्षस्मपु: होंतेव याति समनेशु: रेवन || ४७।।
नू नस्तन: रंगिरो देव सौम पर्व सर्व चुन्द्रे: पुयामनाः।
अस्य स्वायस्त्रेषो मयुःसः कङ्गाले केवऽन न यो: सर्विता सुखमन्मा || ४८।।

esā syā te pavata indra sōmaṣ camūshu dhīra uṣatē
tāvasvān | svārca-kṣāḥ rathirāḥ satya-nusmāḥ kāmo nā yō
devayatām āsārjī || 46 || esā pratneśa vāyasa punāmas tirō
vārpaṇśi duhitaṁ dādhanāḥ | vāsānaḥ śārna trivārūtham
apsū hōteva yāti sāmaneselu rebhān || 47 || nū nas tvāṁ ra-
thirō deva soma pāri srava camvoḥ puyāmānaḥ | apsū svā-
dishtho mādhūmaṁ rītavā devō nā yāḥ savita satyāmānma
|| 48 ||

अभिव वायुः शीवर्षः पुष्पनोढ़: अभिव विनाशकणः पुयमान:।
अभिव नरं सीवर्षं स्थेयशमोढ़ं श्रृणेः व्रजस्थाम || ४९।।
अभिव प्रभाः सुखसनयाणश्चविते: सुरुः: पुयमान:।
अभिव चन्द्रा भर्तीं नै हिरणयाभ्यः त्रिविन्तो देव सौम || ५०।।

abhi vāyūṁ vity ārsha gṛiṇāno'bhī mitrāvārṇa pa-
yāmānaḥ | abhi nāram dhijavanaḥ rathaśīthām abhūtra
vrīshaṇaṁ vājrabāhun || 49 || abhī vastra suvasanāny arsha-
abhī dhenūḥ sudūghanā puyāmanāḥ | abhī candrā bhārtave
no hīranyābyḥ aśvaṁ rathino deva soma || 50 || 20 ||
The filtered sagacious elixir flows into the receptacles for your sake, O aspirant, the resplendent soul, since you crave for it; it is all-seeing, car-borne, truly potent, and has been sent forth to fulfil the wish of true devotees and sacrificers. 46

The divine elixir, that comes to the sacrifice has the following characteristics: from the earliest times, the practice has been to mix it with nutrients and filter; in spite of the land and climatic variations, it remains uninfluenced; it acclimatizes itself in respect to three variations: hot, cold and moisture; with a thrilling sound it mixes with waters. 47

The elixir of divine force in flow is speedy like a chariot, it is filtered through sacrificial strainers, and is instilled into waters with which it mixes; it is sweet, tasting like honey, it is sweet stimulator and impeller; like other divinities, it responds to sincere praises. 48

Being eulogized, may it hasten to the wind: being purified, Hasten to the sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent self, the showerer and the wielder of the thunderbolt. 49

O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots. 50
abhi no arsha divya váśuity abhí víśva páirthiva puyámanah | abhí yéna dráviṇam aśnávamābhhy ārsheyāṁ jaumadagniván nahi || 51 || ayá pavá pavasvainá váśumi mañscatvá indo sárasi prá dhanva | bradhmaś cid átra váto ná jutáḥ purunédhas cít tákave náraṁ dat || 52 ||

उत नः पुना पञ्ज्या पञ्ज्यवाचि श्रुते श्रवायश्च नीर्घचि। थङ्गि सहस्राः नेगुतोः सर्निल कुस्व्नं न पक्षं धृतव्रत्स्प्रणाय। || 53 ||

उतविषयच्छिन्नते : सहस्त्राः विषयच्छिन्नतेः अवश्चिन्तैः अविचितेः: || 54 ||

सं त्रि पवित्रा विततालयेवनेक्षं धावसि पुयामनं। अन्ति भगो अद्य द्रुतस्य द्रुतासि मधव्या मधव्यन्ध्रय हन्ते || 55 ||

utá na ená pavayá pavasvádhi śruté śráváyasya tirthé | śahasñiḥ sahatásra naigutó váśúmi vṛkshánāṁ ná pakvám dhínavad ráñāya || 53 ||
máhímé asya vṛshانáma śushé naśśanych seva práśane vā vádhatre | ásvápyáyan nigútah śucháyaec cápmáitrñá ápácéto acetáḥ || 54 || sām trí pavítra vítatañy eshy áyu ekam dhávasi puyámānāḥ | ási bhágo ási datráṣya datási maghává maghávádbhya indo || 55 || 21 ||
While being filtered and purified, bring us celestial treasures; bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing. 51

O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services. 52

O worthy of renown, flow on for us, pure and filtered, at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversaries. 53

Eagerly do we pray for these two great rewards: the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand-to-hand fight; it puts the foes to sleep and drives them away; may you, O divine elixir, drive away the unfriendly and unbelievers. 54

You flow forth unto three outstretched filters; you hasten to all of them, one by one in turn; you are auspicious; you are donor of gifts, O divine elixir; you are much more liberal and munificent than any other affluent. 55
एष विश्वविद्यावते मनोही सोमो विश्वसं भवनस्य राजः।
ह्र्द्यः इर्यन्तिद्येन्द्रण्डिवा वारसं वत्सायित याति।॥५६॥
हन्दु रिहण्दत महिष्या अद्ध्वा: पंद्रे रेनवंति कुर्यो न ग्रहः।
हिन्दाअ� भीतं दुरावित: सिपावी: सम्राहते रूपमूण रवेन।॥५७॥
तन्न वृष वर्णानि सोम भेणे कृतं वि विन्यास श्रवण्त।
तन्नु भावो वरुणो मामहत्माविदित: सन्तुः पृथ्विवी उन चः।॥५८॥

ेशाविष्यविद्यावते मनोही सोमो विश्वसं भवनस्यारा राजा |
द्रासानौ यायाय विदाठेश्वर इन्दु वियाम अवियामी ताया || ५६ ||
इन्दु रिहण्दत महिष्या अद्ध्वा: पंद्रे रेनवंति कुर्यो न ग्रहः।
हिन्दावित भीतं दुरावित: सिपावी: सम्राहते रूपमूण रवेन।॥५७॥
तन्नु वृष वर्णानि सोम भेणे कृतं वि विन्यास श्रवण्त।
तन्नु भावो वरुणो मामहत्माविदित: सन्तुः पृथ्विवी उन चः।॥५८॥

(५८) शास्त्रविनिर्देशाय सुहस्या साधण्णिर्देशाय भार्तवाज अविभाषा च अन्ति। पवान: सोमो देवता।
(५१-६०, ७३) पथमविद्वानः वारसः। हर्द्यः इर्द्यः। (५२) एका विद्वानः इर्द्यः।

ddhnavartam suktam
(१-१२) दार्शनिकाय साहस्या सुहस्या वार्तारोहितानि भार्तवाज अविभाषा च अन्ति। पवानः सोमो देवता।
(१०-३०, ४३) वार्तानविद्वानः वारसः। हर्द्यः इर्द्यः।

अभि नेव वाजसत्तरं सूचनां पुराव्यं श्रुत्वद्।
हन्दुं सहसरंभर्तं तुव्युग्मं विश्वास्तं ||५७॥
परि व्य सुवानो अव्ययं रथे न वर्मायत।
हन्दुं रिहि कुर्यां हियानो धाराभिरक्षा: ||५८॥

Abhī no vājasaṭamān raviṁ arsha purusprīham | indo
sahāsrabhārānaṁ tuvidyamānāṁ vibhāsāham || १ || pāri
shyā suvanā avyayāṁ rāthe na vārmāvyata | indur abhī
druma hitō hiyanā dhārabhir akshāṁ || २ ||
This all-knowing sage, the elixir of divine life force, the sovereign of the whole world, flows forth; distilling its drops at the holy places this elixir passes to the cosmic fleecy filter from both sides. 56

The adorable, unassailable divine elements sip the divine elixir; they hail it at its station like worshippers coveting for wealth; the skilful priests send forth the elixir after cleansing them with ten fingers: they anoint its body with waters (i.e. the effused elixir is mixed with waters). 57

O elixir, may we ever, with you, effused, pure and filtered, as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us. 58

Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes. 1

When effused, the elixir of divine life force, flows to the cosmic woollen filter, as a well-protected warrior in a chariot covered in mail. In the midst of chants of hymns the wooden casks pour it on the filter and the clear sap flows out in streams. 2
पारि व्य सुवालो अंशिष्ठ इत्यदर्ष्ये मद्चुन्तः।
धारा य उध्वं अच्छे भ्रजा नैति गव्ययुः॥३॥
स हि लं देहु शरणे वसु मद्वैय द्वारूये।
इत्यतः सहस्रिंश्रिष्ठे रुपं श्रुतात्मां विवाससि॥५॥
वयं ते अस्य तताहस्यसे वस्ये पुरुषाः।
नि नेदिन्ततमा हुष्म स्वाम सुभत्त्विश्रिष्ठे॥५॥
हिंयं पञ्च स्वयंखं स्वसंगे अद्विद्विषंभतम।
प्रयमिन्द्रेश्च कामेः प्रकाशपेत्युपित्तिमि॥६॥

पारि श्यासुवानो इत्यदर्ष्ये मद्चुन्तः।
धारा य उध्वं अच्छे भ्रजा नैति गव्ययुः॥३॥
स हि लं देहु शरणे वसु मद्वैय द्वारूये।
इत्यतः सहस्रिंश्रिष्ठे रुपं श्रुतात्मां विवाससि॥५॥
वयं ते अस्य तताहस्यसे वस्ये पुरुषाः।
नि नेदिन्ततमा हुष्म स्वाम सुभत्त्विश्रिष्ठे॥५॥
हिंयं पञ्च स्वयंखं स्वसंगे अद्विद्विषंभतम।
प्रयमिन्द्रेश्च कामेः प्रकाशपेत्युपित्तिमि॥६॥

पारि त्यं हर्षते हरि बुधु मुनन्ति वारेण।
यो त्रेवाचविष्ठिः इत्यपि मद्दे सह गच्छति॥७॥
अस्य बो द्वेष्वा पातो दन्तसाधतम।
यः सुरिष्ठु अथवो बुधद्वे स्वर्यं हर्षत॥८॥
स बो युक्तो मानवी इत्यदिंशीत्ति रोदसी।
देवो देवी गिरिश्च असेषधन तुविव्विषं॥९॥

पारि त्यं हर्षते हरि बुधु मुनन्ति वारेण।
यो देवान वियान इत्यपि मद्दे सह गच्छति॥७॥
अस्य बो द्वेष्वा पातो दन्तसाधतम।
यः सुरिष्ठु अथवो बुधद्वे स्वर्यं हर्षत॥८॥
स बो युक्तो मानवी इत्यदिंशीत्ति रोदसी।
देवो देवी गिरिश्च असेषधन तुविव्विषं॥९॥

पारि त्यं हर्षते हरि बुधु मुनन्ति वारेण।
यो देवान वियान इत्यपि मद्दे सह गच्छति॥७॥
अस्य बो द्वेष्वा पातो दन्तसाधतम।
यः सुरिष्ठु अथवो बुधद्वे स्वर्यं हर्षत॥८॥
स बो युक्तो मानवी इत्यदिंशीत्ति रोदसी।
देवो देवी गिरिश्च असेषधन तुविव्विषं॥९॥

पारि त्यं हर्षते हरि बुधु मुनन्ति वारेण।
यो देवान वियान इत्यपि मद्दे सह गच्छति॥७॥
अस्य बो द्वेष्वा पातो दन्तसाधतम।
यः सुरिष्ठु अथवो बुधद्वे स्वर्यं हर्षत॥८॥
स बो युक्तो मानवी इत्यदिंशीत्ति रोदसी।
देवो देवी गिरिश्च असेषधन तुविव्विषं॥९॥

पारि त्यं हर्षते हरि बुधु मुनन्ति वारेण।
�ो देवान वियान इत्यपि मद्दे सह गच्छति॥७॥
अस्य बो द्वेष्वा पातो दन्तसाधतम।
यः सुरिष्ठु अथवो बुधद्वे स्वर्यं हर्षत॥८॥
स बो युक्तो मानवी इत्यदिंशीत्ति रोदसी।
देवो देवी गिरिश्च असेषधन तुविव्विषं॥९॥
The shining elixir, being effused, flows through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds.

O divine elixir, you grant riches, thousand-fold and hundred-fold treasure, to every one who offers libations.

O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance.

The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister-fingers give bath to the elixir plant.

It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature’s all bounties with exhilaration.

May you drink this strengthening elixir which is loved by all and is brilliant like the sun, and which bestows abundant strength upon its worshippers and enlightened persons.

O divine heaven and earth, the well-wisher of the mankind, this elixir plant grows at your sacrifice; it is radiant and abides in hilly tracts; priests express it at the ceremony, where hymns are chanted with sweet rhythm.
इन्द्रया सोम पातेव भृतमे पारे विच्छेसे।
नेरे च दक्षिणावते देवाये सदनास्ते॥ १०॥
ते प्रवासो व्युष्टिष्ठु सोमसं पवित्रे असरन।
अपप्रोच्छन्ति सनतुहरिष्ठिते प्रातसं अपचितस॥ ११॥
ते संक्षये पुरोहिते युते क्रये च सुरये।
अवधाम वार्जागन्ध्ये सनेम वार्जागपयाम॥ १२॥

िन्द्रया सोमा पाते वृत्राग्ने पारि शिच्यासे | नारे का दक्षिणावते देवाया सदनासादे ॥ १० ॥
ते प्रवासो व्युष्टिष्ठु सोमां पवित्रे अकशारन | अपप्रोथनतह सनतुहरिष्ठिते प्राति अपचिताः ॥ ११ ॥
ते संक्षये पुरोहिते युते क्रये च सुरये।
अवधाम वार्जागन्ध्ये सनेम वार्जागपयाम ॥ १२ ॥

(६९) नवन्यानितम सुखम्
(१०-८) अहंप्रद्यास्य सुखस्य काशिपी रघुमुद्रा अकशार ।
पवित्रामः सोमो देवता । (१) प्रयमचो शरती,
(२-८) हिक्षितस्यात्सनात्सुमुद्राय अवधाम ॥

आ हि युताय भृणावः धनुस्तनवर्तिनि पौर्यम्।
शुक्रां वेयून्तयुरार्य निर्जीविषायमां महीयुवः ॥ ११॥
अर्थ लुप्ते परिश्रमते वाजिन अभि प्रा गाहते।
यददी विवर्तने धियो हरि हिन्यिनति याते॥ २॥

99.
अ हरयताया द्रिष्टन्नावे ध्वनस तन्वतं पाृययाम् ।
शुक्रं वयां असुराया निर्जीव विपं अः महीयुवाः ॥ १॥
अध्या क्षेपाय परिप्रेक्ष्टो वाजिन अभि प्रा गाहते।
यद्य विवर्तने धियो हरि हिन्यिनति याते॥ २॥
O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage. 10

Those eternal elixirs flow into the cosmos at the morning hours, driving away the evil-minded wicked; these elixirs are filtered at the early dawn. 11

May you and we, O friends, enjoy the bright, fragrant and enervating elixir; may we have the comforts of boarding and lodging. 12

People stretch the bow of manly vigour to obtain the blessings of this beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise persons to clarify the mighty elixir. 1

And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers). 2
तमस्य वर्ज्यामिति मद्वेय ये इन्द्रपात्ममः।
ये गावेश आसामिरुप्तुः पुरा नूने वे सुरवे।।
ते गावेश पुराण्यक पुनानमध्यनुपूत।
उत्तु क्रियत भीतयेष्वे के वानो नाम विब्रती॥३॥
तमुञ्क्रमणमुद्येषे वरं पुनित्व धर्मसम।
इत्यां न पूर्वचित्त्व आ शासते मनोपिण्य॥५॥

tám asya mar-
jayāmasi mádo yā indrapātamaḥ | yāṁ gāva āsābhīr dadhūḥ purā nūnām ca sūrāyāḥ || 3 || tāṁ gāthayā purāṇyā punānām abhy ānūśhata | utō kṛipanāṁ dhītāyo devānām nāma bibhratiḥ || 4 || tāṁ ukśhāmāṇan avyāye vāre punanti dhārṇasim | dūtām nā pūrvācittaya ā śāsate maniśīnaḥ

|| 25 ||

स पुनानी मदित्तमः सोमवेशमृदूः सीदति ।
पुशः न रेते आद्युपरिवर्चस्य तादान || ६ ||
स शुभ्य हेवामिरुप्तो शुभेयोः शुत।।
विवे यदालं सतदिरिमहेशो वि गोहेत् || 7 ||
शुत इत्यदे पवित्र आ नूमिर्यो वि नीयेस।
इन्द्रसय मतसरित्तमर्शूश्वा नि पीक्षित || ८ ||

sā punānō madīntamaḥ sōmaś camūshu sidati | paśau
nā réta ādādhat pātir vacasyate dhiyāḥ || 6 || sā mējjyate
sukāramabhir devō devēbhyaḥ sutāḥ | vidē yād āsu samda-
dir mahīr apō vi gāhate || 7 || sutā indo pavitra ā nṛbhīr
yatō vi niyase | indrāya matsarīntamaś camūshy ā nī shī-
dasi || 8 || 26 ||
We purify the sap of that elixir which is exhilarating and fit for the assimilation of the resplendent self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir, and wise men chant hymns of praise). 3

They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it. 4

They, the men of thinking, purify through the cosmic woollen filter the elixir, supporter of all, and sprinkled with milk and waters. They instruct it in advance, as a forethought, as taking it to be a messenger to bear their names in the morning prayers. 5

The most exhilarating elixir, being purified, alights on the cosmic vessels; it puts its seed (in the cosmic vessels) as it were to impregnate the heifer. Placed in the pitchers, as this protector of intellect is invoked by the hymns. 6

Effused for the divines, the Lord elixir is cleansed by the skilful priests; it is recognised amongst the people as the giver of riches, and as such, it plunges into the mighty cosmic waters. 7

When effused, and collected by the priests, O elixir, you are taken to the cosmic filter; you are poured in the cups for the aspirant, giving him the sublimest joy. 8
100.
Abhé navante adruhaḥ priyām āndrasya kāmyam | vatsāṁ nā pūrva āyuni jātāṁ rihanti mātāraḥ || 1 || pūnānaṁ āndav ā bhara soma dvibārhaṁ rayin | tvāṁ vāsūni pushyasi viśvāni dāsūsho grihe || 2 ||

tvāṁ dhīyam manoyuṣam śṛijā vṛśṭiṁ nā tanyatāḥ | tvāṁ vāsūni pārthivā
divyā ca soma pushyasi || 3 || pāri te jigyūsho yathā dhārā
sutāsyā dhāvati | rāṁhamāṇaṁ vy āvyāyam vāraṁ vājīva sā-
nasīḥ || 4 || krātve dākshāya naḥ kave pávasva soma dhā-
rayā | āndraya pātave sutō mitrāya vārunāya ca || 5 || 27 ||
The faultless cosmic waters approach the elixir, which is dear to the sun and beloved of all; just as the mothers (the cows) like the new-born calf at the early part of the life, similarly, the enlightened persons, free from malice, enjoy the elixir, the favourite of the aspirant and liked by all.  

O divine elixir, when purified, bring us the riches of both worlds; may you foster all treasures in the house of the donor.

May you set free the stream of the elixir, rapid as thought, just as the cloud releases the rain; O elixir, may you foster the treasures, terrestrial and celestial both.

Your stream, when effused, is swift-flowing and bountiful; it rushes through the cosmic filter like a swift horse who wins prize on a chariot-race.

O sagacious cosmic elixir, flow in a stream for our enlightenment and invigoration; you are poured forth for the joy of lightning, the sun and the ocean.
पवस्व वाजसातमः पवित्रे धारया सुतः।
इन्द्रये सोमु विष्णवे देवभयो मधुमतमः।।6।।
लं सिद्धिन्द्र मात्रे हारि पवित्रे अदुहः।
वस्तं जातं न हेनंतः पवभमन्व विधमणि।।7।।
पवभमन्व महः अर्धस्तन्ति: मिण्याः सुतिमणि।
शर्दुलमात्रे: जिञ्ज्ञे विधानी तुर्भुषये गृहे।।8।।
लं वा च महि:त्रं पुष्पिनी चारिते जश्श्ने।
प्रति टापिम्यलोकः पवभमन्व महिवना।।9।।

पावस्वा वाजसातमाः पवित्रे धारया सुताः।
इन्द्रये सोमवाक्रृणि देवभयो मधुमतमः।।6।।
त्वं रिहाणि मात्रे हारि पवित्रे अदुहः।
वस्तं जातं न हेनंतः पवभमन्व विधमणि।।7।।
पवभमन्व महः अर्धस्तन्ति: मिण्याः सुत्विमणि।
शर्दुलमात्रे: जिञ्ज्ञे विधानी तुर्भुषये गृहे।।8।।
लं वा च महि:त्रं पुष्पिनी चारिते जश्श्ने।
प्रति टापिम्यलोकः पवभमन्व महिवना।।9।।

(101) एकोपराशरस्तः सूतः
(१-१६) पोदगस्या वस्त्रः सुतः। (१-३) प्रवधादिन्यां क्रमः शायानात्सर्वः। (५-६) वत्तु: अंदोधिन्याः
भाँति: वर्णः (३-६) सकम्यांदिन्यां राजस्विनिभो नहः। (१०-२) दश्यादिन्याः
सब्बनी: भवः (१३-१६) अपौस्यादिन्यांस्वादिन्याः च वैस्तेषिए: वायनो वा
प्रवधादिन्याः। पवभमन्व: सोमो देवता। (२-३) प्रवधादिन्याः अंदोधिन्याः शायानात्सर्वः। (२-३)
दुधी: पवभमन्व: सोमो देवता। (२-३)

"पुरोजिती वे अन्वेषः सुताय मादियुलये। अपु: भान्व श्रद्ध्यै: सहायो दीर्घिनिहृधः।।9।।

101.

Purojiti vo ándhasah sutáya mādayitnáve ápa svánam
śnathishtana sákháyo dirghajihvyām।।
Flow onward, O elixir, the giver of food; flow on to the cosmic filter in a stress, when effused; O elixir, you are most sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment.

O golden-hued flowing elixirs, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf.

O flowing elixir, you traverse the vast firmament with a variety of rays, that surround you; you drive with valour all the glooms away at the house of the liberal donor.

O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty.

O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.
yō dhārayā pāvaka-yā pariprasyāndate sutāḥ | índur āśvo nā kṛtvyah || 2 ||
tām durōsham abhi nārah sōmaṃ viśvācyā dhiyā | yajñām
hinvanty ādribhiḥ || 3 || sutāso mádhūmattamāḥ sōmā in-
drāya mandīnāḥ | pavītravanto aksbaran devān gachantu
vo mádāḥ || 4 || índur īndrāya pavata īti devāso abrūvan |
vācās pātir makhasyate viśvasyēsāna ojasā || 5 || 1 ||
The elixir, effused and active, flows in a purifying stream; like a speedy horse, it comes flowing hitherwards.  

The priests, with all comprehending intelligence, express and squeeze out under stones, the elixir, adorable and unassailable.  

The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.  

The devout worshippers say, "O divine elixir, flow forth for the aspirant, the resplendent self"; it is the lord of speech, sovereign of all by its might, and worthy of our adoration.  

The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows day by day.  

This divine elixir, being purified, hastens (to the pitcher): it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.  

The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow).
योजितम् त्मं पवनमान अवायम्।
य: पवं चर्षणीर्मि गुद्धि चेतु च वनांमहेऽऽ॥१९॥
सोभा: पवनम इन्द्रेः सुभयं गानवित्तमाः।
मित्रा: सुवनं अर्नपर्स: स्वाच्छे: स्वविवदं:॥१०॥

याज्ञवल्क्यस्य तत्त्वाभासः

Suvānasō vyādribhīcitānā gōrādhi tvaci | isham
asmabhyaṁ abhitah sām asvaran vaisuvidadḥ ||
| ete putā
vipasicah somaso dādhyāśiraḥ | sūryasya na darsatāsot jigaṁva dhruvā ghritē ||
| prá sunavasyāndhaso mārto
nā vṛita tād vacah āpā śvānam aradhāsam hatā makhāṁ
nā bhīgavāḥ || 13 || ājamīr ātke avyata bhujē nā putrā
onyoḥ | sāraj jārō nā yōshaṇaṁ varō nā yōnim asūdam
|| 14 ||
O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people and whereby we may obtain riches. 9

The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened. 10

Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides. 11

These filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving, firm in the waters, are brilliant as the sun. 12

Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones drive off this villain. 13

Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved; like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher). 14
स वीरो दूसरसाधनोऽवि यस्तसम्भव रोद्वसी।
हरिः पुर्विव्रेण अव्यत वेधा न योनिमासर्द्धस ॥ १५॥
अध्यो वारिभः पवने सोमे गावे अधि लुचि।
कानिकांत्र्यम् हरिरिद्वयांवेन्द्रिन्नुष्कुतम ॥ १६॥

sá vīrō dakshasādhano vī yās tataṃbhā rūdasī | há-
riḥ pavītre avyata vedhā nā yōnim asādām || 15 || ávyo vā-
rebhīḥ pavate sómo gávye ádhī tvacī | kānikradad vṛīśa
hārir indrasyābhy ēti nishkṛtām || 16 || 3 ||

( १०२ ) द्वापरसाधनम् सुतम्
(१०२) अष्टाश्चार्य सुतमाश्चार्यस्य हस्तितम्

क्राणा विषयांसीयों हिन्नसंतस्य दीप्तितम।
विश्वा परिः विषया सूक्तदर्श विन्दु। ॥ ११॥
उपे विश्वसं पाणौः सर्वत्र यहुः पदम।
तत्रायं सत्स धर्मसंस्कर्ष प्रियम। ॥ २॥
श्रीणी विनेतस्य धर्मसं पुष्पवेयाय रघुम।
समर्थित अस्त् योणा वि सुकु मद्। ॥ ३॥
ज्ञानि सत्स मांसों वेधांसाधारत श्रीप।
अध्यो घुरो रंग्यां चिकेन्त यत् ॥ ४॥
अस्त् बद्वे सुजोयसो विश्वो देवासो अहुः।
सुपार्शा भवनित रत्नयो जुज्यत यत् ॥ ५॥

102.

Kṛṣṇā sīṣur mahīnāṁ hinvānuḥ rātāsyā dīdhithim | vīṣya
pārī priyā bhuvad ādha dvitā || 1 || úpa tritāsyā pāshyōr
abhakta yād gūha padām | yajūśasya saptā dhāmabhīr ādha
priyām || 2 || triṇi tritāsyā dhārāya pṛishthēśv ēraya ra-
yūm | mūnte asya yōjana vī sukrūtah || 3 || jajñanām saptā
mātār-vedhām aśasata sriyē | ayaṁ dhruvō rāyanāṁ cī-
keta yāt || 4 || asyā vratē sajōshaso vīṣye devāso adruhaḥ |
spārāḥ bhavanti rāntayo jushānta yāt || 5 || 4 ||
The golden-hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house. 15

The elixir flows purified by the cosmic fleecy filter, placed at a height; it comes out roaring on the cowhide; the showerer, the green-tinted goes to the abode of the aspirant, the resplendent self. 16

Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven. 1

When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice. 2

May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts knows fully well the measure of his plan. 3

The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches. 4

All noble persons, pledged to the divine elixir and devoid of malice, assemble together at the sacred rite to participate in enjoyment of the elixir. They are to be envied, for they are delightfully absorbed in it. 5
yām i gārbham rītavrūdhho drīṣe cārum ōpjyanan | kavīm mānhishtham adhvarē purusprīham || 6 || saṃśeṣe abhi tmāna yahvi rītasya mātāra | tanvānā yajñām ānushāg yād aṇjate || 7 || krātva sukṛēbhīr akshābhīr riṇōr āpa vṛajāṁ divāḥ | hinvānā rītasya dīdhītim prādhvare || 8 || 5 ||
The germ, which the augmenters of the rite, bring forth at the sacrifice, is lovely to look upon, is intelligent, most adorable, and desired by many.  

It of its own will goes to the great parents of the sacrifice, the unseparated ones, heaven and earth. At the ceremony, the priests duly anoint it with waters.  

O elixir, by your act and by your eye-like brilliance, drive away the darkness from the sky and effuse into the sacrifice your juice, the lustre of the rite.  

Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.  

Blending with milk and curds, the elixir rushes through the cosmic fleecy filter; the golden-hued elixir, when purified, rests in three regions (in the triangle of the heart—the seat of emotions, enlightenment and bliss).  

The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacle; the seven metres of the hymns praise it.  

The divine elixir is the evoker of intellect; all Nature’s bounties are comprehended; it is unassailable, and is green-tinted. When filtered, may it come to rest in the cups.
पारिः दीर्घरूप स्थायी इन्द्रेण याहि सर्वथृष्टः। पुनानो वाचद्याचनिनिर्मलः ॥ ३५ ॥
पारि स्वर्णेन वान्तुच्युतो देवेभयः सुनः। ज्ञानिः परमानः वि हार्वति ॥ ३६ ॥

पारिः दानवः आन् सुवद्वः इंद्रेन येहि सराथम्। पुनानो वाचद्याचनिनिर्मलः ॥ ३५ ॥
पारिः सप्तिर ना वाजयूः देवः देवेभयः सुनः। व्याहेस वि हार्वति ॥ ३६ ॥

सख्या आ नि शिद्धता पुनानाय प्रगात्। शिशु न यथाः पारिः सृष्टि स्मिरे ॥ ३१ ॥
सर्वेऽत्वे न मातुः। सृजनो गृहसार्थम्। देवाय्य। मद्मञ्चिन्ह हिर्यक्षत्वम् ॥ ३२ ॥
पुनानो द्राक्षसार्थे यथा शाजीत्वे वैष्णवे ॥ ३३ ॥
सत्याय वर्णः शार्तम्। अस्मिन्त्र त्वा वशुदतमनिन्ह वाणीरूपः। गोभिशत्कम्। वर्णमञ्चिन्ह वास्यामाकसि ॥ ३४ ॥
स नेत्र मदानाः पति इत्यथे देवसदीर्घ। असि। सक्षी अनुपथिताः मव ॥ ३५ ॥
सनेमस कृत्यसमादा रुक्मसं के चित्रेविन्यम। अपादेवे द्राक्षसोऽद्योपिधि नः ॥ ३६ ॥

104.

सख्या आ नि शिद्धता पुनानाय प्रगात्। शिशु नाय पारिः भुष्ठाता श्रीये ॥ १ ॥
स्मिः पारिः मात्रीभि स्रीजाय गृहसार्थः। देवायाम मादम अभि द्विशावसम् ॥ २ ॥
पुनात्ता द्राक्षसार्थः यथा। शार्तीय वैष्णवे ॥ ३३ ॥
यथा त्वा वर्णः शार्तम्। अस्मि त्वा वशुदतमाकसि ॥ ३४ ॥
स नेत्र मदानाः पति इत्यथे देवसदीर्घ। असि। सक्षी अनुपथिताः मव ॥ ३५ ॥
सनेमस कृत्यसमादा रुक्मसं के चित्रेविन्यम। अपादेवे द्राक्षसोऽद्योपिधि नः ॥ ३६ ॥
Proceed, O immortal, in the same chariot (in the same cavity) in which the self is seated to the celestial divine powers. Having been purified by priests, you have become pure and purifier.

Like a courser, who shows his strength, the divine elixir, effused for the divine elements; flows when purified and spreads widely in all directions.

Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings to beautify it as parents decorate a baby.

Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual.

Purify and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction.

For us, do the hymns glorify you, the giver of wealth; we clothe your form with milk and curds (cow products).

O divine elixir, you are the king among all joy-giving elixirs; may you be our true guide as a friend to a friend.

May we cherish your friendship as if from the earliest times; drive away from us the voracious, the wicked, the impious, the godless, the double-dealer. Please keep sin and evil also far away from us.
(१०५) पब्दोत्तरम् तत्तम सूक्षम
(१०६) पवक्ष्यायां स्वत्तत्व काण्डी पवत्तारादयति। पवमनम् सङ्गो मे देवता। उपिकृतहृदय॥

तेवः सचाये मद्यो पुनानमभि गायत। शिष्यं न यवेंः सहस्रयत्त्व गृहितस्मिः॥
संव्वत्स इव मातिषरित्वैःहिन्नानो अस्यते। केवलवेकेत्रो मतिर्मिः परिष्कर्ता॥

105.

ताम वह सक्रियो माद्या पुनानम अभिगायत | शिष्यं
नयायण्य ग्वदयंत्या गुर्तिभेः || १ ||
साम वतसा वा मात्रिब्हिर इन्दु हिन्नानो अज्जते | देवाविवेकेत्रो मतिर्मिः परिष्कर्ता || २ ||

अत्य दक्षायो साधनोत्यः शारीर्ये वीतेः। अत्य देवेन्यो मधुमत्तम || ३ ||
गोम्भर इन्द्रो अर्थवत्यः संदश भन्य। गृहिते वर्णमट्टिण्य गोपुरुष दीर्घस व्र स || ४ ||

अवि दक्षायो साधनो याम शार्धायो वित्ते। अवि देवेन्यो मधुमत्तम || ५ ||
गोम्भर इन्द्रो अर्थवत्यः संदश भन्य। शुचिन्ते वर्णमट्टिण्य गोपुरुष दीर्घ || ६ ||

स नै हरिणां पति इन्द्रो इन्द्रप्तरस्तम:। सर्वेन सर्वेन नयिः सूचे भवं || ७ ||
सनेन्ति त्वमस्मद्रो अन्तः कं चिन्त्रविद्यः | साध्वी इन्द्रो परि वायो अपि हुयम् || ८ ||

सां ना हरिणां पति इन्द्रो इन्द्रप्तरस्तम:। साध्वी साध्वी नयिः सूचे भवं || ७ ||
सनेन्ति त्वमस्मद्रो अन्तः कं चिन्त्रविद्यः | साध्वी इन्द्रो परि वायो अपि हुयम् || ८ ||

सां ना हरिणां पति इन्द्रो इन्द्रप्तरस्तम:। साध्वी साध्वी नयिः सूचे भवं || ७ ||
सनेन्ति त्वमस्मद्रो अन्तः कं चिन्त्रविद्यः | साध्वी इन्द्रो परि वायो अपि हुयम् || ८ ||

सां ना हरिणां पति इन्द्रो इन्द्रप्तरस्तम:। साध्वी साध्वी नयिः सूचे भवं || ७ ||
सनेन्ति त्वमस्मद्रो अन्तः कं चिन्त्रविद्यः | साध्वी इन्द्रो परि वायो अपि हुयम् || ८ ||

सां ना हरिणां पति इन्द्रो इन्द्रप्तरस्तम:। साध्वी साध्वी नयिः सूचे भवं || ७ ||
सनेन्ति त्वमस्मद्रो अन्तः कं चिन्त्रविद्यः | साध्वी इन्द्रो परि वायो अपि हुयम् || ८ ||
O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.  

The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is the protector of the enlightened one, the exhilarator, and is glorified by our praises.  

This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones.  

O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to it.  

O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend.  

May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us, and drive off those who are engrossed in sin.
106.

İndram ácha sutá imé vṛishañam yantu hàrayaḥ |
śrushiḥ jātasa índavaḥ svarvidāḥ || 1 || ayám bháraya sa-
nasir īndraya pavate sutáḥ | sómo jāitrasya cetati yáthā
vidé || 2 || asyéd índro mádeshv ā grabhám gribhnita sánas-
sim | vājram ca vṛishanam bharat sám apsuít || 3 || prá
dhanvā soma jágrivir īndrayendo pāri srava | dyumántam
śúshmam ā bharā svarvidam || 4 || īndraya vṛishanam má-
dam pávasva viśvádarṣataḥ | sahásrayāmā pathikriḍa vica-
kshanāḥ || 5 || 9 ||

asmábhyām gātvíttamo devébhoyo mádhumattamah | sa-
hásram yāhi pathibhīḥ kānikradat || 6 || pávasva devávítaya
indo dhárabhir ójasa | á kalánam mádhunān soma nah
sadaḥ || 7 || táva drapsā udaprúta índram mádāya vāvri-
dhuḥ | tvám deváso amrítaya kám papuḥ || 8 ||
May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings. 1

This effused elixir is an inspirer in putting a fight (against evils and evil doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self, just as it thinks of others. 2

In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantine will power, the showerer of benefits. 3

Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength. 4

Pour forth for the inner self the exhilarating sap of divine bliss; verily, you are charming, a tracer of fresh paths, the finder of the right ones. You are a showerer of blessing and all-beholding. 5

You are the best finder of paths for us, and the sweetest beverage for the divines; may you, roaring loudly, come to us by the thousand paths. 6

O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart). 7

Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality. 8
आ नेः सुनास इन्द्रः पुनान धावता रायिम । व्रिष्ठिद्ययो रीतयाः: स्वर्विर्दः ॥ ९, ॥
सोमः पुनान उर्मिनायवः चारं वि धावति । अस्रो च चारा: पर्वमान: कानिक्रदत: ॥ १० ॥
ानाः सुतासा
indavaḥ punānā dhāvataḥ rayiṃ | vṛishṭīdyayo rityaṣaḥ
svarvidaḥ ॥ ९ ॥ sōmaḥ punānā ārмирnavyo vàram vi dhāvati |
āgre vācāḥ pāvamānaḥ kānikradat ॥ १० ॥ १० ॥

"ः सुहिन्धिन्वति वाजनं वेसः क्रीडतनुमयविः । अभि ब्रुपुर्ण न वत्तः समस्तवन ॥ ११ ॥
असर्वं कुटर्यं अभि मीठेस सहिन्त वाजयुः । पुनानो वाच्य जनन्यत्सिष्यदत: ॥ १२ ॥

dhbhir hinvanti vājinaḥ vāne kriṇantam ātyavim | abhi
trīprīṣhthām matāyaḥ sāṃ asvaran ॥ ११ ॥ āsarjī kalāśaṁ abhi
milhe sāptir na vājayūḥ | punāno vācmaḥ janāyann asisya-
dat ॥ १२ ॥

पवते हर्ष्टे हरिरति ब्रह्मसि रंग्या । अन्यपर्णस्ततोदेशेऽवर्गवचैः: ॥ १३ ॥
अया पंपस्य देवस्यमयोचारं असुक्तः। रेभ्युपचिन्तः परिपृणि विन्ध्यतरः: ॥ १४ ॥

pavate haryato hārir āti hvārānśi rāṇhyā | abhy-
ārshan stotṛbhyo vírāyad yāsah ॥ १३ ॥ ayā pavasva deva-
yūr mádhur dhārā asṛikshata | rébhan pavitrām páry eshi
visvataḥ ॥ १४ ॥ ११ ॥
Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need. 9

The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted. 10

With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, midspace and earth; and in the body complex in the physical, mental and spiritual regions). 11

For nourishing (the worshipper) it has been set free into the receptacles like an impetuous courser in battle. While filtered, it raises a cry, and flows (in the vessels). 12

The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers. 13

For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions. 14
(107) सतीतत्त्ततमं सुकृमः
(2-21) पञ्जिकामूलवाक्यं सूक्तं बाह्यस्त्रयोर्महावाहः। मारीष: कश्यपः, गारुडः गोतमः, मृगोदिनिः, गधिनिः
विवधामिनः, भागवं कमतरः, भृजाभद्विंशिः शास्त्रं। भवनात: सोमों देवता। (2-2, 4-3, 10-15,
17-21) प्रथमा-हितीयोऽन्यों बहुविषिण्यावस्था दशान्याविष्णु तां सतार्थविष्णु यां सदार्थविष्णु यां।
(4, 5, 6, 10, 12, 14, 17, 19, 21, 23, 25) प्रथमावस्थाविष्णुदत्तां दत्तां विनाशितां।
(3, 5, 7, 11, 13, 15, 18, 20, 22, 24, 26)
भविष्यती यथार्थमेव महादेवस्य सदार्थविष्णुविष्णु यविष्णु विष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णु
सतोऽहिताः। (3) तृतीया भूरितिविराज विश्वासः। (8-9) अजमिनायोऽहिताः।
(19) नौडसा नीपत्ता विष्णुविष्णुयाहिताः।

107.

पारितो शिनकता सुरते सोमो य उत्तमं हृवः।
द्वान्यो यो नार्यो अपूर्वं वतरा सुपारव सोमांमविभमः। 11
नूने पुनानोविभमः: परि वावार्तः: सुपारितः।
नूने चित्रावत् मंदानो अन्तसा श्रीणिनो सोपितरसम। 12

परि सुवानश्लेषसे देवमार्गं: कुरुतिन्दुर्विक्षणं। 13.
पुनानः सोमः धार्थयापो कर्तरो अर्थसिः।
आ रहस्या योपिन्नां त्त्री सीखस्त्रयो देत्व हिरण्यगः। 14.
(2-21) पुनान् उद्धवं उद्धवं उद्धवं प्रविशे स्वाच्छमार्गं।
आहुत्यं भुलं भूलं वाच्यविक्षणं तृतियोऽविक्षणं। 15.

पारि सुवानासे साक्ष्ये देवमार्गं श्रीतरं स्मृतां इन्दु विचक्षानाः। 3.
पुनानाः सोमाः धार्यापो वसानो आरशसि।
आ रहस्या योपिन्नां सीखस्त्रयो देत्व हिरण्यगः। 4.
(2-21) दुहानाः उद्धवं दिव्याम माधुः प्रियाम प्रत्याम शास्त्रम आसदत।
आप्रिच्यायं दहरुगम वायु शास्त्रं निद्धिश्व विचक्षणं। 5.
Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests. 1

The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients. 2

After effusion, the elixir flows so as to be seen by everyone; it is the exhilarator of Nature’s bounties, is active and far-sighted and the source of inspiration. 3

You have been filtered clear, O elixir; you flow in a stream clothed in the consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain. 4

Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises. 5
punānāḥ soma jāgrivir āvyo vāre pári priyāḥ | tvām vípro abhavó 'ṅgirastamo mādhyā yajñām mimiksha naḥ
|| 6 || sómo mādhyān pavate gātuvittama rishir vípro vi-
cakshanāḥ | tvām kavir abhavo devavitama á súryaṁ ro-
hayo divi || 7 ||

sóma u puṣṭaṇaḥ sātvāmaṁ śrīnirvāīnām.।
aśrayet hriṇāṁ yati dhāraya muddrāṁ yati dhāraya ॥ 8 ॥
ānūpe gomānāṃgirīrśc: sómaṁ duḥghāśirśc:।
sumudrāṁ nā nāvareṇa-vammanāndī mardāyā tāvēte ॥ 9 ॥
ā śo me muddrāme adhīnītiḥ wārayanāyā।
janāma nā pūri cakvośvīrūrīr śatrā vartēpu dāthīrē ॥ 10 ॥

sóma u shuvanāḥ soṭrībhir ādhi shnūbhir
āvinām | āsvaieva harita yati dhāraya mandraya yati dhā-
rayā ॥ 8 ॥ anūpe gomān góbhir akṣaḥ sōmo dugdauhābhitr
akṣaḥ | samudrāṁ nā samyāraṇāṇy agman māndi mādāya
tosate ॥ 9 ॥ á soma suvāno ādribhīs tirō vārayāvayāyā |
jāno nā purī caṇvōr viśād dhāṛīḥ sādo vāneśhu dadhishe
|| 10 || 13 ||
The ever-vigilant effused elixir flows and passes through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice.

The elixir, which is the showerer of benefits, best of the path-finders, a seer, a sage, and all-discriminating, flows onward. (O elixir), you are wise, most devoted to the divines; it is on your accounts that the sun mounts the heaven.

Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic elevated fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream.

The divine elixir of life, mixed with cow-products, flows into the cosmic reservoir. Mixed with milk, it is filtered, its enjoyable juices go (to pitchers) as rivers go to the cosmic ocean; the exhilarating saps are expressed to invigorate Nature’s bounties.

Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups just as a man enters a city.
सा मांसुंजे तिरो अण्वानि मेघों मीठे सहिन्न वात्युः।
अनुमात्यः पवामानो मनीषिषमि सोमो विप्रेमिश्वरक्रमि।
प्र० सोम द्रेवीतये सिनुर् निश्च् बिन्ये अर्गसा।
अंशोः पवामान मदुरे न जागद्विरच्छा कोशि मधुम्बुतम।

आ हृद्यते अजुनि अके अब्यत प्रियः सुनुन्त मर्यः।
तमी हिन्यःस्पष्टे यथा रथे नदीया गर्भस्तो।
अभि सोमास आयवः पवने मथयं मदम।
समुदस्याधि दिश्चि मनीषिणीं मतस्तरासे सबविर्।
तर्तमुद्वाद् पवामान उर्मिणा राजाः देवै कते बृहत।
अर्यंमित्रस्य वर्घणस्य धर्मेणा ब्रह्मण आह्मान कते बृहत।

ा हरयातो अरजुने अत्के आऽयता प्रियाः सुनृत सुनुः
नाम र्याः तम निवंत्य अपाणं राधामु नादिभ्ये
ए गाभस्तो अहले याया वापणे मध्यम माधम
समुद्रस्याद्वि विद्वि मनीषयं मस्तर्वा सवर्विदी।
तारत्मुद्वादं पवामान उर्मिणा राजा देवै कते बृहतै।
अर्यंमित्रस्य बर्घणस्य धर्मेणा ब्रह्माण आह्मान कते बृहतै।
Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone by men of wisdom and by the reciters of sacred songs. 11

O divine elixir, like rivers feeding an ocean, you are fed with water for the rejoicing of Nature’s bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss. 12

It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters just as a warrior drives his chariot into battle. 13

The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent, and exhilarating. 14

May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverses the firmament in a stream; vast and true, being sent forth, it flows for the support of the sun and ocean. 15
न्रिभिर्येमानो हर्यतो बिचक्षणो राजा वेदः संमुद्रियः ।
इद्राय पवते मदः सोमेऽ मुहुत्तवेऽ सुतः ।
सहस्रधारे अवचर्यमर्षितं नर्मो मुन्न्यायारः ॥ १७॥

पुनःसन्नु  जनयमन्तित क्रेषः सोमेऽ केवलं रण्यति ।
असो वसानः परि गोभिर्हस्तः सीतान्यमथ्यत ॥ १८॥
तवाहं सोभ राजः सुर्यम ईन्द्रे निविदितः ।
पुरुषर्वं वशो नि चरन्तिः मामक मिष्टिकिति तों ईह ॥ १९॥
उताह नर्मेषु सोभ तेन दिवं सुर्ययाः वर्षेऽउच्छिन ।
पुष्या तववन्तमिति खृष्ण पुरः श्रीकुन्ता ईशः पसिद ॥ २०॥

पुनानासः कमु जनायन मतिम कविः सोभो देवेः
रायति ि अपो वसानः पारि गोभिः उत्तरा हि तदां वायेः
वययति ॥ १८॥ तावाहः सोभ राजः राक्षः सक्षः इंद्दृश्य इवः इवः
पुरुषः वशो नि चरन्तिः शामकयां परिशिष्ठिते तों ईह ॥ १९॥
उताह नर्मेषु सोभं तेन दिवं सुर्ययाः वर्षाः उच्छिन ।
पुष्या तववन्तमिति सूर्ये पुरः श्रीकुन्ता ईशः पसिद ॥ २०॥
Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament—

When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filtration. It is cleansed by men.

Purified in the cosmic bowls, the sagacious elixir, gendering songs, rejoices amongst all divine elements, clothed with the waters and sitting in the wooden bowls, it is surrounded with the sweet milk and curds (the elixir is mixed with milk and curds and then used as a libation or beverage).

O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.

I am delighted in your presence, O tawny-coloured elixir, both day and night. For the sake of your friendship, may we soar like birds far beyond the sun, refulgent with your glow.
मुख्यमान: सुहस्त्य समुद्रः वाच्यमिन्वति ।
रचि: विषाङ्गेः कुरूः पृथ्विपूं पवमानाम् यथे ॥ २१॥
मुस्साने वारे पवमाने अन्ये अेवः वृषावः चकन्ते धने ।
हेक्षानां सोम पवमान निन्द्वते गोमिरजनो अर्धसि ॥ २२॥
पवस्सु वाजस्तोस्त्रभि विश्वानी काव्या ।
तः सूमद्रः प्रथो वि धारये हेक्ष्ये: सोम मत्सरः ॥ २३॥
स तू पवस्तः परि पार्थियं रजो दिव्या च सोम धर्मंभि: ।
त्वा विप्रासो मरिमविविच्छण शुद्धे हिन्यन्ति धीतिभि: ॥ २४॥

मृग्यामानायः सहस्त्यास समुद्रे वाच इव इव | रायमः
पिषाङ्गमु बहुमु धर्मापि पवमानाभ्य आर्हासि ॥ २१॥
मृग्यामानायः पवस्सु पवमानो भ्रविय वथिय एकरादो वाने | द्वारम्
सोम पवमान निन्द्वति गोमिरजनो अर्धसि ॥ २२॥
पवस्सु वाजस्तोस्त्रभि विश्वानी काव्या ।
सा सुमद्रः प्रथो धारये हेक्ष्ये: सोम मत्सरः ॥ २३॥
स तू पवस्तः परि पार्थियं रजो दिव्या च सोम धर्मंभि: ।
त्वा विप्रासो मरिमविविच्छण शुद्धे हिन्यन्ति धीतिभि: ॥ २४॥

पवमान सम्यक्षत पवित्रमेति धारया ।
सुमद्रः पत्सरः इव्याय हयाः सवामविभि प्रवानवि च ॥ २५॥
अपेक्षानु: परि कोशमपृतीनिमिविस्मृति: ।
ज्ञानक्ष्योत्तिनिमन्ना अवस्थिता: ह्रेष्वानो न निर्गितभि। ॥ २६॥

पवमाना अर्नक्षाता पवित्रमात्रा धारया | नरितवंतो धन्तारा इरियास हयाः सवामविभि प्रवानवि च ॥ २५॥
अपेक्षानुः परि कोशमपृतीनिमितानु: सवामविभि: ।
ज्ञानक्ष्योत्तिनिमन्ना अवस्थिता: ह्रेष्वानो न निर्गितभि। ॥ २६॥
O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us.

O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen sieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place.

Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers and the chief supporter of the firmament.

Flow quickly, O far-seeing, radiant, fair coloured, divine elixir with your supports to the terrestrial and celestial worlds. The experienced priests press you out with their fingers. They continue to chant the hymns of praise as the process goes on.

Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.

The divine elixir, clad in watery robes and effused by the worshippers, rushes to the receptacle, generating light and identifying its form with the cow (i.e. when mixed with milk and curds). This elixir is worth our invocations, and commendations.
108.

Pávasya mádhunattama índraya soma krutuvittamá mádah || máhi dyuksháttamá mádah || 1 || yásya te pitá vṛiśabho vṛishayáte 'syá putá svárvádah || sá supráketo abhy ákramúd ísíó 'cha vájam naitaśah || 2 ||

|| hy ángá dáivyá pávamana jánimání dyumattamáh | amṛitatváya ghošáya || 3 || yéna niyagvo dadhyámm apornúte yéna víprasa apríré | devánam sumé amṛitasya carúṣo yéna śrückasya ánasúh || 4 || eshá syá dhárayá súto 'vyo várebhiḥ pavate madíntamáh | kriñann úrmír apám iva || 5 || 17 ||
O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss. 1

By drinking whom the mighty aspirant is invigorated and becomes the beholder of everything under its impulsion, the intelligent self reaches the viands (of the enemy) as the horse reaches the battle. 2

O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality. 3

Through you, the most realised sages, the offerers of the nine day’s rite, have been opening the door of the cave. Again through you the seers recover the lost cows, i.e. the wisdom; through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water. 4

This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water. 5
य उत्सवा अथवा अन्तरगतत्वही निम्ता अकृतं वेदोज्जयं ।
अभि ब्रजं त्यलिष्टं गद्यमंश्यं वर्षीवं ध्रुव्यां सङ्कुचं ॥ १६॥
आ सोता पारं पिमुखांश्रं न स्तोमंसुरं रजस्तरं ।
वनक्षत्रमस्य वसर्वं सहस्त्रधारं भुव्यवास यथाजयं
रत्नं य रत्नाली विवाहुवे चर्या द्रुव्र क्षत्र वृत्तं ॥ १७॥
अभि खल्ले वृत्तच्छ इत्यस्पेते द्विदृश्यं देत्र देत्रुः ।
वि कोहॅ यथमं इन्यः ॥ १८॥
आ वैच्चर्यं स्वतं चुर्खं चुर्खोऽस्मि विर्गायं विश्वपति ।
वृष्टि द्रवः परस्य रातिमपां जिन्यवं गार्यविलहु ॥ १९॥

yā usriyā āpyā antār āśmano nīr gā ākṛintad ājasā |
abhī vrajām tatnîshe gāvyam āśvyaṁ varmīva dhṛishṇav |
ā ruja || ६ || ā sotā pārī shiṅcatāśvaṁ nā stōmam aptūram |
rajaṣṭūram | vanakraksam udapruṭam || ७ || sahasradhāram |
vṛishabhām payovṛidham priyāṁ devaya jānmane |
ṛtēna yā rītājāto vivāvṛidhe rājā devā rītam bṛihāt || ८ ||
abhī dyumnam bṛihād yāsa īṣhas pate didihī deva devayūḥ |
vī kōṣam madhyamam yuvā || ९ || ā vacyasva sudaksha camvoh |
sutō viśām vālnir nā viśpātih |
vṛishtim divāḥ pavasva rī-|tīm āpaṁ jīnvā gāvishṭaye dhīyaḥ || १० || १८ ||

प्रतमश्रं लं मत्रूच्छरं सहस्त्रम भुव्यवासेऽदिवो द्रुः ।
विश्वा वस्तुनि विश्वमतः ॥ १३॥
ब्रह्म वि जले जनयत्विक्षमेऽ प्रतप्रस्वोपलितम तमेः ।
स मुर्देत्: कविभिन्निनित्तं देषे विभालस्य दंससा ॥ १४॥

etām u tyām madacyūtam sahasradhāraṁ vṛishabhāṁ |
dīvo duhuḥ | viśvā vāsuni bīhratam || ११ || vṛishta vī jajīc |
janāyaṁ āmartyaḥ pratāpāṁ jyotishā tāmaḥ | sā sūṣhuttah |
kavībhīr nirṛtijāṁ dadhe tridhātv asya dāṁsasā || १२ ||
O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like a mailed warrior, you have been ever slaying the wicked and cruel.

O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds).

It filters out in thousand streams; it is the showerer of benefits, augmenter of rain water, and dear to the divine elements. It swells in waters. It is a king, a divine, true and vast.

O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).

Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellects for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle.

The enlightened priests have been milking from heaven, the elixir, exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.

We are acquainted with the mighty elixir, the source of virility and the destroyer of the darkness with his radiance. Praised by men of wisdom, it has assumed its own form. Established in the three regions (physical, mental and spiritual, or heaven, midspaces, and earth); it controls everyone.
सुन्ते यो वर्षो यो रायामनिता य इद्रानाम्। सोमो यो: सुमदितीनाम्।
यस्य न इद्र: पितायस्य मुनौ यस्य वार्षणा भस्मः।
आ च चन्द्रस्मिनकरमन्य एष्मस्मवेष सहे।
इद्राय सोम पालि चुनितेश्वर्: स्य्यथुःयुः मुदितन्तरः।
पर्वस्य मधुमत्तमः।
इद्रेश्वरे हार्दिक सोमपाणिना विना वामुत्तमस्मितेश्वरः।
जुष्टो मित्रायुः वरुणाय गयेव द्रितो विन्तमभु उत्तमः।

सात

sunve yo vásünāṁ yo rāyām ānetā yā śānām | somo yah sukshitinām || 13 || yasya na indraḥ pibād yasya marūto
yasya vāryamanaḥ bhāgāḥ | a yena mitrāvārunā kārāmaha
ēndram āvase mahē || 14 || īndrāya soma pātave nṛībhīr ya-
tāḥ svāyudhō madintamaḥ | pāvasva mádhumattamaḥ || 15 ||
īndrasya ārdhi somadhānam ā viṣa samudrām iva śīndha-
vaḥ | jūṣhto mitrāya vārunāya vāyāve divo vishtambhā utta-
māḥ || 16 || 19 ||

(109.) स्योरस्ताततं मुहुः
(1-19) द्विविषयस्य प्रमुखाय न्यो विषयाय तथयः। पवामां: सोमो देवताः।
पिरवा विरात छ्नां:।

पत्रि प्रा धान्येन्द्राय सोम स्यादुमित्रायुः पुण्येऽभगाय।
1
इद्रेश्वे सोम मुतत्त्वं पेया: कले देशायुः विचेष्यं च केवास।
2
पवास्ताय महेष्याय स शुक्रो अर्ये छिन्व: पीयूर्यः।
3

109.

Pāri prá dhanvendrāya soma svādūr mitrāya pūṣhñē
bhāgāya || 1 || īndras te soma sutāsyay peyāḥ krātve dākshāya
vīṣve ca devāḥ || 2 || pvaṁrītāya mahē kshāyāya sā śukrō
arsha divyāḥ piyūshaḥ || 3 ||
The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.  

Ours is this elixir which the resplendent self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the sun, the ocean and lightning to obtain the assured protection.

O elixir of divine love, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for the enjoyment of the resplendent self.

O elixir, enter the celestial container, the heart of the aspirant self, as the rivers enter the sea. You are the best and the strongest pillar of strength to the sun, the ocean, the cosmic wind, and the heavenly bodies.

O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.

O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength.

O pure, divine, and celestial elixir, flow for immortality and supreme abode.
पवस्व सोम महान्त्यंगकः पिता देवानां विधायिभि धार्मि ॥ ॥ ॥
शुक्रः पवस्व देवेयोः सोम दिशे द्विधियोऽहं च मुनाचः ॥ ॥
दुवो धन्यानि शुकः पियुषः सतवेव विधिमानः योऽपवस्व ॥ ॥
पवस्व सोम गुशी सुधारे महामायेनामं पूर्ये ।
नुभिमेलानो जागानः पुनः कथिज्ञानां मूढः स्वनित ॥ ॥
इन्द्रः पुनानः प्रजासुप्रधः कथिज्ञानां नः ।
पवस्व सोम कले दश्यामथोऽनन्तो न निन्तरो चाजी जनाय ॥ ॥


tām te sotāro rāsam mādāya punānti sōmam mahē
dyumāya ॥ ॥ sīṣum jajñānāṁ hārim mṛrijanta pavitre
sōmam devēbhya āndūnī ॥ ॥
O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature’s entire creation ever remain fully blessed with your constant flow.

O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures.

You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat with all appropriateness.

O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.

May the elixir, effused and filtered by priests, cured and purified, exhilarating and all-knowing, bring riches of all sorts to everyone of us.

May the elixir, filtered and purified through the cosmic fleecy sieve, bestow on us progeny and all kinds of wealth.

O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.

The priests, who press you, purify your juice for exhilaration; they filter the elixir of life for attaining your intense brilliancy and glory.

Just as a newly born babe is cleansed so the priests, clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature’s creation.
इन्द्र: पवित्र चार्त्मदायुपामुपस्ये कृविर्मगाय। १३
विभृत्ति चार्त्महस्य नाम येन विश्वानि वृषा जयान। ॥१४॥
पिवर्म्यस्य विषे देवानो गोभि: श्रीतस्य नृभि: चुंततय। १५
प्र सुधानो ज्ञेषा सुहस्रासरित्वा पुविन्त्र वि वारुणव्यपु। ॥१६॥
स चतुचक्षा: सुहस्रेष्ठा अत्मिध्वाजानो गोभि: श्रीणान: । १७

इन्द्रह पविष्ठा कारुर मादयापाम उपास्त्रे कविर भागाय || १३ || ब्रह्मार्ति कार्त्रः इन्द्रस्या नामाय येना विश्वाणि वृष्ट्रा जयान || १४ || पिवातंश्य अश्वा वश्वे देवास्य गौभी श्रीतस्य सुताय || १५ || प्र सुभानो अक्षाष्मारसार तिरा वृवित्राय वि वारुणाय || १६ || सु वृष्य अक्षाष्मारसारसित्रा अद्भिधृत्र गौभी श्रीणान् नाह || १७ ||

प्र सोम यहिन्द्रायश कुक्षा चुविर्मभास्या अद्यश्वि: सुध: ॥१८॥
अस्वर्ज्ज वाजी तिर: पवित्रमिभार् सोमेः सुहस्रासरः । १९
अजन्तेन मधो रसेनच्चार्य बुध्य इन्द्रस वदाय ॥१०॥
कुविर्म्यस्या बुधा पारमेष्यो वसैं वरी चुष्टिन । १५
इन्द्रिन्द्राय नोशनेन नि नोशनेष्व श्रीणास्य रिष्टाय: ॥११॥

प्रासोम यहिन्द्रायश कुक्षा नृभिः येमानो अद्रीभिः सुताः ॥१८॥
सर्वस्य वाजी सिर: पवित्रमिभार्य सोमेः सुहस्रासरः । १९
अजान्तेन मधो रसेनच्चार्य बुध्य इन्द्रस मदाय ॥१०॥
कुविर्म्यस्या बुधा पारमेष्यो वसैं हरी सुजन्ति । २०
इन्द्रिन्द्राय तोशायेन नि तोशायेष्व श्रीणास्य रिष्टाय: ॥११॥

प्रासोम यहिन्द्रायश कुक्षा नृभिः येमानो अद्रीभिः सुताः ॥१८॥
सर्वस्य वाजी सिर: पवित्रमिभार्य सोमेः सुहस्रासरः । १९
अजान्तेन मधो रसेनच्चार्य बुध्य इन्द्रस मदाय ॥१०॥
कुविर्म्यस्या बुधा पारमेष्यो वसैं हरी सुजन्ति । २०
इन्द्रिन्द्राय तोशायेन नि तोशायेष्व श्रीणास्य रिष्टाय: ॥११॥
The experienced sage carries this elixir to the midspace along with cosmic waters for exhilaration and for prosperity. 13

The auspicious elixir bears the beauteous name of the resplendent self by which it overcomes all demoniac forces. 14

The universal divine powers drink of it, effused by the priests of the cosmic rites and mixed with sweet milk and curds. 15

Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides. 16

The elixir, giver of thousand-fold virility, is washed with waters. It is then mixed with milk and curds and finally filtered. 17

O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. 18

The vigorous thousand-streamed elixir has been pressed and filtered through the cosmic filter for the resplendent self. 19

They mix the elixir with sweet milk and curds, to be offered to the aspirant, the showerer of blessings. 20

They (the priests) effuse and filter you readily, O golden-hued elixir, and clothe you with waters. You are to be offered and enjoyed by Nature’s divine elements. 21

The strength-bestowing elixir is effused for the aspirant, cleansed and purified well, filtered and finally mixed with torrents of water. 22
O elixir of divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies. 1

In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men. 2

O flowing elixir, by your might, you have generated the sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us. 3

O immortal elixir of life-force, you have generated the sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour). 4

O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands. 5

This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the sun has not driven away the wide-spread darkness. 6
tvé soma prathamá vr̥ktábarhishho mahé vájaya śrávase
dhíyám dadhuḥ | sá tváma no viśa vryáya codaya || 7 ||
diváḥ piyúsham pr̥vyáṃ yád ukthyám mahó gahád divá ā
nir adhuksahata | índram abhi jáyamanaṃ sám asvaran || 8 ||
ádha yád ime pavanama r̥dasi imá ca visvā bhúvanābhi
majmána | yuthé ná nishtá vṛishabhó ví tishthase || 9 ||
somaḥ punāno avyáye váré śiṣur ná kriñan pavamano akshāh|
sahásradhāraḥ śatávāja índuḥ || 10 ||
eshá punāno mádhumaḥ
r̥tavénvayénduḥ pavana śvādúr úrmih | vajasanir va-
rvívód vayodháḥ || 11 ||
sá pavasvya śáhmanáḥ pr̥tanyú
sédhān rákshānsy ápa durgáháni | svāyudháh sásahván
soma śátrúṃ || 12 ||
The noble men, who have liberated themselves from all worldly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power. ⁷

They (the sacrificers) have drained forth from the great depth of the sky the eternal, primeval elixir of divine bliss which is worthy of praise; they raise their voice to the aspirant self at the time of its birth. ⁸

Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existences by your own might, you are like a mighty bull amid the herd. ⁹

The effusing elixir like a playful infant flows when filtered through the cosmic fleecy texture in thousand streams, and with a hundred-fold radiance. ¹⁰

This holy elixir undergoing purification is sweet-flavoured. It flows for the enjoyment of the aspirant self in a sweet stream, bestowing food and dispensing wealth and life. ¹¹

O divine elixir, may you flow on, subduing evils and enmities and chasing the wickedness hard to be encountered. May you flow well-armed for a victory and triumph over our adversaries. ¹²
Ayā rucā hāriniyā punānō vīṣvā dvēshānśi tarati svayūgvabhiḥ śūro nā svayūgvabhiḥ | dhārā sutāsya rocate punānō arushō hāriḥ | vīṣvā yād rūpā pariyaṭyā rīkvabhiḥ | saptaśye bhir rīkvabhiḥ || tvām tyāt paṁnām vido vāsū sām mātriḥbhīr marjayasi svā ā dāmā rītāsya dhūṭibhīr dāme | paṁrāvāto nā sāma tād yātrā rāṇanti dhītāvah | tri-dhātubhīr arushabhīr vāyo dadhe rōcāmāno vāyo dadhe || 2 || pūrvām ānu pradīṣam yāti cēkitat sām rasmībhīr ya-tate darsāto rátho dāivyā darsāto ráthāh | ágmanu uktānī paṁnīvyāndram jātivā harṣayān | vājras ca yād bhāvatho ānapacyutā samātav ānapacyuta || 3 || 211 ||
The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted elixir is resplendent, pervading all constellations with grand splendour; verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour.

O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode—you are consecrated, verily, in your own abode by the cosmic waters at the place of sacrifice. The Saman hymns are chanted in your praise and to the sacrificer’s enjoyments. The elixir with its brilliance in the three regions bestows upon us food; verily, the shining one gives us food and nutrition.

The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot—verily, the celestial beautiful chariot, meets the sun’s rays; the hymns of manly praises invoke the resplendent self and stimulate him to victory. The self is replenished with adamantine determination and you thus become invincible; verily, you are invincible in the battle of life.
नानानं वा उ नो चियो वि ब्रतानि जनानाम्
ततो रिष्टं तु मिष्टिमल्ला सुन्दरमिच्छतीन्द्रियिन्द्रो परिः खव
जरतिष्टिधिष्टीनिः पूजिष्टिः श्राधुनानाम्
कामारिः अस्ममिच्छिष्टिधिष्टियवन्तमिच्छिष्टीन्द्रियिन्द्रो परि खव

112.

Nānānām vā u no dhīyo vī vratāni jānānām | tākṣha
rishṭān ṛtām bhishāg brahmā sunvāntam iehatīndrayendo
pāri srava || 1 || járatibhir ēshadhibhibhiḥ parṇēblīḥ sakunā-
nām | kārmārō āśmabhīr dyūbhīr hirānyavantam iehatīn-
drayendo pāri srava || 2 ||

कालहं ततो भि्युपद्ध्वक्षिणी नना
नानांतियो बुध्योत्तु गा इव तस्मेवतियिन्द्रो परि खव
अष्टो बोध्याः सुसवे रथे हस्तान्तुपमज्ञिणः
शेषो रोमण्वतो भैरो वारिन्यप्भक्क ीच्छतीन्द्रियिन्द्रो परि खव

kārūr ahām tatō bhishāg upalā-
prakshīṇī nanā | nānadhiyo vasūyāvō 'nu ga iva tasthi-
mēndrayendo pāri srava || 3 || āṣyo völha sukhaṃ ráthama
hasanām upama′ntraṇāḥ | śepo rōmanvantau bhedaú vār in
maṇḍūka iehatīndrayendo pāri srava || 4 || 25 ||
We all have a variety of aspirations and propensities. Also divers are the occupations of men. The carpenter seeks timber, the physician deals with disease, the Brahmana, the divine intellectual, seeks spiritual knowledge and effuses the divine elixir. May you flow, the elixir of bliss, for the sake of the aspirant self.  

The artisans work with the dried wood; the decorative artists work with plumages of beautiful birds; those who carve deal with glistening stones and a smith seeks a man who has gold. May you flow, O elixir of bliss, for the sake of the aspirant self.  

I am the singer; papa is the physician; mummy throws the corn upon the grinding stones. Having various occupations, and seeking riches, we remain (in peace and harmony) in the family like cattle in a common stall. May you flow, O elixir of bliss, for the sake of the aspirant self.  

The draught horse desires a cart easy to draw. A gay guest is good for jest and merriment. The male desires his mate’s approach. And the frog desires water. May you flow, O elixir of bliss, for the sake of the aspirant self.
Saryañāvati sōmam āndraḥ pibatu vṛtrahā | bālaṁ dādhiṁ ātumāni kariṣhyāṁ vīryām mahād āndrayendo pāri
srava || 1 || ā pavaṣva disām pata ārjikāt soma midhvaḥ |
ritavaikēna satyaṁ sraddhāyā tapasā sata āndrayendo pāri
srava || 2 ||

पूर्णवेंद्र महीने न सूर्यम दुःखिताभरत ।
न गन्धुवी: प्रत्येकश्रान्ते सोभे रसमात्रेश्वरयिन्द्रः परि खव || 3 ||
श्रवण चतुर्भुज नन्दे वर्त्तन्तपरम्भ ।
श्रवण चर्चावपि राजंश्रान्ते सोभे परिष्कर्त इन्द्रयिन्द्रः परि खव || 4 ||
सुदर्शनवेंद्र दुःखत: सं च चर्चन: संज्ञावः: ।
सं च चर्चन रत्नेऽर्थो: युनातो बहद्यान हर इन्द्रयिन्द्रः परि खव || 5 ||

पर्यायवर्यिद्धम महिष्मां तुम् सूर्यस्य दुःखिताभरत |
तम् gandharvāḥ praty aṣṭīdhibhān tām somē
rāsam ādadhur āndrayendo pāri srava || 3 || ītām vādann
riṭadyumna satyāṁ vādant satyaṃ karman | śraddhāṁ vādant
soma rājān dḥātra soma pārṣīkṛta āndrayendo pāri srava
|| 4 || satyāmugrasya bhrihataḥ sām sravanti samsrahyāḥ | sām
yānti rāṣīṇo rāsāḥ punānō brāhmaṇa hāra āndrayendo pāri
srava || 5 || 28 ||
The aspirant self, the destroyer of nescience, drinks the elixir of divine life-force in the precincts of a lake, and infuses strength into himself while he is about to show his great prowess. May you flow, O elixir, for the self.

O the elixir of the life-force, lord of the four regions, sprinkler of blessings, flow between the banks of a river, flow from a pure heart. You have been invoked and evoked in divine words with truthfulness, austerity and intent intention to adopt truth alone for life. May you flow, O elixir, for the self.

The daughter of the sun brings out the elixir in quantity large as a rain-cloud; the divine elements of the mid-region seize upon it and place the juices in the elixir. May you flow, O elixir, for the self.

The divine elixir of life-force abides by truth, radiant with truth, truthful in acts and words. O supreme Lord, proclaiming our faith we adorn you, the upholder of sacred rite. May you flow, O elixir, for the self.

The united streams of your elixir are vast and truly formidable; may they flow united, the essences of the elixirs flow together. O golden-hued elixir, you are purified by holy prayer. May you flow, O elixir, for the self.
यात्रा ब्रह्माद पवमानि च्छन्नस्यांनि वाच वर्तनां.
ग्राहणां सोमेन महियाणे सोमेनानवं जनयन्त्रिण्येनुः परे लव ||6.11
यथृ व्योरिज्ञेः यस्मिन्तुः स्वंहितसम्
तस्मिन्म चेनह पवमानान्येन त्योः असि इत्यार्येनुः परे लव ||7.11
यथृ गाजा वेंस्खनो यत्रशूरोऽपि च दिवः
यथामूर्तिर्बन्धिरपापस्त्रव मामस्तै कृष्णित्रिण्येरुः परे लव ||8.11
यत्रतुकांम चरणं चिन्तके चित्रविचे दिवः
लोका यथृ व्योरितमत्स्त्रव मामस्तै कृष्णित्रिण्येरुः परे लव ||9.11
यथृ कांम निकामाश यथृ ब्रमस्य विद्यमां
सव्याच च यथृ तुस्मश तत्र मामस्तै कृष्णित्रिण्येरुः परे लव ||10.11
यत्रान्नाश मोदकं खुदः प्रमुद् आसते
कार्यो यत्रां तामस्त्र माममूः कृष्णित्रिण्येरुः परे लव ||11.11

यात्रा ब्रह्माद पवमानि चंद्रस्यांम वाच वादान।
ग्राहणां सोमेन महियाणे सोमेनानवं जनयन्त्रिण्येनुः परे लव
यथृ व्योरिज्ञेः यस्मिन्तुः स्वंहितसम्।
tस्मिन्म चेनह पवमानान्येन त्योः असि इत्यार्येनुः परे लव।
यथृ गाजा वेंस्खनो यत्रशूरोऽपि च दिवः।
यथामूर्तिर्बन्धिरपापस्त्रव मामस्तै कृष्णित्रिण्येरुः परे लव।
यत्रतुकांम चरणं चिन्तके चित्रविचे दिवः।
लोका यथृ व्योरितमत्स्त्रव मामस्तै कृष्णित्रिण्येरुः परे लव।
यथृ कांम निकामाश यथृ ब्रमस्य विद्यमां।
सव्याच च यथृ तुस्मश तत्र मामस्तै कृष्णित्रिण्येरुः परे लव।
यत्रान्नाश मोदकं खुदः प्रमुद् आसते।
कार्यो यत्रां तामस्त्र माममूः कृष्णित्रिण्येरुः परे लव।
O lord of divine love, flow where the priest recites the melodious prayer, and brings forth the spiritual delight, while the plant is pressed under grinding stones with due reverence. May you, O elixir, flow for the self. 6

O Lord of divine love, place me in that immortal undecaying world, where the light is perpetual and where the blissful everlasting lustre keeps shining all the times. May you, O elixir, flow for the self. 7

Make me immortal in that realm where dwells the sovereign who is radiant as the sun, and which is the inner chamber of the sun and where all the cosmic moistures are in abundance. May you, O elixir, flow for the self. 8

Make me immortal in that realm, in the third sphere, in the third heaven where lucid worlds are filled with light. May you, O elixir, flow for the self. 9

Make me immortal in that realm where wishes and desires are left no more, where we have the region of the sun, and where the lasting sustenance and delight are available. May you, O elixir, flow for the self. 10

Make me immortal in that realm, where there is lasting happiness, pleasure and supreme joy, and where the wishes of the wisher have been completely met. May you, O elixir, flow for the self. 11
Ya indoh pavamānasya'nu dhāmāny ākramit | tām āhū suprajā īti yas te somāvidhan māna āndrayendo pāri srava
|| 1 || rishhe mantrakrītāṁ stomaĩḥ kāsyapodvardhayān girāḥ | somam namasya rājānam yō jajnē virūdhām pāṭir āndrayendo pāri srava || 2 || saptā diśo nānāsūryāḥ saptā hōtāra rītvījāḥ | devā ādityāḥ yē saptā tēbhiḥ somabhī raksha na āndrayendo pāri srava || 3 || yāt te rājaṁ chṛitāṁ havīs tēna somabhī raksha nahāḥ | arātivā mā nas tārin mō ca nahāḥ kim canāmamad āndrayendo pāri srava || 4 || 28 ||
The sincere seeker, who attends to the inner philosophy of the filtered juices of the elixir plant, him men call "rich in children", verily a real householder. O divine bliss, may you continue to flow for the self.

O seer of the innermost truth, please raise your voice along with the chants of seers who have known the sense of the hymns, and adore with respect and humility the royal elixir of bliss, who is born as the lord of herbal plants. O divine bliss, may you continue to flow for the self.

Seven are the parameters of the world (six of space and one of time), with numerous suns; seven are the ministrant priests, and seven are the divine sons of the mother Eternity. With all of them, O divine elixir, may you protect us. O divine bliss, may you continue to flow for the self.

Protect us, O royal elixir, with the oblations cooked for you. Let no enemy injure or hurt us; let no harm of any sort come to us. O divine bliss, may you continue to flow for the self.
NOTES

Book 9
Hymns 1-114

नवमं मण्डलम्
सूक्तानि १-११४
Notes on Book IX

The entire Book IX of the Rgveda is devoted to Pavamanah Soma (पवमान: सोम:), which according to Griffith is "deified" Soma juice, or to Soma, or Indu, the moon, who is containing the celestial nectar, the drink of the gods; is identified with the Soma-plant, and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamana (Self-purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer.

We are traditionally told that Soma was the famous plant which was used for the preparation of libation of Soma made at the Vedic sacrifice. The whole of the Ninth Book of the Rgveda and six hymns in other Books are devoted to its praise. We give here the entire list of the hymns of the Rgveda (or scattered verses), where the devata is Soma.

सोम: — I.43. 4-9; I.91; I.164.43; III.62. 13-15; VI.47. I-5; VII.104.9; 12: 13; VIII.48; VIII.79; X.25; X.85, 1-5.

सोम: पवमान: — IX. 1-4; IX. 6-65; IX. 66. 1-18; 22-30; IX.67, 1-9; 13-22; 28-30; IX.68-114;

सोम: ग्रहिताच — I.93; X. 19.1

सोम! प्रधिष्ठवण वर्म वा — I.28.9.

सोम: प्रकर्षय — X.85.18


सोम: दण्डस्वय — II.30.6; IV.28; VI.72; X.89.5.
Thus in certain hymns, Soma as the devata occurs conjointly with Agni, Arka, Apah, Indra, Brhaspati, Nirrti, Pusan, Aditi, Rudra, Varuna, Hariscandra and Prajapati also.

Sir Monier Monier Williams in his Sanskrit Dictionary gives; Soma (सोम) from √su, juice, extract; the juice of the Soma plant; also the Soma plant itself (said to be the climbing plant सरकोट, Sarcostema Viminalis, or Asclepias Acida, the stalks (बंगर) of which were pressed between stones (पट्टिक), by the priests, then sprinkled with water, and purified in a strainer (क्षेत्र); whence the acid-juice trinkled into jars (क्यस्य) or larger vessels (लथ); after which it was mixed with clarified butter, flour etc., made to ferment, and then offered in libation to the gods (in this respect corresponding to the ritual of the Iranian Avesta); or was drunk by the Brahmans, by both of whom its exhilarating effect was
supposed to be prized. It was collected by moon-light on certain mountains सोमस्येष शीतांत्र सको विशेषको जातिमहुःप्रम्पताश—X.34.1; the mountain Mujavat is mentioned). It is sometimes described as having been brought from the sky by a falcon (स्वेत) and guarded by the Gandharvas. It is personified as one of the most important Vedic gods; to whose praise all the 114 hymns of the Ninth Book of the Rigveda, besides six in other Books, and the whole Samaveda are dedicated.

In the post-Vedic mythology and even in a few of the hymns of the Rigveda (although not in the whole of the Ninth Book), as well as some times in the Atharvaveda, or in the Brahmanas, Soma is identified with the moon (as the receptacle of an other beverage of the gods called amrta (मुर्त), or as the lord of plants, cf. indu (इन्द्र), osadhipati (ओषधिपालि), and with the god of the moon, as well as with Visnu, Siva, Yama, and Kubera.

Soma is called rajan (रजन्), and appears among the eight Vasus, and the eight Lokapalas (शौमायकभित्तेनाशं विलितायकयोन्यमसय च | प्रवाहां ब्रोक्षणानां वषुर्वर्तसे नृप: —Manusmrti, V.96). Soma is the name of one of Rsis of the verses (X.124.1; 5-9; ब्रम्न-वहन-सोम: रश्यः).

Soma (सोम) is variously described in the Nirukta, one of synonyms of Soma is matsara (मस्तर: सोम: मस्तरस्तुनिक्ति कर्मणि: —Nir. II.5) since it is derived from गङ्गा, meaning to satisfy; गङ्गा: गङ्गात मस्तरस (IX.46.4), mix Soma with milk; here gauh, गौः, is used in the sense of milk. On one occasion Indra is asked to drink Soma for rapture after food (विष्णु सोमस्वयम मदयाः —III.47.1). Madhu means Soma, since it is derived from मद्य, to exhilarate and is compared with Soma on account of the analogy of exhilaration, (मद्यसोमसिद्धान्तविधे मादयाः: —Nir. IV.8).

The golden juice (or the green-tinted) is the Soma, so called from its golden colour (हरि: सोमो हरितवर्णं; प्रा तृतीय हरियो हरियस्य वाशीमिन्तस्तताशम-नयोऽधि: —Nir. IV 19; —the un traced quotation; Pour down the golden juice in the lap of the wood; prepare it with chisels made of stone).

Soma, whose greatness neither heaven, nor earth, nor water, nor
atmospheres, nor mountains fathomed has flowed: *Nirukta*, on X.89.6, quoted in V.3).

The word *Rdu-udara* (र्दुदरा:), means Soma since its inside is soft, or it is soft in the inside of men (र्दुदरा: सोमः। मूढः। मूढ़रेविविषि वा, Nir. VI.4, on र्दुदरेण्यं सोमा सङ्केत—VIII.48.10).

The Soma juices are evaporated during day and during night; यो वर्धी द्रा वत वा व ऊर्जनि सोमम सुनोति भवति चूँगी भै, V.3.4.3; illustrious indeed becomes that man who presses the Soma juices for him during day and during night. Here in this passage *Udhas* means the udder of a cow, because it is more raised than the other parts or because it is fastened near the abdomen. From the analogy of giving fatty fluids (like dew) night is called *Udhas*; also (द्रा इति घर्णम्। प्रख्यातेकर्मिनः:—the word *ghramsa* is a synonym of day because juices are evaporated during this period, श्रोऽद्रा उधर्ग्न भवति। उपोष्णदिति वा। शङ्कुदुवान सामान्यायान्न्यस्मृतिः उच्चते—Nir. VI.19).

Soma is one among those deities with whom *Agni* is jointly praised, the others being Indra, Varuna, Parjanya, and Rtvadas (Nir. VII.8). Soma is also jointly praised with Indra, and so are the deities Agni, Varuna, Pusan, Brhaspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu, Soma is also jointly praised with Pusan and Rudra. (Nir. V.II.10).

For the pressing and straining the immortal King, i.e. the Soma, Jatavedas, the fire, shall consume, i.e. he will burn with determination, or reduces the property of the miggard to ashes, for the sake of sacrifice (Nir. VII.20 on जतावेदे सुनवाम सोमारात्तियो स वनावति बैव: —I.99.1).

The *Nirukta* (VIII.3) quotes a passage where the lord of forests, the courageous one, has been asked to drink the Soma from the cup called nestra (नेस्त्र) together with the seasons, *rtavas* (रत्वनेस्त्रवस्त्र इविष्केत: निष्क चतुः: —II.37.3).

One of the verses, while describing the berry, *vibhdtdaka*, mentions a draught of Soma that grows on the Mujavat, *मुजवत*, mountain—“the
ever-wakeful berry of the vibhidaka tree appears to me like a draught of the Soma that grows on the Mujvat mountain (सोमस्ये कोमजतस्य भयो विनीदको जायनिश्चतुः, प्रवयन्ति — X.34.1. quoted in Nir. IX.8). Some of the mountains are said to be rich in Soma “Let them proclaim, let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear; the sound, i.e. invocation for Indra (वँधे देवन्तु य वर्य वर्दा — X.94.1).

The Nirukta also quotes a verse which refers to the falcon, who having seized Soma bore a thousand, ten thousand libations together. Here in the enjoyment of Soma, the bountiful left the illiberal behind and the wise the dull-witted man (पाण्यम् वेंगो व्रजस्तोमं सहं क्रं सर्वं य यतः क्रं साक्षम् — IV.26.7). The word thousand (सहं) is used with reference to the sacrifice in which Soma is pressed a thousand times. In the sacrifice there are ten thousand Soma draughts or there are ten thousand Soma draughts or there are ten thousand gifts in connection with the pressing of Soma. (Nir. XI.2).

Here the Nirukta gives the etymology of the word Soma. Soma is a plant; the word is derived from ti. root सु, सू, to press; it is pressed again and again (त्रोपि: तीम: चुरून्ते: । यदेनस्थिसिन्द्यम्भिता)

The Nirukta quotes again the well-known verse (स्वादिष्टाया महास्तमा परस्त्र त्रोम शार्प्या — इत्याय पति पु: — Be pure with thy sweetest and most gladdening stream, O Soma, thou art pressed for Indra to drink—IX.1.1). There is another verse which is either for soma, the elixir plant or for the moon as well—सोमं सत्ते प्रियस्यालं पित्यप्पोयन्त्यिन्य — सोमं सत्ते प्रियस्यालं पित्यप्पोयन्त्य — Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever partakes. The uselessly—pressed Soma is not the Soma at all—वुष्टतुमसोयमाहु — सोमं सत्ते प्रियस्यालं, one who does not offer sacrifice can partake. The Soma pressed with the Yajus formula is not Soma at all. Of the Soma which Brahmanas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake (स्वादिष्टाया महास्तमा — सोमं सत्ते प्रियस्यालं संपित्यस्य—वरिष्ठित वानु: शुद्ध सोममाहु सोमं सत्ते प्रियस्यालं पित्यप्पोयन्त्य — न तस्यालालि कृत्यनात्येव इति—Nir. XI.4).

There is another verse: O god, when they drink thee, forth
thence forward, thou livest again. Wind is the protector of Soma; the month is maker of years:

यला देव प्रतिवर्ति तत भा प्रायक्षे पुनः।
वायुः सोमस्य रक्षिता समानो मास गाहितः॥ —X.85.5.

This refers to some particular libations or to the first and second fortnights of the lunar month. Here by Soma plant is really meant the moon, which thrives again and again, from new-moon cycle to the full-moon nights. The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes, or the moon. Soma and Amrita both are conceptual—Many attempts have been made to identify the Soma plant, about which there is so much talk in the Vedic and Iranian literatures (Rgveda, I.93.6; III.48.2; V.36.2; 43.4; 85.2; IX.18.1; 46.1; 71.4; 82.3; Atharvaveda, III.21.10; Avesta Yasna X.4 etc.). It has been held by some to be the Sarcostemma viminalis, or the Asclepias acida (=Sarcostemma brevistigma). Roth held that Sarcostemma acidum more nearly met the requirements of the case. Watt suggested the Afghan grape as the real Soma and Rice thought sugar-cane might be meant, while Max Muller and Rajendra Lal Mitra suggested that the juice was used as an ingredient in a kind of beer, i.e., that the Soma plant was a species of hop. Hillebrandt considers that neither hops nor the grape can explain the references to Soma. It is very probable, as A.A. Macdonell and A.B. Keith suggest that the plant cannot now be identified.

In the Satapatha Brahmana, there is a detailed account of the sale and purchase of Soma plant against the cows of different age-group (III.3.1). It grew on mountain, and could not be obtained by ordinary people; perhaps some special tribe or prince owned it, like the Kikatas (III.53.14; क्षेत्र ते क्रांतस्तु कीकतया गायः नािरुं दुहे न तथनि घरंस). Owing to the difficulty of obtaining the real plant from a great distance, several substitutes were allowed in the Brahmana period.

The Susruta Samhita devotes a chapter (XXIX) on Soma, which may thus be summarized;

“In the days of yore, the gods such as Brahma, created a kind
of Amrta (ambrosia) which is known by the epithet of Soma for the prevention of death and decay of the body. The same divine Soma plant may be classified into 24 species according to the difference in their epithets, potencies, habitats etc. ! Ansuman, Munjavān, candrama, Rajataprabha, Durva-Soma, Kaniyan, Svetaksa, Kanakaprabha, Pratanavan, Talavranta, Karavira, Amsavan, Svanam-prabha, Mahsoma, Garudahrtā, Gayatrak, Traistubha, Pankta, Jagata, Sakvara, Agnistoma, Raivata, Gayatrya, Tripada, Udupati. (XXIX. 2—8). Whatsoever be the species, the Soma plant is furnished with fifteen leaves which wax and wane with the waxing and waning of the moon. Thus one leave grows every day, in the bright-half of the month (Sukla pakṣa) attaining the greatest number 15 on the Full Moon night, and then leaves begin to decrease in number dropping one by one everyday till the bare stem of the creeper is left on the night of the New Moon (XXIX. 20—22).

The same text further proceeds to describe the details (all conceptual)! the Ansuman (Ansuman) species of the Soma are characterised by a smell like that of clarified butter and has a bulb, while the Rajataprabha (Rajatanam:) is possessed of a bulb resembling a plantain in shape. The Munjavān (Munjavana:) puts forth leaves like those of a garlic, whilst the candramas (Candramas:) species is possessed of a golden colour, and is aquatic in its habitat. The Garudahrtā (Garudakrt:) and Svetaksa (Svetaksa:) species are yellowish and look like the cast-off skins of a snake, and are usually found to be pendent from the boughs of trees. All other species are marked with particoloured circular rings. Possession of 15 leaves of variegated colours, a bulb, a creeper—like appearance, and secretion of milky juice are the general characteristics of all the Soma plants.

The Himalayas, the Arbuda, the Sahya, the Mahendra, the Malaya. the Sri-Parvata, the Deva-giri, the Devasaha, the Pariyattra, the Vindyas, and the lake Devasunda are the habitats of the Soma plants. Somas of the candramas species are often found to be floating here and there on the mighty stream of the river Sindhu which flows down at the feet of the five large mountains lying to the north bank beyond the Vitasta river. The Munjavān and the Ansuman species may also be likewise found in the same locality while those known as the Gayatrya (Gayatrya), Traistubha (Traistubha:) Pāmkta (Pāmkta:), Jagata (Jagata:), Sakvara (Sakvara:) and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little Manasa (Manasa:) in Kashmir, XXIX. 27—31).
The description is so vivid, as to appear that the author of the treatise has actually written these details by his personal observation and experience. But this is not so. This is seen from the following passage from the same treatise:

(XXIX. 32)

(The Soma plants are invisible to the impious or to the ungrateful as well as to the unbeliever in the curative virtues of medicine or to those spiteful to the Brahmanas.) This passage clearly shows that the entire description is dramatic, imaginative and conceptual. The author of the *Satapatha* clearly declared that this king Soma, the food of the gods, is no other than the Moon (एव तै सोमो राज्य देवनामकं व्रजनमः: — Now this King Soma, the food of the gods is no other than the Moon *Satapatha* Br. 1 6.4.5.)

**Soma-rituals and Soma-yajnas.** The Amrta and Soma are both conceptual; they have no terrestrial existence. As has been already quoted earlier, the Rgveda verse (X.85.3) itself suggests: "He who has drunk thinks that the herb men crush is the Soma, but which the priests or Brahmanas know to be Soma, no one ever eats—(कोः यं व्रजनमः विदुन्त तत्वान्तिति कर्षण)."

In the ecclesiastical age, the whole drama was enacted, and the Soma was equated with a creeper, a plant bearing juice or sap and having the content of Soma in it in proportion to its curative or exhilarating capacity. That Soma is universally present in all medicinal herbs is also suggested in one of the lines of the *Gita*; गाऔवस्य ब पुष्पा ब यार्यां यान्ति सप्तमोजस्तः। पुष्पाणि चौदीक: स्वर्ग: चोमोज्वला रक्षातः: (And entering the earth, I support all beings by my vital energy, and becoming the sapful Soma, I nourish all herbs)—(*Gita*, XV. 13). Since Soma was never available, its substitutes were also suggested in Soma sacrifices; Two kinds of Phalguna, the red-flowering and the brown-flowering, Syenahtra, Adara, Durva (brown) and Yellow Kusa in preferential order (*इत्यह स फल्गुनः तोजिहल्पुष्पाणि भार्यय पुष्पाणि ब स गम्यक्षणपुष्पाणि फल्गुनानि...*emade: *पुष्पाणि न विन्द्यः: शेरहतमस्तिभुवमः 'यदि शेरहत्मः न विन्द्यः: भार्यार्यभुवमः...*made: *धर्माश्वानानि धर्माश्वानानि...etc. *Satapatha* Br. IV.5.10.1-6).
In different localities in India and also in the neighbouring countries. Some substitutes of the Soma plant were always held in esteem and the Soma oblations were prepared from them by crushing them, squeezing their juices, straining them, and mixing milk and curds to them.

The conceptual story added to the ceremonial Soma in some of the essential details is as follows:

(a) When the Gayatri flew towards the moon, a footless archer aiming at her while she was carrying him off, severed one of the feathers (पर्ण) either of the Gayatri or of the king soma and on falling down, it became a parna (palasa पलास) tree, whence its name parna (पर्ण) Satapatha Br, I.7.1.1.

(b) He then spreads the cloth, covers the ox-hide either twofold or fourfold with the fringes towards the east or north. There on he metes out the king (Soma)—ibid. III.3.2.9.

Having gathered the ends of the Soma cloth, he ties them together by means of the headband (उच्चीप)—ibid III.3.2.18.

(c) Then begins the buying of Soma, and bargaining. Finally Soma is bought for ten things; Candra or gold, cloth or skin, she-goat, milch-cow, pair of kine and so on. चन्द्रं ते चतुष्ट ते चाय ते चेष्टुसं पितुसं ते गायो लिस्थेनादि —Satapatha, III.3.3.1-4. Soma is usually purchased against cow, since a variety of preparations are available from cow’s milk; यों श्रीतनसु । तथ्यम्पूर्त्वतस्य व्याधि तस्य वस्तु तस्य वस्तुव्रतस्य तस्य नवनिहार । तस्य कृपां, तस्य निविलय, तस्य दानिक, तस्य दानिकम्। From the cow, fresh milk, boiled milk, cream, curdled milk, butter, ghee, clotted curds and whey. Satapatha, III.3.3.2.

(d) The Soma is then placed on the black deer-skin in the closed space of a cart, which stands to the south of the place where the purchase of Soma took place, with the shafts towards the east, fitted with all appliances and yoked with a pair of oxen. The antelope skin is spread with the hairy side upwards, and the neck part towards the east (III.3.4.1).
(e) Then he wraps the Soma up in the Soma wrapper. If there are two deer’s skins, he then puts up the other by way of a flag. They now drive Soma about on as a safe cart (nastra, बाढ़) un molested by evil spirits. (III.3.4.8).

(f) Soma is then brought to the front of the hall. Adhvaryu then removes the Soma wrapper. Then four men take up the King’s throne (four for a royalty and two for commoners) which is of udumbara wood; there upon the king Soma is made to enter the hall. Soma is verily the guest of the sacrificer. (III.3.4.26, 27).

(g) Soma is pressed for juice eight times, then eleven times, twelve times and so on (IV.1.1.8, 10, 12). The juice is collected in cups or vessels (graaha). It is cleansed or purified first by hand (गपस्तिपुल, gabasti-puta). Having drawn the graaha, the vessel is wiped all round, lest any Soma juice should trickle down. The great pressing ceremony (Mahabhisava, महाभिषव) is described in details in the Satapatha Brahmana IV.1.2.

Soma and Dayananda—The enigmatic term Soma occurs in all the four Vedas. The other words derived from it, as occuring in the Rgveda, are:

सोमज्ञव: (X.94.9); सोमश्रावकुर्ति: (IX.94.14), सोम: (IV.15.9),

सोमकामम् (I.104.9); सोमविरोप: (X.45.5);

सोमशार्यप: (X.92.10); सोमधान: (VI.69.6);

सोमपतिम् (I.76.3); सोमसारिबाय: (I.43.8);

सोमपञ्चमिन्: (I.9.1); सोमप (I.21.3);

सोमपालम: (I.8.7); सोमपालन् (I.55.7);
Swami Dayananda in his Vedic writings has explained the word Soma varyingly. He drives the term from √ṣu, सु thus: सुभवति दराचरं बनाति तत्साधृती नवनिवार, Lord, the creator of the word; मनुष्य सुब्रम्णीन रसा यज्ञात् स सोमोपनिरारा: , a medicinal herb from which flows the sap; also सोमवधास्मादकर्तव्यते the one adept in the herbal knowledge (Yv. IV.37); चन्द्र इव वर्षमान राजपुष्प विभिन्नजनं या, one like a moon; an enlightened person or a prince (Yv. XII.112); एवम् सम्पन्न, the one with glory, like Indra (IV.28.1); सव्यसाचार्यः देव: , the creator of the universe (Aryabhivinata I.38); सोमवधास्मादिनिवार, a king resembling Soma creeper in cures; (Yv. XXXIV.22); श्रीवर्धनि विभिन्नजनं, an enlightened person with virility (I.91.6); सव्यसाचार्यः, learned in all disciplines (I.91.23); सोमवधास्मादिनि, one with loving temper; चारोथान बल ापक, or one who cures ills and provides health (I.91.22); सुमन्तरमुष्य ब्रेकर: , one who inspires for good qualities and noble actions (I.91.3); सव्यसाचार्यः रसमापिन, one who is present in all plant saps as of barley etc. I.187.9); सुवर्षयावर देव: , Lord who provides all pleasures and comforts (I.43.9); प्रश्नस्वविभिन्न, a disciple with excellent
qualities (Yv.VII.14); प्रजास्तेश्वर्य युक्त समाचारस्य राजन्, king or the head of a state with noble qualities (Yv. VI.26); सक्तेश्वरं त्रेषक समापते the head of a council or assembly with excellent qualities (Yv. VI.33).

In the material sense, any preparation with nutritive and curative qualities is Soma, सोमसान्निष्ठं पाकम् (Yv. XII.55); सर्वपाश्रयाभिषेकम् (I.16.7); सर्वोत्तरस्तम् सहीतज्जयम् (III.53.6); ऐश्वर्याकरणम् (गोविषम) (III.51.7); गोविषमं पुन्तुष्टानांदं रसम् (III.47.4); सोमसातापरिधि सारसालं ब्रह्मम् (II.11.11); सोम वस्त्रादिजि निपण्यामां लादक्षात्व-विशेषम्, an exhilarating liquor (Yv. VIII.10); बलपुरिविपुल-वर्गसमुत्तरं प्रशिवायम् (I.28.9) सहीतज्जयविविषमानम् (III.40.5); जलम्, water (V.34.3); सोमगृहः गृहविशालानां पाकम् (Yv. XV.60); गृहावर्गम् रसम् ambrosia of immortality (Yv.IV.31). Similarly we have सोम: गृहविशालम् (Yv.XXIX.49); महारसस्य ऐश्वर्य या (V.43.5); ब्रह्मक् हिस्या किमत्र सहारिति गोविषम्, medicinal preparations accomplished in pharmaceutical concerns (I.47.1) Also the creator Lord, य: सुनोगित: स: (VI.34.4); य: सर्वমात्र स: धाराय: पः तस्मात् (VI.44.24); सोमा: ये सुनिरित सूयस्ये ये ते पवार्यः: (III.36.2); सुनिक्ष्य उत्सवः ये ते पवार्यः: (I.2.1); also moon as (सोमेन वन्धेन प्रकाशमानेन वायः सादक्षेन (Yv.X.30).

Analogical Interpretation of Soma—In the Vedic literature. Soma has numerous connotations, based on analogies. We shall quote here a few:

(a) Now as to why he is called Soma. When he first became sacrificial food for the gods, he thought within him, ‘I must not become sacrificial food for the gods with my whole self!' That form of his, which was most pleasing, he accordingly put aside. There upon the gods were victorious; they said, ‘Draw into thee, for therewith shalt thou become our food? He drew it to him even from a far, saying, verily, that is mine own, he was called Soma. (स्वा ये मरणोऽवर्तित तस्मात् सोभो नाम—Satapatha III.9.4.22).

(b) Some is differed from Sura, the alcoholic beverage—He (the Adhvaryu) then draws seventeen other cups of Soma, and (the Nestri) seventeen cups of Sura (spirituous liquor) for to Prajapati belong these two saps of plants, to wit the Soma and Sura (सप्तदश सुरस्यहानम् प्रजापतिद्वागेते-चन्द्रस्य वल्लिमास्य सुरा य); —and these two the Soma is truth, prosperity,
light (सर्वं वे श्रीस्वाभिसंग्रहः सोमः); and the Sura untruth, misery, darkness (प्रशान्त माया तत्म: सुरेते —*Satapatha* V.1.2.10).

(c) Sri or eminence is Soma; contrary to it is disease which means meanness श्रीबद्धमीयम्: पाप्मा यथा: —IV.1.3.9; Soma is antithesis of Yaksma or disease).

(d) The king Soma is moon (सोम राजा चन्द्रमः: स: स्वयंत्रमां श्रीस्वे यज्ञज्ञप्रज्ञे राजस्तन्त्रयायया यापितं ग्रह वे व्योते न ताराय यस्यकारितं, he himself, indeed, proclaimed his own self to Yajnavacos Rajastamba, saying, “As many lights as there are of mine, so many are my bricks.” *Satapatha*, X.4.2.1).

(e) Soma forsooth was Vrtra; Soma is a god, since Soma (the moon) is in the sky, 'Soma forsooth was Vrtra; his body is the same as the mountains and rocks; thereon grows that plant called Usana (उसाना); they fetch it hither and press it, and by means of the consecration and the Upasads, by Tanunaptra, तांनुष्ठ, and the strengthening they make it into Soma. (वृश्चिकः वे सोम कारोतूर्, वच्चरीरं यद्गितर्यो वदशमास्तपदेवो उष्णानानोपसीवति —*Satapatha*, III.4.3.13).

(f) Soma is Prajapati (सोमः हि प्रजापतिः —*Satapatha*, V.1.5.26); Soma is Pavamana (सोमो वे पवमानं —II.2.3.22); Soma is all the deities (सोमः सर्वं वेदं —I.6.3.21); Soma is Indra (सोमो वा इंद्रः —II.2.3.23); Soma is night (सोमो रातिः —III.4.4.15); Soma is parna or palasa (सोमो वे रांचे —VI.5.1.1; सोमो वे पलासः —Kausitiki II.2); Pasu or animal is verily Soma (पसुः प्रत्यक्षी सोः —V.1.3.7); fame is Soma (सोमो वे सोमः —IV.2.4.9).

Special feature of the Soma Pavamana hymns: The Book IX of the Rigveda has 114 hymns and in all, 1108 verses. As we have said, Soma verily means the moon in the cosmic creation, which is imagined to sustain a conceptual plant Soma, which on cleansing, crushing and squeezing yields an exhilarating juice, very tasty, sweet, health-promoting and energizing. This drink is primarily meant for Indra, the Lord Supreme. He is the highest and the most primary source of Soma, and He alone is offered the oblations of Soma, so much so that Indra and Soma become identical. Indra is Lord of Bliss, He is Bliss-personified;
He is identical with Love, which is purest form with all its lustre and devoid of lust, is the personified Soma, Soma is Ananda (द्वानन्द) personified-the supreme bliss of ecstasy, par excellence.

Soma as an oblation goes to Indra, and through Him to other deities, the bounties of Nature. It exhilarate them also, and energizes them, and they play their due and assigned role in creation and maintenance. Whatever divine beauty exists in the world is due to Soma, and thus the benign creation is the manifestation of Indra, the Lord Supreme.

In the Soma Pavamana hymn, Indra is the central figure, the only supreme recipient of our homage and oblations. In the cosmic creation, our supreme Lord is Indra, and Nature’s forces are the Devas, the gods. In our body complex, the little self, the individual consciousness, the soul is Indra, whilst the sense organs are the gods. Here the soul is the enjoyer of the Soma, and through this soul, the Soma is shared by the sense organs. The Soma is cleansed and filtered through the strainers of mental complex, the internal organ in particular, and then it is stored in the vijñanamaya sheath (विज्ञानमय कोष) as enlightenment and in the anandamaya sheath (आनन्दमय कोष) as bliss or supreme happiness. To the extent Soma has been cleansed and filtered, depends the integral personality of the devotee, the yogin; this Soma makes a person a deva, a pitr, a man, a gandharva (a man with worldly sense of aesthetics, a poet, a dancer, a musician, a lover, a man of refined tastes, or a devil, or raksas.

The society has also an Indra, the head of a state, the chief of an organisation; all the invocations are addressed to him; all the tributes go to him; he is the custodian of all the revenue and wealth; Soma is this tribute and revenue; through him, the other officers in charge, the head of the sub-offices, get the share of the total finances to be spent for the welfare of the society. The Soma Pavamana hymns have massages for such organizations also.

A young disciple, a Brahmacarin, is also known sometimes as Soma; he is addressed as saumya (सौम्य). His personal integrity depends upon his preserving the elixir of youth or virility the vīrya, the ojas. The essence of life is the Soma-elixir. The Soma reflects through the
eyes, the cheeks, the lips, the muscles in fact, through everything that
glorifies the youth. Soma also become the Saurya (सौर्य) or valour of a
soldier; it becomes the serenity of a young intellectual in an academy;
Soma glitters through the eyes of a Brahma-carin, preparing himself for
any walk of life.

Soma is the quintessence of any herb, used as a cure of maladies
and diseases. It is the finally refined essence of a medicine that leads
to amelioration and better health. Whatever is curative in a herb or
medicine is Soma: it is, as if, present in micro-quantities in every dose
of medicine, and the cure is supposed to be proportional to its content.

Dayananda in his commentary on the Vedic mantras gives the
following meanings of the word Soma:

(i) Supreme Lord, the impaller of the universe! सूर्यति कर्तव्र जगतः
तस्रस्मुद्रो अभलोकः.

(ii) the supreme medicine! सूर्यते रसा यथार्थ्य स सोमोविदिताः.

(iii) One adept in Soma-knowledge! सोमविद्या-सम्पादक विद्वन्.

(iv) An enlightened person or a government official bright as
moon (चक्र इव वर्तमान राज्यव्रत विद्वन्न वा !)

(v) The cure of all diseases like the conceptual Soma-plant
(सोमवल्लीव सर्वञ्चविदिताक).

(vi) A young with superb virility, श्रीवंशस.

(vii) A person of divine humility, सूर्यशुद्धयोगस्यत्व.

(viii) Friend and well-wisher of every one, सम्मुद्रव चोउराष प्रद वा.
(ix) The democratic head of a state, सर्वबृह्मन्मानवक समाज्य, सकलस्वयं प्रेमक समाजविति:

(x) A disciple with noble qualities, प्रशस्तम्नुषविषयः.

(xi) Any preparation mixed with the Soma juice, सोमस्राश्चित्त पाकम्, सोमस्यायित निध्यमनस्तः सादकमास्य विशेष्यम् an asava, or an exhilarating extract, derived from Soma plant.

(xii) One desirous of good reputation, the member of the court of justice, पेशयायितः स्वायायीवः.

(xiii) A friend, स्वा.

(xiv) Moon, चन्द्रना.

(xv) Soma plant or some plant like this of medicinal properties, सोमस्यायितः विशेषतः विशेषितः प्रशस्तम् प्रति:.

(xvi) Newly married tender, smart and humble young man, सौकुमाययंदुपुण्युक्तबालु विभाष्यति: प्रशस्तम् प्रति:.

(xvii) Members of an assembly or parliament of a state, or people of a state, राजस्यायः समाजस्त्र ग्रामायनो वा.

Aurobindo and Soma: Aurobindo in “The Secret of the Veda” (p 342) writes: Soma is the Lord of the wine of delight: the wine of immortality. Like Agni, he is found in the plants, the growths of earth and in the waters. The Soma wine used in the external sacrifice in the symbol of this wine of delight. It is pressed out by the pressing stone (adri, प्रति, gravan, ग्रामण), which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called adri. The Vedic hymns speak of the luminous thunders of this stone, as they speak of light and sound of Indra’s weapon. Once pressed out as
delight of existence, Soma has to be purified through a strainer (पवित्र) and through the strainer he streams in his purity into the wine-bowl, चम, in which he is brought to the sacrifice, or he is kept in jars (कलाक्ष) for Indra’s drinking, or, sometimes the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the Ninth Mandala which are devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of heaven, विस्तरे, “(Vol X.p.343).

Thus evidently the entire human system, the body complex, is Kalasa or the jar of storing the Soma. The mind enlightened by knowledge (वेद्य) is the strainer or divine filter made of fleecy-wool. We have called it ultrapsychic fleecy-filter in our translation of the Soma-Pavaman hymns. Aurobindo says:

“The hymns begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (Cetas); the hymn hymn system is the jar (पवित्र के विस्तर बद्वृण्यते, the strainer is spread wide for thee, O Master of the soul; प्रभुगुप्तायि परमेष्वारिः विस्तरः, becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brhaspati, master of the creative World. Brahman in the Veda is the soul or soul-consciousness, emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, manma. Here, however, it seems to mean the soul itself. Soma, the Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him, the mind and heart, enlightened, have been formed into a purifying instrument, freed from all narrowness and duality, the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life, and turn it into pure delight of the true existence, the divine, the immortal Ananda;”
Aurobindo further says;

"So received, sifted and strained, the Some-wine of life turned into Ananda, comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words prabhu (प्रभु) and vibhu (विभु) in the Veda are used not in the later sense, "lord, but in a fixed psychological significance like pracetās, प्रचेतस and vicetās, विचेतस, or like prajnana, प्रज्ञान and vijnana, विज्ञान in the later language, vibhu means becoming, or coming into existence pervasively, Prabhu, becoming and coming into existence in front of the consciousness, at a particular point as a particular object or experience, Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness, concentrated at some particular point, prabhu, or as some particular experience, and then pervades the whole being as Ananda. vibhu (p. 344).

Every human system is not capable of holding this Soma. We would again quote Aurobindo in this connection:

"But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight, विधातासुल्लौः तद धारीं वश्यते (IX.83.1), he who is raw and his body not heated does not taste and enjoy that; भूतास एवंहत्वस्तु समाजत, only those who have been baked in the fire bear and entirely enjoy that. The wine of that divine Life poured into the system is a strong, overflooding and violent ecstasy, it cannot be held in the system, unprepared for it by strong endurance of the utmost fires of life and suffering and experience. (p. 344).

About the strainer, Aurobindo further says:

"This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven; तंतदेस्त्रिता निःस्वर्गविभवं—IX.83.2; its thread or fibres are all of pure light and stand out like rays. (शोभतो वर्ग तत्तवो व्यविरल्लो—IX.83.2). Through these fibres, the wine has to come streaming The image evidently
refers to the purified mental and emotional conscious heart, cetas, whose thoughts and emotions are the threads or fibres.” (p. 345)

“Thus received and purified these keen and violent juices, these swift and intoxicating eating powers of the wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, avanti, mind and body of their purifier, अवन्ति (विशेषणप्रकरण: (IX.83.2). So increasing him in all delight of his mental emotional, sensational, and physical being, they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of Svar (स्वर) where the mind capable of intuition inspiration, revelation is bathed in the splendours of the Truth (rtam), liberated into the infinity of the vast (brhat): ब्रह्मस्य महत्तमि विशेषणिनि धेतस।

The Vedic tradition takes us by and by to higher and higher connotations of Soma; any medicinal plant is a Soma plant; moon is also Soma; every thing charming is Soma; the Ananda or delight of divine existence in the human being’s conscious experience is Soma. From divine manifestation, we go up to the divine Person, and at once Soma appears as the Supreme Personality, the highest universal Deva (not only visve devah, or all Nature’s Bounties, but finally the Devadhat-deva, the Supreme Lord).

Soma is regarded as the dappled Bull also (प्रस्लनतः उच्यते: पुष्पिनिमित्व शक्ता बिशेषते पुष्पनाति बाध्यः: —IX.83.3). The word prsnih, प्रस्लनिः, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female energy. Like all words of colour, sveta, suvra, hari, harit, krsna, hiranyaya in the Veda, the word prsnih is also symbolic Colour, varna, has always denoted quality, temperament etc. (guna, karma, svabhava) in the language of the Vedic mysticism. The dappled Bull is the Deva in the variety of his manifestations; many-hued Soma is that first dappled Bull, generator of the world of becoming, for, from the Ananda, from the all-blissful one, they all proceed; Soma is this Bull (uksan उक्षणः), a word like vrsan, वृषन्, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilizes force of consciousness (उष्ण संयंचने: उष्णस्य संयंचने —Daya.; उष्णू महत्तम—Nigh. III.3); वृषा बयंकः सौंयसंयंकः: —Daya.)
Soma is the Ghandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda. He is the Supreme, standing out from all other beings, and over them, other than they and wonderful (adbhutah). For we have the verse:

गन्धर्वे इत्यादि पद्मस्य चित्ति पारिः देवानां जनिमायुप्युतः ।

—IX.83.4.

In the yajna-karma or the sacrificial rituals, Soma becomes an offering (havih). As the wine of delight, he flows about and enters into the great march of the sacrifice, which is the progress of man from the physical to the super-conscient. He enters into it and encompasses it wearing the cloud of the heavenly ether, nabhas, नभस्, the mental principle, as his robe and veil (हर्षिण्विभ्धो भन्ति सब्ज देशभ्यं —IX.83.5). The divine delight comes to us wearing the luminous-cloudy veil of the forms mental experience.

In that march of sacrificial ascent, the all-blissful Deva becomes the king, Soma Rajan, of all our activities, master of our divinised nature and its energies, and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite, and immortal state (Aurobindo, p. 348).

Reference to the Samaveda

The Book Nine of the Rgveda deals with the Hymns devoted to the Soma Pavamana, and the verses in large number (often with minor alterations) occur in the Samaveda also. This concordance has been indicated by us in each hymn on two styles:

(i) The Samaveda is divided into two Arcikas, the Purvarcika, पूर्वर्चिक, which we have indicated as I, and the Uttaracika, उत्तरर्चिक, indicated as II. Each Arcika is further divided into Prapathakas, प्रपाधकः, each Prapathaka into the Ardhas, the First-half, प्रपाधोऽद्वार्तः, and the Second-half, प्रपाधोऽद्वार्तः; and these Ardhas are further sub-divided into Dasakas, दासकः, or groups of ten verses (the number of verses in each Dasaka, however, is not restricted to ten only), and finally each Dasaka into a number of verses.
(ii) The modern trend is to assign a continuous number to all the verses of the Samaveda, from 1 to 1875. This has been indicated in parenthesis or round brackets, ( ), after referring to in the first style.

**Hymn-1**

For verse 1, see Nir. XI.3.

For verse 1, *Samaveda*, 1.5.2.4.2 (468) and II.1.1.15.1 (689),

verse 2, 3, *Samaveda*, II.1.1.15.2, 3, (689, 690).

1. Be pure with thy sweetest and most gladdening stream. O Soma, thou art pressed for Indra to drink (इन्द्राय पात ये सुदः). The verse is explained by the mere reading of it (ब्रह्मा नि-प्रक्रियानि-समार-—Nir. XI.3).

Indra is the resplendent self, the soul, who drinks Soma, not in the literal sense; Soma is neither a fluid, nor Indra, a human who drinks in the literal sense. Soma is the elixir of divine love which flows out to the Anandamaya and Vijnanamaya sheaths and enjoyed by the self seated in the innermost cavity of heart. Soma is pleasing and exhilarating, leading to truth and enlightenment, and not to drunkenness leading to falsehood and wretched life. (इंद्राय पात येद सुदः भविष्यतः तं स्वादिशयम् व्याहृतम् भविष्यति मात्रविन्यासं बारवर्षव शर —Sayana).

Pavasva, flow (पवस्व शर —Sayana; पवित्रे शर, be pure; प्राप्तिके शर —Daya.).

Sutam, सूतं, expressed, effused (*Wilson*); सुसूतकारे-निम्पाणितं —Daya on III.40.2; प्रवत्करणाभिषेकं निम्पाणम् —Daya. on I.3.8).

2. Ayohatam yonim, made strong by fitting iron-nails (योहोहतं योनि
—gold-smitten birth place—Wilson; हिरण्य हुस —Sayana). The word 
ayas stands for any metal in general and hence iron or gold even. 
(Ayas = hiranya = gold—Nigh. I.2).

Druna, दुर्गा; it is a wooden cask (दोषकलसन; धनिष्पण-कलसाध्या; the 
planks of the Soma-press—Sayana; दुर्गा मलारी दुर्गाप्रिप तनात्पलक्षी —Daya 
on V.86.3).

For Ayohatam yonim, see also IX.80.2, i.e. fashioned by a golden 
hand, or pressed by the priest, having gold rings in their fingers. It is 
so said, that the Brahmins who perform these ceremonies must all wear 
a kind of flattened gold ring. (Stevenson).

Mahindhara in Yv. XXVI.26, takes it as "fabricated by a car-
penter with an iron tool."

4. Vajam, वाजं, strength (वाजं बलम् —Sayana). (वाजः = लकः = बलनाम 
—Nigh. II.7).

Sravah, श्रवः, fame or food (श्रवः गन्तन —Sayana).

6. Varena, वारेन, through the cloth, the ultra-psychic fleecy 
filter; the universally-stretched out cloth, the cosmic filter, spread in 
the firmament through which the rains filter out; the extensive psychic 
filter through which pass all our ideas, thinkings, emotions and feelings 
before they reach our consciousness to become a part and portion of 
our Anandamaya and Vijnanamaya sheaths. (वारेन बालेन, woollen, hairy— 
Sayana).

The hair, बाल or बाल, is the hair-sieve used for straining the Soma 
juice. In the Soma ceremonies, the herbal juice is filtered through a 
stretched woollen cloth.

Sasvata tana, eternally outstretched (सास्वत बालविलक्ष मनाविलक्षन 
—Sayana).
Suryasya duhita, the daughter of the Sun i.e. dawn; according to Sayana, the Sradhadevi, प्रज्ञावी. Sradha, the faith, the instinct which impels the enlightened soul to accept truth and truth alone, is the daughter of the Sun According to the Vajasaneyins, “प्रज्ञा वै सूर्यस्य दृश्या स्रष्टा हृदेनं पुनाति”—Sradha, verily, is the daughter of the Sun; she purifies him.”

7. Parye divi, पार्व दिवि, on the auspicious day; on the final day (सौवेश्चलि —on the day of the Soma effusion—Sayana).

Dasa yosanah svasarah anvih, दसस्योपिनः स्वसारः अन्विः: the ten sister fingers (सोपिनः: खिर्यः स्वसारः च्ययं सरस्यो दसस्यांस्याकः प्रज्ञाय: प्रज्ञायः प्रज्ञाय:—Sayana).

Anvyah, प्रज्ञायः त्वसारः एव प्रज्ञालिनामानि —Nigh. II.5.

There are twenty-two synonyms of anguli, finger. From what root is angulayah (fingers) derived? They are so called because they go foremost, or they drip foremost, or they set foremost; or they move foremost, or they mark, or they bend, or may be so called from decorating (स्युःलिनः सः मात्रि्?) प्रपातालिन्यो भवन्तीति वा। प्रपातालिन्यो भवन्तीति वा। भ्रातारिथो भवन्तीति वा। प्रपातारिथः भवन्तीति वा। भ्राता भवन्तीति वा। भ्राता भवन्तीति वा। वधि बाणाजनाद्व श्युः —Nir. II.8).

8. Tridhatu, त्रिधातुः, the sap is imbibed with three qualities of invigorating body (शरीर) mind (मनस्) and intellect (विद्या). In the Soma ceremony, the Soma juice becomes threefold, as filling the three vessels, the dronakalasa, the adhavaniya and the putabhrta (तिब्रातु तिस्माताम्। होषकलस्य प्राप्तवनीयः पूर्वपृविद्वित्वं तिधातवः—Sayana).

Hymn-2

For verse 1—8, Samaveda II.4.1.3.1-8 (1037-1044)

For verse 9, Samaveda II.4.1.3.10 (1046)
For verse 10, *Samaveda II.4.1.3.9* (1045).

1. *Deva' vīh*, देवयी: — dear to Nature’s bounties; dear to five sense-organs and five organs of actions (*देवयी देवकामलस्वम्* Sayana).

3. *Apah-vasista*, mingled with waters (पपः वसतीयी: वसित्त्र द्रावणायति Sayana).

Śukratuh, rich in qualities and actions (*सुकुमरः* Sayana).

7. *Ojasa apasyuvah*, increase our vigour and encourage us for the right conduct (*ओजसा बलेन अपा-स्वयः कर्मक्षा सम्बन्धिष्यः तसः* Sayana).

*Marmṛjyante*, they cleanse (our hearts) (*मर्मः ज्याते शोच्याते* Sayana).

*Girah*, words of praise (*गिरः स्तुतयः* Sayana).

*Madaya sumbhase*, add to our exhilaration (*मदाय सरसं समभासे जलक्षयसे* Sayana); which adorn thee as thou dropest for our exhilaration—Wilson.

**Hymn-3**

For verse 5, see Nir. VI.28

verse 1, *Samaveda, II.5.2.2.1* (1256)

verse 2, *Samaveda, II.5.2.2.6* (1261)

verse 3, *Samaveda, II.5.2.2.5* (1260)
verse, 4-5, *Samaveda*, II.5.2.2.4; 5, (1258, 1259)

verse 6, *Samaveda*, II.5.2.2.3 (1257)

verses 7-10, *Samaveda*, II.5.2.2.7-10 (1262-65)

verse 9, also *Samaveda*, II.1.2.17.1 (758)

1. **Dronani**, द्रोणानि, towards or on the sacrificial vessels. *Dronas* are the large troughs called drona-kalasa (द्रोणिकलःशाति द्रोणानि —*Sayana*).

2. **Hvaransi ati-dhavati**, हवरांसि अति-धावति, rushes forward or hastens down the declivities (*Benfey*); *Hvaransi*—enemies or obstacles and oppositions (हवरांसि शत्रूः धावति धावति, rushes on to crush, हल्लातिधावति —*Sayana*).


5. **Ratharyati**, longing for a chariot, one desirous of something accomplished, or one who desires a chariot (रथार्यतिि मिश्रितानाम्: रथं कार्यति इति वा —*Nir.* VI.28).

Esa devo ratharyati, this god desires a chariot; this Soma, the love divine hastens to ride on a chariot; it longs for a chariot, or it longs or is desirous of some thing already accomplished.

10. **Puruivratah**, multi-functional (पुरुवः वार्तयति —*Sayana*).

**Hymn-4**

For verses 1-10, *Samaveda*, II.4.1.4. 1-10 (1047-1056)
1. *Athano vasyasah krdhi,* make us happy and prosperous make us happy— *Wilson*; न: ध्रस्मान्तः वस्त्यः: येव: क्रिय शुभः—*Sayana*; also make us prosperous with food.

7. *Dvibarhasan rayim,* riches abundant for both worlds (वि:हर्स इत्य:ः द्वारस: पूणियोः: स्मायः: पर्युर्द्र धिरः धन्यः—*Sayana*; *dvi* means double or abundant.

9. *Vidharmani,* विधर्म्णि, for their own upholding (विधर्म्णि धात्तनो विधर्म्णं—*Sayana*); but he translates the same as "they glorify thee with the hymns in the sacrifice.

**Hymn-5**

This is one of the *Agni-suktas* refering to samiddhah, tanunapat, ila, barhīh, devir-dvarah, usasanakta, devyau hotarau, tisāodevyah, sarasvati-ila-bharati trio, tvastr, vanaspati and svahakṛti, the eleven. For other *Agni*-hymns, see X.110 of the *Rgveda*, V 12 of the *Atharva*, and chapter XXIX.25-36, and numerous other references.

These are the names of Agni usually; here of soma.

2. *Tanunapat,* never decaying in body (तनुन्यायः प्रतः सामा भवति— *Sayana*) *beamsari,* born of waters, and from these beams, the Soma, and hence the Soma is *taunnapat*.

4. *Harih,* हरिः, green-hued, golden, golden-hued (हरिः हरिलिंगः:—*Sayana*)

6. *Susilpe,* handsome in built (सुजिखे सुखे—*Sayana*).

11. *Vayu,* cosmic wind; *Brhaspati,* cosmic intelligence, *Suryah,* the Sun or the cosmic light, *Agnih,* the cosmic fire, *Indrah,* the cosmic lightning.
Hymn-6

For verse 1, *Samaveda* I.6.1.2.10 (506) with *avya varebhth*.

2. *Indra iti*, O Soma thou art Indra, or a sovereign, you act as a sovereign.

   *Indo, इन्द्रः. O Soma. O moon, or O drops of Soma. (इन्द्रः सोमः, स्मितः: इन्दरः: —Sayana).*

5. *Yosano dasa*, योषणो दशा, the ten sisters, the ten fingers, as in IX.1.7, दश खंड्यका: तित्वं, चाहुऽस्मि इत्यः: ; the ten ladies, that is the ten fingers —Sayana).

7. *Pipa yat*, flattens, its milk swells (*Wilson*); one which sustains Indra, (पिपा यत् इन्द्रमायायितकः। तथादाः धार्या खंड्यः इत्यः: —Sayana).

9. *Guha cid-dadhise girah*, (thou storest praises in secret), it resounds with a thrill when it flows from the filters. Alternatively, when the Soma has been placed in the sacrificial place (guha), the priest start chanting hymns of praise (girah). This might also refer to *uparavas* (उपरव), or "sounding holes", which are dug in the ground and over which the two boards used for pressing Soma are placed. These holes are said to deepen the sound of the stones with which the boards and the Soma-shoots are beaten. (see *Katyayane Sutras* VIII.4.28; प्रभिष्यवृंद्वायमुग्धेऽः प्रथमः। करोपीत्यः: —Sayana).

Hymn-7

The entire nymn is repeated in the *Samaveda* with several verbal alterations: II.4.3.2. 1-9 (1028-1036).

1. *Vidana asya yojanam*, विदाना यज्ञ योजयनम्, knowing that they have a relation with Indra, the resplendent self Here *asya* means with or of *Indra*, एन्द्रः (Sayana).
2. Apah, of waters (vasattvari waters); of divine elixir (पव: बसत्तवरी: —Sayana).

See Altareya Brahmane for vasatvarya Agriyah dharah madhva pra vi gahate, the streams of this sweet bliss flow forth pre-eminent (प्रवियः मुखः: , pre-eminent; प्र वि माहि पद्मिनीयः: —Sayana).

**Hymn-8**

The entire hymn is repeated in the Samaveda, II.5.1.2. 1-9 (with 8 and 9 transposed). (1178-1186)

3. Rtasya yonim, रतस्य योनिः in the place of benevolent works, in the place of sacrifice. (शेषां योनिः in the Samaveda).

Asadam codaya, may you impel him, (the resplendent self) to sit (or to participate) in the sacrifice

Hardi, हार्दि, provide gratification: “Soma, pure-flowing for Indra’s gratification, do thou stir his heart to sit in the place of sacrifice” (cf. VIII.79.8) (Sayana’s translation of hardi as धार्मिकविशिष्टम् is wrong — Wilson).

4. Sapta dhitayah, सप्त-धीतयः, the seven participating priests धीतयः होहःकः: —Sayana). (cf. IX.9.4.; but IX.62.17, metres, धीतध; द्विदध; —Sayana.

Viprah anu amadisu, विप्राः अनु आमाद्वः, the sages gladden you. Also worshippers follow thee exulting (Wilson).

5. Kam, कम्, water (कः उदाकः —Sayana); kam is an adverb here; “Surely” with a very weakened force, (Wilson).

7. Indo, O divine love (इन्द्रो सोम —Sayana).
Sakhayam a visa, enter thy friend (i.e. Indra) सखायं प्रियाम् भाविः भाणुहि —Sayana); may you enter in the heart of the resplendent self, your real friend.

9. Nrcaksam, नुषक्षम, the contemplator of men, (नुष्णं प्रकाशं —Sayana).

Svarvidam, the knowers of all things (स्वविदां सबेः —Sayana; also the knowers of heaven—Wilson).

Hymn-9

For verse 1, Samaveda, I.5.2.4.10 (476); II.3.1.16.1 (935) for सुवान्: , read स्वाने:).

verse 2, Samaveda, II.3.1.16.3 (937) (For बलिविद्या, read बलिवद्याः).

verse 3, Samaveda, II.3.1.16.2 (936).

1. Naptyoh, नप्त्यो:, between the two grand-daughters; at the source where the effusion takes place; between the two boards (used in pressing the Soma, प्रधियष्ट्या पत्तकद्यो: —Sayana).

Kavih, कवि:, wise (कवि: मेघवी:).

Kavikrathuh, one working with penetrating wisdom,—used for Soma (कविक्रमः कान्तक्रमः कान्तकरम् वा सीम: —Sayana).

Vayansi, highest statures; the birds (used for stones: वयांसि प्राणः; तथा त मंतक्षयः —“वयांसि स्येवा ध्रातिष्य: पवेततानां कठूमः” हति —Sayana).

Yati, proceeds to; is raised to (यति गच्छति).
3. "That pure son (the Soma) illumined his mothers, he the born
them too born, he the great them the great, the augmenters of sacrifice"
—Wilson, literal translation).

4. Sapta dhitibhuh, seven guileless streams of sensation; seven
fingers, दीतिविभ: (न्युजिनिधि: Nigh. II.5); see IX.8.4—न्यन्यावृत्तः).

7. Kalpesu, क्लेपेू, in the days of sacrifice; in functions (क्लेपेू
क्लेवेूब्यह: ू in the days which have to be reckoned —Sayana).

Hymn-10

For verses 1-3, Samaveda, II.4.2.1. 4-6 (1119-1121)

verse 4, Samaveda, I.5.2.5.9 (485) II.4.2.1.7 (1122)

verse 5-9, Samaveda, II.4 2.1.8-12 (1123-1127), (with verabal
alterations).

1. Sravasyavah, श्रवस्यवः, longing for food and strength (श्रवः as
श्रवनान: Nigh, II.7); desiring to seize food from their enemies,
अंत्योपि चिचः—Sayana.

5. Vivasvat, here it stands for Indra; cosmic brilliance (विवासतः:

Surah, the Soma elixirs which issue forth (सूरः सर्न: सेयाः:
Sayana). Wilson proposes a rendering of the verse 5 as thus: "Having
obtained the glory of Vivasvat, and producing that of the dawn, the
sun-bright juices distend the interstices (of the cloth)".

Anvam vi tanvate, the small holes of the filtering cloth are anvā,
but here Sayana renders the phrase as spreading the sound (ग्रथः वि तन्वते
ग्रथविन्यवेरतायुमपरवेषु क्वः कृष्णितः —Sayana). Whilst they issue forth and spread,
they do so with a thrilling sound.

6. Apa dvara matinam, अप द्वारा मतिनां, throw open the doors of cosmic sacrifice. If one takes 'dvara' with 'matinam', "the ancient poets throw open the doors of their hymns."—Wilson.

Pratna matinam karavah, प्रत्ना मतिनां कारवः, ancient singers of hymns.

Vrsnah, वृष्णः, the offerer of divine love (वृष्ण: सोमस्व —Sayana).

8. Nabhim, the navel; Soma is regarded as the navel of sacrifice, (cf. IX.73.1, नाब्षेदा सोमो नांमाय: समस्वत्).

Kaveh apatyam, कवेह अपत्यां, the offspring of the sage; in rituals, the graha or the Soma-vessel is the offspring; it is called ansu (अन्सु). In fact, the stem of the plant is the parent sage, and its juice is the offspring.

Caaksuscit surye saca, चक्कूस्तिः सुर्ये सचा, my eyes become associated with the sun (literal translation) (सचा संपत्ति भवति —Sayana).

9. Sayana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests (एश्चर्यं हद्द्वारा नारसा कुलम् कविम् समस्तस्मातम्: ग्रिग्या, पिनया पवर्युः विश्वः नूतन महाद्वं हर्षे हिन्दु निविन्त प्रिते सोमस्वति भवति पर्यावर भवति —Sayana).

Bencefey's translation; "The sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell".

विस्व (विश्व) = सुलोक, identified with the dronakalasa, द्रोणकलास or large Soma-trough.

The sense appears to be that the Sun looks towards the place
where the Soma lies while it is pressed.

Hymn-11

For verses 1-3, Samaveda, II 1.1.1 1-3 (651-653).

verses 4-9, Samaveda, II.6.3.3.1-6 (1444-1449) (with verbal alterations).

2. Atharvanah. अथर्वानः, the priests, the celebrated sages.

Devam devaya deva'yu, देवम देवयाद देवयु, divine and favourite of all divinities (देव देवयाद देवयु देवयु देवयाद देवयाद देवयादविन् ब्रह्मण्यम् —Sayana).

Hymn-12

For verses 1-9, see Samaveda, II.5.1.4.1-9 (1196-1204) with the transposition of verses 8 and 9, and several verbal alterations.

3. Vipascit somah, the wise Soma; Soma the promoter of wisdom (विपश्चित सोम: विद्वा सोम: —Sayana).

Sindhoh urma, in water taken from river. वसतिवृक्षरस्तः —Sayana, mixed with the waves of the vasatvāri waters.

Sadane kseti, dwells in its own station, i.e. at the summit of snowing mountains (सदने कस्ते सदने; संहितायां सदने स्तिति निबसति —Sayana).

Gauri, speech (गौरी साहः Nigh. 111).
Also resting on an ox-hide (Benfey). See गोरिष्ठ लङ्वित नरे: लङ्वित प्रः—IX.101.11).

4. **Avyah vare**, through a fleecy filter; through a filter or strainer consisting of woollen network. (*Avi* पिव, sheep or wool of sheep)

5. **Pavitre**, पिवित्रे, the filter or strainer (ultrapsychic fleecy filters in the context of the spiritual Soma that passes to the innermost consciousness).

*Tam Induh parpic sasvaje,* तय इन्दुः पाणि सस्वजे, Indu has embraced that (Soma). Indu is also Soma, and hence Soma is mixed Soma, that is, the Soma which is stored in the vats or pots, is mixed with the freshly filtered Soma (तं स्वाङ्गसुन्त सोमं इन्दु: सोमोदेवे: पारं पिवित्रे प्रविशति—Sayana).

6. **Madhuscutam kosam jinyyan,** मधुसुकन् कोसं जिन्यन, delights the nectar shedding cloud (कोसः मेषं,—cloud, Nigh. I.10). (It is more probable that *samudra* and *Kosa* mean here, as often elsewhere, the water into which the Soma drops and the *drona-kalasa*, द्रोणकलसा, a vessel, i.e. *समुद्र* = water; कोश = दोणकलसा, vat or pot, (Wilson).

7. **Manusa yuga,** मानुष्यं युगं, many generations of men (also, the various sacrificial seasons, whether occupying one or many days: मानुषां मानुषाणि युगं युगािनि प्रहीनायकाहस्यकानि—Sayana).

**Hymn—13**

For the entire hymn, see Samaveda, II 5.1.3. 1-9 (1187-1195); verses 5 and 6 are transposed.

2. Whilst the Soma juices are effused and filtered in the ceremonial rites, the priests carry on the chant of hymns. eulogizing Soma.
Abhi pra gayata, sing praises aloud.

3. Vajasataye, for the attainment of nourishment (also for battle, cf. verse 6).

Devavitaye, for securing affection from Nature’s bounties. According to Sayana, they become the beverage of gods in the sacrifice, and by that means the sacrificer obtains food, देवीत्र्ये देवानं भोजितामिः प्राणिपर्याप्तं न वसिन्धु स देवीत्र्येः। देवर्ये। यत्ततिष्ठति लक्षाठ्योजनं तव द्वारा प्राणवाच हयाये। —Sayana).

6. Vajasataye (for battle) htyana (urged or impelled) atyah na (like horses) (प्रत्य: न प्रथा द्वा हत्याना: प्रेत्य माणा: वाजवात्रे संप्रामाण —Sayana).

Hymn-14

1. Also see Samaveda, I.5.2.5.10 (486).

Kavih, the Soma with penetrating wisdom or insight, (कविः: कविः)

Sindho urmav adhi srītah, taken to the waves of the river, i.e. mixed with water of rivers; the vasativari waters, (सिन्धोः उर्मः तद्व्र वसातिवारीसः दक्षसः प्रविष्टः प्रायः ——Sayana).

Puru sprham karam bbhrat, uttering a thrilling sound, pleasing to all, or bearing a hymn beloved of many (पुरुषः मुनिः श्रृष्टियोऽर्जुः कार्ययु विप्रप्त धार्यन् —Sayana).

2. Sabandhavah pana varta apasyavah, all the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts. The five types of men; प्रथमवतः, are people of the four varnas, Brahmana, Ksattriya, Vaisya and Sudra, and the fifth the unclassified ones, not guided by the rules and conducts of the society, may be nisadas (निषादः). (संवाच: समान वानवा: पथम वराः: पथम जना मन्यन्ति यज्ञानाः: धर्मस्वयः)
5. Naptibhih vivasvatah, the grandchildren of the sacrificer, i.e. the fingers of the sacrificer or Yajamana. Hand is the son of the sacrificer and hence the fingers, born of hands, are the grand-children. विभवत: प्रजारणांति वज्ञान: कर्मणि: प्रतिज्ञानिणिः। तस्मा हुस्तः पुबोपर्द्रधायः प्रतिज्ञानिणिः। इस्विनिन्द्रः —Sayana).

7. Isaspatim, the lord of food and hence Soma (धन्यानां स्वामिन्ग शोषयः —Sayana).

Ksalpah. fingers (सिष्ठ: वाहसुसयः, Nigh. II.5).

**Hymn-15**

For verses 1-8, Samaveda, II.5.2.3. 1-8 (1266-1273) with several transpositions 1,2,4,6,5,7,3,8, and verbal alterations; all the verse start with the word एण: or एवम्, standing for Soma.

3. Bhurnayah, the sacrificial i.e. priests (भूणैः भरणयोः ब्रह्मवादवः —Sayana).

Hitah vi niyate, placed, placed in the cart (हितः निहितः हविधानिः वि नीयते तस्यादृश्वात्र श्रावनीर्व प्रति, i.e. placed in the havirdhana, he is brought to the Ahavaniya —Sayana).

The effused elixir is brought to the place of Sacrifice by a path that shines with brilliant light (द्रव्यावतः पथः).

5. Rukmabhhih subhrebhih amisubhhih—he (the divine elixir) proceeds along with enthusiasm and vigour adorned with brilliant golden rays.
Alternatively, "he proceeds along impetuous with golden brilliant rays" —or "he proceeds alongwith the priests, vigorous with brilliant rays. (शविनिषिद्धि: प्राच्याःविद्धि; सह मुख्य: मुख्ये तीर्थे: प्रात्मुखि: निशिल्य:- भवता सविनिषिद्धिभिद्धि-

d्यं भवसम् —Sayana).

6. According to Wilson, an obscure line: "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young Soma plants. (St. Petersb. Dict.).

8. Su-ayudham, स्वायुधम्, well-weaponed, since the Soma has the power of slaying Raksasas.

Hymn-16

4 Sadhastham asadat, सधस्थं धारण, settles in the place; settles at a worthy place. According to Sayana, the place refered to is drona-kalasa (सधस्थं साधुस्यं श्रोणकलसे प्रासदत्व धारिति —Sayana).

6. Gosu tisthiti in the midst of kine (Soma being mixed with milk, is here called by metonomy "kine". The Soma stays in the vessel, like a brave soldier in the midst of battle (पुरो न बुध इव स यथा संग्रामे निष्ठिति तद्वसद्वा निष्ठिति पावे —Sayana).

8. ' Avyo varam vi dhavas, may your stream of Soma flow through the ultrapsychic woollen filter. (ध्वनोऽवरो ध्वनवर्तित विध्वनिति विविधं गच्छति; प्रभोऽवरo अथ बध्वन्यं विध्वनिति विविधं सवान्ति: प्रभोऽवरo अथ बध्वन्यं विध्वनिति विविधं सवान्ति: —Sayana).

Hymn-17

1. Bhurnayah Somah. prevading or rapid streams of divine love (Soma) पूर्वायुः प्रविधज्ञमानः: जुः ज्ञानम्: - क्वायुः, rapid, Nigh, II.15).

3. Pavitre, पवित्रे, in the filter or strainer.

Murdhan Yajnasya, at the time of worship; at a time when the process of worship is at its height. According to Sayana, “on the last day of expressing the Soma” (वसस्य मूर्द्धन् मूर्द्धनि निरोचनस्यतं सत्स्य हि सि—Sayana) (cf. II.3.2).

Caksasi priyam dadhanah, entertaining affection for the one all-beholding (सत्स्य इति श्रावने प्रियं गद्यानि: गण्यायुष्य गण्यायुष्य Sayana). The word caksu is usually applied to the Sun as the eye of the world.

Hymn-18

For verses 1, 2 and 3, Samaveda, II.4.1.17.1-3 (1093-1095) with verbal alterations.

Verse 1, Samaveda I.5.2.4.9. (475) (दुःशिन—दुःशिन; द्वादश:—द्वादश:).

Hymn-19

For verses 1, 2, 3, Samaveda II.3.2.13, 1, 3 and 2 (999, 1001, 1000) (transposed), (for भात्यत, read भात्यत: -3).

Verse 6, Samaveda, II.1.2.18.1 (761) (for बतृतु, read बतृतु)

4. Sunoh vatsasya matarañ, like the mothers of the born children; like mothers fondling their children; “The mothers of the calf”, according to Sayana, refers to Vasatvari waters which are mixed with the Soma. सुनोः स्वाभाविकस्य रसस्वय शोभस्य मातरः निभलयः प्रुद्विकामिताः मातुस्यानीया प्रवाधवति पुनः कामवति).

Dhitayah, Dhitayah, fingers; also the utensils used in Yajna (धीतयः धीतयः: सोमस्य वस्तेन श्रीमणाः वस्तीवयः:—Sayana).
Wilson gives an alternative rendering of the verse: ‘The sacred rites, the mothers of the male calf, long for the full-grown vigour of: the bull.’

5. Kuvit, कुवित्, many, of numerous kinds.

Sukram payah, सुक्रम पयः, bright water and/or milk.

Garbham adadhat, गर्भ आदधत्, stays under water and implants numerous germs (ferment) of activity. Or stays in the womb of water, गर्भ स्वच्छं स्थानोऽं सयं प्रायतत् करोति — Sayana).

**Hymn-20**

For verses 1-7, Samaveda II.3.2 4 1-7 (968-974).

1. Avyah varebhih, अव्यह वारेभिः, through the texture of the ultrapsychic fleecy sieve (प्रम्यः, derived from sheep, वारेभः through the hairs).

2. Sahasrinam gomantam vajam, सहस्रिणं गोमन्तं वाजं, thousand fold treasure in the shape of cattle, cow-products (गोमन्तं) and food (वाजं)

3. Cetasa, चेतसा, by your intuition; by your favour (चेतसा विश्वासि परिरुपस्वे — you give us all kinds of wealth with your intuition (चेतसा स्वीयं च नूतूलेन चिलेन — Savana).

Mati pavase, मती पवसे, you flow for us at our praises. (मती मध्यास्माद स्तुत्या पवसे करसि रसम् — Sayana).

Avah vidah, अवह विदः, grant us sustenance (धनं विद: देहि — Sayana).
6. Camusu, चमु, in the sacrificial vessels (चमु पालनः — Sayana); may mean “between the boards which press it” — Wilson. (चमु प्रदेशः; चमु प्रकृतिकुषेन लेनालु in the armies, causing destruction, Daya. on III 48.4).

7. Makhah na, मखः न, like a sacrifice; like a gift (मखः दानमिच्याः — Sayana); makhah, a synonym of a Yajna or sacred act — Nigh. III.17; यस्य हस सुखताः — Daya. on VI.71.1) makhah and manhayuh both are derived obrived स्माग्न, सम; महंतिर्वन्न कर्मरूप (cf. IX.61 27 स्माग्ने प्राप्तमण्य धनं दातुमिच्चसित — Sayana; महंतिर्वन्न प्राप्तमण्य मया पवित्रपण्यत्व — Daya” on III.38.7)

Hymn-21

3. Sindhorna vyaksaran. (सिन्धोरा व्यक्तरान) fall in or received in a receptacle containing water of rivers (सिन्धोरा रीतः), i.e. the vasatirati waters.

Kridantah, गृहोत्सवः; sporting.

5. Pisangam venam, many fold blessings of wealth etc. (पिसंग बुद्धवः मलयम्य्यहस्यादिरुढ़ार्गीर चंचलो नानाक्रियं रेणं कामवर्त बुद्धिविध कामस्य — Sayana; वेनः कामनीयः; कामवर्तः — Daya. on V.36.4 etc.; वेनः मेघाविनाम Nigh. — III.183; यज्ञनाम — III.17.

Adise, at our indication (प्राचिनो प्रस्मवध्यमवेशनाय — Sayana).

The sense of the verse may be—“the sacrifier only bestows gifts on his officiating priests when he has obtained his desire” (Wilson).

Hymn-22

3. Vipascitah, sagacious विपशितः प्राचिनः — Sayana).

Vipa, with intelligence — Sayana.
The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth. (*Wilson*).

6. *Tantum tanvanam*, as if spreads out our sacred works (i.e. the *yajna*); (*उच्चं यज्ञं कस्यनम् Sayana*); also descending rivers fill the out-spread threads;

*Uttamam*, threads excellent (used for Soma, ambrosia) (*उत्तमं उक्रपं घोमम् —Sayana*).

**Hymn-23**

For verse 2, Samaveda, I.6.1.2.6 (502).

2. *Pratnasah ayavah*, वन्यः: भावः: , cosmic horses, since the eternal past; Benfey takes *pratnasah ayavah* as “*ewigen lebendigen*”,— the new field is the arranged place of sacrifice.

Alternatively, — The old horses attack a new field; and generate the sun to give light. Similar to them is the Soma

3. *Aryah adasusah gayam*, the house (समं) of our enemy (समयं); the property and possessions (समं) of such a miser (वसन बारें: वसनाचुरं) प्राप्तम्बर: गयं युहं युहं मुहं मुहं मुहं कस्यनम् —Sayana). *Gayam* really is “house” but by metonymy, it may mean “wealth”.

4. *Madhuscutam kosam*, the honey-storing receptacle; the honey-shedding receptacle. Sayana takes it to be “the unmixed portion of the liquor”, (*सुभृतं मध्यमानिनं कोशम् । रसायनं कोशमानन्तं तथामिनितो रतो सरस्यो, तम् —Sayana*).

6. *Sadhamadyah*, सङ्गमां; , worthy of the sacrifice; worthy of worship (*संगमां यहं: तस्मि सङ्गमां —Sayana*).
Hymn-24

For the entire hymn (i.e. verses 1-7), Samaveda, II.3.2.3.1-7 (961-967) with transposition of 4 and 5.

3. Pra dhanvasi, thou proceedest (प्र धानवसि प्रणयङ्गवाहवनियं भवि हृदिभवनात्, thou proceedest from the waggon whence they are taken by the priests to the Ahavaniya fire or to the vessel—Sayana).

Vi niyase, वि नीयसे, हृदिभवनात् । प्रथमः । प्रथमानं प्र धानवसि पांच प्रतीक्षयनाश तद्भवं हृदिभवनात् वि नीयसे —Sayana; you have been prepared and conveyed by them (to Indra, the self).

4. Nr-madanah, नृमदानः, exhilarator of man; the giver of joy to man (नृणां माधविता त्वं —Sayana).

Carsanisahe, चर्मीचि सहे, for Indra, the self, the conqueror of adversaries (चर्मीचि मनुष्या हेवारः—Sayana). (In the Samaveda, we have चर्मीवुः, carsanidhritih, i.e. an epithet of Soma “laid hold of by men”, or “the protection of men.” (Wilson).

5. Indrasya dhamne aram, हृतस्य धामने चरस्, you are worthy of acceptance by Indra, the resplendent self (हृतस्य धामने स्थानायायार्चायोदयया श घरे चरस्वातो धर्मिः, thou art an ample portion for Indra’s belly—Sayana).

7. Sutasya madhvaḥ, सूतस्य मधवः सूतः स मधुबानः, Samaveda II.3.2.3.7) (967) the yielder of the exhilarating effusion.

Hymn-25

For verse 1, Samaveda, I.5..2.4.8 (474); II.3.1.10.1 (919),

verses 2 and 3, Samaveda, II 3.1.10.3 (921) and 2 (920) 3. (transposition, with verbal alterations).
1. **Maruddhyah vayave madah**, मरुद्ध्यः वायुवें मदः, flow for the enjoyment of divine powers such as vital principles (मरुद्ध्यः: and vital winds (वायुवें))

2. **Vayum, वायुम्** (come in contact) with wind; "the vessel associated with, or set apart for vayu, वायुस्थलिन्य पताविनयं: —Sayana).

**Hymn-26**

1. Aditeh upasthe, अदितेऽपस्थे, on the lap of the mother earth (अदितेऽपस्थे: पूजिताः: उपस्थे उल्लोऽ —Sayana).

Anvyah dhiya, with utmost care, or with tender fingers (सम्भ्या द्वृपृव्या विष्या प्रत्यया स्तुतया वा प्रभवा प्रत्यया सूक्ष्मव्या विष्याः प्रवप्या फिरी विशेषादि विशेषादि वाच: , with hymns or with delicate fingers. —Sayana),

2. Gavah, गाव:, sacred hymns (गावः संवैः स्तुतं: —Sayana); chants; it may refer as well to the cows, as contributing their milk. (Wilson).

3. Bhuridhayasan, the upholder of all; the maker of many (पुरिखायानस स्वयंत्र कःतिरस्).

Dharaasim, the sustainer of all (वर्णाद स्वरंि साधरका: —Sayana).

4. Bhurijoh, of arms; by their arms (पुरिखोऽ: वाहुःोऽ: —Sayana).

Dhiva, by fingers (विष्या संवैः —Sayana), [पुरिखोऽ: विष्या, by the fingers of their arms—Wilson].

**Hymn-27**

For verses 1-4, Samaveda, II.5.2.6.1-4, (1286-1289),
verse 6, Samaveda, II.5.2.6.5 (1290).

3. Vanesu visavat, prominent and all-knowing among forest produces. Sayana takes vanesu as desirable or wooden vessels (वनेषु वनसपतिः वसविषयं समपंजरिकाः स वनिः —Sayana).

4. Gavyuh-hiranyayuh, cattle (वृष्णु:) and gold (हिरण्यपु:).

5. The sun performs on a grand scale the same office of diffusing Soma-juice which the priests perform on a small scale in the filtering cloth, which is sometimes metaphorically called the sky (सूर्यं देवेन वाच वाच सूर्योक्षमेऽवर्ते वाचि हस्तादि परित्यागेऽ मलक: वस्तु: न: नवं: सोन:। वर्षायस्यु: हस्तादुः देवापिबले परित्यागसे सोमस्पर्यायसारिः सूर्यं परिपमयु: स्वायत्थ हि स्वायत्थागायः सत्स्मयम् देवेपु होमायणो दूरेऽवशः कः प्रस्तुऽवशत न वाच्यं सुधर्वतिमिरीह सोमस्पर्यायवागानं —Sayana).

Also, This exhilarating Soma, as it drops on the filtering cloth rises with the sun into the heaven. (Wilson)

6. Antarlkise, अन्तरल्किः, through the firmament (or through the filter) (अन्तरल्किः द्वारापिबले —Sayana).

Hymn-28

For verses 1-5, Samaveda, II.5.2.5.1-5 (1280-1284)

verse 6, Samaveda, II.5.2.6.6 (1291).

1. Manasaspathil, Lord of mental complex, lord of praises (मनस: स्मृतिस्मृति वर्णिः —Sayana translates as Lord of mind alluding to Soma being moon is related to mind (द्वारा सोमस्य मनोस्मृतिमानिवात् मनस: स्मृतित्वं—‘चन्द्रमा मनोपूर्वम् हुवेच्छ प्रातिष्ठत् —Ait Aradyaka, II.4.2).
Hymn-29

For verses 1-3, Samaveda, II.9.1.1.1-3 (1765-1767).

1. Anu prabhusatah, seeks to surpass (पनु प्रभुसता: प्रभवितुमिःश्च: — Sayana).

Hymn-30

1. Punanah vacam isyatī, during filtration, the elixir is gladden to listen to the chants of praises. Also he excites praise, or he utters a sound. (पुनान: पूजनान: सोम: वाच स्तुति स्वीयं ध्वनि वा इम्यति प्रेरयति—Sayana).

2. Kanikradat, कनिक्रदत्, utters a characteristic voice of thrill.

4. Dronani, the pitchers of the innermost consciousness (प्रोणानि प्रोणकल्पादीनि —Sayana).

Ati, अति, प्रभातकम्य दशापविं, having flown out (of the ultrapsychic filter).

Hymn-31

1. Rayim kruvanti cetanam, they confer life-giving wealth and intelligence. Also, they confer intellectual wealth (रायम क्रृवं चेतनं प्रभावं क्रृवितं इम्यति पुर्वस्त्वस्माकम् —Sayana).

Hymn-32

For verse 1, Samaveda, I.5.2.5.1 (477) and II.1.2.21.1 (769).

verses 2 and 3, Samaveda, II.1.2.21.3 (771); 2 (770).
3. At im hamsah yatha ganam, and like a swan entering its own flock (प्रायुषे यथा गन्य अनवं त्वगति बिभेयं र्वनेन वा प्रविदा — Sayana). As a swan, by its peculiar gait or voice excites the admiration of its flock as it enters it (Wilson).

Atyah na, like a horse (धर्षो न प्रस्व हन — Sayana).

Gobhīh, with water, milk and curds (नाभि: गधीवदर्वईं — Sayana).

4. Taktah, तकतः, mixed with milk (तकत: मध्ये: पद्धतिमिलित: सन्, "दनान्यजनकित्" (Tait. Samhita II.5.3.5).

Hymn-33

For verse 1, Samaveda, I.5.2.5.2. (478) II.1.2.19.1 (764)

verse 2, 3, Samaveda, II.1.2.19.2.3 (765, 766)

verse 4, Samaveda, I.5.2.4.5. (471); II.2.2.14.1 (869)

verse 5, 6 Samaveda. II.2.2.14.2 and 3 (870, 871).

4. Tisrovacah, तिश्रोवाच्: the three Vedas, Rk, Yajus and Saman; or the verses, prose, and lyrics.

5. Brahmiḥ, ब्रह्मी: impelled or uttered by the Brahmans (ब्राह्मण-वैरि: — Sayana).

Yahvih, यह्वि: supreme and sacred (सत्य: यह्वविरिित महनाम Nigh. III.3).
Hymn-34

1. Tana, तन, to the filter (or filtering cloth). (तन वित्तम्—Sayana); continuously (Wilson) (cl IX.16.8; तना पुनान:).

4. Rupaih sam ajyate, रूपाइऽ स अज्यते, is mixed with the ingredients (like milk and curds).

Harih, हरिः, golden or green-tinted elixir (i.e. Soma).

6. Dhenuh. घनु, milk-kine; here probably praises (गेन: प्रीणविक्री स्तुतिः:).

Girah, गिर, our praises (गिर: ग्रस्यदीया स्त्रियः:).

Hymn-35

1. Yaya jyotih nah vidasi (यया ज्योतिः न विदासि) you give us enlightenment; thou bestowes upon us light (Wilson). According to Sayana, jyotih is heaven or sacrifice (ज्योतिः जोतमानं यस्म ज्योत कस्य—Sayana).

Vacam im khayam punanam vasayamasi, we clothe with pleasure that ambrosia of divine love who is the inspirer of praises (वाचम् खयम् पुनानं वास्यामसि, वाच: प्रेमवितां वूपमानं सों वास्यामसि वामयाम अयण:-पवेः).

Alternatively, I address him with praises; we cover (with milk etc.) Soma who is the purified inspirer, the cow-keeper of men (जनम्य शोपतिम्; the shepherd of men).

Hymn-36

For verse 1, Samaveda, I.6 1.1.4 (490).

1. Yatha karsman rathyah vaji nyakramit, like letting loose of
a chariot-horse, stepping out on the battle-field. (The courses steps out to the goal).

Camvoh, of the two wooden boards (वम्होः: प्रभियमण फलकयोः: — Sayana).

Karsman, attractive battle-field; (or god-attracting battle-field; called of sacrifice, कार्यपी। कार्यायुद्विधिरतैर कार्यान्तु। भव देवानीन्तवेयाः भव यात्रामे दशामे — Sayana); the furrow drawn as the goal of a race (St. Petersburg Dict.); a piece of wood serving for a goal (Sayana on भा वा राष्ट्र भव्यस्य कार्यायुद्विधिरता नयती —I.116.17).

Hymn-37

For verses 1-6, Sumaveda, II.5.2.7. 1-6, (1292-1297).

3. Rocana divah, रोचना दिव: (रोचन दिव:—Sv). The elixir of love, the illumer of heaven.

Savaji...varamavyayam, (fleat as) a horse, the pure Soma, the destroyer of the demon of evils, hastens towards the light of heaven through the woollen fleece (the ultraspsychic fleece filter).

Varam avyayam, fleece or woollen hair. (बध्यं वार द्वारापिन्द्वम् — Sayana).

4. Jamibhhih suryam saha, जामिभि: सुर्य सह, the sun together with other relations, i.e. with other luminary bodies (जामिभि: प्रवृद्वेक्ष्ययुमायस्य स्वतेज्ञोभि: सह सहित: सन् सूर्यम् — Sayana).

Tritisya, त्रित्सय, of the triply-functioning priest (or the person or priest free from triple bondage). The three functions of the priest are chant of hymns, the supervision of sacrifice, and often active or actual participation in the sacrifice. The triple bondages are physical, mental, and social.
6. Manhana, महना (= महनाः in Sv.) in all its dignity; in his might
(Wilson) महान् — Sayana; it may also be महाबेन cf. Sayana on
IV.17.1; यस्तम् महना मयः. छोः.

Hymn-38

For verses 1, 2, 3, 4, 5 and 6, Samaveda, II.5.2.4. [1, 2, 4, 5, 6, 3]
(1274, 1275, 1279, 1276, 1277, 1278) (with a transposition of one
verse).

1. Vṛsa rathah, the showerer of benefits, swift as a chariot
(स्र: रहृम-स्रवावा: — Sayana= ; रथो रंतेवतःकर्मण्; यवरतेन स्वादु विषीतस्य। र्मायोरसन्ति
तिस्तीति या, सर्वेन सर्वेः); the word rathah (chariot) is derived from √रहृ,
meaning to speed, or from Sthira, स्थिर, by metathesis; one sits in
chariot with joy or from रहृ, to chatter, or from रहृ, to make a sound.
Nir. IX.11).

3. Dasa haritah, दशाहरित: ten fingers (Nigh II.5, हरितः = संगुलिनाम;
हरित: हरणवतःवा प्रभृतय: — Sayana); fingers are “grasping” and hence haritah.

Hymn-39

For verses 1-6, Samaveda, II.3.1.4. 1-6 (898-903) (with the
transposition of verses 3 and 4 = 901 and 900, and verbal changes).

2. Janaya, for the offerer; the yajmana engaged in yajna (जनाय
याज्ञवल्क्य: — Sayana).

Hymn-40

For verse 1, Samaveda, I.6.1.1.2 (295); II.3.1.12.1 (924)

verse 2, Samaveda, II.3.1.12.2 (925)
verse 3, Samaveda, II.3.1.12.3 (926)

Hymn-41

For verses 1-6, Samaveda, II.3.1.3. 1-6 (892-897) with verbal variations.

1. Kṛsnaṁ tavaś ca apaghnantaḥ, क्रण्यं तवं पान्नत: , drives off the dark evils, (lit., the black skin—क्रण्यं तवं , also black cover, or darkness, or the darkness of night (क्रण्यं-तवं रथः: , the black-skinned Rākṣas—Sayana).

2. Avratam dasyum sahvamsah, अवरतम दस्यु सहवासः , with its assistance, we triumph over hostile people (दस्यु) who do not submit to the Vedic or virtuous disciplines (अवरतम).

6. Sara raseva vistapam, सरा रसेव विष्टपम् , like a river down a plateau (or down a steep place), or as the earth (is surrounded) with water (सर ररसेव रसा-इव रसेनेव विष्टप मूलोकम् । वा रसा नदी रसां सा प्रवचक्षमिव — Sayana).

Hymn-42

For verse 2, Samaveda, II.1.2.17.2 (759) (for धाराया पवते सुत्: , read कविविन्येन वादुः).

verse 4, Samaveda, II.1.2.17.3 (760) (with verbal changes).

1. Apah gah vasanah, clothing himself with the descending waters and milk (या: पाण्यंगः पपः वसाः: मूहिनामानां वाप्पािदवप् , as the earth (is surrounded) with water.

Gah, गः: , decending (पाण्यंगः —Sayana).
Haribh, हरि: , the green-tinted Soma or ambrosia.

4. Krandan devan ajjianat, with a roar, it generates divine virtues; (crying out generates the Gods—Wilson (कर्ण्दन शरद गुर्जने देवानू जीजनल् जन्यति स्व सममुः। यव सोमसमार्थयते तत्र देवा: विवल्क प्रादुर्भविता सतो बलन्तिः सुप्रस्वते—i.e. gods appear invariably where-so-ever the Soma is pressed or poured forth—Sayana).

Hymn-43

1. Girbhth tam vasayamasi, glory or invest with praises (गीर्भः स्तम्भनसि वासयामसि सातामि:—Sayana).

2. Gobhith, with milk; with milk and curds, as well as water (vasati var) (गोभिः स्वस्तिवरीचिरस्तिवर्णिमाणि विकारे: पय प्राणिविन्याँ—Sayana).

Mrjyate, cleansed, or mixed (मुच्छे मिल्ये—Sayana).

2. Avasyuvah, desiring protection (वास्युवः। धर्मो रक्षणम्। ततुद्वस्य:—Sayana).

3. Viprasya medhyatiththeh, of the respectable or intelligent mendicants (विप्रस्यः, of mendicants, मेध्यः, participating in sacrifice; भित्रस्य—of the sage, or intelligent; मेधाविनः—Sayana).

Hymn-44

For verse 1 Samaveda, I.6.1.2.13 (509).

1. Nah mahe tane prā arsasi, may you flow to us to provide abundance ( न: प्रस्वायं महे महते शरे धनाय य प्रवेष्ट प्रणवशित:).

Ayasyah, अयास्यः, the internal organ (प्रायास्यः धनः:करण:).
Devan abhi, देवान् प्रभि, towards sense organs.

5. Devesu, in the gods; in all the faculties of the human complex.

Sada-vrdhah, सदावर्धः, ever-prospering.

6. Brhat Sravah, ब्रह्मः स्रवः, the immense wealth, the wealth of enlightenment.

Vajam, वाज, strength, vigour and wisdom.

Hymn-45

1. Kam, pleasantly (कम सुभा निषेध करते तथा—Sayana). Some times Kam is used as a particle meaning nothing, inserted merely metri gratia (Wilson)

3 Induh devesu patyate, इन्दु: देवेषु पत्यते, The Soma, the elixir, conveys the exhilaration to the sense organs (Indu proceeds to the midst of the gods).

Hymn-46

For verse 4, see Nir, II.5.

1. Parvatavrdhab, पर्वतावर्धः, पर्वतावर्धः, growing on the hills, or on the lofty mountains; growing on the mountain slopes (पर्वतावर्धः: पर्वतावर्धः प्रायः सर्वयुः जाता यत:—Sayana).

Deva vitaya देववितया, for sustaining the sense-organs; for the banquet of the gods; for the yajna (देववितया भूताय—Sayana).
Atyasah krtvyalva, with the speed of swift-moving coursers
(प्रत्यास: प्रस्थ: कृत्त्वा इत्य वत्ता कर्मेन्या प्रस्थ: तद्वान्—Sayana).

4. Gobhih srinis matsaram, mix Soma with milk i.e. gauh शी:-
is used in the sense of milk (शेषे प्रस्थ:). Matsarah means Soma (समसर: शीः:
सी). It is derived from √साद, meaning to satisfy (सन्तुस्त्वितकन्मम्: मल्लक ह्वा
निर्माय—Nir. II.5).

Hymn-47

For verse 1, Samaveda, I.6.1.1.II (507) with variations.

1. Sukrttyaya, लुक्क्त्य्या, by the sacred solemnity (सुकृत्यया वों द्राहिन्या
वाधि समानय—Sayana).

Mandanah udvrsayate, भद्राण: उद्वृषायते joyous (or exulting), it
moves like a mighty bull, or roars like a bull, i.e. on the sounding
holes. (हड्ड भुषायते—Samaveda) (चून्वदार्तिः). वद्धा भोजनानि वृषः: कर्त्यं करोतिः,
धारार्थस वेदायामुर्तवन्यं कर्त्यं करोतिः—Sayana).

2. Dasyutarahana, दस्युतारहण, work of crushing wicked tendencies.

Krtani it, कृतानि इत, task having been done with certainty (Sayana
is silent on this word; they publish his exploits (Wilson).

Kartva, कर्त्वा (कर्माणि), work or actions.

4. Vidhartari vidhata, etc. provider of wealth to sages (विधार्ते
कर्मा कारानि विधातीर्थोऽरसं रमणेऽद्यम गयं हस्तिः। इत्यं गयं दातिविद्युतिश्वरिः—Sayana); he
desires to cause Indra to give wealth. Vidhartari. most likely an infini-
tive (Wilson)

5. Raynam sisasatuh, you desire to give wealth. (शिवसात्: संधर्मिन्यात्:
रथीयां धनानन्त—Sayana).
Hymn-48

For verse 1, Samaveda, II 2.2.3.1 (836).

3. Suparnan avyathih bharat, the unvaried hawk brings you here (सुपून्य: ब्यथिनि: व्यथा राहति: भरतः पाहतर् —Sayana). See दार्दाय क्षेतो धनर्यसं सोम IV.26.7 (क्षेतो धनर्यसं सोम IV.26.7 —Daya. on Yv XIX.10: —क्षेति धनर्यसं सोम IV.26.7 —Daya. on Yv. XXI.35; क्षेति झोलमन्ता धनर्यसं —Daya. on IV.18.13; सूप्त: —नणानि पशूनि सधनानि यस्य झ, नणानि पशूनि सधनानि यस्य झ —Daya, on Yv. XII.41; नणानि पशूनि सधनानि यस्य झ —Daya).

Hymn-50

For verse 1-5, Samaveda, II.5.1.5.1-5 (1205-1209).

In verse 5, read एक्षमेऽ जडं विष in the Samaveda for एक्षिद्विष गीते

1. Vanasya codaya pavim—वाणस्य चोदया पविम्, may you provide impulsion to your sound like that of a rushing arrow (वाणस्य चोदया पविम् —Sayana; पविम् वाण, Nigh I.11). Vana is an arrow or a reed or a particular musical instrument.

2. Tisro Vacah, तिस्रो वाचः, the three voices, RK (poems), yajur (prose formulae) and Saman (lyrics); or the hymns of the three Vedas.

4. See IX.25.6 (a repetition),

Hymn-51

For verse 1, Samaveda, I.6.1.2.3 (499) and II.5.1.11.1 (1225)
verse 2, Samaveda, II.5.1.11.3 (1227)

verse 3, Samaveda, II.5 1.11.2. (1226).

Hymn-52

For verse 1, see Samaveda, I.6.1.1.10 (496).

1. **Suvanah=Svanah** (metri gratia?) (सुवान: प्रभिपुर्वप्यान: — Sayana).

   Bharat-vajam, bestow upon us strength. (भरतवाजः भाजोऽससु; भरतः परिभरङ्गः — Sayana).

3. **Caruna**, like a caru or pot (pot-bellied; full bellied; पूर्णादिक:) (एवः न जलिति य: पूर्णादिको पूर्णिति — Sayana). A doubtful reading in Sayana’s commentary.

Hymn-53

For verses 1-4, Samaveda, II.8,3.2.1-4 (1714-1717).

1. **Adrivah, O elixir, crushed through stones** (धरिण: प्राधवनः होम — Sayana). Here we have a reference to stone used for crushing the Soma.

Hymn-54

2. **Saramsi, विरितिः, to the lakes (hastens to the lakes of the brain).**

   Sapta a pravata, सप्त धा न्यकित, unites with the seven down-descen-
ding currents from the region of enlightenment (विषम).

Also, the Soma fluid is mixed with the water of seven rivers for the Soma-yajna.

**Hymn-55**

For verses 1-4, Samaveda, II.3.2.5. 1-4 (975-978).

1. *Yavam-yavam*, ययमयम, juices of all kinds mixed (पु: पुत्रुष: रसम —Sayana); abundant of soft-collected (*Wilson*).

**Andhasa**, by food grains, (पञ्चसा पञ्चायमना —Sayana).

**Go’vit, asva’vit**, गोवित (granter of wisdom, giver of cattle or cows; पलवित, giver of vigour (or of horses), —श्रीव. पलवित: Sayana).

**Maksutamebbih ahabhih**, through days that fly most rapidly; by reason (or by means) of the days quickly passing (मखुतमेवि: मखुतकालिकेन नो: श्रीव: मखुतमेवि: —Sayana). As the days quickly pass (*Wilson*).

**Hymn-56**


“When Soma brings us food, his hundred rite-loving streams obtain Indra’s friendship.” (*Wilson*).
Hymn-57

For verses 1-4, Samaveda, II.8.3 18 I-4 (1761-1764).

3. Ibhab raja’iva, king of elephants; also fearless as a king (इभ: गतमय: , one free from fear राजेव वाषाराजा, as a king—Sayana; cf. राजेवामवा हंसेन, IV.4.1, like a king राजेव), accompanied by his minister (धामस्वान्) on an elephant (हंसेन) Also इभाय = महते, for the great, Nir. XIII.39 on I 84.17.

Vansu, in waters (वश्येन वसलीवरोयु —Sayana; दा: बदक नाम, Nigh. I.12).

Hymn-58

For verses 1-4, Samaveda, II.4 1.5.1-4 (1057-1060).

For verse 1, Samaveda, I.6.1.2.4 (500).

3. Dhvasrayoh, ध्वसरयो: , of the assaulting one; of the devastating (द्वस्त: ध्वसरका: सेन: , Daya. on IV.19.7; ध्वस्तः ध्वससनस्त—च्चा; धातोपोण्यादिकी रक्ष प्रश्यो भावसकाद) See also :

द्वस्ता —X.40.3; ध्वस्ता: IV.19.7.

Purusantyoh, पुरुसन्यो: , the distributer or giver to many, all and sundry (पुरुसन्यो: पुरुसां बहूनं सति विभाजितारम्—विभांस जनम् —Daya. on I.112.23; पुरुसन्यो: I.112.23; पुरुसन्यो: IX.58.3.

In mythology, Dhvasra and Purusanti are two kings who conferred wealth on Taranta and Purumilha, the two Rsis belonging to the family of Vidadastva.
Hymn-59

2. Adabhyah, through the filaments (of the ultraspsychic woollen filters); also unassailable; inviolable (Wilson, "is properly n. sing.") (वद्यम्य: वद्यम्य: —Venkata; Sayana).

Adabhyah, with waters; with vasativrara waters (वद्यम्य: वसतीव्रस्त्यम्य: —Venkata; Sayana).

Dhisanabhyah, while crushed between the stones (विस्तायम्य: विस्तायम्य: —Venkata; Sayana).

3. Durita, दुरिता—दु: रिता; all hindrances; obstacles by wicked persons or demons.

(विवाचि तवानि दुरितानि रासके: इत्यम्युपरवाचि —Sayana).

Hymn-61

For verse 1, Samaveda, I.6.1.1.9 (495) and II.5.1.6.1 (1210)

verses 2, 3, Samaveda, II.5.1.6.2; 3 (1211, 1212)

verses 4, 5, 6, Samaveda, II.2.1.5. 1-3 (787-789)

verse 10, Samaveda, I.5.2.4.1 (467) and II.1.1.8.1 (672)

verse 11, Samaveda, I.6.3.1 8 (593); II.1.1.8.3. (674)

verse 12, Samaveda, I.6.3.1.7 (592); II.1.1.8.2 (673)
verses 13, Samaveda, I 6.1.1.1 (487) II.1.1.18.2 (762) and II,5.2.20.1 (1335)

verses 14-15, Samaveda, II.5 2.20. 2-3 (1336, 1337)

verses 16-18, Samaveda, II.3.1.2. 1-3 (889-891)

verse 16, Samaveda, I.5.2.5.8 (484)

verses 20-21, Samaveda, II.2.1.15. 2-3 (816-817)

verse 22, Samaveda, I.6.1.1.8 (494)

verse 25, Samaveda, I.6.1.2.14 (510) and II.5.1.7.1 (1213) with variations.

verses 26-27, Samaveda, II.5.1.7. 2-3 (1214-1215).

verse 28, Samaveda, I.5.2.5.3 (479) and II.2.1.2.1 (778)

verse 30, Samaveda, II.2.1.2.3 (780)

1. Aya viti pari srava, flow with that nourishing spirituality (प्रया बीवीं प्रशीन रसेन वक्षय परिख वी सया—Venkata; प्रया भणेन रसेन बीवी बीया इन्द्रस बक्षय परिख परिख—Sayana).

10. Bhumya adade=पुष्किः+प्रया+रावे, bhumih adade (पुष्किः धावदे)—The padha text which Sayana follows takes bhumya as two words=पुष्किः प्रया, the visaga being elided in the Samhita text (पुष्किः प्रया प्रया रावे प्रावमिष्टारावस्य=Venkata).

27. Makhasyase, मक्खस्ये, propose to give wealth to us benevo-
lently inclined) यत पुजान: मदयस्ये यदा तव पुजान: मद्य तदामिष्ठति —Venkata; यदयस्ये
प्रसभ्यं धनं तदामिष्ठति —Sayana)

Makhah, मद्य, is yajnam (प्रसः, sacrifice, Nigh. III.17, dhanam (धनं, wealth), or danam (धानं, gift), derived from मद्य, meaning great (मद्यं न
danavah, IX.20.7; मदयस्य मद्यादाय, IX.64.26; मदयस्ये स्तुतिष्च: पूजामिष्ठति। वालसायं
मुगमम: —Sayana on IX. 101.5).

Hymn-62

For verses 1-3, Samaveda, II.2.2.1.1-3 (830-832).

verses 4-6, Samaveda, II.3.2.16. 1-3 (1008-1010)

verse 4, Samaveda, I.5.2.4.7 (473)

verses 7-9, Samaveda, II.3.2.6. 1-3 (979-981)

verse 10, Samaveda, I.6.1.2.12 (508)

verse 19, Samaveda, I.6.1.1.3 (489)

verse 22, Samaveda, II.4.1.6.1 (1061)

verses 25-27, Samaveda, II.2.1.1. 1-3 (775-777).

3. Apsu giristhah amsuh, गिरिस्थाय पंचु, mountain-born stream of
water (Soma) (गिरिस्था: पदंते जात: —Venkata, Sayana; पंचु: सोम:। पंचु
सदातिसरोऽयु, in vasatvari waters—सुष: पंचु: मदायं सदातिसरोऽयु प्रदुष:। पदंते जात: —Venkata) [पंचु
व्यालितान् सुष: —Yv. XVIII.19; किर्म: —V 43.4; धोषविशार: —III.36.6—
Daya.]
Andhah, food (श्रवण: देवनाम् —Venkata).

Payobhih, with milk (पयोभि: प्राणिरे: —Sayana, Venkata).


8. Avyaya, with woollen (प्रभ्यया प्रभ्ययानि प्रभ्ययानि —Venkata).

Romani, fleecy (psychic woollen fleecy filter); hairs (रोमाणि वालाणि —Venkata).

Vanesu, in wooden vessels (वनेणु पाणेणु —Sayana); वनेविति रविवानामस्य
पठितम्, Nigh. I.5; IV.31 वदकनाम —Nigh. I.12; नानानि धनस्यानि —Daya. on
I.165.4.

9 Angirobhyyah, to Angiras, to the fire-technicians (धिनित्र:ध्य:).

Varivovit, वरिवोवित्, the bestower of riches (वरिवोवित्त्र प्रभद्वितिपतितस्य
धनस्य सम्मक्षः —Sayana; धनस्य सम्मक्षः —Venkata).


Urugayah, worthy of many praises (उरुगाय: बहुस्तुत: —Sayana).

15. Yona Vasataviva vih, योना वसताविव वि: , like a bird sheltering
in its nest (योना योनी स्वस्थाने वसताविव वि: मथा स्वस्थाने पश्चि —Sayana, Venkata).

Triprsthe, three-benched (तिपृष्ठे तिष्यण पृष्ठे —Venkata, Sayana).

The three Savanas are the morning, mid day and evening
oblations).

Trivandhure, triple-seated (त्रिवंदुरे तिवे त्रिवंदुरे, the three Vedas—Venkata, Sayana)—Rk, Yajuh and Saman.

Sapta dhitibhia, the seven sages or seers, seven ceremonies, or seven metres (सप्त धीति: न: सप्तसर्वस्य: न:—Sayana).

They attach him by seven ceremonies (or seven hymns) to the three-backed-chariot of the Rsis to go to the gods—Wilson.


14. Jamadagnina, जमदाग्निना, by jamadagni, by a person or spiritual blaze. (जमदाग्नि: प्रभु: जमदाग्निनये वा प्रभुतार्कर्षणे वा)—Nir. VII.24—sacrificed with blazing fire, blazing fires, profusely generated fires, or burning fires, See Asva. Srauta Sutra VIII.9; जमदाग्नि जवलतो नाम, Nigh. I.17.

Hymn—63

For verse 1, Samaveda, I 6.1.2.5 (501)

verses 7-9, Samaveda, II.5.1.8. 1-3 (1216-1218).

verse 7, Samaveda, I.6.1.1.7 (493)

verses 22-24, Samaveda, II.5.1.15. 1-3 (1235-1237)

verse 22, Samaveda, I.5.2.5.7 (483)
verse 25, Samaveda, II.8.2.16.1 (1699)

verse 26, Samaveda, II.8.2.16.3 (1701)

verse 27, Samaveda, II.8.2.16.2 (1700)

4. Babhravah ete asavah Somah, बण्धवः एते भ्रावः सोमः, swift flowing (एते भ्रावः) saps of elixir (सोमः), brown in hue (बण्धवः), (cf.: बण्धवः सुता द्रवः: ।IX.63.6).

8. The Soma goes to the mid-region through the sun’s rays or horses of the sun. For ten horses (धन हरितः: see verse 9).

13. Crushed with stones, the Soma juice is stored in pitchers (the cosmic bowl or Kalasa of universe).

14. Rtasya dharaya, with the stream of eternal truths (or of water).

15. Dadhyasirah, mixed with milk and curds.

16. Hiranyavat, wealth of sheep; (or gold) asva’vat wealth of horses; vira’vat, possessed with horses or young men, go-mantam, wealth of cows.

Hymn-64

For verse Samaveda, I.6.1.2.8 (504)

verses 1-3, Samaveda, II.2.1.3.1-3. (781-783)

verses 7-9, Samaveda, II.3.2.2.1-3 (958-960) with variations in verse 9.
verse 10, Samaveda, I.5.2.5.5 (481)

verses 13-15, Samaveda, II.2.2.4. 1-3 (841-843)

verse 13, Samaveda, I.6.1.2.9. (505)

verses 22-24, Samaveda, II.4.1.11. 1-3 (1076-1078)

verse 22, Samaveda, I.5.2.4.6 (472)

verse 28, Samaveda, II.1.1.2.1 (654)

7. Visva rupani abhi arsasi, bestows to all our various forms (Sayana confines to this much only; he would have completed it; “haste-

nest or flowest from heaven to bring us various forms of wealth—

Wilson).

13. Ruca gah abhi lhl, go to cows with your lustre; with fodder,
go to the cattle. We have translated rucabhi as “with fodder”; Sayana
translates it as “with food” (रुचा प्रभि रोचयानेनापवत्ता ता : पञ्चूत् —Sayana);

The word रुचां is derived from रुचे, to shine; it is difficult to say, how it means “food”, Sayana’s usual interpretation of gah (गह: , i.e.
milk and curds” would be more appropriate here: “with thy bright-
ness approach (i.e. mix with) the milk” (Wilson).

16. Dhiya, by the fingers (धिया पञ्चूत्ता —Venkata; Sayana).

Jutab, expressed, effused (जुठा: —Venkata).

Samudram, to firmament (समुद्र स्वर्णाचलम् —Venkata, Sayana;
Nigh. I.3. It may mean Vasatvari waters in this verse as in the verse
19 (समुद्र वसवित्रि) Wilson.
17. Samudram, firmament. water, lake.

Rtasya, स्त्रयम्, of eternal truth; of water (चर्चम् बतिनिः, abode of eternal truth; abode of waters).

18. Sarma, नाम्, shelter-giving home.

19. Yat=yada (यद्=यदा).

Yat Samudra abhitah, यदु समुद्र आहितः —when placed in the ocean; it (the horse) moves well-guarded to the sea (lake or reservoir). Also it is mixed with waters (Vasati,तिर). Soma when mixed with water utters a thrilling sound, like neighing of a horse.

Vahini etasah, वहिनि एतसः, horse of burden (विभावी तावथ् करोति वहिनि: वहिनीसः: एतसः कर्मधवः पदः सुजात: निदर्शतु यतो वहिनि: स्तोत्रः: स्तोत्रत्रवधायवधायकः बदा स समुद्रे उच्ये प्र आहितः। भवति —Venkata).

24. Mitrah, मित्रः, supra-instinct of friendliness.

Aryama, अर्यमा, supra-instinct of justice.

Varunah, वरुनः, supra-instinct of venerability.

Marutah, मरुतः, supra-instinct of humanity.

30. Rdhak, र्द्धक्=पक् (Nir. IV.25), separate; also mighty and prosperous (चर्चितं पुष्कायवधाय प्रवचनं भवति। प्रवचनं पुष्कायवधाय। भवति Nir. IV.25).

For (r dhag, see र्द्धगम् र्द्धयुतामनस्य: —Yv. VIII.20, and र्द्धक् का बो भवत: —VII.57 4; —र्द्धगम् द्रव्य: हुय् —VIII.18.11 and र्द्धक् के द्वारस्य —X.49.7). Rdhak is a Vedic form of prthak.
Hymn-65

For verses 1-3, Samaveda, II.3.1.5. 1-3 (904-906)

verses 4-6, Samaveda, II.2.1.4.1-3 (784, 786, 785) with inversions and variations.

verse 4, Samaveda, I.5.2.5 4 (480)

verses 10-12, Samaveda, II.2.1.10. 1-3 (803-805)

verse 10, Samaveda, I.5 2.4.3 (469)

verses 16-18. Samaveda, II.2.2.2. 1-3 (833, 835, 834)

1. Suram, सूर, all-impeller (सूर सूरीय सोमे पीते सोम भवतीति सोभानविश्वकारलं वा सर्पां कर्मणि प्रेरतं वा ताटस्य — Sayana).

Svasarah jamayah, fingers born of hands (स्वसार: स्वसारत्वे — Nigh. II.5, सुभ् कर्मशु प्रेयत्त श्रवाभिधिरिति स्वसार: जायम: एकस्मा पाकोहस्यन्तरात् परस्मयं वस्ते भुताः: — Sayana).

11. Onyoh dhartaram, ओऽयो: धर्तरस्त् — the sustainer of earth and heaven both (ओऽयो: धर्तरस्त् — Venkata)

12. Aya citto vipa anaya, effused and expressed by our tender fingers (यया: एय विप अनय) कार्यांविशिष्टातं विषांच्याच्या भिरनया विपा, विप कर्त्यो: हुवस्यानो प्रेरण्तीति बियोऽहुतश्च। एय्यवच्छन्त छायद्वस्य — Sayana, since oblations are offered or impelled to the fire by fingers, finger is called vipa. *For vipah, see IX.3.2.
22. Saryanavati, सर्याणवति, ultra-conscious cavity of heart (the name of a lake later on in the Kuruksetra country).

The Soma is procured from distant lands (परवति) and also from the neighbourhood (परवति). Saryanavat, means possessing sweet juice.

23. Janesu pancasu, among the five categories of people. Brahma, Ksatriya, Vaisya, Sudra and Nisadas (outcasts) or devas, pitrs, man. gandharva and raksas).

24. Suvana, सुवना:, for expressing the juice.


Sruvanah, श्रवना:, mixed with milk and curds (श्रवना: द्रविषीराधिन्तिः श्रवना: सन्ति: —Sayana; श्रवना पदमेक तुषक्तिः —Yv. XII.55; परमेक —I.84.11; श्रवना तु प्रतिपद्ध —Yv. VI.18; from श्रविस पाठके —Daya. ; श्रवना: प्राथ्येक तुषक्ति: —Daya. on Yv. XXXIII.85.).

**Hymn-66**

For verses 10-12, Samaveda, I.6.3.5.1 (627) II.1.1.3.1-3 (657-659)

verse 19, Samaveda, II.6.3.10.3 (1464) and II.7.1.12.1 (1518)

verse 20, Samaveda, II.7.1.12.2 (1519)

verse, 21, Samaveda, II.7.1.12.3 (1520)

verses 25-27, Samaveda, II.5.2.11. 1-3 (1310-1312)
2. Dhamani, धामनि, by the two abodes; those two halves (the northern and southern solstices). Sayana explains dhamani as either purvadipaksau, पूर्वदिपाक्ष, the first and second fortnights of the lunar month, the "sides" or "halves" of the month resembling in their increase and decrease the sides of a creeper, whose leaves alternate (Soma being mythologically regarded here as a creeper) पूर्वपञ्चाशास्य-लेताक्ष्य सोवस्य तवद्विदेशविहासाया तव ग्रहो द्विवाहि पक्षो; or the two names (पंच and कष्म) (पश्चे धामनि सामने श्रृंगुसीमात्रके प्रधान). Sayana further adds "on earth under the name amsu (पंच) by granting the desires of all mankind Soma rules this world. In heaven, by giving the gods thy lunar digits, thou art the winner of their affections. The gods drink the digits of the moon (सल्दातानेन) or Soma by means of their growth and diminution one by one (i.e. as the moon waxes and wanes). The word dhamani means the two abodes (or stations) of (the Soma). —Wilson.

3. Ruttubhv, रूड्भवि:, associated with seasons. The Soma, whose attributes are the seasons (spring, summer etc.) exists wherever day and night spread; because day and night are dependent on the Soma, (here Soma means moon).

5. Prsthe, पूढे, on the lofty ridge of heaven (or on the surface of heaven—Wilson). Sayana says prstha means the lower part of heaven, i.e. the earth, (पूढे पश्चा प्राये। पृष्ठभाविनिवर्तन्:—Sayana).

9. Agruvah, अग्रुवः, fingers (Nigh. 11.5).

Avye Jirau svani adhi, प्रथे शोरो स्वणिप्रधि, in quickly improvised loud-sounding supra-psychic woollen filter.

Vane, वने, in water.

15. Mahe gavistaye, महे गविस्तये, for the sake of mighty speech and wisdom. Also for Indra, the protector of cows (गविस्तदे धनिवरसा गविस्तेष्य, for the one who went in the search of cows of angirasas,—Sayana).
20. Panca-janyah, see IX.65.23 also, classification of five types of people is also (i) gods (ii) mankind (iii) gandharvas, and apsarasas, (iv) serpents and (v) pitrs (देवमनुष्याणांवर्गवर्णस्कः सर्व: पितः पिताः; and also मन्यां: पितरे देवा प्रसुरा रक्षांशीति —Sayana).

Hymn-67

In this hymn, the devatas are not only पवमान होम (Pavamana Soma), but also Pavamanah Pusan, Pavamana Agnih, Pavamanah Savita, Pavamana Agni-Savitri, and Pavamani-Adhyeta (31-32).

For verse 1, Samaveda, II.5.2.16.1 (1323)

verse 2, Samaveda, II.5.2.16.2 (1324) (with a variation)

verse 3, Samaveda, II.5.2.16.3 (1325)

verses 16-18, Samaveda, II.9.1.17. (1, 3, 2) (1810, 1812, 1811)

verses 31-32, Samaveda, II.5.2.8. 1-2 (1298, 1299)

Here follows a long khila of 19 verses in praise of the Pavamana hymns (of modern date). The sins to be expiated by the Pavamana hymns, according to the author of the khila, e.g. killing cows and Brahmins, having intercourse with Sudra women, point to a later polluted age of civilization.

2. Surlh, intelligent associate, (सूरल: ग्राम: —Sayana)

5. Gomatah vajan, गमतः वाजनस्तु , strength of speech and wisdom भोमत: पुषुमर्गित बाजानस्वामिनि च —Sayana; strength of flocks —Wilson

6. Gomantam asvinam, wisdom and vigour; also cows and
horses (गोमन्त्र बलिनम्—पाखर बलमयं हन्ये! वहुपन्तु राव्य प्रामात्मपः बलभुतं सहसरकेवम् —Venkata).

8. Kakuhah, ककुहः, Soma sap; excellent sap (ककुहः समुचितः —Venkata; ककुहः सोमः सर्वकम्परिविधुतः सर्वश्रान्त समुचितोत्रिविध्यो भवति, सोमः —Sayana).

9. Suram pavamanam, heroic Soma (since Soma is the impeller of sacrificial actions). (पूर्ण सुविदे सर्वस्य यानार्थाकरणं प्रेरणं पवमानं सोमम् —Sayana).

Usrayah, fingers (उसयः संगुलः —Venkata; उसयः कर्मकारणार्थीततः संगुलः —Sayana).

10. Ajasvah Pusan, अजस्वः पुसन्, goat-borne Pusan; the automation-borne (वजाल्ल) nourisher (पुषन्) (In mythology, Pusan rides on goat).

11. Kapardine, decorated with a tiara, (कपर्दिने कलापण-मुक्तवते सोमाय पुषन् चर —Sayana) having hairs braided like a cowrie, shell (कपर्दि)—Wilson.

14. Kanikradat, कणिक्रदत्, with a shrill, shreik or scream.

18. Vayum, वायुं, virile activity.

21. Panipnatam, loud sounding; to him who utters the words of wisdom. (पनिपन्तं प्रायम्यं क्षायमानम् —Sayana).

30. Parasub, परसुः, battle-axe (परसुः चेदकः पवमानः —Sayana).

31. Matarisvam, मातरिस्वानं, breathing vital complex.

According to Sayana, matarisvan means Vayu, because it breaths in the atmosphere (पनिपन्तं स्वतिति); the food is sweetened and purified by the purifying wind and the man eats it—Wilson.
Hymn-68

For verse 1, see Samaveda, I.6.2.2.10 (563).

4. Svadhaya pinvate padam, lastens his stations with food; strengthens with its own might (according to Sayana padam is the uttara vedi, the northern altar, स्वस्थानं उत्तरावेदि कृप्यू; पिन्यते प्रकरणाप्यायवति).

Anshuh, अनुषुः:=शोमः, Soma, the divine elixir.

Yavana pipise, strengthened with the flow of fried barley (वेनेन पिणिले पिण्य ध्रववः। ध्रववत्तेन कुलः। मिश्यत हल्वः। शोमल्लु यव-सत्तुः: बीवते खलु —Sayana).

Jamibhīḥ, by fingers born of palm of hand (आभिषिभः। एकस्मात्यालोकसना-पिराद्वृष्टिभिः —Sayana).

For jamī, जामि, (X. 10 10) —जामितिरहितम, जामिसत्वा वा। समाजानवायवः योगजः: —jamī is a synonym of tautology, food, and one born in the same caste. (Nir. IV.20). For jamī, tautology. see Nir. X.16 also.

For fingers, जामि:, Nigh. II. 5. (आभि जलः, जामितिरहितो भोजनं यासिस्ता भामश्रुङ्गतयः: —Brahmamuni on Nir. IV. 20).

5. Sayana thinks that this refers to the fact that rain is caused by the sun, with which Soma is here identified. The last part of the verse refers to the sun, which appears in the day time, and the moon, which appears at night. “Even when young, these two were distinct; the birth (of one-half) was placed in secret, the other (half) was visible.” —(Wilson).

6. Syenah paravatah abharat, the falcon brought it from across or from a distance. (a bird in the form of Gayatri brought Soma from heaven).

Hymn-69

For verse 6, see Nir. VII. 2.

For verse 2, Samaveda, II. 6. 1. 9. 2 (1371)

1. Vatsah metuh udhani upasarjî, वस्तः मेतुः उधनी उपसःर्जि, the fosterer
as a calf to the udder of its mother, (Sayana takes udhani, उद्हानि, twice over, it is used for Indra, because he is the nourisher of everything, (i) उद्हानि सर्वं सर्वसिद्धिं गुणपूर्वम्: स्वातीय इन्हें सोने मदायमस्माताम्; (ii) उद्हानि पवोधारके —Sayana).

2. Santarih, diffused; also arrows (प्रवाहि सम्यगः विस्तुः: —Sayana)

Praghnatam iva, of the combatants (प्रणतं एव प्रगन्धं हलुयं योद्ध्वां सात्तं: सम्यक् विस्तुः: बरो यथा शीषं प्राप्यमांति गण्यं तद्वृत्त् —Sayana)

Sayana takes Santanih twice over; first as an adjective agreeing with Somah understood, “diffused in the ladies”, etc. and second, as a noun “the arrow discharged (by the foe).” (Wilson).

3. Vadhuyuh avye tvaci pari pavate, seeking its beloved (or spouse, भूषयः:) (the stems of the plant) are cleansed (परिनयने) on the sheep—skin (पश्य स्थनं).

In the respect to vadhuyuh, spouse, Sayana refers to Vasativari waters together with the Ekadhana waters (वधूयः: वधूयं बस्तीस्य एकाधना सहिता पान्: —Saayana).

The words vasativari and ekadhana do not occur in Rgveda; the terms are innovation of the Brahmanic period.

Avye, pertaining to sheep (भवे भवे: स्तम्भे, tvaci, skin (स्तवि जम्भि)).

Naptih, नप्ती:, denotes the offspring in the fourth generation, grand daughter. the herbs (नप्ती नप्ती:। नप्तिस्वन्दरस्यविविधयाः। सममध्य नप्ती:। नप्ती छोयथीनामः रेतो निवसति। प्रजापते रेतो देवा, देवानं रेतो वर्गः। वर्षस्य देत वीर्यं: —Ait. Aran. II. 1.3.

इद्द बुधे:—Prajapati begets the gods, the gods beget the rain ; the rain begets the herbs

Prajapati (i) gods (ii) rain (iii) herbs like Soma (iv) or. Aditi (mother infinity) the Aditya, the sun rains herbs.

Or, it may simply mean the offspring of Soma. Soma (the moon) nourishes the herbs with his rays strathnite, वच्छीति, Soma "separates" the herbs at the lip to make them fruitful (भविते ब्रह्माये फलिनी: तत्तुः विस्तेवति —Sayana)
Venkata's translation of this verse 3 is शब्दि सोमः परि पयते। अयुधं वृषभं यजुवर्ताय; सोमस्ते हृदयविद्याय सन्नवदति रैत। हृतिनः सामविनं वद्यमः सद्यूद्वित:। सोम: वस्मानि तीव्रीकुविन सद्वस्य: इति शब्दते।

Rtam yate, for the Yajamaṇa (र्तम् सत्यं कर्त्त्वं यज्ञम्; यते गच्छते यज्ञमानयः; Rta means truth or satya; yajña is the personified satya).

We have rendered it as it comes to the earth for sacrifices

4. Arjunam avyayam varam, पर्वतं बारं प्रवहं, through the sieve of white sheep—skin. or cloth of white wool.

Sayana says that the first half of this verse recounts the praise of Soma; Soma at the time of entering the wooden vessels makes a noise: the cows, i.e., the propitiating hymns of praise (शेषं:;) gather round him; the hymns of praise (देवी:) approach (उपविल्ल) the god's station (देवस्य निर्मतितं).

6. Na Indrat-rtv pavata dhama kin can, without Indra, no place what-so-ever is pure. —This line is quoted by Nir. VII. 2, as an example of the indirectly addressed verses, joined of nouns, but verb of the third person. परोक्षदृढः: सर्वाधिरामी-विभस्वस्तमिदुपयोजये। प्रथम पुपवेशपप्यतास्प.

9. Satim, सातिः, battle (like शूरसाती, वाजसाती, Nir II. 17.), Sayana take satim twice over; first as epithet of Indra, सतिः समयनीय, second as meaning battle, from सति, to kill.

Hymn-70

For verse 1, Samaveda, I. 6. 2. 2. 7 (560) and II. 6. 2. 17. 1 (1423)

verse 2, Samaveda, II. 6. 2. 17. 2 (1424)

verse 3, Samaveda, II. 6. 2. 17. 3 (1425)

1. Trih sapta dhenavah, thrice seven milch-kine, (12 months+5 seasons+3 regions+1 sun=21) —Wilson: त्रि-सप्त देनवाहं: पञ्चसप्तसात्र्य इने शोका प्रसावगतस्वयं एवः —Taitt, Sam, V. 4. 12. 2)

Catvāri, चतवारि, four beauty regions, four beautiful waters (चतवारि प्रवनानि उदकानि वस्तोतिवरी स्तितस्यवेक्षाय इति तानि चतुःसप्तकानि —Sayana)
Catvari anya bhuvanani nirnije, he makes (निर्निजे) four other (ब्रह्मिक प्रकरण) beautiful waters (मुन्नादि) (मुन्न = उदक = water, Nigh. I. 12). The four waters are the Vasatvīvari waters and three ekadhana waters.

2. Ubhe dyava kavyena vi sasrathe, उभे द्यावा कैव्येन वि ससरते, both heaven and earth are kept aloof (विस्मरये) by His poetry or design.

Or vi sasrathe, opens i.e. fills them with water. Also (काश्येन कविवर्तनं विस्मरयेन विविधे करोति) यथा निर्मितिः उदकेन संपूर्णति —Sayana); opens both heaven and earth by his intelligence.

3. Nrmna human strength (नर्म्ना नृम्नानि बलानि —Sayana),

Devya ca, divine food (देव्या देवाहुनि स ग्रामनि), He strengthens human strength and divine food.


Madhyamasu Matrsu Prame, amongst the midmost mothers to measure or amongst the midmost mothers, Sayana does not explain मालुपु. By midmost, he seems to mean “placed in atmosphere” (मध्यमापु प्रस्तरित रिमवातस्य)

Ubhe visau nrcaksā, उभे विसाव नृकङ्कः, looks after both races (the two races being gods, देवनि and men मनुष्यानि, men by granting desires and gods by bestowing oblations upon them —Sayana.

Carunah amrtasya, of auspicious waters or ambrosia (सौर्यस्य चावहुः: उदकस्य विस्मारस्य: यूक्तप्रमेयः —Venkata; Sayana)

5. Saryaha, शरया; the brave person, or an archer, killing with a weapon like arrow

Sarya may also mean an enemy (हनन साधने: इशुचिठ्ठि धीर: प्रतिभस्यया हिर्मिति तदवर्तः —Sayana).

6. Marutam iva svanah, like thundering (or noise—making) clouds (मरुभन्सि, of clouds).

Svarnaram, स्वर्णरथ, best well-wisher of men. Water has been the best well-wisher of every man, and as such the Soma mixes with it.
7. Gavyayi, gadyiya, cowhide (gadyiya meda tvaksha bhavati —Venkata: bhojav +
tvaksha —Sayana).

Avyayi, gadyiya, sheep—wool (gadyiya dharmayi —Venkata, dharmi tvaksha
(gadyiya somya tvaksha bhavati). Dharna, hi · dharma · somajamav: 1. Eva · gadyiya dharmayi tvaksha ca
nirnaiti bhavati. Tad dharmavijivante tvam bhavati —Sayana.)

Harini Sriga sisanah, hriyannih bhu · bhirajana: Sharpening the green—tinted
horns, i.e. the streams of the Soma juice (sadbhavayate bhoja: vyaya: barsechaya bhrayahun
tihrayannih vijayata —Venkata: hriyannih hriyannih bhu · bhirajana: tihrayannih bhrayahun
prati hriyam hriyam pashyante vratasya tvaksha bhavati. Te hriyam bhu · bhirajanan —Sayana).

8. Sukarmabh, sukarmabh:, by priests of excellent actions (bhavanakam
upasthayatvam bhavita: —Sayana).

Hymn-71

1. Druhah raksasah pati, bhur: raksas: pashya: akaric, guards its worshippers
against malignant forces and adverse circumstances.

Jagrvih, jagrvi: —vigilant (elixir or Soma).

Opasam,opoulos, all—sustaining (opoulos bhavamanon dvaratit evayopakam: 1. Svaraya
gharaka —Sayana).

Harih, hir:, green—tinted elixir or Soma.

The green—tinted Soma produces the all—sustaining water of
the sun (Wilson).

4. Nabha, nam:, atmosphere, also the sun — (nam: namo pratisiddhivat svarah
—Sayana).

Nabhah opasam payah, bha:opoulos pay:, all—sustaining water of
the sun.

Camvoh, Camvoh: the two worlds, heaven and earth (Nigh. III. 30,
gha vamvohic gambhita jhamahita muryadhyaya: —Sayana).

Brahma, the mighty sun (bhru shrushyam samastis vijnanam yadva parishudh sanday
chuloke karotam —Sayana, the mighty uplifted one that destroys darkness ro
the supreme Sun "(parumad, as if deriving brahma from vrnh or brhm, 
ør. or. —Wilson).
2. Asuryam asya tam varnam, that asura—slaying tint; the colour that dispels darkness. It might refer to green tint; or varnam means “protecting strength”. (वर्ण हरितमालकं बलं या; प्रसूतं प्रसुराणं वार्तकम् —Sayana).

Vavrim, infirmity, the old age (वविम युगोति परेरमिति वविजेरा —Sayana)

Pituh, सितु; Soma, the food (सितु: घरं श्रोम: —Sayana); pituh means juice or food.

Tana, तन, outstretched; passive particle of ति in the locative; “in the filter outstretched by the sheep—skin.” (शिव बलेन तले बिस्तुते दशापिले —Sayana)

5. Bhurijoh, पूरिजो, of both the arms. (बहुर्जोयतत् विस्त्रिते पद्यांनान्ना-मिलत तलो बिस्तः —Sayana.

Dasa—svasarah, ten fingers (दसंस्वारः स्वसारः स्वसं बाणशौला स्वागलय: —Sayana).

Matuthah, the praisers; the invoking priests (मतुष: मननीय मायावतः स्तोतारः —Sayana)

7. Gah abhi anavista ग: प्रच्छ प्रनविल्ल, responses to the praises or mixes with the milk of cow. (ग: स्तोतुभि: कियामाणा: स्तुतीर्भिलव्य प्रनविल्ल शन्यायते —Sayana).

8. Go’agraya sam nasate, गोस्त ग्रोणा सं नसते the only boon it demands is of kind (speech) (गो ग्रोणा गवाधिमुख्या यथा बाणा स्तोतारः पशुनु मयावते तथा बाण सं नसते संगतो भवति। नापृतिमयः —Nigh. II. 14; —Sayana.

Hymn-72

1. Parih priyah, (the yajamana receives) charming boons in unknown measures, also, abundantly delighting (वरिष्यः), how many (कविश्वं) (boons) the utterer of many praises (पुष्पुतस्य) (does Soma bestow. —Wilson).

2. Indrasya somam jathare yad aduhuh, Indra drinks to his heart’s content; or they have milked the soma into Indra’s belly, i.e. into the drona kalasa (द्रोणकलसा) (प्रसूतं जटरे द्रोणकलसं सोमं प्रादुहः पुष्पुतं हुदुहः तवाधिस्युपत्तीति —Sayana).

In fact, nīda. निदा, is nest; and hence सन्नीलाधिः: means having a common or one nest. (सन्नी आस समावेशान, समावेश निवास —Wilson). The Nighantu does not give this term as a synonym of fingers.

3. Suryasya duhituh, सूर्यस्य दुहितुः:, the daughter of sun, i.e. the dawn. At the time of dawn, the only noise (र्वम् तिरः:) one hears is of the effusion or dropping of Soma. A cry dear to dawn, the daughter of the sun.

Vinangrsah, विनन्दसः:, the arm (Nigh. II. 4; विनगुरसी-बाहुलयम्); here the word means praisers (प्रिविन कमनीयं स्तोत्रेऽ सुभवाति विनगुरसी: स्तीत: —Sayana).

Dvayibhīh svasrdbhīh jamibhīh, fingers belonging to two palms (द्वयिभी: श्रवयं पायिन्धानुमानं: आनमिभी: परस्परं बाहुभी: स्वासर्धपरम्पितस्तलो गण्डकितीमिररङ्गुरसीभी:) ।

5. Matih samajaih, मति: समबै:, overcome all hostile hurdles that come in the way. Sayana explains matih as पृष्ठस्यजानानां बहुतः.

Samajaih, समबै:, wins over completely, समबै: सम्यु विलवानसिः: बिघ बने:, i.e. from the root jit.

6. Rtasay yona sadane, at the place of the birth of the sacrifice, at the Uttara Vedi. (रतस्य योनायुतमय योना सोना योनी स्वानीय यस्तीतुः सदने उत्तरवेदवाय —Sayana).

8. Adhunvate siksān, अधुनवते, giving riches to the shaker of libations, Adhunvate means making the adhavana (shaking) with three filaments of the Soma after the adabhyā ligation. (अधुनवते प्रवादगहै: विघिरसुभिरादावर्तः, कुवेते —Sayana, for this see Apastamba Sutra “तेरेन बहुरुप्तौ काल: सप्तक्रसो बा” ),

Hymn-73

For verse 3, See Nir. XII. 32.

1. Srakve, सरक्वे:, in the receptacles placed at the centre of the sacrifice (सरक्वे वातस्य हादास्यानीये: सरक्वे ब्रोडप्राप्तो हृदुक्षयते —Venkata); at the jaw of the sacrifice (सरक्वे ब्रोडप्राप्तो हृदुक्षयते: हृदुक्षयवण फलकः: हादास्यानां हादास्यानीये प्रधियवण फलके —Sayana).
Drapasasya, of Soma, of the amsu (संयु वसवस्य शोभाकालेव: —Sayana).

Navah, नावः, boats. In the Karmakanda, the word refers to the four pots, aditya, agrayana, ukthya and dhruya libations, (तावः नौका द्रव
विभार्यते: स्थागमः—द्रामिकाप्रयोणायस्यदुर्स्याम द्विते—Sayana)

3. Having a purified instrument, they sit round speech, their ancient father preserves the ordinance. Varuna placed the mighty ocean across; the wise were able to begin in the water”. (lit. transl.)

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round (atmospheric speech). Their ancient, i.e. old and atmospheric father preserves the ordinance, i.e. the course of action. Varuna places the mighty ocean across, i.e. within. Now the wise are able to begin, i.e. to commence the work. In the dharuna, i.e. in the waters”.

(पवित्रसन्न मायाविकः देवगणः: पर्यंते (मायाविकां ज्ञातमः)। सत्यमः प्रतिवा रात्र: पुराणिग्रहितात् ब्रह्म कर्मार्याः। महः समुद्र वसना सतिरूप्तवर्धिताः। सत्य धौराः साक्षु मन्त्रम्यद्वृद्धेषु कर्मम् दारामस्यार्थाः —Nir, XII. 32).

Pavitravantah, पवित्रवतः, with the potential of purification.

Dharanesu, in all the sustaining waters like Vasatvari (वसत्वरि सत्वस्य धारकेतु सतिरूप्तवर्धितेऽपि —Sayana).

Pavitra mantah vacam pariasate, the voice of firmament (vacam, वाचः), which means thunder and the rays of the Soma refer either to moon or to the Soma juice identified with rain.

Whilst Soma juice being cleansed filtered and purified, the priests continue to recite verses of praises in respect to Soma.

4. Na ni misantil, न नि मिशनति, not static, do not close the eyes. Sayana adds “but always keep watch to know the evil and the good, or always keep on the alert, as kings to do guard against enemies.”

Spasah, स्पसः, rays, the emanations, his spies or warders —Wilson; स्पसः सारपूँड़िष्ट रूपम्: —Sayana).

Bhurnayah, पूर्णाचः, fast-moving; swift-moving.

6. Anaksasah, अनकासः, those who are blind. (पक्षवजनः: सायुपारंछि—
Bdhhrasah, बध्वरसः; those who are deaf. (शेषता स्वृत्ति तत्वाय वैविद्याः: —Sayana).

That is, those who do not see good objects, and those who do not hear the praises of the gods.

7. Spasah, स्पशः; servants faithfulling working (स्म्यमयस्त्व वाचा वविनो
चतुर्व; कौशुध: — शिराः; समपन्नोः: —Sayana). Rudras are their servants,
swift-moving —Wilson, verse 4 also.

8. Hrdi antah adadhe, हृदि अत्त्व मः प्राप्ते, places in his heart, i.e.
combines in himself; the three purifiers.

Tri pavitra, त्रिप्रविष्टाः, the three purifiers are Agni, Vayu and the
Sun (प्रविष्टा प्रतिन्नकरुमेन्तमतान द्रविष्ट पविष्टाः —Sayana).

9. Jhīvaya agre varunasya, ज्ञिवयस्य अग्रे वरुणस्य, on the tip of the
tongue of Varuna. This refers to Vasativari waters on the tip of
Varuna’s tongue. (Sayana).

Hymn-74

The Rsi or Seer of the hymn is Kaksivan Dairgha tamasah (कक्षावान्
दैर्घ्यवसाः). Dirghtamas is so well known for his work on the Vedic era.
The word Soma in verses of this hymn may well apply to the Sun
as well.

3. Aditeh, of the Aditi, of the sun or of the earth.

Gavyutti, path; way (सम्बुति: मार्गः: —Sayana).

Aditeth gavyutii urvi, the way to the earth is broad (उर्वी तिस्तीया

h Itah vrsteh ise usriyah, one, who sends rains here, benefits
the cattle He is the Lord of the rain that falls here; he is the
possessor of the cattle, (सेवी वृस्ते: इस्तरो मववित्व यः: बुध्ये: —Venkata).

Usriyah, उस्रियः, kine, cattle (Nigh II. 11).

4. Peravah, परवः, from ‘पा’ to protect (पा रक्षने): the solar rays
(rays from Soma) who give protection to every one (वेदः संवस्य रक्षकः सोमरस्वयः —Sayana).

Nabhah, नभः, Soma in the form of Aditya, the sun (शः स्नम भादित्य कपालोमः —Sayana).

Rtasya nabblh, navel of the sacrifice. (वृतस्य यज्ञः नापि: गहुः बचने from √गहः, √नाह, to bind, यज्ञः यज्ञकमः —Sayana).

5. Aravit, पराणीति, makes the noise: roars loudly (पराणीति बन्ध वर्तोति —Sayana).

Urmla, उर्मिणा, with the wave, with the mixture of Vasatvarit and other waters, (उर्मिणा वसतिवर्तः शीतानुभुदकानां संयेन —Sayana).

Whilst Soma mixes with water, it produces roaring sounds, or whilst it is mixed with water, priests loudly chant verses in its praise.

6. Trtlye rajasi, in the third world, i.e. in the celestial region (पुष्टिये रजसी लोके स्वयं वर्तमानाः —Sayana)

Asascatah, mixed up together (असस्कसा: परस्परसकला: —Sayana).

Catasrah nablah, four brilliances associated with Soma (चत्स्रोऽनामः नभस्निविदयवतोऽनायः कर्ता: —Sayana).

Sayana explains nabhat as the rays (शीत्यः:) or digits (क्षतः:) of the Soma, and derives it in a confused way both from नभस्य, heaven, and the the root √गहः, √नाह, to bind (शः नभसी दानिका: “obstructing heaven” —Wilson.

8. Svetam kalam gobbhaktam, स्वेतं कलां गोभिः: पश्चाद्, white milk or the white (water) besprinkled cosmic pitcher (स्वेतं यंग्नि यमसंस्कर्तं स्वेतंग्नि गोभिः: सकं यंग्नि मंत्रां योक्तवस्य —Sayana).

Gobbhh, गोभिः: with water; or with milk (गोभिः: उच्चे: —Venkata, Sayana).

Sata’ himaya for hundred winters, i.e. for one hundred years. Sayana, however translates it as “for one who attains many things वहिह्मया वहिह्मनया”, at other places, he translates the word as वपरितित ज्ञान, lasting for an endless time —Wilson.
Satam himaya has also been translated as to one who praises in hundreds of ways Kaksivate, कक्षवते, to a seer, rich in sacred lore.


Hymn-75

For verse 5, see Nir; IV. 15

For verses 1, 2 and 3, Samaveda, II. 1. 1. 19, 1-3 (700, 701, 702)

For verse 1. Samaveda I. 6. 2. 2. 1 (554)

2. Vakta, वक्ता, Yajamana, the praiser; speaking; replying to the praises of worshippers (वक्ता वक्तुकर्। यज्ञा, यज्ञारुप: यज्ञ्याविव: यज्ञुव:)

Rtasya jihva, रतस्य जिह्वा, tongue of sacrifices, i.e. the Soma, (रतस्य रतस्यानां रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रतस्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य रात्स्य

Pitroh apicyam nama tritiyam, पितृसिंह नाम तृतीयम्, the third name, not known to the parents (पितृसिंह नाम तृतीयम् नाम तृतीयम् नाम —Sayana); it means a name not given at birth at the time of naming ceremony (नामकरण संस्कार).

In the Baudhayana Grhya Sesa, (I. II. 4-7) the third name suggested is Somayajin (नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन नामक सोमायजीन)

3. Hiranyaye Kose, हिरण्येये कोसे, into the golden receptacle (हिरण्येये

Tri prsthel, त्रिप्रस्थेल, in the three Savanas, morning, midday and the evening rites.

4. Romani avyaya, रोमानी अव्यया, through the ultra—psychic woollen filters (रोमानी अव्यया रोमानी अव्यया रोमानी अव्यया रोमानी अव्यया —Sayana).

5. Ye te mada ahanaso etc.—Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts
of thine which are gladdening, which foam, and which are accompanied with songs of praise (से ते चदा भ्राह्मणसत्त वसन्वसत्तैरः चौद्य शानाय मः —Nir. IV. 15).

Hymn-76

For verses 1, 2, 3 (with slight variations), Samaveda, II. 5. 1. 12. 1-3 (1228, 1229, 1230),

Verse 1, Samaveda, I. 6. 22. 5 (558).

1. Devanam, देवानं, of gods; of sense organs, Divah दिवः: from firmament, from the ultrapsyhiic region.

Dhiya धिया, with intelligence; with rites, with good actions, (धिया कर्मणा —Venkata; Sayana), i.e. at the very time, the rite is being performed —Wilson

4. Pita matinam, protector of those who offer rational and sensible praises; father of praises.

Hymn-77

For verse 1, Samaveda, I.6 2.2.3 (556).

1. Vapusno vapustarah, वपुस्ते वपुस्तरः: more beanteous than the beautiful. According to Sayana “Sowing seed more than any other sower of seed.” (वपुस्त: बीजागमं वपुस्तः: वयस्मात् बयस्मातः: प्रातिवर्षन यतः। बीजागम्यम् गृहकृत्य कर्तव्यं कोमोऽहै रेखीया:)’’ —Tait. Sam, II. 1.1.6) इति सूत्रे।

Kose, कोषे, the ultra psychic filter; the anandamaya sheath in the body-complex.

2. Krsanoh, becomes of the krsanu, the archer. See the legend, Ait Br. III. 26. Krsanu protects the Soma.

Astu, अस्तु, bow armed, बाणाबेदुः, an archer —Venkata.

Vevijana it, वेविजन इत्, flowing downwards Rajah tirah sah madhvaḥ a yuvate, रजः तिरः य: मः गः युवः, detaches the Soma brought from the heaven which was sweet.

Vibhyusa manasa ha, विभयुषामनसः ह with mind full of fear.
The Gayatri metre became a hawk and brought Soma from heaven; on the way, the archer Krsanu shot an arrow to snatch the Soma.

A yuvate, detaches, (धायुषते योिति पूषकरोिति चूसोकांत् —Sayana).

4. Urubjam, plenty-milk-giving; also plenty-water-giving (एक्ष्यम् प्रभृतायामां पवसां जनकम् uru—in abundance+up=milk or water+fjan=producing,

Vrajam, वज्ञम्, herd of cattle Abhyarsati, hastens to; goes with speed (प्रभृत्यां पवसां —Sayana).

**Hymn-78**

1. Avih, अविहः, sheep; here the word refers to woollen filter, (अविहः प्रभियमेव वस्तोऽण —Venkata; प्रभियमेवमिति वशायविलस्य —Sayana).

Ripram, cover, impure form; the waste or non-purposeful form (रिप्रम मुच्यमेवलेन पापक्ष्य प्रभियमुत वशलीकृतादि-हस्तम् —Sayana).

Gah, praises (गः: स्वजितः: Sayana).

2. Asvah, spreading (अस्वः स्वप्नः —Sayana).

Harayah, the green—tinted rays or the Soma (हरयः हरितवर्णं ग्रंथवः सन्धितः —Sayana).

Camusadah, alighting on the cups (चमुसदः प्रभियवर्ण पलक्ष्योः सीततः; —Sayana).

Srutayah, paths, the holes of the sieve or filter (सरुतः: सार्वभिंच्छचारोः —Sayana)

3. Samudriyah, of the sea; of the firmament—(समुद्रियः: समुद्र सायनलताम् समुद्र पत्त्विंशत् —Sayana).

Apsarsah, nymths, अप्सरसः; waters.

Harmonyasa, हरम्यासः, of the comfortable hall of sacrifice (हरम्यास्य सुखकरस्य याब्यक्ष्यस्य —Sayana).

Saksanim, of the sprinkler (सकसमी वेचनशालिः —Sayana).
5. Urvi gavyutim, the wide path (उर्वि गम्यूतिः विस्तृतीः मार्गम् —Sayana).

Hymn-79

For verse 1, Samaveda, I. 6.2.2.2 (555).

3. Duh 'adhyah, पुरुषः, irresistibile

(i) Svasyah aratyah, of his own enemy (स्वस्याः: भरतस्याः: स्वोपत्य वशीः —Sayana).


(Apparently, the word arati, भरति is feminine also).

Dhanvan, in a desert (धनवं निजस्वे देवः —Sayana).

4. Adrayah tva vapsanti, अद्रयः: त्वा वपस्ति, the stones crush (or devour) you.

Goh adhi tvacì, गोः: गधि त्वाः: on the cowhide (Sayana says that although in his time, people poured the Soma out upon a black antelope's skin, and not cowhide, the Soma was measured on a cowhide for the purpose of selling.

Hastaih, हस्तोः: with their hands; the word hastah, हस्तः: is derived from √हस्त, to strike (हस्तो हस्ते: Nir. I. 7).

Hymn-80

2. Yam tva aghnyah abhyanusata, यम त्वा अघ्न्याः अभ्यनुसात, O vajín, nutrition—giving Soma, you whom the kine praise.

Aghaya means a cow, who is not killed (i.e. is inviolable). Kine are brought to the sacrifice and milked for the curds etc. and the Soma is mixed with these cowproducts—curds and milk). (वाजिन: प्रहृतनीवः नाथः: —Sayana).

Abhi yonim ayah' hatam, अभिः योगिन ययः अयाः, (See IX. 1.2 also: यन्त्रं हिरणयान हतं: , fashioned by golden hands.

Gravabhah srtah, प्रायमित्र: स्वत: crushed by the stones, squeezed through the stones.

Hymn-81

1. Indrasya jatharam praynti, flow into Indra's belly, i.e. flow in the ultrapsychic region of the complex of the resplendent self.

Suram, बृहः to the brave, i.e. to Indra; the resplendent self.

2. Vidvan asnoti amutah itah, ca yat, विद्वान अमृतोत्तर यथा: च यतः, he acquires what is in the world above and what is in this world. Or, he knows both, the ambrosia brought from the other world, the exterior, and also the one existing in the world, the interior (observations from the external and experiences from within).

Amutah, अमृत: from heaven, from above; from the exterior.

Itah, इत्या: from this world, from the earth, from within.

Raghuvartanih, राघुवर्तिनि: lightly moving मनवंतरि:) moving with sure paces.

Vodha, वोधा, वोध्वा, like a horse Vrśa, पुर्ण, showerer (used for Soma).

Kalasan, कलसानि pitchers of inner consciousness.

3. Ma no gayam are asmat para sīcah, या नो गयं पारं प्रस्थम् परा शिष्यः scatter not riches and blessings distant from us.

Gayam, गयं wealth, riches and blessings (गयं परं Sayana Venkata wealth to be bestowed on us.

Vasuh, वसुः wealth, the place of stay, the shelter, cattle and property.

Radhasah, राधास: of wealth

Vayodhah, possessor of food, the Soma. (वयोध: प्रमति वातः सौः),
4. Suayama Sarasvati, Goddess of learning, abiding by discipline; beautiful sarasvati; suyama is also one having a fair body (सुयमा, सभ्य सन्तति भूति मो विप्रहृः | सूर्याद्वत हरस्वती —Sayana); suyama, tractable.

Pusa, पूषा, life—sustenance,
Mitra, मित्र, friendliness,
Varunah, वरुणः, venerability; sajosasah, of one accord.
Bhraspatih, भ्रस्पति, giver of divine knowledge.
Marutah, मरुतः, man of valour; brave soldiers.
Asvinau, the twin divines, physicians and surgeons.
Vayuh, वायुः, the life—principle.
Tvasta, तवस्ता, giver of technical skill.
Savita, सविता, creativity and impulsion.
Sarasvati, सरस्वती, divine speech, the inner experience,

Hymn-82

For verses 1, 2, 3, Samaveda, II. 5.2.13. 1-3 (1316, 1318, 1317)

verse 1. Samaveda, I. 6.2 2.9 (562) (with some variations).

3. Prajanyah, प्रजाया, the rain, Sayana takes Somah, implied in महिस्वय पलिनः, as the subject of शे (dadhe). The mountains are grinding stones; the navel of the earth the oblation. He explains श्वासः as fingers which makes no sense (Wilson).

Svasarah apah, the sisters of this Soma are the streams of water.

Prthiviya nabha girisu ksyam dadhe, on this earth, the Soma resides on the top of hills; it grows on mountain summits.
Gah abhi asaran, praises of Soma are recited in the Yajna; also the Soma is always mixed with milk; it stays with milk.

Vite adhvare gravabhi sammasate, in the yajna, the Soma plant is crushed with stones, and its juices squeezed out.

4. Jaya patyal iva seva adhi mamhase, just as a wife gives love and affection to her husband, in the same way, the Soma loves the Yajamana.

Vanisu antah su pracara, may you rest in your praises along with your good attributes.

Jivase Jagrhl, be vigilant for our good life.

Anindyah vṛjane jagrhl, O the irreproachable, be vigilant against our enemies.

Pajraya garbha, पञ्जावय गर्भं, O the son of clouds (Soma is an offspring of clouds).

Hymn-83

For verses 1-3, Samaveda, II. 2.2.16. 1-3 (876-877)

verse 1, Samaveda, I. 6.2 2 12 (565).

1. Brahmanaspate, ब्रह्माण्यसपते, Lord of divine enlightenment.

Atapt-tanuh, अतप्त-तनु:, you never get tired (become hot) in your work; the rain raw (liquid) whose mass is heated (this refers to Soma extract; भ्रात्यकादः: पवीत्रतमतिना पशुपत्य गात्र: — Sayana; विविवेस्तरो विभेदः:, पराणसत्तमः: वद्याश्व ग्रामः: प्रपरिपक्षः:; raw —Venkata.


2. Tapoh, तापोः: that blazes all opposition; destroyer of adversaries (ध्वः: ब्रह्मणाः तापस्य — Sayana).

Divah prstham cetasa adhi tsthanti, They with their supreme intellect (केतुस्य) attain the highest summit (विवः: पुष्क) of aspirations, or they rest or dwell on the backpart of the heaven or sky along with
their wish (विव: वृद्धोद्यो युग्लं युग्लादानस्नायहरु देवर्षात्मावत्या कर्मितथा शास्त्रते —(Sayana).

4. Gandhurvah, the sun, the sustainer, of waters or praises (सर्व: देवकान्ता स्मृतीयां शास्त्रतत्व: —Venkata, —Sayana).

Gṛbhnati nidhaya nidhapatih, the Lord of nooses seizes with a snare (निद्वारा निद्वपा पालवा) पाण्डवमूल्य गृह्वसति गृह्वातिन्ति निद्वारपति: पाण्डवमूल्य स्वामी —Sayana; nidhapatih may mean lord of treasure, the word पाण्डवमूल्य by mistake has been understood as पाण्डवमूल्य in Sayana’s version, and then translated as lord of cattle, —Wilson).

5. Havismah, हृदिभच्छ; O water—mixed Soma (हृदिभच्छ: देवकान्तम् Nigh. I. 12) (हृदिभच्छ; देवकान्तम् हृदिभच्छपुत्त्र —Sayana).

Nabhah, नभः, a synonym of udaka, water; Soma’s extract in water (नभ: देवकान्तम् —Nigh I. 12; उदकरसंततयां: Sayana takes havih and nabhah in apposition, havih nabhah=liquid water, —Wilson.

Hymn-84

1. Indraya, इन्द्रय, to the sun.

Varunaya, वरुण, to the ocean

Vayave, वायवे, to the wind.

Varivah, svastimat, वरिव: स्वस्तिमत् health and wealth (स्वस्तिमत् स्वस्तीश्विनांनाम, सन्देश धनम् —Sayana).

Daivyam janam, celestial people (दाेप्य जनं नेवसम्मवशं संस्कृत 1 वम-सव: सन्याशी —Sayana)

2. Tani visvani pari arsati. ताति विश्वानि परि चरणिति, goes about them all; i.e. protects all the yajnas and the sacrificers both.

4. A indrasya hardi, प्रा इंद्रस्य हार्दिः, for the heart’s satisfaction of the respledent self. Soma’ juice, which is favourite of Indra, according to Sayana, “in such a way, that Indra’s heart is friendly” (इंद्रस्य हार्दिः हार्दि विश्व)
Hymn—85

For verse 1, Samaveda I. 6.2.2.8 (561).

1. Susutah, सुपुत्र:, well-expressed,

Parisravah, परिसरव:, flows forth; flows on all sides.

Dvayavínah, द्वयविन:, double-dealers; indulging in good and evil both — good in exterior, whilst evil inherently.

3. Adadbdhah, the inviolable (भदत्स: भर्नितस: —Venkata).

Uttamah dhasi, best support; also food (उत्तम: धासि दहसि उत्तमम: —Venkata, Sayana).

4. Midhvah gatum, गातु:, path; मीढ़:, broad and easy; comfortable.

5. Kanikradat kalase gobih ajyase, कनिकदत् कलासे गोभि: अयशे, roaring with thrill, you are blended in the pitcher with milk and curds.

Avyayam varam samaya arsasi, प्रथम्य वारं समयम् प्रसंसि, at the right time, you pass through the ultra-psychic fleecy filter in the midst.

6. Divyaya Janmane, दिभ्याय जनमने:, to the celestial people, i.e. to Indra, Mitra, Varuna and Vayu, they are dhya or celestial, since they function in the celestial or heavenly region or, they are born there, or they are the source of enlightenment.

7. Atyam kalase dasa ksipah mrjantii, the ten (स्था) fingers (किषाध:) clean (नुभवित:) the stems of the plant (प्रलय:) in the cosmic pitcher (कलासे) [प्रश्नमवन्तवस्मानभावीय या सोमम्, atyam stands for Soma; literally, it means horse i.e. horse-like Soma.]

8. Mahih saprathah sarma, महिः सप्रथ: सर्म:, a large and spacious mansion (may we get from you).

Urvim gavyutim, उर्विम गव्युतिम:, extensive pastures, or broad paths for cattle (वित्तलां गोमानं —Venkata).

10. Venah duhanti uksanam giristham, वेना: दुह्नित उक्षानं गिरिस्थम:, loving divine powers severally milk forth the sprinkler, the mountain-
haunting divine elixir (वेना: वेन नामयेव श्रेष्ठ: प्रसन्नत: प्रसंसता: श्रीप्रमोऽभुप्जन्तः उल्लासः स्वेतां गिरिवं वर्तेतस्वतं दृष्टान्तं —Venkata).

12. Bhanuh sukrena socisa vyadyaut, भानु: सुक्रेन सोचिसा व्यधायू, the sun shines in white light with gleaming splendour.

Suchih matara rodasi prarurucat, भुवि: मातरा रोदसी प्राक्षुचत, radiant, he illumines both the parents heaven and earth. (matara=creative, Wilson; मातरा निमायो —Sayana).

Hymn-86

For verse 41, see Nir. V. 2.

The Rsis of the hymn are many, प्रकृत्वा माया; 1-10; सिद्धता निर्वाचरी 11-20; पुष्पाविक्रम: 2 ‐ 30; प्रकृत्वायायाक्षुच: 31-40; स्वरूपादि: 41-45; and गृहसमव: शौनक: 46-48.

For verse 4, Samaveda, II. 3.1.1.1 (886).

verse 5, Samaveda, II. 3.1.1.3 (888).

verse 6, Samaveda, II. 3.1.1.2. (887).

verses 10-12, Samaveda, II. 4.1.1. 1-3 (1031, 1032, 1033).

verses 16-18, Samaveda, II. 4.2.7. 1-3 (1152-1154).

verse 16, Samaveda, I. 6.2.2.4. (557).

verses 19-21, Samaveda, II. 2.1.17. 1-3 (821, 822, 823).

verse 19, Samaveda, I 6.2.2.6 (559).

verses 37, 38, 39, Samaveda, II. 3.2.1. 3; 2; 1; (957, 956, 955)

verses 43-45, Samaveda, II. 7.3.21 1-3 (1614, 1615, 1616)

verse 43, Samaveda, I. 6 2.2.11 (564).

1. Dhī'javah=manojavah, quick as thought or mind, (दीव्ज्वः मनसा हुस्बयेः: —Venkata; मनोवेः: —Sayana).
3. Indri yaya dhayase, for Indra’s strength which supports the world.

Atyah na hiyanah, like a steed urged on (पति: पत्रः न हि हियान: भेतेमान: —Venkata).

5. Dharmabhil, through they functions; through your supporting streams of juice धर्मभिल: धाराभिल: —Venkata; धाराभिल: रत्निस्वयं: —Sayana).

8. Samudram, firmament (समुद्रं प्रतङ्गरः — Nigh I. B; Venkata). Royal elixir (राजा) plunges (वि गाहते) waters (नद्यः) into the firmament (समुद्रः).

Nadyah, rivers, here waters (नद्य सत्स्य भ्रम: —Sayana).

Apam urmilm sacate, associates with the waves of waters (सचते लेखते — Venkata; उदकपूर्ण सचति —Sayana).

According to Sayana, this may be intended to express the effect of the Soma in producing rain by combining in the clouds with the solar rays —Wilson, (सिन्धुयू उदकेयं घोहत वा, विष्ठ: सत्। हुः पुमान: सन् रात्रिहारा सूर्यायणः प्रतङ्गरः मेघेशु विलोकने, प्रसावं बुद्धिसामालय—Sayana).

Sayana gives another interpretation; सुषीपमेतल। समुद्र नद्य इव सिन्धुयू बसतीवर्षैव विष्ठ प्राध्यत्व: सन् दुमुद्वर्षौ प्रभियु गोमरसाधार पांड वि गाहते गामिववातु पूर्वम्.

Avyayam, आव्ययः, fleecy woollen filter.

14. Drapim vasanah yajatah divispvasam—the elixir clad in a defensive armour (श्रव) that reaches heaven (दिवस्य); or wearing a coat of mail (श्रव) reaching to heaven, i.e. clothed in light, (Wilson), (श्रव कवचं सेतोविनम् —Sayana).

21. Sindhubhyah abhavat lokakrt, makes the path wide for the rivers to flow (भयं सिन्धुभ्यः भवस्य जायते लोककर्त्ता लोकस्व कर्त्ता—Venkata,

Abhavat, becomes prosperous (भवस्य समृद्धो भवति —Sayana).

Lokakrt, लोककर्ता, creator or maker of the regions or worlds.

He, the maker of the world is (prosperous) for the rivers, (Wilson).
Trih-sapta duduhah asiram, the elixir makes three times seven (21) celestial rivers pour out their curds and milk. (विसपत एकादिष्ठि भासिरं तुदुहानं —Venkata.

22. Divyesu sthanesu, विद्येश त्वांति, to your own heavenly abodes (i.e. to the bellies of the gods —Wilson).

23. Gotram angirobhyah avrnoh ap—release the waters (of the clouds) for the sustenance of cows. (गोफळ नेत्रं धारितस्य्याय: धारितस्यायाय प्रभुः पशुः: —Venkata); गोसेष्युंगुरुस्य दारित्युतं पशुभिभूतानां मथवायायां पश्चात वा प्रभुः पशुः: —Sayana); it may thus point out to well-known Pani episode).

25. Sapta dhenavah, the seven milchkins; the seven celestial rivers; the seven channels of sensation; two eyes, two ears, two nostrils, one mouth), or seven metres, Gayatri etc., or the rivers

Rtasya yona, तत्रस्य योना, water (योनि: योनि: तत्रस्य योनि:; all the three terms are synonyms of water —Nigh. I. 12).


27. Satadharah, कस्ताड़हः; the ceaseless watery fountains, (धारालब्धेन सोमचः).

Asascatakah, ceaseless; separate (धस्वतत: परस्पर संपतत:; also धस्वतता —Sayana).

Satadharah may refer to Soma and juices; harim (हरिः) to Indra; abhirsriyah अभिस रिः, would mean mixed with milk (गोमः भिसात्तो:) and udanyuvah; उदन्युवः, desiring (Indra’s rain), and harim, हरिः, to Indra (हरिः), —Sayana.

34. Dhanyaya dhanvisi, goes for wealth (धन्यवाय धनेष्यो हिताय ध-नवित वन्दति —Sayana) thou lowesest for a mighty wealth—yielding conflict (Wilson).

36. Sapta-vasarah-matarah; seven sister mothers i.e. seven rivers (भण्या-स्वरोत्स वर्षीयमात्रा —Nir.IV. 26.).

Sapta, सप्त, may also mean स्पत्ष-वर्षीयमात्रा; one goes everywhere is an extended number,(सप्त सृष्टं संक्या —Nir.IV. 26.).
41. Rayim asvapastyam, ṛiṣi ṛaśvapastyān, riches filling our homes, also having horses in the home (stable), i.e. wealth consisting of horses. (ṛaśvapastyān ṛaśvapa gṝmuṇ —Sayana; from root √ṛaśa, to pervade).

Sah bhandanah ut iyartl prajavatih, स: भनदना: यत्वं इत्यति प्रजावली:, he utters forth praises which are rich in offspring.

The word bhandana, भनदना, (applause) is derived from √भन्त्र, meaning to praise (भन्त्रते भन्त्रे: स्लुतिकर्मण: —Nir. V. 2; see also भन्त्रे:, III. 3.4).

43. Anjate, अजन्ते, smear vyajate, भ्रमजते, grease and Samanjate, समजाते, anoint (भ्रमजते व्रजजते विविधमण्डलित and समजाते सम्यकर्णित, स्लुत्यंश्वरद्व भ्रमणित: —Sayana).

The repetition of the same word is avoided because it is considered more complimentary to use different words. Of course, all the three words have shades of difference in connotation.

Sindhoḥ ut' svase, सिंधोः: उत्स्वाते, into the seething torrent (सिंधोः: उदकक्त सकस्थाणार मृत्यु: वर्षाशाते विचित्रे: देवे, “in the breathing of the river”; or going to an elevated place, the receptacle of the juice.

Pasum, पशु: to the one that sees (पशु: इत्यादिरम् । पशु: पशुते:, from पशु to see —Nir. III. 16, पशु: पशुते सत्सागरे परागलेखेभ्यमच्यतस्मादैः सदैव:—Satapatha VI. 2.1.4).

It appears that Yaska recognized √पशु as an independent root, and not ordinary form of √पशु, √dṛs.

45. Vimanah abnam, a measurer of days (विमानान: निर्मता चन्द्रक्षा हस-वृद्धवधीनवभाद्रव्यवहारस्य; प्रहारः निर्मानम् —Sayana).

The rule as to the length of day depends on the increase and decrease of the moon’s digits, Soma being here regarded as the moon.

46. Tridhatuh, त्रिधातु:, the triple liquor or three vessels; श्रीवणकलसा, dronakalasa, प्रायवणीय, adhavanīya; and तुपुरस्, putabhrī.

48. Suvirah, सविरह:, excellent male offspring.

Vidathe, विदथे:, at the congregational gathering.
Atrinah rakasah, अत्रिनाः रकसः; voracious wicked forces (प्रविष्णः पश्कान् — Sayana).

Hymn-87

For verses 1-3, Samaveda, II. 1.1.10. 1-3 (677-679).

verse 1, Samaveda, I. 6.1.4.1 (523).

verse 4 Samaveda, I. 6.1.4.9. (531).

Hymn-88

For 1, Samaveda, II.6.3.13.1 (1471).

verse 2, Samaveda, II. 6.3.13.2. (1472).

verse 7, Samaveda. II. 6.3.13.3. (1473).

2. Sa im bhurisat rathah na ayoji, It has been harnessed like a capacious car that bears abundant treasures to be given to us (स हैं रथः ल प्रयोजः युग्ये भुरिसद् भुरेः भुरेः सोऽहः महानू पुक्ती बहुमि धनामि वातुपः — Venkata).

Visva nahusya jatani, everyone of us among men, (विस्वा सर्वां नहुप्या नहुप्याणि मनुष्याणातानि — Venkata).

Svarsata, स्वर्षाता = स्वाता = स्वयणः, in the struggles of life, संप्रामाण्यायतः — Sayana; like बृहस्तातो=वायुसातो-संप्रामाणः (Nigh. V.17).

Urdhva, उर्ध्वः, is explained as प्रस्मद् विरोधाद् उन्मुखानि — Sayana.

3. Dhi’javanah, धिज्वावनः, with the speed of mind (मनोक्तः — Sayana) also an impeller towards actions (कर्मयां प्रवर्तिताः — Venkata).

4. Pedu, पेडूः, see I. 116. 6.

Paidvah na, पैड़वः न, like a horse; like a horse of adventure (पैड़वः न इव — Venkata).

7. Susmi sardhah na marutam, सुभिस्वी सर्दः न मारतः, strong as you are like the army of maruts (cloud-bearing winds).
Maruts are the people of gods (मरुतों है देवपतांसं विष: —Tait. Sam. II. 2.5.7).

Sardhabh, शर्ध, strength (शर्ध: बलनाम —Nigh. II. 9).

Susmi, सुभूमि, the one with strength (सुभूम्य = बलं, from शौषपालं, Nigh. II. 9).

8. Varunasya, of Varuna; of the coverer (बहुवर्त्स भारकाल्य —Sayana); or the Varuna Raja, the royal Sovereign, the Venerable Lord.

Hymn-89

2. Duhe im pita, दुहे ईं पिता, father milks him.

Duhe im phuh jam, दुहे ईं पितु: जाम, milks him the son of the father.

The father, the heavenly Lord milks and milks him the son of the father firmament. According to Sayana, pita, is the protector of regions (पिता पालको लोकः, पितुः पाश्चात्य पितुःधारिन्यान्तु पुष्कालतु) an he is adhvaryu; who extracts the juice of the Soma which is born from heaven as from a father.

Or, the first milker may be the Yajamana, and the second, the adhvaryu; duhe, or दुहे, may be repeated out of respect.

5. Samane dharune, समाने धाराने, in a common shed; in a common asylum.

7. Sayana does not comment on this verse.

Hymn-90

For verse 1, Samaveda, I. 6.1.5.4 (536).

verse 2, Samaveda, I. 6.1.4.6 (528).

verses 2-4, Samaveda, II. 6.2.11. 1-3 (1408, 1409, 1410).

1. Rodasyoh janita, रोदस्यो: जनिता, producer of heaven and earth. Soma is the generator of earth by giving rain and of heaven by obtaining the oblation, (तथा: जनमित्वं बुद्धिमानसानहेतुविधाता सृष्टिप्रमाणं —Sayana).
2. Varuno na sindhun, वरुनो न सिंधुन् as if the rivers meeting the ocean.

Hymn-91

For verse 1, Samaveda, I. 6.1.5.11 (543).

1. Dhiya manoto prathamo manisi, the sacrifice is led by a chosen (प्रयत्न:) learned (मनोत्म) priest (मनोषी) (on whom the minds of the gods are fixed, chief (of the gods), receptient of praise, (मनोत्म भविष्यदेवानां मनोस्योत्तानिः प्रेयोगिनः सः—तथा च व्रतः यमः "तत्त्वगतिः ते प्रेयोगिनः मनोस्योत्तानिः —Att. Br. II.10) द्वारा। प्रयत्नः सब्यं देवानां: मुखः: —the chosen one; the chief; मनोषी) मनसा ईशा मनोषी सत्तुः; सद्वानां — Sayana).

Manisa, मनोषी, praise; मनोषी, manisi, worthy of praise; the priest (मनोषी मेघाविनामानि —Nigh. III. 15).

5. Visvavara, विष्णुवर, O universally adorable (विष्णुवरः सर्वबालोरियः —Sayana); worthy to be chosen by all.

6. Uru jyotimisi, उरु ज्योतिमिष्ट, brighten the luminaries (stars and constellations); diffuse the luminaries widely.

Sayana takes Uru (for uruni), with jyotimisi (उरु उरुणि प्रमृतिलकृति ज्योतिर्मिष्ट) विष्णुवरे नवा — Sayana).

Hymn-92

2. Sapta viprāh rsayah, सप्त विप्राः: रृषयः; the seven wise seers (the names are Bharadvaja, भरद्वज: and Kasyapa, कस्यप:) Gotama, गौतम: and Atri, अत्रि; Visvamitra, विष्णुवर: and Jamadagni, जमदाग्नि; and Vasistha, वासिष्ठ: (Venkata and Sayana).

3. Panca dhirah, पञ्चधीरः: five categories of people, पञ्चधीरान् —Venkata.

4. Sapta nadyah yahvih, सप्त नद्यः यहवः; the seven mighty rivers.

Hymn-93

For verses 1-3, Samaveda, II. 6.2.15. 1 3 (1418-1420).
verse 1, Samaveda, I. 6.1.5.6 (538).

1. Jah, जा:, जाया:, wives. The quarters of the horizons are known as sun’s wives, because they are made manifest by the light of the sun. (सूर्यस्य जा: प्रादुर्भाता जाया विशालता: —Sayana).

2. Vavasanah, ववसानः:, loved by all and longing for the most divine (भाषान: ववसान कामयमान: —Sayana; कामयमान: Venkata). Also, singing with mothers —Ludwig. An infant longs its mother and is sustained by her milk.

Samdadhanve, संदधाने:, sustained has flowed with (lit.).

3. Aghnyayah udhah pra pisye, अघन्याय उधध प्रि पिसे:, nourishes the cow’s udder (अघन्या इति गोनाम, a cow, प्रहत्वयाया: नी: ; उधध:, the container of milk, i.e. the Soma, प्रिष्येव प्रहत्वेण गोपाल्यति, nourishes). The Soma, entering the herbs, nourishes the cow who eats them —Wilson.

4. Purandbih, the capacious mind (पुराणिष: त्वस्यो बहुसिद्ध धी: —Sayana).

Usati, longing for those (उसस्यो कामयमाना).

Rathirayatam, those who possess chariots (रथिरायतम, श्वे वेषामलीति रत्नरः —Sayana).

May thy capacious mind longing for those who possess chariots come towards me (रथिरायतां उसस्यो पुराणिष: प्रहत्वेक्षणं प्रा श्रावणे सतुतामास=may your capacious mind, speeding on cosmic chariots come towards us to bestow treasures on us, (बासुरोज ः द्वारात बाहुणे द्वाराय).

Hymn-94

For verse 1, Samaveda, I. 6.1.5.7 (539).

1. Spardhante, vies with each other (स्तव्यन्ते प्रा प्रातसत्त्वयोध्रयायभ्यं प्रु: शोषणात्तेत्वम् इत्यिद्वयलोकं विश्रामिति। तत्त्वायं सोमः)—each finger as if competes with the other, i.e. accomplishing the work first (in the work of cleansing the Soma plant), each saying as if! ‘I would cleanse it first’; ‘I would cleanse it first.’

2. Amrtasya dhama, अमरत्स्य धाम, the abode of waters; the firmament.
Rgveda 9.96

Svasare, स्वसारे, at the place of sacrifice; the cow—stall; used in two senses (i) of the laudations on the day of sacrifice; (ii) of the kine towards their stall.

(स्वसारे । सुदुः प्रस्थयते प्रयैत्ते गायोःस्त्रेति स्वसारे गोप्यम्। तस्मिन्नार्थाभिस्वय शाब्दः कुर्वेयति, तदब्यः —Sayana).

See I. 34.4; and II. 34.5

Hymn-95

For verse 3, See Samaveda, I. 6.1.5.12. (544).

2. Guhyani nama, the secret names (गुह्‌यानि प्रलहितानि नाम नामानि वरीराणि — Sayana); the secret forms of gods.

4. Duhanti, milks forth; the priests milk forth (दुहन्ति नाः न्यूनोऽहो दुहन्ति, Taitt. Sam. VI. 2.11.4).

Tritah, त्रितः, one who stays in three abodes, i.e. Indra.

Hymn-96

For verses 5 and 6, see Nir. (Appendix) XIII. 25 and 26 respectively.

For I, Samaveda, I. 6.1.5.1 (533).

verses 5-7, Samaveda, II. 3.1.19. 1-3 (943-945).

verse 5, Samaveda, I. 6.1.4.5 (527).

verse 13, Samaveda, I. 6.1.4.10. (532).

verses 17-19 Samaveda, II. 5.1.1. 1-3. (1175-1177).

1. Rabhasani, रप्सानिः, hastily made robes of Indra (पास्ते घोष: रप्सान्ति परिनिर्मितिः हन्द्रयम् —Venkata; रप्सानि हन्द्रयम् वेदेनायमने निर्मितानि वधानाप्रभावकाणि पयः प्रमूर्त्यायवयानि दश दश ग्रह्यायि —Sayana; here is a reference of mixing milk and curds to the Soma.

6. Devanam Brahma, the head or the King of gods or Brahma of the rtviks, i.e. the head priest (Brahmin) (देवानां गुहासि ग्रह्यम् —Venkata)
Padavih Kavinam, guide of the sages (कविनं पदवी: पदानि स्वलितानि या समस्ति स पदवी: —Venkata; जान्त प्रश्नानि पदवी: स्वलित पदानि चालुवैन यो योजयति स पदवी: —Sayana; one who corrects the misguided or wrong—tractated ones.)

11. Vanvan avatah paridhin apa urau hi, harming the foes (thyself) unharmed slay the Raksasas (रक्षसाः प्रवाहः प्रयं अवः प्रस्ति सम्बन्धः र्र्वर्ष्णावितः प्रस्ति प्रयं अवः प्रस्ति —Venkata) (वर्षस्म्स्तोऽतुद्रुः सज्जनः। पदाः। वनरि हिवार्षः। शंभुः हिवार्षः। प्रवाहः नैर्पितस्वर्य परिश्रीवः प्रस्तिवयत एवः: सम्बिति परिश्रीः जान्तः शंभोः हि प्रस्तिवयत —Sayana).

14. Devavitau, in the Yajna or sacrifice (वीति:—प्रमाणः) (देव शीतो देवानां वीति प्रलयं शमितुः स देववीतिवयः).

Vajayuh, desirous of food (शाष्यः)। देवानां कामयमानादवनः —Sayana).

Usriyabhih, with milk and milk products (अलाविष्ठि: योजिकारे; स्तूर्दिष्ठिविश्च —Sayana).

17. Kavih gih’bh kavyana kavih, secret seer or post with words of wisdom; poet with his poem. The word kavi means wise, seer or a poet. Soma passes through the filter whilst the songs of praises continue. The Soma itself is the kavi, (शोधः कवि कविमात्र कवि सन्धोः: पश्चात् चतिभ गण्यधिर श्रवणारामचरणम् —Venkata).

19. Turiyam, dhama, the fourth region, the svah loka; the region of Soma or moon (the region of the moon has been wrongly supposed to be above that of the Sun” (तुरौम सतौ धामा स्वामाः भविष्यति सरते। सुयोज्यण्यानिर्माणम ममस्तोऽतुद्रुः स्वामाः पुरुषोपितपितः त मातुः इवादिवि चन्द्रमा नस्तान्याग्रिति: त मातुः) —Tait Sam. III. 4.5.1.

20. Maryo na subrah, सधी न सुष्णः; like a highly brightened (neat and clean, and decorated man).

Camvoh, चम्वोः; planks or ladles (चम्वोः चन्द्रमाण्य फलकोः: —Venkata)— see also the next verse 21.

23. Vanesu, among trees (वनेषु वस्तुः —Venkata)

24. Yoseva, योषेव, like a lady (स्त्री इव —Venkata).
Hymn-97

For verses, 34, 35, 40 and 41 see Nir. (appendix) XIII. 27; 28; 29; and 30 respectively.

For verses 1-3, Samaveda, II. 6.2.8. 1-3 (1399, 1400, 1401).

verse 1, Samaveda, I. 6.1.4.4 (526).

verse 4, Samaveda, I. 6.1.5 3 (535).

verses 7-9, Samaveda, II. 4.2.1. 1-3 (1116-1118).

verse 1, Samaveda, I. 6.1.4.2 (524).

verses 10-12, Samaveda, II. 3 2.20. 1-3 (1019-1021).

verse 10, Samaveda, I. 6.1.5.8 (540).

verses 13-15, Samaveda, II, 2.1.11. 1-3 (806-808) (with the 2nd person instead of the 3rd).

verse 22, Samaveda, I. 6.1.5.5. (537).

verse 31, Samaveda, I. 6.1.5.2. (534).

verses 34-36, Samaveda, II. 2.2.10. 1-3 (859-861).

verse 34, Samaveda, I. 6.1.4.3. (523).

verses 37-39, Samaveda, II. 6.1.4. 1-3 (1357-1359).

verses 40-42, Samaveda, II. 5.2.1. 1-3 (1253, 1255, 1254).

verse 40, Samaved, I. 6.1.4.7, (529).

verses 49-51. Samaveda, II. 6.2.18. 1-3 (1426, 1427, 1428).

verses 52-54, Samareda, II. 4.1.21. 1-3 (1104-1106).

verse 52, Samaveda, I. 6.1.5.9. (541).

Abhi avar dhanva puyamanah, sound aloud in the firmament when purified (धन्वस्वर कवमेय धन्व धन्तरिस्क पूर्णमाणः) —Venkata; धन्व स्वर धन्त्रि: सम्बय —Sayana).

Yuyam pata svastibhlh sada nah, may you protect us now and ever with your blessings (यूयम पूतानो स्वस्तिचल्ह सदा नाः) है स्वाम, तव न: आस्वाम, स्वरतिम्: कस्यावंतम्: पालने: सदा सर्वदा पात रक्षत पालवत —Sayana).

7. Pada varahah achi eti rebhan, पदा वराह एति रिभन, making a roar like a wild boar with the foot, (Venkata and Sayana both refer to another etymology of varaha, वराहाः* (effused on a good day, vara—good; ahan—day), which is an epithet of Soma (cf. Nir, V. 4); in that case, पदा (pada) is for पदानि (padani), meaning the abodes, i.e. the filters.” (वराह: वरं च तवहस्व वराहः। पदा पदानि स्वानाति पाताणि —Sayana).

See Nir. V. 4 for varaha.


Trpalam, तपस्यं, assailed by or readily assailing enemies, (तपलं तपस्यां: तिष्ठा वाचि। “तुष महारी। तिष्ठा महारी’’। तुष महारी। सोभी वेन्यो ना। —Nir. V. 12 on तपस्यं प्रवर्तमाण —X. 89.5)—Soma or Indra is so called whose anger is roused and who rushes to attack, who is quick to attack or who attacks while moving.

Amat, अमातु, terrified by the strength of the enemies (अमातु अमातुं अति: तिष्ठि: सभि: —Sayana).

Hunsasah, swans; also wounded by the enemy (ईंसास: ईंसास प्रेमाणं पुंशा हर्वते न —Sayana).

9. Diva harih dadrse, The Soma (elixir) appears golden-hued (or young) by day. (वित्ता प्रहित हरिः हरितवर्ष: दवल हर्वते न प्रकाष्ठ: इत्थं: —Sayana).

*Varahah, means a cloud; it brings √hr, ह, the best means of livelihood. There is a Brahamana passage; वरमाहस्वहार्वः: (untraced), —Nir. V. 4.
Sayana explains this to mean that the Soma is not visible in the day light; the word त्रह (trah) which he interprets straight-going (त्रहाच्याच विस्त: प्रकाशाच्च दृष्टे), i.e. clearly visible; red or brown; the Soma is visible in the night (चर्च्य) only.

17. Sam'gayim, मामुल्यीयम्, inhabiting happiness (सम्मशी सुस्वाय विचासमूहा —Sayana); health-giving.

Idavatmm, इदात्त्वी, one rich in food; food-giving.

Stukena vita kantani —Move like kinsmen seeking infants or seeking these lower winds (सप्तरथ वादुणि) thy kinsmen (हमान वस्मृतु) as (one seeking his) beloved infant (सुभुष्क श्रीता) (सुभुस्वर्यो प्रपश्चवचन: । प्रपश्चवत्त्व यथा शिबिनान्त्व सवस्तु —Sayana).

Vicinovan, seeking (विचिनावः धनादिवशार्यस्य सेवेयामान: सन् —Sayana) (स्वुस्त्वः तुर्वस्वर्य: प्रपश्चवचन: —Nigh. II. 2).

Indra and the winds are in the relation of praised and praiser, and thus they are bandhu (kinsmen).

22. Ksoh, शोः, of the sounding one; vociferous, noisy (शोः सम्मशायमानस्य —Sayana).

Anike, in front of (प्रतीके पुजे).

Dharmani, धर्माँि, reason of the praise (धर्मांि निमित्तार्थम् संयोगे, Panini II. 3.36.6 इति सामी। धर्मांि योगांि विषयं कर्मादिविश्व —Sayana)—the duty of acquisition (योग) and preservation (श्रे).)

24. Dvita, द्विता, the Soma is two-fold. i.e. abides amongst men and gods both (द्विता द्विता देवस्यियं मनुष्ये नृकैते, Sayana).

34. Tisrovacah, तिस्रोवचः, the triple speech. the three texts (Rk, Yajuh and the Saman, poem, prose and lyric).

Vahni, वह्नि, yajama, the bearer of oblations; also Aditya, the sun ( ।); also.

Brahmanah, the supreme, i.e. the Soma. In the adhidaiva context, vahni is the sun but in the Adhyatmika, it is the self (वह्नि देवता भवति; the three speeches (वाह्नि) are Vidya, Matti, and Buddhī, (Nir. XIII. 27—an appendix)
35. The Nirukta in the appendix (XIII. 28) gives both the types of meaning, the *adhidivat*, and then *adhyatma*; in the former, *gavah dhenavah*; the milk—kine are the sun’s rays (रसयः); in the latter, they are the sense organs (यक्षियां). They long for the Soma, which in the former case is the sun, (सौम याबिः), and in the latter, the self (सौम याबिः). In both the cases, the wise men (विा:) are inquiring for him (i.e. for rays or for sense organs) with praises (पतिनिः).

In the former case, our adorations in the Tristubh metre are united in the Soma and in the latter, the adorations are united in Atman and the seven seers (Nīr. Appendix XIII. 28).

(पुत एव सों सबे धेनधे रसयः याबिः याबिः । एवंबें सों मिन्ना रसयः पतिनिः सुः समां याबिः सुः समां याबिः । पतिनिः याबिः पतिनिः पतिनिः । याबिः याबिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः याबिः याबिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पतिनिः । एवंबें सों मिन्ना रसयः पतिनिः पतिनिः पति...}

39. Padaynah, पदसोः, knower of the hiding places of cattle, stolen by Panis (पतिस्यांत्यां सों पदसोः जानतः —Sayana).

Svarvidah, the all-knowing; the knower of the sun of enlightenement (स्वाबिवृत्ति: सर्वेचा सर्वेचा जानतः बः —Sayana).

Gah adrim usnan, गः पदसोः उद्गानः, stole the cattle from rock; found the stolen cows concealed in the caves behind the rocks (उः = मुः= उद्गानः in the Samaveda).

47. Trivarutham, three-fold protection (from heat, cold and rains, बः शोरातपस्यथः: । तेषां निवारक तिक्रययथः —Sayana).

48. Camvoh, चम्भोः, into the cups or the pressing boards (चम्भोः: प्रधाब्यन्ति कलक्षतः: —Sayana).

52. Pava, पवः, neat and pure; with pure stream (पवः पवमानयः धारयः).

Sarasi, in waters known as the Vasativari (स्वातिः उक्ते वसतीवाचि)...

Note :—The word Vasativari nowhere occurs in the Rgveda. It is a term coined in the Brahmanic period.
Vato na jutah, speedy like the wind (वातः न द्रव जूतः स्वेच्छितः —Sayana).

Puru’medhah cīt, पुरुमेधधविच्छिन्न, full of enlightenment; the object of many sacrifices (पुरुमेधविच्छिन्न वहुविद्यवस्तु इवादिक्षवस्तु इवत्रिभः).

Takave, तकवे, approaching (Soma); moving towards the Soma (तकवे। तकवे गति कर्ममु पदितः —Nigh. II.14; ध्रुवायोपायितम् उपास्यः। तोमस्मभिषष्ठो भूतिमि: —Sayana).

54. Manscave, मांसचवे, in a fight on horse-back; (प्रवेशः क्षिमाणणयुज्मे —Venkata); synonym of horse, मांसचवे तः हर्ष, —Nigh. I.14; a battle (मांसचवे। ध्रुवायोपायितम् मशु चरतीति। प्रवेशः क्षिमाणयुज्मे। तत्तथायोपायितम् मशु चरतीति —Sayana).

Pronsane प्रसन्ने, a personal combat: an arm-fight (प्रसन्ने स्वर्णसाथे वाहुपुष्इ —Venkata; Sayana).

55. Sam tri pavitra vitatani, सं त्री पवित्रा विततानि, three out-stretched filters; these filters are agni (fire), vayu (wind) and surya (the sun) —Venkata.

Ekam, the fleecy or woollen filter (एकं घातिकं —Venkata; ध्रुवायोपायितम् पवित्रं —Sayana).

56. Drapsan, drops of sap (प्रसन्ने रसचचान —Sayana).

Ayyam varam, प्रस्त्रे वारम्, the filter of sheep wool.

57. Kavyo na grdhrah, worshippers of praisers greedy of wealth like a vulture, (कवयो न गृह्यः ध्रुवातिकोपसानः स्वेच्छारः).

Hymn-98

For verse 1, Samaveda, I.6.2.1.5 (549) and (II.5.1.16.1 (1238) पञ्चि changed to पञ्चा).
verse 3, Samaveda, II.5.1.16.3 (1240).

verse 5, Samaveda, II.5.1.16.2 (1239).

verse 6, Samaveda, II.5.2.18.2 (1330).

verse 7, Samaveda, I.6.2.1.8 (552); II.5.2.18.1 (1329) and II.8.2.8.3 (1681).

verse 10, Samaveda, II 5.2.18.3 (1331) and II.8.2 8.1 (1679) with viraya for devaya.

verse 12, Samaveda, II.8.2.8.2 (1680).

2. Druna hitah, while poured (हितः) through the pot (दुःष्ना, ध्रोणकल्पेन).

Druna has been taken by Sayana with हियान: hiyanah (देन पूःनमाणः), and hitah is explained as “sent forth on all sides”, or “praised by the worshippers.” (दुःष्ना दुःष्नकल्पेन हियानः:। देन पूःनमाणः सत् “हि गती वृद्धी च”.

Varma. mail, cover for body (वर्मः कव्वच —Sayana).

Avyayam, ग्रन्थयम्, woollen filter (मष्मिमयं पविष्मम्).

12. Surayah sakhayah, intelligent friends or praisers (सूरयम: प्रामः; सक्षाय स्तोचार: —Sayana).

Vajagandhyam, food or Soma with flavour and fragrance (वाजगन्धे बलकर सामुप्यरोपित सोमम् —Sayana).

Hymn-99

The Rsis (seers) are the two Rebhasunus of the family of Kasyapa (रेफसुनो काश्यपी), Rebhasunu means the son of Rebha.

For verse 1, Samaveda, I.6.2.1.7 (551)
verse 2, Samaveda, II.8.1.6.1 (1631).

verse 3, Samaveda, II.8.1.6.2 (1632).

verse 4, Samaveda, II.8.1.6.3 (1633).

1. Nirnijam vayanti, निर्मितः प्रवत्तिः, spread out the bright (or white) cosmic filter; they weave a garment (Wilson).

3. Gavah, गावः, cows; pura nunam surayah, पूरा नूनं सूरयं, men of wisdom, now and of old, Sayana gives another fanciful interpretation of gavah—"which the cows take up in their mouths, 'eating it in the form of grass (गावः सतः सूरयः स्तोतः पूरा च नूनं ह्वानाः च यं सोमरं बहालि; प्रत्येकः वाचः धारयति।' विभूतिः साक्षिः गावः।' गावो धनयो यं सर्वं तुसाधिक्यविनिर्माणिभ्यं विकृतं धारयति — Sayana)."

**Hymn-100**

For verse 1, Samaveda, I.6.2.1.6 (550).

verse 6, Samaveda, II.3.2.19.1 (1016) with vajasataye.

verse 7, Samaveda, II.3.2.19.2 (1017).

verse 9, Samaveda, II.3.2.19.3 (1018).

**Hymn-101**

For verses 1-3 (with variations), Samaveda, II.1.1.18.1-3 (697, 698, 699).

verse 1, Samaveda, I.6.2.2.1 (545).

verses 4-6, Samaveda, II.2.2.15.1-3 (872-874).

verse 4, Samaveda, I.6.2.1.3 (547).
verses 7-9, Samaveda, II.2.1.16.1-3 (818-820).

verse 7, Samaveda, I.6.2.1.2 (546).

verses 10-12, Samaveda, II.4.1.20.1-3 (1101-1103).

verse 10, Samaveda, I.6.2.1.4 (548).

verse 13-15, Samaveda, II.6.2.3. 1-3 (1386-1388).

verse 13, Samaveda, I.6.2.1.9 (553) and II.2.1.2.22.3 (774).


Makham, मक्ष, villain.

Aradhasam svanam apahata, अराद्धसं स्वानं आपहता, drive off the dog, the greedy (अराद्धसं स्वानं आपहता—Sayana).

Martah na vrta tat vacah, मर्तः न वृत तत् वचः, let no mortal hear the sound (let no mortal come to know it) (तत् वचः: मर्तं शरीरं मर्तं मार्गः: कर्मवेच्यकारी स्वा—Sayana, dog, obstructing in the sacred rites).

Hymn-102

For verses 1-3, Samaveda, II.3.2.18, 1-3 (1013-1015) (with prana for krana).

verse 1, Samaveda, I.6.2.3.5 (570).

verse 4, Samaveda, I.2.1.1 5 (101) with variations.

2. Sapta dhamam, seven abodes or supports (of Yajna), i.e., seven metres (Gayatri) etc.), or Sapta may mean Sarpanasilah (सर्पार्णाशिलः:) derived from √सूपे, "they effused the Soma with the Vasativarti water." (सर्पार्णाशिलः वसार्णाशिलः:—Sayana; महालय सतसि: शार्क्षश्वायः: विघु योगं स्पष्टभुवगः, or सतसि: उद्वकः: प्रमंशयंतिः, they praise the Soma with seven metres or effuse it with seven waters—Venkata).
3. **Yojana**, योजना, measures out hymns; **Yojanani**, means “roads” or stages. See I.18.5. where Sayana says **Yojana** is “a means for inducing the gods to yoke their horses, i.e., a hymn (योजना योजनानि योजन-कारोचि स्तोभाणि —Sayana).

4. Seven mothers, सप्त मातरः, may be seven waters of seven rivers, or seven rivers.

8. **Rtasya didhitim**, क्षत्रस्य शेषितिम्, lustre of the rite (शैरति धारकं रङ्; क्षत्रस्य वजस्य —Sayana).

**Hymn-103**

For verse 1, Samaveda, I 6.2.3 8 (573).

2. **Tri sadhastha**, ती प्रथस्य, three stations, i.e., the **drona-kalasa** (the wooden cask), a **adhavaniya**, (that into which the Soma may run) and the **putabhrt**, —पूजकलसः, धाकावसीयो, पूजपत्, “holding the filtered Soma”.

3. **Sapta rsinam vanih**, सप्तर्चिनां वाणीः, the speech of seven rsis.

4. **Camvoh**, चम्वोः, cups (IX.97.48).

5. **Vaghadbhih vaghat**, वाघाद्भिः वाघात्, praised by the praisers or priests; or carried by the priests or fetching wealth for the worshippers. (पुनः; पूजनम् वाघात् उपभोजनम्; वाघाद्भि:; वाघाद्भि:; —Venkata; बाघानिः; वाग्निः; वाघायुः; वाघात्; स्त्रोताशा श्रवणं वननानि प्राप्यन् परिणाम् —Sayana); [वाणि इति वाग्निः; वाघात् = priest ; Nigh. III.18].

**Hymn-104**

For verses 1-3, Samaveda, II.4.2.9.1-3.

verse 1, Samaveda, I.6 2.3.3.

**Hymn-105**

For verses 1-3, Samaveda, II.4.1.9.1-3 (1157-1159.)
verse 1, Samaveda, I.6.2.3.4 (569).

verses 4-6, Samaveda, II.7.3.20.1-3 (1611-1613) with variations.

verse 4, Samaveda, I.6.2.3.10 (575).

Hymn-106

For verses 1-3, Samaveda, II.1.1.17.1-3 (694-696).

verse 1, Samaveda, I.6.2.3.1 (566).

verse 4, Samaveda, I.6.2.3.2 (567).

verses 7-9, Samaveda, II.5.2.17.1-3 (1326-1328).

verse 7, Samaveda, I.6.2.3.6 (571).

verses 10-12, Samaveda, II.3.1.18.1-3 (940-942).

verse 10, Samaveda, I.6.2.3.7 (572).

verse 13, Samaveda, I.6.2.3.11 (576) and II.1.2.22.2 (773).

verse 14, Samaveda, II.1.2.22.1 (772).

2. Sutah ayam somah indrasya pavate, it, the effused elixir, is squeezed and filtered for the resplendent self, or, this munificent effused Soma is filtered for Indra’s sustenance (Wiison).

Bharaya sanasi, inspirer in putting a fight (against evils and evil-doers); worthy of being invoked at the time of battle (भराय संप्राणाय तद्य सानसि भजनीय: —Sayana).

3. Apsujit, conquering in waters (प्रसुजितं उदकारं बुद्धस्य नेता, conquering the Vrtra in waters or for the sake of waters; or conquering ahi in the firmament,
Apah, अपः = antariksa, firmament, Nigh. I.3).

11. Dhibhīh, धीभीः, by the praises; by the fingers (धीभीः: स्तुतिभीः; वर्णोपप्यमानसः। धीभीः =धीतिभीः; वर्णोपयमानसः: —Venkata; also Scyana).

13. Harih ati, हरिः प्रति, the green tinted elixir proceeds (हरिः हरिलस्यं: प्रति गण्धति: —Venkata).

Devayuh, desirous of or desired by gods or Nature’s bounties (देवयुः देवकामः: —Venkata. देवान् कामयमान: —Sayana).

Hymn-107

For verse 9, see Nir. V.3.

For verse 2, Samaveda, II.5.2.12.2 (1314).

verse 3, Samaveda, II.5.2.12.3 (1315).

verses 4-5, Samaveda, II.1.1.9.1-2 (675, 676)

verse 4, Samaveda, I.6.1.3.1 (511).

verse 6, Samaveda, I.6.1.3.9 (519).

verses 8 and 9, Samaveda, II.3.2.12.1-2 (997-998).

verse 8, Samaveda, I.6.1.3.5 (515).

verses 10 and 11, Samaveda, II.8.2.12.1-2 (1689, 1690).

verse 10, Samaveda, I.6.1.3.3 (513).

verses 12 and 13, Samaveda, II.1.2.20.1-2 (767, 768).

verse 12, Samaveda, I.6.1.3.4 (514).
verse 14-16, Samaveda, II.2.2.9.1-3 (856-858).

verse 14, Samaveda, I.6.1.3.8 (518).

verse 17, Samaveda, I.6.1.3.10 (520).

verse 19, Samaveda, I.6.1.3.6 (516) and II.3.1.11.1 (922).

verse 20, Samaveda, II.3.1.11.2 (923) (with variations).

verses 21 and 22, Samaveda, II.4.1.12.1-2 (1079, 1080), with variations).

verse 23, Samaveda, I.6.1.3.11 (521) with several variations.

verse 25, Samaveda, I.6.1.3.12 (522).

6. Angirastamah, अंगिरसतमः, most prominent among body fluids. (प्रगिरसं वरिष्ठः पितृगयं नेता —Sayana).

9. Anupe aksah, अनुपे प्रक्ष: , goes to the reservoir placed at a lower level (प्रनूपे निप्य देहें कलसे —Sayana).

When the cowherd dwells with kine in a watery place, Soma flows from the milked cows.

Aksah, प्रक्षः, is formed from √एष्ट, to go (प्रमोदेत्रिकस्येके), (X.89.6 सोमो प्रक्षः). Soma scholars think that the word aksah, means to dwell in the former and to flow in the latter quotation. When the cowherd dwells with kine in a watery place, then Soma flows from the milked kine. According to Sakapuni, in all quotations, the word aksah means 'to dwell'. (विग्रहितनिगम: पूर्वः करति नियम उत्तर इति | प्रनूपे सोमानुः योगिन्येव शिलित्वेष सोमो दुक्षाम्यः करति | सबे शिलिति निगमं इति वाक्पूण्यम्: —Nir. V 3).

Somah dugadhah aksah, Soma is mixed with milk and curds in the pitcher.
Tosate, तोसाते, is beaten (तोसातेर्विष्णुम् —Venkata ; तोतेर्वि—विष्णुम्: —Nigh. II.19).

14. Ayavah somasah, स्वयम्: तोसाते: , swift (स्वयम्: स्वयमसः: —Sayana). Samudrasya adhivistapi, filter placed on the water vessel ; (समुद्रस्य शतरितक्सय, of the firmament, शतिविद्यय शतिकं समुक्ष्यते पश्चायें, upon the uplifted filter —Sayana).

Hymn-108

For verses 1 and 2, Samaveda, II.1.1.16.1-2 (692, 693).

verse 1, Samaveda, I.6.2.4.1 (578).

verses 3 and 4, Samaveda, II.3.1.17.1-2 (938, 939).

verse 3, Samaveda, I.6.2.4.6 (583).

verses 5 and 6, Samaveda, I.6.2.4.7-8 (584, 585).

verses 7 and 8, Samaveda, II.6.2.6.1-2 (1394, 1395).

verse 7, Samaveda, I.6.2.4.3 (580).

verses 9 and 10, Samaveda, II.3.2.17.1-2 (1011, 1012).

verse 9, Samaveda, I.6.2.4.2 (579).

verse 11, Samaveda, I.6.2.4.4 (581).

verses 13 and 14, Samaveda, II.4.1.18.1-2 (1096, 1097).

verse 13, Samaveda, I.6.2.4.5 (582).

8. Rtena ya rtajata viva' vrdha raja deva rtam brhat—Soma is devartam, देवत्सर्वग्रहे, divine and embodiment of eternal truth ; brhat, वृहद्, extensive and great or true and vast rtajatah, नरपतात्: , brought to the cosmic sacrifice ; rtena vivrdhe, र्तेने विवृद्धे, mixed, dressed, fostered by or
increased with water. Or, (pour it fourth) for the race of the gods, which water-born is fostered by the water, the king, the gods, the true, the great—Wilson.

Payovrdham, पपोवर्धम्, mixed with milk, dressed with milk; augmenter of water.

**Hymn-109**

For verses 1-3, Samaveda, II.6.1.8.1-3 (1367, 1369, 1368).

verse 1, Samaveda, I.5.1.5.1 (427).

verses 4-6, Samaveda, II.5.1.17.1-3 (1241, 1242, 1243).

verse 4, Samaveda, I.5.1.5.3 (429).

verse 7, Samaveda, I.5.1.5.10 (436)

verses 10-12, Samaveda, II.5.2.19.1-3 (1332, 1333, 1334).

verse 10, Samaveda, I.5.1.5.4 (430).

verse 13, Samaveda, I.5.1.5.5 (431).

verses 16-18, Samaveda, II.4.2.10.1-3 (1160, 1161, 1162) (with variations).

**Hymn-110**

For verse 5, see Nir. V.4.

For verses 1-3, Samaveda, II.6.1.7.1-3 (1364, 1366, 1365).

verse 1, Samaveda, I.5.1.5.2 (428).

verse 4, Samaveda, II.7.1.7.3 (1508).
verse 5, Samaveda, II.7.1.7.2 (1507).

verse 6, Samaveda, II.7.1.3.2 (1495).

verse 7, Samaveda, II.7.1.7.1 (1506).

verse 8, Samaveda, II.5.1 11.3 (1227).

verse 9, Samaveda, II.7.1.3.3 (1496) (with variations).

5. Saryabhii, with fingers (saryah, शरृः: means fingers: they create works; saryah, means arrows; they are made of saccharum sara (शर). Sara (arrow) is derived from श्रृः, to rend.

(शरः प्रगुणयो मयविति, सृभन्ति कर्माणि:। शरः इतवः: शरमयः:। शर शृःशायि: —Nir. V.4; Nigh. II.5.

Saryabhii na bharamanah gabhastyoḥ, शरृभिः: न भरमाणि: गभस्त्योः: , as with arrows one (pierces), supporting (a bow) with two arms.

**Hymn-111**

For verse 1, Samaveda, I.5.2.3.7 (463).

verses 1, 2, 3, Samaveda, II.7.3.10 (1590, 1592, 1591) with some variations.

1. Rkvibhiḥ, with the Rkvans, with grand splendours; with encomiastic splendours (the word at two places has two meanings. According to Sayana, the first one means स्तूमितधिमि: , or praises and the second नेवाधिमि: . The seven mouths (स्नास्यभिः:) are for taking Soma juices.

**Hymn-112**

For verse 3, see Nir. VI.6.

3. I am a bard (काशः), my father (ततः) is physician (भिषक्षः), my mother (नमः) a stone-grinder (उज्जस्वितिः), planning in various ways, desirous of wealth, we live, following (others) like cattle; flow Some; flow for Indra's sake.
I am a bard, i.e., composer of hymns (कवि स्तोयानां). My father is a physician. The word वा: tatah, is a synonym of offspring; it means father or son (तत तत्र सन्तानानां) । सिद्धां । पुवस्य वा ।). Stone-grinder, i.e., one who prepares barley meal (पुष्पसप्तश्रीसांखारका)。

Nana, नना, derived from √नम्, means either mother or daughter (नना नमः: । नना वा: । द्वितीया वा ।) Planning in various ways, i.e., working in various ways (नामाधिया नना कर्मणः). Desirous of wealth, lovers of wealth (वदुयो वदुकामः!) We follow the world like kine. —Nir. VI.6.

4. Sepah romanvantau bhedau, शेपो रोमवंतो बेदेय, The masculine is attracted towards the pleasure of the feminine grace. (शेप: । शेपे बेदेस द्वित 
पुष्पसप्तशरी । निर. III 21; यथा शेप: रोमवंतो बेदेय हस्तित —Sayana; शेप: शपते: स्वर्गार्थमणः । बेदेसो विद्वतं भवति.

Sepah, शेप, and Vaitasah, बेदेस, are synonyms of penis. Sepah is derived from √षष, meaning to touch. Vaitasah; it is faded —Nir. III.21). X.85. 37; and for बेदेस —“Thrice during the day, hast thou embraced me; सि: स्थ मानुः स्वहयो बेदेसेन —X.95.5.

Hymn-113

1. Saryanavati, सर्यश्वाचार्थि, see earlier references; (I-84.14; VIII.6 39; 7.29; 64.11; IX.65.22); in the Saryanavat i.e., at the seat of the innermost consciousness. (In the vicinity of the lake, saryanavat, of the Kuruksena country Jaimini Brahmas, III 64).

2 Arjikat, आर्जीकात्, on the bank of a river (the Vedic name, later on given to a region along the river, known as Beas in the Punjab; the country of Rjikas, (शुचीकावायु दुर्भव धार्मिको जनपद: —Sayana); also from a straight or plain, and hence sacred region rju, straight; not crooked; आर्जीकात् शुचीर्दुर्भावादृशुः पवित्रादृशु धरं —Sayana; धार्मिको विपादिता उच्योतप्रभावः वा । शुचुगामिनी वा —Nir. IX. 26; Arjikya is called Vipas, विपाश, so called because it rises in rjuka, or it flows in straight line).

6. Gravna some mahiyate somena anandam janayan, engendering the delight (लोकेऽप्राप्यव जनयते) shows his prowess (महीयते) with the grinding stone (श्रध्य) upon the Soma (लोकेऽप्राप्यव —Wilson (वन्तावः वह दुहास भानाप्: छदस्य छदस्य हितां छन्दछता वास्ते बदव शिल्पस्रयाण्ययुक्तःतोमे वेदः: पुस्तयें, लोकेऽप्राप्यव जनयते जनयते) तत् इत्राय इत्येऽथो! परि श्रध्य —Venkata).

Nikamah, निकाम: , desires (निकाम: , नितरममात्र प्रार्थयमाना इत्यादिय: —Sayana).

Bradhnasya vistapam, abode of the sun (व्रजनस्य सूर्ययस्य ब्राह्मिलयस्य विद्यं
स्वान्तम् —Venkata ; (व्रजनस्य सूर्ययस्य ब्राह्मिलयस्य, the revealer of every one, महा सूर्यन
बिना कर्मणि न गण्ठत्व हिति सर्वं कर्मणि मूलभूतसाधिलयस्य विद्यं सहस्यानं वद्विदते तत्र लोके—
Sayana ; because nothing is done in absence of daylight. hence, the
root cause of daylight, is known as the sun.

11. Ananda, moda, muda and pramuda, भ्रान्नराशि मोदाशि मुद: प्रमुहि: ,
shades of differences as in bliss, joy, happiness and pleasure. (वल्लभेयो
इत्यादि: —Sayana; भ्रान्नराशि मुद: प्रमुहि: —Venkata).

Hymn-114

1. Rse, O rsi, the one with penetrating vision (भ्रष्म सुहसुवृद्ध्हुः ! —Sayana).

Kasyapah, कश्यप: = पश्यक: the seer.

Girah, गिर: , words of praise, स्तुतिहृष्य वाच: ,

Namasya, offer obeisance ; adore (नमस्य पूजय , नमस गृहाया "नमो वरिष्ठ"
हिति कस्तु —Sayana).

Mantra' krtam, मंवज्ज्ञाताम्, hymn-makers ; the seers ; the
interpreters of the divine speech.

3. Nanasuryah, नानासुरय: , the numerous suns, since they cause
numerous seasons (नानासुरयेन खुदुनां नाना सूर्ययम् —Tait. Ar. I.7.6 —Nana-
suryah, may be qualifying disah or numerous quarters (नाना सूर्या हिति
दिविलबोधयम् —Sayana).

Sapta hotarah, सप्त होतारः , the seven invokers or priests.

Sapta disah, सप्तदिशः seven cardinal points or quarters.
Sapta adityes, the seven suns, born of mother Aditi, (सप्त अदिति: पुत्रः, सप्त अदितिमयः —Venkata), cf. चाष्टी पुत्राः पुत्रिः: —X.72.8 (सप्त अदितिमयः पुत्रीतः पुत्रा धातावर्यो मातरेष्य ब्रजित: —Sayana, Dhatr etc. eight Adityas minus Martanda).