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RGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

67563



Volume III

[Book I, Hymns 122—191]

तृतीयो भागः

[प्रथमं मण्डलम्, सूक्तानि १२२-१९१]

Sa 2 VI
Sar/Vid

Veda Pratishthana
New Delhi

RGVEDA, Vol. III

© Veda Pratishthana, 1977

Published by Veda Pratishthana; New Delhi

On behalf of Narendra Mohan Trust, Pusa Road, New Delhi (India)

Transliteration based on the text of Theodor Aufrecht.

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प्रदाति संख्या दिनांक 25.7.81

निर्देश संख्या Sa 2vi / Sa 1. Vid

नई दिल्ली

१. द्वाय पुरातत्व परतकालय

Sole Distributors :

S. Chand & Company Ltd

Ram Nagar, New Delhi-110055

JULLUNDUR : LUCKNOW : BOMBAY : CALCUTTA : MADRAS

HYDERABAD : PATNA : NAGPUR : BANGALORE : COCHIN

Printed by

Shiksha Bharati Press, G. T. Road, Shahdara, Delhi-110032

Rec. from Mungshiram Manoharlal, New Delhi, vide Bill No. 58371
dated 16.7.81 Price Rs. 50.00/-

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IN MEMORY OF
VED RATAN MOHAN

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

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

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

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

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

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



Ved Ratan Mohan

Foreword

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

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

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

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

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

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

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

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

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्टासो अर्कानष्टास एते, संप्रातरो वाबुधुः सोमगाय । ऋक्.5.60.5.

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

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship: मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीले ।

मित्रस्य चक्षुषा समीक्षामहे ।

यजु. 36.18.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः यज्ञ. 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 Ratna 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 Ratna 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, Prakash 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.

(Dr.) L.M. Singhvi
Executive Chairman,
Veda Pratisthana

Preface

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

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

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

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

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

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

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

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

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

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

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

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

RGVEDA SAMHITĀ

ऋग्वेद संहिता

प्रथमं मण्डलम्

(१२२) द्वाविंशत्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यैशिशो देवतमसः कक्षीवान् ऋषिः । विश्वे देवा देवताः । (१-४, ७-१५)
प्रथमादिवतुर्केचां सप्तम्यादिनवानाञ्च विष्टुप्, (५-६) पञ्चमीपष्ठबोध विराड् रूपा उन्दर्सी ॥

॥१॥

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळहुषे भरध्वम् ।
दिवो अस्तोष्यसुरस्य वीरिषुध्येव मरुतो रोदम्योः ॥१॥
पत्नीव पूर्वहृति वावृध्या उपासानक्ता पुरुधा विदनि ।
स्तर्नीनात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥२॥

122.

Prá vah pántam raghumananyavó 'ndho yajñám rudráya
mīḷhúshe bharadvam | divó astoshy ásurasya víraír ish-
dhyéva marúto ródasyoh || 1 || pátnīva pūrváhūtim vāvri-
dhādhyā ushāsānāktā purudhā vídāne | starír nātkam vyū-
tam vásānā sūryasya śriyā sudrīśī hīraṇyaih || 2 ||

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ṚGVEDA SAMHITA

BOOK ONE

122

O earnestly eager priests, may you dedicate the protective sacrificial offerings to the reward-showering cosmic powers. Let us praise him who, with his heroic followers, as with shafts from a quiver, has expelled the evil spirits from heaven; and may we praise the vital principles who reside between heaven and earth. 1

May dawn following the night of varied aspects and character come to promote the first invocation like a wife to the first call. May dawn, shining beautifully with the brightness of the rising sun, and like a youthful damsel decorated with golden ornaments and clad in finely woven garment, be pleased to come and participate in joy. 2

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।
 शिशितमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥३॥
 उत त्या मे यशसा श्वेतनाये व्यन्ता पान्तोऽशिशो हवध्वै ।
 प्र वो नपातमपां कृणुध्वं प्र मातरा रस्पिनस्यायोः ॥४॥
 आ वो रुवण्युर्मोऽशिशो हवध्वै घोषेव शंसमर्जुनस्य नशे ।
 प्र वः पूष्णे दावन औ अच्छा वोचेय वसुतातिमन्नेः ॥५॥

mamattu

naḥ párijmā vasarhā mamattu vāto apām vṛṣhaṇvān | śiṣi-
 tām indrāparvatā yuvām nas tán no víśve varivasyantu
 devāḥ || 3 || utá tyā me yaśásā śvetanāyai vyántā pāntan-
 sijó huvádhyai | prá vo nāpātam apām kṛiṇudhvam prá
 mātārā rāspināsyāyóḥ || 4 || á vo ruvanyúm auṣijó huvá-
 dhyai ghósheva śánsam árjunasya nánse | prá vaḥ pūshñé
 dāvāna āñ áchā voceya vasútātim agnéḥ || 5 ||

॥२॥ श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदाने विश्वतः सीम् ।
 श्रोतुं नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥६॥
 स्तुपे सा वो वरुण मित्र रातिर्गवां शता पृक्षयामेपु पत्रे ।
 श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुध्दानासो अग्मन् ॥७॥
 अस्य स्तुपे महिमघस्य राध्वः सचा सनेम नहुषः सुवीराः ।
 जनो यः पूज्रेभ्यो वाजिनीवानश्वावतो रथिनो मह्यं सूरिः ॥८॥

ṣrutām me mitrāvaruṇā hāvemótā ṣrutam sādane viśvā-
 taḥ sīm | śrótu naḥ śróturātiḥ suśrótuḥ suksheṭrā síndhur
 adbhiḥ || 6 || stushé sá vām varuṇa mitra rātír gāvām śatā
 pṛiksháyāmeshu pajré | ṣrutárathe priyárathe dádhānāḥ sa-
 dyāḥ pushtīm nirundhānāso agman || 7 || asyá stushe máhi-
 maghasya rádhah śacā sanema náhushaḥ suvírāḥ | jāno yāḥ
 pajrébhyo vājínivān āśvāvato rathínō máhiyam sūriḥ || 8 ||

May the sun, the circumambient divinity and the dispeller of darkness, grant us delight. May the wind, the bringer of rain, grant us delight. May you, O thunder and clouds, sharpen our intellects, and may all the Nature's glories show us favour. 3

I, belonging to the traditions of a poet, worship those ever-moving and protecting twin-divines with all my zeal for the attainment of illumination. O priests, glorify the fire-divine, who without fail gives proper reward to all our actions and praise the sky and heaven who are like the parents of the rustling waters. 4

As a singer addresses loud praises to you, O twin divines for the remedy of his pains, so I, the poet devotee, am singing loud praises for your invocation. I offer praises amongst others to the divine nourisher, who is bounteous. In particular, I proclaim the munificence of the fire-divine. 5

Hear my prayers, O source of light and bliss, and hear the same from all sides in the prayer hall. May the mighty river, the renowned bestower of gifts, be attentive to my prayer fertilizing our broad fields with water. 6

O divine source of light and bliss, we praise you for providing hundreds of cattle to the strong and valorous warriors fighting in the war with swift-moving horses. And may the divines, seated in their famous and splendid chariots, come to us. 7

I praise the treasures of that opulent assembly of the divines. May we, men who are blessed with excellent descendants, partake of them together. The assembly conferring abundant food upon the strong and valorous has been my benefactor, and has made me the master of horses and chariots. 8

जनो यो मित्रावरुणावभिध्रुगुपो न वा सुनोत्यक्षयाध्रुक ।
 स्वयं स यक्ष्मं हृदये नि धत्त आप यदी होत्राभिर्कृतावा ॥९॥
 स बाधेनो नहुषो दंसुजतः शर्धस्तरो नरां गूर्तश्रवाः ।
 विमृष्टगतिर्यानि वाञ्छसृत्वा विश्वासु पृत्यु सदमिच्छरः ॥१०॥

jāno yō mitrāvaruṇāv abhidhrūg apó ná vāṃ sunóty akṣhīṇa-
 yādhrúk | svayám sá yākshmaṃ hrídaye ní dhatta ápa yád
 īm hótrābhīr ṛitāvā || 9 || sá vrádhato náhuṣho dámsujātāḥ
 śárdhastaro narām gūrtáśravāḥ | víśrīṣṭarātīr yāti bālha-
 srítvā víśvāsu prítśú sádām íc chúrāḥ || 10 ||

॥१॥ अध ग्मन्ता नहुषो हवै सुरेः श्रोतो राजानो अमृतस्य मन्द्राः ।
 नभोजुवो यन्निरवस्य राधः प्रशस्तये महिना रथवते ॥११॥
 पुते शर्धे धाम यस्य सुरेरित्यवोचन्दशतयस्य नशे ।
 द्युन्नानि येषु वसुताती गरन्विश्वे सन्वन्तु प्रभूथेषु वाजम् ॥१२॥
 मन्दामहे दशतयस्य धासेर्द्विर्यत्पञ्च विभ्रतो यन्त्यन्ना ।
 किमिष्टाश्च इष्टारश्मिरेत ईशानामस्तरुष ऋञ्जते नृन् ॥१३॥
 हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः ।
 अर्यो गिरः सद्य आ जग्मुषीरोस्त्राश्चाकन्तुभयेष्वस्मे ॥१४॥

ádha gmnántā náhuṣho hávaṃ sūrēḥ śrótā rājāno amṛi-
 tasya mandrāḥ | nabhojúvo yān niravāsyā rádhāḥ prāśa-
 staye mahinā ráthavate || 11 || etām śárdham dhāma yāsya
 sūrér íty avocan dáśatayasya nánṣe | dyumnāni yéshu va-
 sūtātī rārān víṣve sanvantu prabhṛithéshu vājam || 12 ||
 mándāmahe dáśatayasya dhāsér dvír yát páñca bíbhrato
 yānty ánnā | kīm iṣṭāśva iṣṭāraśmīr etā īśānāśas tárusha
 ṛīñjate nrīn || 13 || híraṇyakarṇam maṇigrīvam ārṇas tán no
 víṣve varivasyantu devāḥ | aryó girāḥ sadyá ā jagmúshīr
 ósrās cākantübháyeshev asmé || 14 ||

The man who does you wrong, O the source of light and bliss, who injures you in any way, who does not present you with oblations, contracts for himself sickness in his heart, whereas the righteous person gains all the favours by worship. 9

Such a worshipper, wondrously urged onwards by well-disciplined horses, endowed with surpassing strength, famed amongst heroes, liberal in gifts, and bold in his steps, moves like a hero, and defeats his adversaries in all combats. 10

Come to us, therefore, O beloved immortal cosmic powers, to the invocation of this worshipping devotee and attend to the mental faculties of our inner realm. May these hastening through our body and mind applaud the offerings of this devotee who acknowledges no protector other than you. 11

The enlightened sense-organs declare: we present wealth offerings with vigour upon this cosmic vital force who invokes us to partake in the offerings. May all the enlightened senses, in whom splendours and riches abound, bestow abundant food on these solemn occasions. 12

May they say, let us be delighted with the tenfold offerings when the worshippers approach, presenting the enjoyments of twice five (five sense-organs and five action-organs). What can the speedy mind and bright intellect do? These overpowering cosmic powers will subjugate the desires of men. 13

May all the divine powers favour us with a child decorated with gold earrings and jewel necklaces. May the brilliant divines, out of regard for our oblations and prayers, accept our oblations offered with spontaneity. 14

चत्वारो मा मशारस्य शिश्वस्यो राज्ञ आयवसस्य जिष्णोः ।
रथो वां मित्रावरुणा दीर्घाप्साः स्युर्मगमस्तिः सरो नाद्यौत ॥१५॥

catvāro mā maśarsāra-
sya śiśvas trāyo rājña āyavasasya jishṇōḥ | rātho vām mi-
trāvarunā dirghāpsāḥ syūmagabhastih sūro nādyaut || 15 ||

(१२३) अयोविशानुत्तरशततमं सूक्तम्

(१-१३) अयोदशर्चस्यास्य सूक्तस्य ओषिधो देवतमसः कलीवान कपिः । उषा देवता । विष्णु छन्दः ॥

॥५॥

पृथू रथो दक्षिणाया अयोज्येन देवासो अमृतासो अस्थुः ।
कृष्णादुदस्थादुर्यां विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥१॥
पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्ययुवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहृतो ॥२॥
यदद्य भागं विभजामि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥३॥

123.

Prithū rātho dākshināyā ayojy aīnam devāso amṛitāso
asthuḥ | kṛishṇād ūd asthād aryā vīhāyāḥ cīkitsanti mānu-
shāya kshāyāya || 1 || pūrvā vīśvasinād bhūvanād abodhi
jāyanti vājam bṛihatī sānutrī | uccā vy ākhyad yuvatīḥ pu-
narbhūr ōshā agan prathamā pūrvābhūtau || 2 || yād adyā
bhāgām vibhājāsi nrībhya ūsho devi martyatrā sujāte | devō
no ātra savitā dāmūnā ānāgasō vocati sūryāya || 3 ||

O welfare-workers and men of virtues, the four sons (the learned academicians, the men of defence, the producers of nation's wealth and the labour class) of the state and the three components of administration (the head, public servants and people) are to be taken care of. May your spacious and bright chariot (of sound administration) be ever radiant (of peace and prosperity) like the sun. 15

123

The vast chariot of dawn is yoked. The immortals are seated in it. Dawn, great and venerable, has emerged from deep darkness yearning to illuminate the hearts of men. 1

Before all the living world is she awake, triumphing over the transient darkness; she is wonderful and bounteous. Like a damsel is she, ever young and ever new. She glances from lofty heights. May she be the first to come on all our mornings, to join in prayers. 2

O brilliant, nobly-born dawn, as you are bestowing good fortune on all mortals, may the divine sun, the household friend of us all, through you recommend us to God as being sinless. 3

गृहंगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।
 सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्व्रजते वसूनाम् ॥४॥
 भर्गस्य स्वसा वरुणस्य जामिरुषः सृते प्रथमा जरस्व ।
 पश्वा स दध्या यो अघस्य धाता जयेम तं दक्षिण्या रथेन ॥५॥

grihām

-griham ahanā yāty áchā divé-dive ádhi nāmā dádhanā |
 síshāsanti dyotanā śáśvad ágād ágram-agram íd bhajate
 vāsūnām || 4 || bhágasya svásā várūṇasya jāmír úshaḥ sū-
 nrīte prathamā jarasva | paścā sá daghyā yó aghásya dhātā
 jāyema tām dākṣiṇyā rāthena || 5 ||

॥५॥ उदीरतां सृता उत्पुंरन्धीरुद्भयः शुशुचानासो अस्थुः ।
 स्पार्हा वसूनि तमसापगूळ्हाविष्कृष्वन्त्युषसो विभातीः ॥६॥
 अपान्यदेत्यभ्यन्यदेति विष्टुरूपे अहनी सं चरेते ।
 परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥७॥
 सदृशीरद्य सदृशीरिदु श्वो दीर्घं संचन्ते वरुणस्य धाम ।
 अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥८॥

úd īratām sūnrītā út púramdhīr úd agnáyah śusucā-
 náso asthuh | spārhiá vāsūni támasāpagūlhāvísh kṛiṇvanty
 ushásō vibhātīḥ || 6 || āpānyād éty abhy ānyād eti víshu-
 rūpe áhani sám carete | parikshītos támo anyā gúhākar
 ádyaud ushāḥ śósucatā rāthena || 7 || sadṛśīr adyā sadṛśīr
 íd u śvó dīrghām sacante várūṇasya dhāma | anavadyās
 triṇśatam yójanāny ékaikā krátum pári yanti sadyāḥ || 8 ||

Each day, the fairy dawn visits every house, assuming new and splendid forms. May she, bounteous and bright, always diffuse light and cherish the first and best of our offerings. 4

Dawn, endowed with truth, is the sister of the effulgent sun and the supreme luminary. May she be praised in the beginning of our worship. And may he, the evil-doer, be subdued. May we conquer him with the aid of our triumphant chariot through her assistance. 5

Let sweet hymns be sung; let holy offerings be poured out; let ceremonial fires be kindled in all their brilliance, for the refulgent dawn is revealing the lovely treasures lying hidden under cover of darkness. 6

Night and dawn march together different in form; whilst the one recedes, the other comes to the fore. Coming in succession, the one covers the gloom of the surroundings, the other shines with her brilliant chariot. 7

The same today, the same tomorrow, untarnished dawn precedes the far course of the sun, the supreme luminary, by thirty yojanas (leagues), and each in succession revolves in its assigned position. 8

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ज्ञानत्यङ्कः प्रथमस्य नाम शुक्रा कृष्णादजनिष्ट श्वितीची ।
 ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥९॥
 कन्येव तन्वाद् शशदानौ एषि देवि देवमियक्षमाणम् ।
 संस्रयमाना युवतिः पुरस्तादाविर्वक्षसि कृणुषे विभाती ॥१०॥

jānaty āhnaḥ prathamāsya nāma śukrá kṛishṇād ajanishta
 śvitīcī | ṛitāsya yōshā ná mināti dhāmāhar-ahar nishkṛitām
 ācārantī || 9 || kanyēva tanvā śāśadānāu ēshi devi devām
 iyakshamāṇam | saṁsrayamānā yuvatīḥ purastād āvir vā-
 kshānsi kṛiṇushe vibhātī || 10 || ॥

॥९॥ सुसंकाशा मातृमृष्टेव योषाविस्तन्वै कृणुषे दृशे कम् ।
 भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो नशन्त ॥११॥
 अश्ववतीर्गोमतीर्विश्वारा यतमाना रश्मिभिः सूर्यस्य ।
 परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उषासः ॥१२॥
 ऋतस्य रश्मिर्ननुयच्छमाना भद्रं भद्रं क्रतुमस्मासु धेहि ।
 उषो नो अद्य सुहवा व्युच्छास्मासु रायो मघवत्सु च स्युः ॥१३॥

susamkāśā mātṛimṛiṣṭeva yōshāvis tanvām kṛiṇushe
 dṛiṣe kām | bhadrá tvām usho vitarām vy ūcha ná tát te
 anyā ushāso naṣanta || 11 || āśvavatīr gomatīr viśvāvarā yā-
 tamānā raṣmībhiḥ sūryasya | pārā ca yānti pūnar ā ca
 yanti bhadrá nāma vāhamānā ushāsaḥ || 12 || ṛitāsya raṣmīm
 anuyāchamānā bhadram-bhadram krātum asmāsu dhehi |
 ūsho no adyā suhāvā vy ūchāsmāsu rāyo maghāvatsu ca
 syuh || 13 ||

Proclaiming the first position of the day, dawn, who is fair and shines white, ascends, emerging resplendent out of the gloomy darkness. Cleansed by the radiance of the sun, the lady dawn breaks not the divine law of order, and comes to the appointed place day by day. 9

Manifesting your splendour proudly like a maiden, you come, O divine dawn, to the worshipper of the supreme God. And smiling beautifully like a youthful bride, you reveal the splendour of your body before the worshippers. 10

Like a young bride bathed and bedecked by her mother, you show forth your splendour. O auspicious dawn, just as other dawns did not diminish in their glory, may you also continue to shine vividly in the same manner. 11

Full of vigour and possessed of light, the beloved of all, you are ever with the rays of the sun dispelling darkness. Dawn departs and comes back again assuming many auspicious forms that promise a happy future. 12

Obedient to the reign of the law eternal, O divine dawn, may you inspire in us all that is propitious and commendable. May you be with us today when invoked. May you bestow abundant riches in our households as well as in the households of the affluent dedicated to service. 13

(१२४) चतुर्विंशत्युत्तरघाततमं सूक्तम्

(१-१३) ऋषोदशार्चस्यास्य सूक्तस्यौषिणो देव्यनमसः कक्षीयान् ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥३॥

उषा उच्छन्ती समिधाने अम्ना उद्यन्त्सूर्यं उर्विया ज्योतिरश्रेत् ।
 देवो नो अत्र सविता न्वर्थं प्रासावीद्विपत्त्र चतुष्पदित्यै ॥१॥
 अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
 ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥२॥
 एषा दिवो दुहिता प्रत्यर्दशि ज्योतिर्वसाना समना पुरस्तात् ।
 ऋतस्य पन्थामन्वेति साधु प्रजान्तीव न दिशो मिनाति ॥३॥

124.

Ushā uchāntī samidhānē agnā udyān sūrya urviyā jyō-
 tir aṣret | devō no ātra savitā nv ārtham prāsāvid dvipāt
 prā cātushpad ityaī || 1 || āminatī daivyaṇi vratāni prami-
 natī manushyā yugāni | īyūshīṇām upamā śaśvatīnām āya-
 tinām prathamōshā vy ādyant || 2 || eśhā divō duhitā prāty
 adarṣi jyōtir vāsānā samanā purāstāt | ṛitāsya pānthām ānv
 eti sādhu prajānatīva nā diśo mināti || 3 ||

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।
 अश्वसन्न संसतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥४॥
 पूर्वे अर्धे रजसो अप्स्यस्य गवां जनित्र्यकृत प्र केतुम् ।
 व्यु प्रथते वितरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥५॥

ūpo adarṣi ṣun-
 dhyūvo nā vāksho nodhā ivāvīr akṛita priyaṇi | admasān
 nā sasatō bodhāyanti śaśvattamāgāt pūnar eyūshīṇām || 4 ||
 pūrve ārdhe rājaso apyāsya gāvām jānitry akṛita prā ke-
 tūm | vy ā prathate vitarām vāriya ōbhā priṇānti pitrōr
 upāsthā || 5 ||

The refulgent dawn descends. Our sacrificial fire is kindled. The sun is rising, casting around its radiance. May the sun, the prime source, bring us wealth for our use and light for the activities of the bipeds and quadrupeds. 1

Truly following the eternal cosmic law and diminishing the days of man's life one by one, this dawn, the last of those endless dawns that have gone by, and the first of those yet to follow, shines forth brightly. 2

Clad in effulgence, this daughter of heaven has appeared in the east as on days before. Like one who knows well the regions, she goes along the path of the sun, faithfully following the quarters of the horizon. 3

She is seen near, as if she were the bosom of the sun. She manifests her splendour like a singer of a new song. She, like a matron, wakens those that are asleep, and comes again and again and without fail. 4

There in the eastern half of the luminous regions, the mother of the early rays has revealed herself. She is spreading herself far and wide in all directions. Seated on the laps of her parents (heaven and earth), she fills them with loving radiance. 5

॥८॥

एवेदेषा पुरुतमा दृशे कं नाजामिं न परिं वृणक्ति जामिम ।
 अरेपसा तन्वांश्च शशदाना नार्भादीषते न महो विभाती ॥६॥
 अभ्रातेव पुंस एति प्रतीची गार्तारुगिव सनये धनानाम ।
 जायेव पत्य उशती सुवासो उषा हस्त्रेव नि रिणति अप्सः ॥७॥
 स्वसा स्वस्त्रे ज्यायस्ये योनिमारेगपत्यस्याः प्रतिचक्ष्येव ।
 व्युच्छन्ती रश्मिभिः सूर्यस्याज्यङ्गे समनगा इव ब्राः ॥८॥

evéd eshá purutāmā dṛśé kām nājāmiṁ ná pári vṛi-
 ṇakti jāmiṁ | arepāsā tánvā śāśadānā nārbhād íshate ná
 mahó vibhāti || 6 || abhrātéva puṁsā eti pratīcī gartārúg iva
 sanāye dhānānām | jāyēya pātya uṣatī suvāsā ushā hasréva
 ní riṇite āpsaḥ || 7 || svāsā svāsre jyāyasyai yónim āraig
 āpaity asyāḥ pratīcākshyeva | vyuchānti raśmībhiḥ sūrya-
 syāñjy āukte samanagā iva vrāḥ || 8 ||

आसां पूर्वासामहंसु स्वसृणामपरा पूर्वाभ्येति पश्चात् ।
 ताः प्रब्रवन्नव्यसीर्नूनमस्मे रेवदृच्छन्तु सुदिना उपासः ॥९॥
 प्र बोध्योपः पृणता मघोन्यवुध्यमानाः पणयः ससन्तु ।
 रेवदृच्छ मघवज्जो मघानि रेवत्स्तोत्रे सृन्ते जारयन्ती ॥१०॥

āsām pūrvāsām āhasu
 svāsṛiṇām āparā pūrvām abhy ēti paścāt | tāḥ pratnavān
 nāvyasīr nūnām asmé revád uchantu sudinā ushāsah || 9 ||
 prā bodhayoshaḥ pṛiṇatō maghony ābudhyamānāḥ paṇāyah
 sasantu | revád ucha maghāvadbhyo maghoni revāt stotrē
 sūnṛite jārāyanti || 10 ||

In this very manner most bounteous dawn shines for all and gives them the joy of sight. She ignores not the stranger, nor does she ignore her kindred. Proudly manifested in her stainless person, bright dawn transcends all things, big and small. 6

Dawn comes to the west, like a woman without a brother returning to her father's home, or like one going to reclaim her property. Dawn smiles and unmask her beauty as a well-attired loving wife does before her husband. 7

The younger sister (the night) vacates her place for her elder sister (the day), and having made it known to her, she departs. Dawn adorns her beauty shining forth with sunrays, like women trooping to the festal meeting. 8

Of all those sisters who have gone before, a later one comes everyday in succession. Now may these future dawns shine brightly for us blessed with wealth like the former ones. 9

O bounteous dawn, may you waken the liberal devotees; let the faithless misers sleep on with none to wake them. Shine you, O dawn, with riches for the liberal givers of oblations. O inspirer of sweet voices and the diminisher of one's age, may you shine for the old and enrich the poets. 10

॥९॥ अवेयमश्वेयुवतिः पुरस्ताद्युक्ते गवामरुणानामनीकम् ।
 वि नूनमुच्छादसन्ति प्र केतुर्गृहं गृहमुपे तिष्ठते अग्निः ॥११॥
 उक्ते वयश्चिद्वसतेरपमन्नरश्च ये पितुर्भाजो व्युष्टौ ।
 अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥१२॥
 अस्तोढुं स्तोम्या ब्रह्मणा मेऽवीवृध्वमुशतीरुपासः ।
 युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥१३॥

āveyām aṣvaid yuvatīḥ purāstād yuñkté gāvām aruṇā-
 nām ānikam | ví nūnām uchād āsati prā ketúr gṛihām-gṛi-
 ham ūpa tishṭhāte agnīḥ || 11 || ūt te váyaṣ cid vasatér
 apaptan náraṣ ca yé pitubhájō vyūṣṭau | amā saté vahasi
 bhūri vāmām ūsho devi dāśūshe mārtyāya || 12 || āstodhvaṃ
 stomyā brāhmaṇā mé 'vīvṛidbhadhvaṃ uṣatīr uśhāsaḥ | yu-
 śhmākam devīr āvasā saṇema sahasrīṇam ca ṣatīnam ca
 vājam || 13 || ९ ||

(१२५) पञ्चविंशत्युत्तरशततमं सूक्तम्

(१-७) सप्तचंस्यास्य सूक्तस्योशिषो दीर्घतमसः कर्त्तृवान् ऋषिः । स्वतयस्य

दानस्तुतिर्देवता । (१-३, ६-७) प्रथमतृचस्य पट्टीसप्तस्योक्तोऽर्थः

त्रिष्टुप्, (४-५) चतुर्थीपञ्चम्योश्च जगती इत्यर्थाः ॥

॥१०॥ प्रातरत्नं प्रातरित्वा दधाति तं चिकित्वा प्रतियृद्धा नि धत्ते ।
 तेन प्रजां वर्धयमान आयुं रायस्पोषेण सचते सुवीरः ॥१॥

125.

Prātá rátanam prātarítvā dadhāti tām cikitvān pratigrī-
 hyā ní dhatte | téna prajāṃ vardháyamāna áyū rāyās pó-
 shēṇa sacate suvīraḥ || 1 ||

This young damsel has beamed forth for us in the east; she is yoking to her chariot a team of purple rays. Assuredly now she shines far and wide and dispels darkness. Let her effulgence come forth. Let the sacred fire be kindled in every house. 11

As the birds fly out of their nests, so do at the advent of dawn men go out of their houses to toil for their sustenance. O bright dawn, may you bring plentiful wealth to them, and also to those who work while staying at home. 12

Thus, you, worthy of praise, have been glorified by my hymns. And O dawns, favourably disposed as you are towards us, may we through your grace acquire wealth that is thousandfold and a hundredfold. 13

Every morning, the Sun bestows excellent wealth on all of us. The prudent one amongst us knows its worth and treasures it. Thereby he nourishes his progeny and his own life and, blessed with good and brave children, he spends his life in enjoyment and usefulness. 1

सुगुरं सत्सुहिरण्यः स्वधो बृहदस्मै वय इन्द्रो दधाति ।
यस्यायन्तं वसुना प्रातरित्यो मुक्षीजयेव पदिमुत्सिनानि ॥२॥
आयमय सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।
अंशोः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय मृतृताभिः ॥३॥
उपैक्षरन्ति सिन्धवो मयोभुव ईजानं च युक्ष्यमाणं च धेनवः ।
पृणन्तं च पपुर्णि च श्रवस्यवो घृतस्य धारा उपै यन्ति विश्वतः ॥४॥

sugúr asat suhiranyáh svásvo
brihád asmai váya indro dadhāti | yás tvāyántam vásunā
prātaritvo mukshījaye va pādīm utsināti || 2 || āyam adyā su-
krītam prātār ichān ishtēḥ putrām vāsumatā rāthēna | an-
śoh sūtām pāyaya matsarāsyā kshayādvīram vardhaya sū-
nrītābhiḥ || 3 || ūpa ksharanti sīndhavo mayobhūva ījānām
ca yakshyāmānam ca dhenāvah | priṇāntam ca pāpurim ca
śravasyāvo ghṛitāsya dhārā ūpa yanti viśvātah || 4 ||

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणानि स ह देवेषु राच्छति ।
तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्यते सदा ॥५॥
दक्षिणावतामिदृमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥६॥

nāka-
sya priṣṭhē ādhi tiṣṭhati śritó yāḥ priṇāti sá ha devēshu
gachati | tasmā āpo ghṛitām arshanti sīndhavas tasmā iyām
dākshinā pinvate sādā || 5 || dākshināvatām id imāni citrā
dākshināvatām divi sūryāsaḥ | dākshināvanto amṛitam bha-
jante dākshināvantah prā tiranta āyuh || 6 ||

May such a person be blessed with excellent cows, sheep and horses and may resplendent God bestow plentiful food on him, who having got up early in the morning so liberally grants wealth to the deserving guest, as if applying snares to the game. 2

I have come this day in the morning in a chariot filled with riches for you, O Lord, with a request that you grant me a dutiful and virtuous son. May you be exhilarated with the request of mine made in devotion. Bless me with prosperity worthy of the head of a flourishing race. 3

To him who worships, and to him who undertakes celebrations, may blissful rivers and milch-cows send forth streams of milk. To him, who both propitiates (his progenitors) and serves (mankind), may plenteous streams of clarified butter flow from all sides. 4

He who gives food generously to the needy ascends to the top of heaven. He is exalted to the status of divines. To him the waters and the rivers flow in stream. To him the earth yields treasures in abundance. 5

These wonderful rewards are for those who give pious donations. For the donors of gifts the suns shine in heaven; they attain immortality and prolong their worldly lives. 6

मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूर्यः सुव्रतासः ।
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥७॥

mā prīṇānto
dúritam éna áran má jārisbuh sūráyah suvratásah | anyás
téchhām paridhír astu káṣ cid āprīṇantam abhí sám yantu
śókāḥ ॥ 7 ॥

(१.२६) पड़विशानुत्तरशान्तमं सूक्तम्

(१-५) सप्तमस्यास्य सूक्तस्य (१-५) प्रथमादिपञ्चमोऽंशो देवमसः कक्षीवान्, (६) पष्ठपाः
स्वनयो भावयन्त्य कषी, (७) सप्तम्याश्च रोमशा क्रपिका । (१-५, ७) प्रथमादिपञ्चमो
सप्तम्याश्च स्वनयो भावयन्त्य, (६) पष्ठपाश्च रोमशा देवते । (१-५) प्रथमादि-
पञ्चमो विष्टुप्, (६-७) पठ्ठीसप्तम्योश्चानुष्टुप् छन्दसी ॥

॥११॥

अमन्द्नुन्स्तोमान् भरे मनीषा सिन्धवाधि क्षियतो भाव्यस्य ।
यो मे सहस्रमभिमीत सवानतूर्तो राजा श्रवे इच्छमानः ॥१॥
शतं राज्ञो नाधमानस्य निष्काञ्छतमश्चान्प्रयतान्त्सव्य आदम् ।
शतं कक्षीवाँ असुरस्य गोनां द्विवि श्रवोऽजरमा ततान् ॥२॥
उपमा श्यावाः स्वनयेन दत्ता वधूमन्तो दश रथासो अस्थुः ।
षष्टिः सहस्रमनु गव्यमागात्सनेत्कक्षीवाँ अभिपित्वे अह्नाम् ॥३॥

126.

Ámandān stómān prá bhare manishā síndhāv ádhi kshi-
yató bhāvyaśya | yó me sahásram ánimīta savān atúrto
rájá śráva ichámānaḥ ॥ 1 ॥ śatām rájño nádhmānasya ni-
shkāñ chatām áṣvān práyatān sadyá ádam | śatām kakshí-
vāñ ásurasya gónām diví śrávo 'jāram á' tatāna ॥ 2 ॥ úpa
mā śyāvāḥ svanáyena dattá vadhúmanto dáśa ráthāso
asthuh | shashtīḥ sahásram ánu gávyaṁ ágāt sánat kakshí-
vāñ abhipitvé áhnām ॥ 3 ॥

May the givers of large gifts never fall into sin or sorrow.
 May the righteous devotees never suffer set-backs. May
 some one else ever be their defence. May afflictions fall
 upon those deprived of these favours; the non-givers will
 suffer from grief and sorrow. 7

126

With delight, I representing the people, compose these
 lively praises of a king, the head of a state, who lives on
 the bank of a mighty river and who, desiring renown,
 performs a thousand noble deeds for the benefit of the
 public. 1

I, a representative of the public, accept each day grants of
 one hundred gold coins and one hundred horses bestowed
 by the head of a state. I, a craftsman, accept one hundred
 bulls from that majestic king. I spread his imperishable
 fame in the heavenly world. 2

Standing by my side are ten bay-chariots drawn by bay
 horses given by the sovereign head of a state and carrying
 the ladies of my house. Then comes a herd of one thou-
 sand and sixty cows. The craftsman accepts them with
 gratitude towards the close of the day. 3

चत्वारिंशदशरथस्य शोणाः सहस्रस्याग्रे श्रेणिं नयन्ति ।
 मदुच्युतः कृशनावतो अत्यान्कक्षीवन्त उदमृक्षन्त पुत्राः ॥४॥
 पूर्वामनु प्रयतिमा ददे वस्त्रीन्युक्तौ अप्रावग्धायमो गाः ।
 सुवन्धवो ये विद्या इव वा अनेस्वन्तः श्रव ऐषन्त पुत्राः ॥५॥

catvāriṁśād dāśarathasya śoṇāḥ
 sahasrasyāgre śreṇim nayanti | madacyútaḥ kṛṣanāvato
 átyān kakshíventa úd amṛikshanta pajráḥ || 4 || pūrvām ānu
 práyatiṁ á dade vas trīm yuktāu ashtāv aridhāyaso gāḥ |
 subāndhavo yé viśyā iva vrā ānasvantaḥ śrāva aśhanta
 pajráḥ || 5 ||

आगधिता परिगधिता या कक्षीकेव जङ्गहे ।
 ददाति मद्यं यादुरी याशूनां भोज्यां शता ॥६॥
 उपोप मे परा मृश मा मे दुभ्राणि मन्यथाः ।
 सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥७॥

āgadhitā párigadhitā yā kaṣikēva jāṅgahe | dá-
 dāti máhyam yádurī yáśūnām bhojyā śatā || 6 || úpopa me
 párá mṛiṣa má me dabhrāṇi manyathāḥ | sárvāhām asmi
 romaśá gandhāriṇām ivāviká || 7 ||

Forty tawny horses carry in front the wealth consisting of ten chariots and a thousand presents. Let the followers of a craftsman, born in the family of noble men, clean the coursers that are fiery and decorated with golden trappings. 4

O my brethren kinsmen, after the gifts already spoken of, I accept a prior grant for you of three and eight harnessed chariots, and valuable cattle. May you all attain prosperity and property, having lived together with affection as family members in one house. 5

The benevolent measures, applied with determination and firmness, would sustain a state, and keep enemies away as under the fear of corporeal punishment and give to me, the dedicated worker, hundreds of benefits. 6

[The State speaks to the people in ecstasy:]

"Approach me, listen to me, deem me not immature; I am hairy everywhere, like an ewe of an enchanted hilly tract." 7

[अथकोनविंशोऽनुवाकः ॥]

(१२७) समविशान्युत्तरशतमं सूक्तम्

(१-११) एकादशर्चन्याम्य सूक्तस्य देवोदासिः परच्छेष ऋषिः । अग्निर्देवता । (१-५, ७-११) प्रथमादिपञ्चर्चा
सप्तम्यादिपञ्चानाञ्चान्यष्टिः, (६) षष्ठ्याश्चातिष्ठतिस्तद्वत्सी ॥

॥१२॥ अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।

य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।

घृतस्य विभ्राष्टिमनु वष्टि शोचिषा जुह्वानस्य सर्पिषः ॥१॥

127.

Agnim hótāram manye dāsvantam vāsum sūnūṃ sáhaso
jātāvedasam vipram ná jātāvedasam | yá ūrdhváyā sva-
dhvaró devó devácyā kṛipā | ghṛitāsya víbhrāshṭim ánu
vashtī śociśhājúhvánasya sarpíśhaḥ || 1 ||

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्रं मन्मभिविप्रंभिः शुक्रं मन्मभिः ।

परिज्मानमिव द्यां होतारं चर्षणीनाम् ।

शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥२॥

स हि पुरु चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।

वीलु चिद्यस्य समृतौ श्रुवद्वनेव यस्त्विष्टरम् ।

निष्पहमाणो यमते नार्यते धन्वासह नार्यते ॥३॥

yājishṭham tvā yá-

jamānā huvema jyēshṭham āṅgirasām vipra mánmabhir ví-
prebhiḥ śukra mánmabhiḥ | párijmānam iva dyām hótāram
carshanīnām | śociśhakeṣam vṛiṣhaṇam yám imā víśaḥ právantu
jūtāye víśaḥ || 2 || sá hí purú cid ójasā virúkmatā dídyāno
bhávati druhamntaráḥ paraśúr ná druhamntaráḥ | vílú cid yásya
sámṛitau śrúvad vāneva yát sthirám | niḥsháhamaṇo yamate
náyate dhanvāsáhā náyate || 3 ||

I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter which is offered in oblations with his flames, he invokes the Nature's bounties. 1

We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength. 2

Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat. 3

दृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिरगणिभिर्दाप्रयवसेऽग्नये दाप्रयवसे ।

प्र यः पुरुणि गाहते तक्षद्वनेव शोचिषा ।

स्थिरा चिदन्ना नि रिणत्योजसा नि स्थिराणि चिदोजसा ॥१॥

तमस्य पृश्नुपर्वासु धीमहि नक्तं यः सुदर्शितरो दिवांतरादप्रायुषे दिवांतरात् ।

आदस्यायुर्मणवद्दीलु शर्म न सुनवे ।

भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥२॥

drilhá cid asmā ánu dur
yáthā vidé téjishṭhābhir arāṇibhir dāshṭy ávase 'gnāye dā-
shṭy ávase | prā yāḥ purūṇi gāhate tākshad vāneva śoc-
shā | sthirā cid ānnā ní riṇāty ójasā ní sthirāṇi cid ójasā
|| 4 || tām asya priksām úparāsu dhīmahi náktam yāḥ su-
dārṣataro dívātarād āprāyushe dívātarāt | ād asyāyur grā-
bhaṇavad vilū śārma ná sūnāve | bhaktām ābhaktam ávo
vyānto ajārā agnāyo vyānto ajārāḥ || 5 ||

॥३॥ स हि शर्वो न मारुतं तुविष्वणिरप्रस्वतीपूर्वरास्विष्टनिर्गतेनास्विष्टनिः ।

आदद्दृव्यान्यादिर्यज्ञस्य केतुरहणा ।

अथ स्मास्य हर्षतो हर्षीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥६॥

द्विता यदी कीस्तासो अभिव्यवो नमस्यन्त उपवोचन्त भृगवो भग्नन्तो दाशा भृगवः ।

अग्निरीशे वसूनां शुचिर्यो धृणिरिषाम् ।

प्रियौ अपिधीर्विनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥७॥

sá hí śárdho ná mārutam tuviśhvāṇir āpnasvatīśhūrvā-
rāsv ishtānir ārtanāsv ishtāniḥ | ādad dhavyāny ādadír ya-
jñāsya ketúr arhāṇā | ādha smāsya hārshato hrīshīvato ví-
śve jushanta pānthām nārāḥ śubhé ná pānthām || 6 || dvitā
yād īm kīstāso abhīdyavo namasyānta upavóeanta bhrīgavo
mathnānto dāśā bhrīgavaḥ | agnír īše vāsūnām śúcir yó
dharnír eshām | priyāṁ apidhīr vanishīshṭa médhira á va-
nishīshṭa médhiraḥ || 7 ||

Like wealth made over to a sage, they have made substantial donations to Him. By resplendent means He grants us grace so that we may preserve ourselves. The worshipper presents gifts to the fire-divine for preservation. He who accepts the offerings made to Him and consumes them as rapidly as He consumes forests. The standing corn ripens by His potency, and He consumes the harmful insects by the same potency. 4

Let us then place near the altar the sacrificial food for Him who shines more by night than by day. We offer it to Him who has more power at night than in the day. The libations are to be made to this fire-divine in the same way as the father's fortified house is made over to his son. These undying fires, discriminating between the edible and non-edible, grant protection. And accepting what is edible, they become exempt from decay; they do not die out. 5

He roars aloud like a thunderstorm in the course of the sanctified rites. This fire is to be worshipped and to be adored for victory over the hosts of enemies. He is the receiver of oblations and is the standard-bearer of the sacred works of the selfless. He deserving of veneration, consumes the oblations. Therefore, all men for their own good pursue the path of the fire-divine. Verily, they follow his path, verily, men follow his virtuous path for the sake of happiness. 6

The descendants of men of mature intellect celebrate the fire-divine in both his forms (fire in the sun and fire from the wood). They glorify him, and pay him homage and proclaim his praises. The descendants of men of mature wisdom churn him out (from the wood) for worship. The radiant fire-divine is the guardian of all these treasures. May the divine-fire, receiver of sacrifices, lovingly accept (our oblations). 7

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दंपतिं भुजे सत्यगिर्वाहसं भुजे ।

अतिथिं मानुषाणां पितुर्न यस्यासया ।

अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥८॥

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये ।

शुष्मिन्तमो हि ते मदीं द्युम्निन्तम उत क्रतुः ।

अधं स्मा ते परि चरन्त्यजर श्रुष्टिवानो नाजर ॥९॥

viśvāsām tvā viśām pátim havā-
mahé sárvasām samānām dāmpatim bhujé satyágirvāhasam
bhujé | átithim mánushāṇām pitúr ná yasyāsaya | amí ca
viśve amṛtāsa á váyo havyá devéshv á váyah || 8 || tvám
agne sáhasā sáhantamah ṣushmíntamo jāyase devátātaye
rayír ná devátātaye | ṣushmíntamo hí te mádo dymnín-
tama utá krátuḥ | ádha smā te pári caranty ajara ṣrushṭi-
vāno nájara || 9 ||

प्र वो महे सहसा सहस्वत उष्वधे पशुषे नामये स्तोमो बभूत्वग्नेयं ।

प्रति यदी हविष्मान्विश्वासु क्षासु जोगुवे ।

अग्ने रेभो न जेतत ऋषूणां जृण्वीत ऋषूणाम् ॥१०॥

स नो नेदिष्टु ददृशान आ भराग्ने देवेभिः सचंनाः सुचेतुना महो रायः सुचेतुना ।

महि शविष्ट नस्कृधि संचक्षे भुजे अस्यै ।

महि स्तोतृभ्यो मघवन्सुवीर्यं मथीरुग्रो न शवसा ॥११॥

prá vo mahé sáhasā sáhasvata usharbú-
dhie paśushé nágnāye stómo babhūtv agnāye | prāti yád
im havishmān viśvasu kshāsu jóguve | ágre rebhó ná jarata
ṛishūṇām jūrñir hóta ṛishūṇām || 10 || sá no nédishṭham dá-
dṛiṣāna á bharágne devébhiḥ sácanāḥ sucetúnā mahó rā-
yāḥ sucetúnā | máhi ṣavishṭha nas kṛidhi saméakshé bhujé
asyai | máhi stotrībhyo maghavan suvīryam máthīr ugró
ná śávasā || 11 ||

We invoke you, the protector of all people, you who are the common Lord of all houses, to enjoy our offerings. He is the true carrier of our oblations. We invoke you, the guest of men, to whom all these immortals apply for their sustenance, as a son to a father. May all divinities come to receive our oblations,—may the divinities come. 8

O fire-divine, you, who destroy enemies by your strength, and the possessor of splendour most fiery, are born for the sake of all sacred works and worship. You are born for the sake of divine sacrifices. Your delight is most fiery and your valour is most victorious; hence the sacrificers wait upon you like envoys upon a prince, O undecaying one. 9

May your invocations, O priests, become acceptable to the fire-divine, who is deserving of laudation and who has the might to overcome the strong and who is awakened at dawn. May the priest be grateful to the fire-divine as if to a giver of cattle. The presenter of an oblation goes assiduously to every altar with the same expectations and invokes the fire, the first to come amongst the divines, in the same way as the adept chanters glorify their worldly patrons with praises. 10

O fire-divine, may you become visible and come close to us and, partake with benign intent of the sacrificial food along with the divines; bestow upon us abundant riches. Most mighty divine fire, may you make us illustrious so that we may behold and enjoy this earth, and may we be the possessors of excellent progeny. May you give us, your devotees, life's breath and may you destroy our enemies with your might and fury. 11

(१२८) अष्टाविंशत्युत्तरशततमं सूक्तम्

(१-८) अष्टवैश्यास्य सूक्तस्य देवोदासिः परुच्छेषः कृषिः । अग्निर्देवता । अत्यष्टिच्छन्दः ॥

॥१॥ अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम् ।

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

अदब्धो होता नि षेदद्विळस्पदे परिवीत इळस्पदे ॥१॥

तं यज्ञसाधमपि वातयामस्युतस्ये पथा नमसा हविष्मता देवताता हविष्मता ।

स न ऊर्जामुपाभृत्या कृपा न जूर्यति ।

यं मातरिश्वा मनवे परावतो देवं भाः परावतः ॥२॥

128.

Ayám jāyata mānusho dhārīmaṇi hótā yājishṭha uśijām
 ānu vratām agniḥ svām ānu vratām | viśvāśrusṭīḥ sakhī-
 yaté rayír iva śravasyaté | ádabdhó hótā ní shadad ilás
 padé párivīta ilás padé || 1 || tām yajñasādhmam āpi vā-
 tayāmasy řitāsya pathā námasā havishmatā devātātā havī-
 shmatā | sá na ūrjām upābhṛity ayā kṛipā ná jūryati | yām
 mātariśvā mánave parāvāto devām bhāḥ parāvātaḥ || 2 ||

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिकददध्रेतः कनिकदत् ।

ज्ञते चक्षोणो अक्षभिर्देवो वनेषु तूर्वाणिः ।

सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु ॥३॥

évēna sadyāḥ páry eti párthivam muhurgí réto vṛishabhāḥ
 kánikradad dádhad rétaḥ kánikradat | śatām cákshāṇo akshá-
 bhīr devó váneshu turvāṇiḥ | sádo dádhdhāna úpareshu sá-
 nushv agniḥ páreshu sánushu || 3 ||

The fire-divine is the invoker of divine virtues, the assiduous promoter of sacred deeds. He is generated by devotees for the holy work like those who are born for benevolent actions. He bestows blessings on him who seeks His friendship, and is like wealth to an inspirer. He is the unobstructed offerer of oblations in the cosmic world; He is seated, surrounded by His divine priests like powers, on the holy place; He is, verily, seated on the holy place. 1

We propitiate that messenger of cosmic sacrifice by treading the path of truth, by reverential salutations with intense dedication. He accepts our offerings, and through his beneficence departs not. He is that divine fire, whom the divine cosmic wind brings from afar for the service of men,—brings from afar. 2

The divine fire, who is ever to be hymned, is the giver of food and the showerer of benefits. He comes quickly upon our invocation to the altar of the earth. He is vigorous and loud-voiced; virile and loud sounding; he travels fast when incited by praise. He manifests himself a hundred fold by his flames. The divine-fire comes quickly to the place of worship with abodes in high lands close by—in the high lands far away. 3

स सुक्रतुः पुरोहितो दमेदमेऽभिर्यज्ञस्याध्वरस्य चेतति कृत्वा यज्ञस्य चेतति ।

कृत्वा वेधा इषूयते विश्वा जातानि पस्पशे ।

यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत ॥४॥

कृत्वा यदस्य तविषीषु पृथ्वतेऽग्नेरवेण मरुतां न भोज्येषिराय न भोज्या ।

स हि ष्मा दानमिन्वति वसूनां च मज्मना ।

स नन्वासते दुरितादभिहृतः शंसादुघादभिहृतः ॥५॥

sá sukrātuḥ puróhito
dáme-dame 'gnír yajñásyādhvarásya cetati krátvā yajñásya
cetati | krátvā vedhā ishūyaté víšvā jātāni paspaṣe | yāto
ghṛitaśrír átithir ájāyata váhnir vedhā ájāyata || 4 || krátvā
yád asya távisliṣhu priñcáte 'gnér áveṇa marútām ná bho-
jyèshiráya ná bhojyā | sá hí śhmā dánam ínvati vásūnām
ea majmánā | sá nas trāsate duritād abhihrútaḥ śánsād
aghdād abhihrútaḥ. || 5 ||

॥१५॥ विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे तरणिर्न शिश्रथच्छ्रवस्यया न शिश्रथत् ।

विश्वस्मा इदिषुध्यते देवत्रा हव्यमोहिषे ।

विश्वस्मा इत्सुकृते वारंमृष्वत्यभिर्हारा व्युष्वति ॥६॥

स मानुषे वृजने शंतमो हितोऽभिर्यज्ञेषु जेन्यो न विस्पतिः प्रियो यज्ञेषु विस्पतिः ।

स हव्या मानुषाणामिळा कृतानि पत्यते ।

स नन्वासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥७॥

víšvo víhāyā aratír vásur dadhe háste dákshīṇe tarānir
ná śiṣrathac chravasyáyā ná śiṣrathat | víšvasmā íd ishū-
dhyaté devatrā havyám óhishe | víšvasmā ít sukríte váram
ṛiṇvaty agnír dvārā vy ṛiṇvati || 6 || sá mánushe vṛijāne
śántamo hitò 'gnír yajñéshu jényo ná viṣpátīḥ priyó ya-
jñéshu viṣpátīḥ | sá havyā mánushāṇām ilā kṛitāni patyate |
sá nas trāsate váruṇasya dhūrtér mahó devásya dhūrtéḥ
|| 7 ||

That fire-divine is the performer of excellent acts; he is like a priest in every house ; he takes care of worship and ceremonies and with wisdom takes care of worship. He bestows rewards on persons who are desirous of food, and he accepts all the offered gifts for the good of the worshipper. In sacred ceremonies he feeds abundantly on butter; he is born as a guest,—and this fire, the bearer of oblations, is born as an ordainer. 4

All devotees offer in holy rites food for His satisfaction in the blazing flames of divine fire; like the grains that are to be enjoyed by learned men, and like the food to be enjoyed by the needy. The worshipper presents gifts to Him according to the extent of his opulence. The divine-fire preserves us when we are oppressed by sin. He saves us from misery overwhelming, and from curse and from overpowering malevolence. 5

The universal, mighty, imperious divine fire holds his treasure in his right hand; and like the sun, he stretches forth his hand and stretches forth as if with the desire of obtaining oblations—but not for the wicked. Verily O fire-divine, you bear the oblation for every one of the righteous who desires it. You grant blessings to every benevolent pious worshipper and open for him the gates of heaven. 6

The divine-fire is a most amiable friend in human infirmity through the means of sacred acts like a lord victorious and like a dear lord in sacred rites. He alights upon the oblations of men when placed upon the altar. He preserves us from floods and from havocs caused by other natural forces. 7

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे ।

विश्वायुं विश्ववेदसं होतारं यजतं क्वमि ।

देवासो रण्वमवसे वसुयवो गीर्भी रण्वं वसुयवः ॥८॥

agnīm hótāram ilāte vāsudhitim priyām cētishṭham
aratīm ny èrire havyavāham ny èrire | viśvāyum viśvāve-
dasam hótāram yajatām kavīm | devāso raṇvām āvase va-
sūyāvo gīrbhī raṇvām vasūyāvah ॥ 8 ॥

(१२९) एकोनविंशदुत्तरशततमं सूक्तम्

(१-११) एकादशार्चस्यास्य सूक्तस्य दैवोदासिः परच्छेप ऋषिः । (१-५, ७-११) प्रथमादिपञ्चमां तमम्यादि-
पञ्चानाञ्छेन्द्रः, (६) षष्ठ्याधेन्द्रोर्वेते । (१-७, १०) प्रथमादिसप्तमां दशम्याध्याप्यष्टिः,
(८-९) अष्टमीनवम्योरतिशङ्करी, (११) एकादस्याध्याष्टिश्छन्दांसि ॥

॥१६॥ यं त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिषिर प्रणयसि प्रानवद्य नयसि ।

सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् ।

सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ॥१॥

स श्रुधि यः स्मा पृतनासु कासु चिह्क्षाय्य इन्द्र भरहूतये नृभिरसि प्रतूर्तये नृभिः ।

यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरेता ।

तमीशानास इरधन्त वाजिनं पूक्षमत्यं न वाजिनम् ॥२॥

129.

Yām tvām rátham indra medhásātaye 'pākā sántam
ishira prañáyasi prānavadya náyasi | sadyaś cit tām abhí-
shṭaye káro vāṣaś ca vājínam | sásmákam anavadya tūtu-
jāna vedhásām imām vācam ná vedhásām ॥ 1 ॥ sá śrudhi
yáh smā pṛitanāsu kāsu cid daksháyya indra bhárahūtaye
nṛibhir ási prátūrtaye nṛibhiḥ | yáh śúraiḥ svāḥ sánitā yó
víprair vājam tárutā | tām īśānáś iradhanta vājínam pri-
kshám átyam ná vājínam ॥ 2 ॥

The devotees praise the divine-fire, who is the invoker of divinities, the possessor of wealth, the beloved and benevolent. They have recourse to Him as to a sovereign; they have recourse to Him as the bearer of oblations. The divine fire is the life of all living beings and He knows all things. He is the offerer of oblations as well as the object of worship. He is also the sage. The sacred priests, desirous of affluence, sing His praises to obtain His protection. Desirous of affluence, they recite His praises in their hymns. 8

129

O resplendent Lord, inspirer of sacred acts, you fulfil the desires (of the devotee); you carry your chariot to him. O infallible one—you carry it ahead. And without delay you enable him to fulfil his desires; and you become wealth to such a one seeking food. O Lord, you who are quick and faultless, may you listen to the prayers of us the worshippers,—as ever of the worshippers. 1

Hear our invocation, O resplendent Lord. You have to be invoked by heroes reverentially in all battles for challenging and subjugating the enemies. You are the one, who, aided by heroes, seizes benefits from them and distributes it among the devotees. As the heroes take help from the swift war-horses, similarly even the mighty warriors propitiate the resplendent Lord for victory. 2

दुस्मो हि ष्मा वृषणं पिबंसि त्वचं कं चिद्यावीररहं शूर मर्त्यं परिवृणक्षि मर्त्यम् ।

इन्द्रोत तुभ्यं तद्विवे तद्रद्राय स्वयंशसे ।

मित्राय वोचं वरुणाय सप्रथः सुमृलीकाय सप्रथः ॥३॥

अस्माकं व इन्द्रमुष्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम् ।

अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित् ।

नहि त्वा शत्रुः स्तरति स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यम् ॥४॥

नि पृ नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिरुग्राभिरुग्रोतिभिः ।

नेषि णो यथा पुरानेनाः शूर मन्यसे ।

विश्वानि पुरोरप पर्षि वह्निरासा वह्निर्नो अच्छ ॥५॥

dasmó hí shmā vṛiṣhaṇam

pínvasi tvácam kām cid yāvīr arārum śūra mārtyam pa-
rivṛiṇákshi mārtyam | índrotá túbhyam tád divé tád ru-
drāya sváyaśase | mitráya vocam váruṇāya sapráthaḥ su-
mrīlikāya sapráthaḥ || 3 || asmákam va índram uṣmasīṣṭāye
sákhāyam viśvāyum prāsáham yújam vájeshu prāsáham
yújam | asmákam bráhmotáyé 'vā pṛitsúshu kásu cit | nahí
tvā śátru stárate strīṇóshi ·yám viśvam śátruṃ strīṇóshi
yám || 4 || ní shú namátimatim káyasya cit téjishṭhābhir
aráñibhir nótíbhīr ugrábhīr ugrotíbhīḥ | nēshi ṇo yáthā pu-
ránenāḥ śūra mányase | viśvāni pūrór ápa parshi váhnir
āsá váhnir no ácha || 5 ||

॥१७॥ प्र तद्वोचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति ।

स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम् ।

अव स्रवेदघर्शसोऽवतरमव क्षुद्रमिव स्रवेत् ॥६॥

prá tád voceyam bhávyāyéndave hávyo ná yá ishávān
mánma réjati rakshohá mánma réjati | svayám só asmád á
nidó vadhaír ajeta durmatim | áva sraved agháśaṇso 'va-
tarám áva kshudráam iva sravet || 6 ||

O resplendent Lord, you are the subduer of our adversaries; you fill the clouds and cause rain. O the brave one, you drive off every fleeting and transient cloud. And abandon it only when exhausted. For such a glorious deed, O Lord, I offer praise to you, the brilliant, the terror to the wicked, the life-breath of all beings, the most benevolent, the most widespread, and the bestower of bliss. 3

We desire, O resplendent Lord, to be present at the place of your sacrificial acts. You are our friend, the ally of your worshippers, the patient acceptor of viands. O Lord-supreme, may you guard our holy rites for our preservation, for in whatsoever contests you be engaged, no enemy, whom you oppose, would prevail against you; you prevail on every enemy whom you oppose. 4

O brave Lord, subdue the arrogance of every one of your adversaries by your protective and heroic powers which are as radiant as the fierce flames of burning wood. Guide us, O hero, as you have guided our forefathers, for you are honoured by all. You sustain all the world. May you remove all the sins of man and be close to us. 5

May I be competent to utter the praises of the blissful Lord who is vigorous, praiseworthy, like any other divine, and who goes with food abounding to every venerable rite. He is the destroyer of cruel people at each venerable rite. May that blissful one repress with chastisement the malevolence of him who reviles us; let the thief fall and perish, like water in a gutter running down a pit. 6

वनेम तद्दोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रण्यं सन्तं सुवीर्यम् ।
दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि ।

आ सत्याभिरिन्द्रं युम्नहृतिभिर्यजत्रं युम्नहृतिभिः ॥७॥

प्रप्रा वो अस्मे स्वयशोभिरूती परिवर्ग इन्द्रो दुर्मतीनां दर्शमन्दुर्मतीनाम् ।
स्वयं सा रियध्यै या न उपेषे अत्रैः ।

हृतेमसन्न वक्षति क्षिप्ता जृणिर्न वक्षति ॥८॥

vanéma tád dhótrayā

citántyā vanéma rayīm rayivah suvíryam ranvām sántam
suvíryam | durmánmānam sumántubhir ém ishā pñeīmahi |
ā satyābhir indram dyumnāhūtibhir yājatram dyumnāhūti-
bhiḥ || 7 || prā-prā vo asmé sváyaṣobhir ūtí parivargā indro
durmatīnām dārīman durmatīnām | svayām sá rishayādhyai
yā na upeshé atraīḥ | hatém asan ná vakshati kshiptā jūr-
nīr ná vakshati || 8 ||

त्वं न इन्द्र राया परिणसा याहि पथीं अनेहसा पुरो याद्वरक्षसा ।

सचस्व नः पराक आ सचस्वास्तमीक आ ।

याहि नो दूरादूरादभिष्टिभिः सदा पाह्यभिष्टिभिः ॥९॥

त्वं न इन्द्र राया तरुषसोग्रे चित्वा महिमा संशुदवसे महे मित्रं नावसे ।

ओजिष्ठ व्रातरविता रथं कं चिदमर्त्य ।

अन्यमस्मद्रिषेः कं चिदद्रिवो रिरिक्षन्तं चिदद्रिवः ॥१०॥

tvām na indra rāyā pārīnasā yāhi

pathāñ anchāsā puró yāhy arakshāsā | sácasva naḥ parākā
ā sácasvāstamikā ā | pāhí no dūrād ārād abhíshtībhiḥ sādā
pāhy abhíshtībhiḥ || 9 || tvām na indra rāyā tárūshasogrām
cit tvā mahimā sakshad ávase mahé mītrām nāvase | óji-
shṭha trātar ávitā rátham kām cid amartya | anyām asmád
ririsheḥ kām cid adrivo rīrikshantam cid adrivah || 10 ||

We glorify you, O the source of affluence, with inspiring hymns; we solicit that wealth which bestows vigour, which is agreeable, durable, and the support of progeny. May we, through surging praises, ever be possessed of abundant food. We know it is difficult to honour you adequately. May we attain communion with the resplendent Lord by true and earnest invocations,—by offering glorious invocations. 7

The resplendent Lord is powerful in the discomfiture of the malevolent by his self-glorifying aids, for us and for all. He is the destroyer of the malevolent and impetuous host sent against us by destructive forces to destroy us. It has been itself destroyed by Him; may this force of evil not reach us; may it, approaching with speed, not reach us. 8

O resplendent Lord, come to us with abundant riches by a path free from evil and by a path unobstructed by cruel people. Be with us when afar; be with us when near. Favour us, whether afar or nigh, with the objects we desire. Protect us by giving us adequate and desired aid; protect us ever by your blessings. 9

O resplendent Lord, sustain us with the wealth that takes man across calamity; may we remain near you, O brave one radiant like sun, for our protection. O most potent protector and immortal Lord, ascend the same chariot, and come hither; O possessor of the thunder-bolt, come and repel anyone assailing us. Turn your fury against the cruel ones, O possessor of the thunder-bolt. 10

पाहि न इन्द्र सुष्टुत स्रिधोऽवयाता सद्मिर्दुर्मतीनां देवः सन्दुर्मतीनाम् ।

हन्ता पापस्य रक्षसेस्त्राता विप्रस्य मावतः ।

अथा हि त्वा जनिता जीजनद्वसो रक्षोहणं त्वा जीजनद्वसो ॥११॥

pāhī na indra sushṭuta sridhò 'vayātā sādām id durmatī-
nām devāḥ sán durmatīnām | hantā pāpasya rakshásas trātā
víprasya māvataḥ | ádhā hí tvā janitā jíjanad vaso raksho-
hānam tvā jíjanad vaso || 11 ||

(१३०) विशदितशान्तमं सक्तम्

(१-१०) दशम्यास्य सक्तस्य देवोदासिः परच्छेपः कृपिः । इन्द्रो देवता । (१-१०) प्रथमादि-
मन्त्रात्मन्त्राणि । (१०) दशम्यास्य विष्णुः शन्दर्भः ॥

॥१८॥ पन्द्रयाह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरगन्तं राजेव सत्पतिः ।

हवामहे त्वा वयं प्रयस्वन्तः सुते सचा ।

पुत्रासो न पितरं वाजसातये मंहिष्टुं वाजसातये ॥१॥

पिवा सोममिन्द्र सुवानमद्रिभिः कोशेन सितमवतं न वंसगस्तातृषाणो न वंसगः ।

मदाय हर्यताय ते तुविष्टमाय धायसे ।

आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव सूर्यम् ॥२॥

130.

Éndra yāhy úpa naḥ parāváto náyám áchā vidáthā-
nīva sátpatir ástam rájeva sátpatiḥ | hávāmahe tvā vayám
práyasvantahḥ suté sácā | putráso ná pitáram vājasātaye
mānhishṭham vājasātaye || 1 || píbā sómam indra suvánám
ádribhiḥ kóṣena siktám avatám ná vánsagas tātrishāṇó ná
vánsagah | mādāya haryatāya te tuvísṭamāya dhāyase | á
tvā yachantu harító ná sūryam áhā víṣveva sūryam || 2 ||

O deservedly lauded Lord, preserve us from suffering; for, verily, you are ever the chastiser of the malevolent : you are the slayer of the wicked. You are the preserver of the virtuous, such as I am; the progenitor, the creator you have ever been an asylum of the needy; O you the destroyer of evils, an asylum for all men. 11

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Come to us from afar, O resplendent Lord, the protector of good ; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their father, we are inviting you for the procurement of food,—you the generous one for the procurement of food. 1

Accept our sweet devotional prayers that have been expressed by our thoughts and strewn as if with the sacred grass. Accept them with eagerness shown by a thirsty ox hastening towards a well,—as a very thirsty ox. May we be worthy of your loving, sweet and pleasing favours, and may your divine rays bring you hither, as the steeds convey the sun and as they carry him above the horizon day by day. 2

अविन्दद्विवो निहितं गुहा निधिं वेन गर्भं परिर्वीतमश्मन्यन्ते अन्तरश्मनि ।

व्रजं वज्री गर्वामिव सिपासन्नङ्गिरस्तमः ।

अपावृणोदिष इन्द्रः परीवृता द्वार इषः परीवृताः ॥३॥

दादृहाणो वज्रमिन्द्रो गर्भस्त्योः क्षद्वैव तिग्ममसेनाय सं श्येदृहिहत्याय सं श्येत् ।

संविद्यान ओजसा शवोभिरिन्द्र मज्मना ।

तष्टेव वृक्षं वनिनो नि वृश्चसि परश्चैव नि वृश्चसि ॥४॥

त्वं वृथा नय इन्द्र सतवेऽच्छा समुद्रमसृजो रथो इव वाजयतो रथो इव ।

इत ऊतीरयुञ्जत समानमर्थमक्षितम् ।

धेनूरिव मनवे विश्वदेहसो जनाय विश्वदेहसः ॥५॥

āvindad divó nñhitam gúbhā nidhīm vér ná gárbbham pári-
vitam áṣmany ananté antár áṣmani | vrajám vajrí gávām
iva síshāsann āngirastamaḥ | āpāvṛiṇod ísha índraḥ pári-
vṛitā dvāra íshaḥ páriṽvṛitāḥ || 3 || dādrīhāṇó vājram índro
gábhastyoḥ kshádmeva tigmám ásanāya sám syad ahihá-
tyāya sám syat | samvivyāná ójasā śavobhir indra ma-
jmanā | táshteva vṛikshám vaníno ní vṛiṣcasi paraśvéva ní
vṛiṣcasi || 4 || tvám vṛithā nadyā indra sártavé 'chā samu-
drám asṛijo ráthāni iva vājayató ráthāni iva | itá ūtír ayuñ-
jata samánám ártham ákshitam | dhenúr iva mánave viśvá-
dohaso jánāya viśvádohasaḥ || 5 ||

॥३॥ इमां ते वाचं वसूयन्ते आयवो रथं न धीरः स्वपा अतक्षिपुः सुन्नाय त्वामतक्षिपुः ।

शुम्भन्तो जेन्यं यथा वाजेषु विप्र वृजिनम् ।

अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥६॥

imām te vācam vasūyānta āyāvo rátham ná dhírah
svápā atakshishuḥ sumnáya tvám atakshishuḥ | sumbhānto
jényam yathā vājesu vipra vājīnam | átyam iva śāvase
sātāye dhánā víśvā dhánāni sātāye || 6 ||

He, the Lord, finds out the stolen treasure, that has its abode in heaven and hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks. Desiring to partake of the elixir, He the most vital, discovered the hiding place of the cows; and He, opened the closed doors of waters, shut up in the clouds,—the closed doors for food. 3

Grasping His sharp thunderbolt with both hands, the resplendent Lord, sharpened it to hurl it on His foes like the swift current of streams. He whetted it for the destruction of dark shrouds. He is fully endowed with strength, with energy and with might. O Lord, may you cut your enemies to pieces, as a wood-cutter cuts the trees of a forest,—you cut them to pieces as if with a hatchet. 4

Effortlessly you have created the rivers that flow to the sea, like the aurora of glory bearing you to sacrificial places, as those chariots who are proceeding on the way to battle. The streams flowing hither have gathered together their waters for a common purpose, like the cows that yield all things to man—that yield all things to people. 5

Men who are desirous of wealth have recited this praise of yours, as a resolute and provident man prepares a chariot for a journey; they have propitiated you for their good; glorifying thee, the resplendent Lord, as impetuous in conflicts, they have praised you as men praise a conqueror. We praise you for the acquirement of strength, wealth, and every kind of affluence, as they commend a courser for his good qualities in battle. 6

भिनत्पुगे नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो वज्रेण दाशुषे नृतो ।

अतिथिग्याय शम्बरं गिरेरुग्रो अवाभरत् ।

महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥७॥

इन्द्रः समत्सु यजमानमार्थं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्मिच्छेष्वजिषु ।

मनेवे शासदव्रतान्वचै कृष्णामरन्धयत् ।

दक्षन्न विश्वं तत्प्राणमोषति न्यर्शसानमोषति ॥८॥

bhināt pūro nava-
tīm indra pūrave divodāsāya māhi dāśúshe nṛito vājreṇa
dāśúshe nṛito | atithigvāya śumbaram girér ugró ávābha-
rat | mahó dhánāni dāyamāna ójasā víšvā dhánāny ójasā
|| 7 || indrah samātsu yajamānam āryam prāvad víšveshu
śatāmūtir ājīshu svārmīlleshv ājīshu | mánave śásad avra-
tān tvácam kṛishṇām arandhayat | dākshan ná víšvam ta-
trīshānām oshati ny ārśasānām oshati || 8 ||

सुरैश्चक्रं प्र बृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान आ मुषायति ।

उशना यत्परावतोऽजगन्नृतये कवे ।

सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥९॥

स नो नव्येभिर्वृषकर्मन्नुक्थैः पुरी दर्तः पायुभिः पाहि शम्भैः ।

दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः ॥१०॥

sūraṣ cakrām
prā vṛihaj jāta ójasā prapitvé vácam aruṇó mushāyatīśāná
á mushāyati | uśāná yāt parāvátó 'jagann ūtāye kave | su-
mnāni víšvā mánusheva turvánir áhā víšveva turvánīḥ || 9 ||
sá no návyebhir vṛishakarmann ukthāīḥ pūrām dartah pá-
yúbhiḥ páhi śagmaīḥ | divodāsébhir indra stāvāno vāvri-
dhīthá áhobhir iva dyaúḥ || 10 ||

O resplendent Soul, dancing with delight in battle, you destroy ninety cities for the man in service of the learned. You destroy them with your sharp intellect, for the sake of the giver of offerings. For the sake of reverential man, the fierce Lord drives out the disrespectful person from the mountain, bestowing upon the brave men immense treasure, acquired by his prowess,—all kinds of wealth acquired by his prowess. 7

The resplendent Lord, the manifold protector of his votaries in battles, defends his virtuous worshipper in all conflicts that confer heaven; for the benefit of man he punished those who broke the law. He punishes people who indulge in sinful activities. As if burning with flame, he consumes the malignant; he utterly consumes him who delights in cruelty. 8

Endowed with increasing vigour, he hurls the wheel of law against the foes; and, with fury of anger, deprives them of speech; He, the sovereign king, deprives them of existence. When you, O saintly resplendent Lord, come from afar to the help of honest men, you come quickly, bearing all good things to us all the time, you come quickly. 9

Showerer of benefits, destroyer of the strongholds of enemies, propitiated by our new songs, may you reward us with gratifying blessings; glorified Lord, by the descendants of devoted servants of the learned, may you increase in power, like the sun in revolving days. 10

(१३१) एकविंशद्वन्द्वस्तमं सुनम

(१-७) सप्तचंभ्याम्य सृजन्त्य दैवोदामिः परन्त्येप क्रपिः । इन्द्रो देवता । अत्यष्टिष्ठन्द्रः ॥

॥२०॥ इन्द्राय हि द्यौरसुरो अनेमन्तेन्द्राय मही पृथिवी वरीमभिर्युम्नसाता वरीमभिः ।

इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः ।

इन्द्राय विश्वा सर्वनानि मानुषा गतानि सन्तु मानुषा ॥१॥

विश्वेषु हि त्वा सर्वेनपु तुञ्जते समानमेकं वृषमप्यवः पृथक् स्वेः सन्त्यवः पृथक् ।

ते त्वा नावं न पर्षणिं शृषस्य धुरि धीमहि ।

इन्द्रं न युजैश्चितयन्त आयवः स्तोमैभिरिन्द्रमायवः ॥२॥

131.

Índrāya hí dyaúr ásuro ánamnatéन्द्रāya mahí prithiví
 várīmabhir dyumnāsātā várīmabhiḥ | índram víṣve sajóshaso
 deváso dadhire puráh | índrāya víṣvā sávanāni mánuṣhā rā-
 tāni santu mánuṣhā || 1 || víṣveshu hí tvā sávaneshu tuñjáte
 samānām ékaṁ vṛṣhamanyavaḥ príthak svàḥ sanishyávaḥ
 príthak | tám tvā návaṁ ná parshānim śūshásya dhurí dhí-
 mahi | índram ná yajñāṣ citáyanta āyáva stómebhir ín-
 dram āyávaḥ || 2 ||

वि त्वा नतसे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः ।

यद्व्यन्ता द्वा जना स्वयन्ता समूहसि ।

अविष्करिद्वपणं सचाभुवं वज्रमिन्द्र सचाभुवं ॥३॥

ví tvā tatasre mithunā avasyávo vrajá-
 sya sātā gavyasya niḥsríjaḥ sákshanta indra niḥsríjaḥ | yád
 gavyántā dvā jánā svār yántā samúhasi | āyíṣh kárikrad
 vṛṣhaṇaṁ sacābhúvaṁ vájraṁ indra sacābhúvaṁ || 3 ||

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To sovereign Lord has verily bowed down the lofty cosmos, the source of all vital powers. To Him the wide earth has offered homage with precious treasures. With acceptable praises the worshipper has propitiated Him for the sake of prosperity. All the Divines, well pleased, have given precedence to the sovereign Lord; let all sacred work and worship of men be appropriated to the Lord; let all the offerings of men be presented to Him. 1

Hoping to partake of your gifts, your worshippers, one and all, seeking divine bliss, hasten to adore you in all their ceremonies. We meditate on you, the sustainer of our strength like a boat that bears passengers across an ocean; we mortals, indeed, propitiate him with hymns. 2

O Lord, the married couples, anxious to satisfy you and presenting oblations together, celebrate your worship for the sake of obtaining herds of cattle by offering you oblations. You know these couples are desirous of worldly prosperity and divine bliss. Then you display to your constant companion, the punitive justice, O resplendent Lord, the showerer of benefits. 3

विदुष्टे अस्य वीर्यस्य पुरुषः पुरो यदिन्द्र शारदीरवातिरः सासहानो अवातिरः ।

शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।

महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः

॥४॥

आदिते अस्य वीर्यस्य चकिरन्मदेषु वृषन्नृशिजो यदाविथ सर्वायुतो यदाविथ ।

चकथ कारमेभ्यः पृतनासु प्रवन्तेव ।

ते अन्यामेभ्यां नद्यं सनिष्णत श्रवस्वन्तः सनिष्णत

॥५॥

vidúsh te asyá víryasya pūrávah pūro yád indra śáradīr
avátirah sāsahānó avátirah | śāsas tám indra mártiyam áya-
jyūm śavasas pate | mahīm amushñāḥ prithivīm imá apó
mandasāná imá apāḥ || 4 || ád ít te asyá víryasya carkiran
mádeshu vṛishann ushjo yád ávitha sakhīyató yád ávitha |
cakārtha kārām ebhyaḥ pṛitanāsu prāvantave | té anyām
-anyām nadyām sanishñata śravasyántaḥ sanishñata || 5 ||

उतो नो अस्या उपसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्पाता हवीमभिः ।

यदिन्द्र हन्तेव सृधो वृषा वज्रिचिकेतसि ।

आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः

॥६॥

त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम् ।

जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।

रिष्टं न यामन्नप भूतु दुर्मतिर्विश्राप भूतु दुर्मतिः

॥७॥

utó no asyá ushásó jushéta hy árkásya bodhi havísho há-
vīmabhiḥ svārshātā hāvīmabhiḥ | yád indra hántave mṛídho
vṛisha vajriṇ ciketasi | á me asyá vedhásó nāvīyaso mán-
ma śrudhi nāvīyasaḥ || 6 || tvām tám indra vāvṛidhānó
asmayúr amitrayántam tuvijāta mártiyam vājreṇa śūra már-
tyam | jahí yó no aghāyāti śṛiṇushvá suśrávastamaḥ | ri-
shṭīm ná yámann ápa bhūtu durmatír víśvāpa bhūtu dur-
matīḥ || 7 ||

Our forefathers have known your prowess, by which, O Lord, you destroy the perennial strongholds of the evil forces; you destroy them, humiliating their defenders. You chastise, Lord of strength, the mortal who does not perform noble acts; you deprive them of the blessings of the earth and waters; you take away these gifts from them. 4

O sovereign Lord, showerer of blessings, whereby, in your love and affection, you defend your worshippers, and whereby you defend those who are solicitous of your favour and desirous of your friendship, thereby they proclaim your valour on all sides. From you they obtain many many enjoyments. They receive and distribute wealth among themselves. 5

May the Lord be present at this our morning rite; may He be apprised of the oblation offered with due observances for the sake of obtaining divine bliss. And since, O dispenser of the punitive justice and showerer of benefits, you keep awake to destroy the malevolent, therefore, listen to the praises of a person like me, intelligent, though a novice; hear it from me who is still a novice. 6

O sovereign Lord, endowed with extreme strength, being exalted by our praises and being well-disposed towards us, enlighten the man who is sinful and unfriendly to us; punish each and every sinful man with your punitive justice. As you are quick to hear, listen to our prayer. Let every ill-intent, like a broken piece, be counteracted. Let ill-intent be counteracted. 7

(१३२) इतिशतमन्त्रान्तमं सूक्तम्

(१-६) पशुवन्त्यास्य सूक्तस्य ईशाशमिः परमोऽयं ऋषिः । (१-५, ६) प्रथमादिपञ्चर्षी पशुषा इत्यगवंचंस्य चन्द्रः, (६) पञ्चषाः पुराजयन्त्यापर्वनी देवताः । अग्निरिन्द्रः ॥

॥२१॥ त्वया वयं मघवन्पूत्यै धनं इन्द्रस्त्वोताः सामह्याम पृतन्यतो वनुयाम वनुष्यतः ।

नेदिष्टे अस्मिन्नहन्यधि वोचा नु सुन्वते ।

अस्मिन्यज्ञे वि चयेमा भरे कृतं वाजयन्तो भरे कृतम् ॥१॥

स्वज्ञे भरे आप्रस्य वक्मन्युपवृधः स्वस्मिन्नज्ञसि कणस्य स्वस्मिन्नज्ञसि ।

अहन्नन्द्रो यथा विदे शीर्ष्णाशीर्ष्णापवाच्यः ।

अस्मत्रा ते सध्यक्मन्तु रतयो भद्रा भद्रस्य रतयः ॥२॥

132.

Tváyā vayām maghavan pūrvyc dhāna indratvotāḥ sā-
sahyāma prītanuyatō vanuyāma vanushyatāḥ | nēdishṭhe
asmīnn āhany ādhi vocā nū sunvatē | asmīn yajñē vī ca-
yemā bhāre kṛitām vājayāntō bhāre kṛitām || 1 || svarjeshē
bhāra āprāsya vākmāny usharbūdhaḥ svāsminn āñjasi krā-
ñāsya svāsminn āñjasi | āhann indro yāthā vidē śirshñā-śir-
shnopavācyah | āsmatrā te sadhryāk santu rātāyo bhadrá
bhadrásya rātāyah || 2 ||

तत्तु प्रयः प्रब्रथांते शुशुक्नं यस्मिन्यज्ञे वारमकृष्वत क्षयमृतस्य वारसि क्षयम् ।

वि तद्वोचेर्यथ द्वितान्तः पश्यन्ति रश्मिभिः ।

स घा विदे अन्विन्द्रो गवेषणो बन्धुक्षिप्र्यो गवेषणः ॥३॥

tāt tú prāyah pratnāthā te śuśu-
kvanām yāsmīn yajñē vāram ākrīṇvata kshāyam rītāsya vār
asi kshāyam | vī tād vocer ādha dvitāntāḥ paśyanti raśmī-
bhiḥ | sā ghā vide ānv indro gavēshaṇo bandhukshīdbhyo
gavēshaṇah || 3 ||

O bounteous Lord, possessed of opulence, through your bounty as before and protected by you, may we overcome those who are arrayed in hostile acts against us. May we anticipate our assailants. When the auspicious day of sacred worship is near, may you be pleased to speak encouragingly to the presenter of the libation; may we choose you as the best performer and our chief in this sacred work. And may we increase our strength and adopt you as our leader in this battle, our leader in the battle. 1

In this combat which secures divine bliss, the Lord destroys the obstructing adversaries of that virtuous man who wakes at dawn and who is truthful in his dealings and who celebrates his pious rites. Therefore, the Lord is worth to be adored by each man with humility and with head bowed. May your treasures, O Lord, come to us. May your benevolent gifts be auspicious to us. 2

O Lord, wherever an excellent altar has been constructed for the fire-ceremonial, there indeed the splendid gifts are dedicated to you as ever. Only you can guide us on the path of truth. May you declare it thus; men may thence behold you in the intermediate bright firmament by means of the rays of the sun. O Lord, you alone are the dispenser of truth and knowledge. You alone reveal the truth to such worshippers as live with you like your brother. 3

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरपे व्रजमिन्द्र शिक्षन्नपे व्रजम् ।

ऐभ्यः समान्या दिशस्मभ्यं जेषि योत्सि च ।

सुन्वद्भ्यो रन्ध्रया कं चिदव्रतं ह्रिणायन्तं चिदव्रतम् ॥४॥

सं यज्जनान् कर्तुभिः शूर ईक्षयद्भने हिते तरुषन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः ।

तस्मा आयुः प्रजावदिद्वाधे अर्चन्त्योजमा ।

इन्द्र ओक्यं दिधिपन्त धीतयो देवाँ अच्छा न धीतयः ॥५॥

nū itthā te pūrvāthā ca pravācyam yād
āṅgirobhyó 'vṛiṇor āpa vrajām indra śikshann āpa vrajām |
aībhyaḥ samānyā diśāsmábhyaṁ jeshi yótsi ca | sunvādbhyo
randhayā kām cid avratām hṛiṇāyāntam cid avratām || 4 ||
sām yāj jānān krátubhiḥ śūra īksháyad dháne hité taru-
shanta śravasyávaḥ prá yakshanta śravasyávaḥ | tásma
áyuḥ prajāvad íd bádhe arcanty ójasā | indra okyām didhi-
shanta dhítáyo devāñ áchā ná dhítáyah || 5 ||

युवं तमिन्द्रापर्वता पुरोयुद्धा यो नः पृतन्यादप तंतमिद्धंत वज्रेण तंतमिद्धतम् ।

दूरे चत्तार्यं छन्त्सद्भनेनं यदिनक्षत् ।

अस्माकं शत्रुन्परि शूर विश्वतो दुर्मा दर्षीष्ट विश्वतः ॥६॥

yuvam tám
indrāparvatā puroyúdhā yó naḥ pṛitanyād āpa tám-tam íd
dhatam vājrena tám-tam íd dhatam | dūré cattāya chantsad
gāhanam yād ínakshat | asmākam śátrūn pári śūra viśvátō
darmā darshīṣṭa viśvátah || 6 ||

Your exploits, O Lord, are worthy to be glorified; now, verily, as always in the former times, when you break open the gate of knowledge for the sake of dedicated devotees, restoring to them their lost wisdom. Conquer for us, fight for us, as you always do for them; on behalf of those who present libations; may you subdue the faithless ones who offer no worship and rise against you. 4

When the brave Lord rightly judges men by their deeds, then in the struggle for sustenance they are enabled to acquire wealth and wisdom, to overcome their foes. They, desirous of fame, worship Him diligently. Then, accompanied by their children, they offer gifts and praises to Him, so that by their own strength they may overcome their foes. These pious and intelligent worshippers enjoy the divine bliss as if they dwell in the intimacy of the Lord Himself. 5

The Lord supreme and His strong powers, steady like mountains, are foremost in battles. They slay everyone who is arrayed against us; slay every such adversary with their strong will. The punitive justice pursues the adversary, however far, and brings about his destruction, even at the hiding-place to which he may have fled. O brave Lord, crush our enemies, and rend them asunder. 6

(१३३) अथमिन्द्रादनुगतात्मं सुक्तम्

(१-५) मघवन्त्यास्य सुक्तस्य देवोदासिः परवर्णेप इति । इन्द्रो देवता । (१) प्रथमर्वाभिवृषः ,

(२-५) दिनीयादनुगतात्मं सुक्तम् , (५) पञ्चम्या गायत्री, (६) पञ्चम्या धृतिः,

(५) मघवन्त्याभिवृषात्मं ॥

॥२॥

उभे पुनामि रोंदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः ।
 अभिवृष्य यत्र हता अमित्रा वैलस्थानं परि तूळ्हा अशौग्न ॥१॥
 अभिवृष्या चिदद्विषः शीर्षा यातुमतीनाम् ।
 छिन्धि वटूणि पदा महावटूरिणा पदा ॥२॥
 अवासां मघवज्जहि शर्धो यातुमतीनाम् ।
 वैलस्थानके अर्मके महावैलस्थे अर्मके ॥३॥

133.

Ubhé punāmi ródasī řitēna drúho dahāmi sām mahír
 anindrāḥ | abhivlágya yátra hatá amitrā vailasthānām pári
 trlḥá áṣeran || 1 || abhivlágya cid adrivaḥ řirshā yātumāti-
 nām | chindhí vaṭūrīṇā padá mahávaṭūrīṇā padá || 2 || ávā-
 sām maghavañ jahi řárdho yātumátinām | vailasthānaké
 armaké mahávailasthe armaké || 3 ||

यासां तिस्रः पञ्चाशतोऽभिवृष्यैरपावपः ।
 तसु ते मनायति तत्सु ते मनायति ॥४॥
 पिशाङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं सृण । सर्वं रक्षो नि बर्हय ॥५॥

yāsām tistrāḥ pañcā-
 śáto 'bhivlaṅgaír apāvapaḥ | tát sú te manāyati takát sú
 te manāyati || 4 || piśāṅgabhrisṭim ambhṛiṇām piśácim in-
 dra sām mṛiṇa | sárvaṃ rāksho ní bārhaya || 5 ||

By sacred deeds I purify both heaven and earth. I burn down the wide realms of the land, the people of which do not repose faith in the resplendent Lord and who are wicked. Wherever the enemies have gathered they have been killed,—utterly destroyed; they sleep in a deep pit. 1

O wielder of punitive justice, having trampled on the heads of the malignant hosts, crush them with your wide-spreading foot,—with your vast widespreading foot. 2

Annihilate, O bounteous Lord, the troop of these wicked and malignant men; hurl them into the vile pit,—the vast and vile pit. 3

O Lord, you have destroyed such hosts by your assaults three times fifty (i.e. countless). This is a deed that is much praised by your devotees,—much praised by your devotees. 4

Strike down, O Lord, the yellow and the tawny-coloured, the frightfully yelling wicked; annihilate all the wretched men. 5

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि योः क्षा न भीषाँ अद्रिवो घृणान्न भीषाँ अद्रिवः ।
 शुष्मिन्तमो हि शुष्मिभिर्वधेरुग्रेभिरीयसे ।
 अपरुपद्ना अप्रतीत शूर सत्वभिस्त्रिसप्तैः शूर सत्वभिः ॥६॥
 वृनोति हि सुन्वन्क्षयं परीणमः सुन्वानो हि प्मा यजत्यय द्विषो देवानामव द्विषः ।
 सुन्वान इत्तिपासति सहस्रा वाज्यवृतः ।
 सुन्वानायन्द्रो ददात्याभुव रयिं ददात्याभुवम् ॥७॥

avár mahá

indra dādrihí śrudhí naḥ suśoca hí dyaúḥ kshá ná bhī-
 shāñ adrivo ghrīñān ná bhīshāñ adrivaḥ | śushmíntamo hí
 śushmíbhīr vadhaír ugrébhir íyase | ápūrushagho apratīta
 śūra sátvabhis trisaptaíḥ śūra sátvabhiḥ || 6 || vanóti hí sun-
 vān ksháyam páriṇasaḥ sunvānó hí shmā yájaty áva dví-
 sho devánām áva dvīshaḥ | sunvāná ít sishāsati sahasrā
 vājy ávritaḥ | sunvānáyēndro dadāty ābhúvaṃ rayīm da-
 dāty ābhúvaṃ || 7 ||

(१३४) वत्सिदादृशाननमं मृतम

(१-६) वत्सिदादृशाननमं मृतम इन्द्रोऽभिः परुपद्ना अप्रतीतः । वायुर्वेदना । (१-७) प्रथमादि-
 पञ्चमामन्याष्टः । (६) पञ्चमाष्टाष्टिण्डुर्भी ॥

॥६॥ आ त्या जुवो गरहाणा अभि प्रयो वायो वहन्तिवह पूर्वपीतये सोमस्य पूर्वपीतये ।

ऊर्ध्वा ते अनु सृनुता मनस्तिष्ठतु जानती ।

नियुत्वता रथेना योहि द्रावने वायो मुखस्य द्रावने

॥७॥

134.

Á tvā júvo rarahāná abhí práyo váyo váhantv ihá pūr-
 vāpītaye sómasya pūrvāpītaye | ūrdhvā te ánu sūnṛītā má-
 nas tishṭhatu jānatí | niyútvatā ráthenā yāhi dāvāne váyo
 makhásya dāvāne || 1 ||

Cut down, O Lord supreme, the cruel and the wicked. Here are our supplications. Verily (tormented by them) the heaven is in sorrow like the earth through terror. O wielder of punitive justice, the world is unhappy, as if caught in the flames of fire. Being most powerful, we request you to assail our adversaries with strong weapons and terrible blows, but kindly see that no injury is caused to your men. May you march forward, O invincible Lord, attended by the braves,—groups of three times seven braves. 6

Offering libations, the worshipper obtains a safe abode through his noble deeds and overpowers his manifold foes. He destroys the enemies of the divines, abounding with food, and, unsubdued by adversaries, he hopes to win infinite riches. To the devotee, who offers libations, the Lord grants bounteous wealth,—gives bounteous wealth. 7

May your swift and fast divine waves, bring you hither, the vital Lord, so that you may be the first to accept the sentiments of devotion. May our discriminating and sincere praises rise high to your standards. May you come with your aura of vitality for the devotional prayers presented to you; come, O vital Lord, to grant us the objects of our worship. 1

मन्दन्तु त्वा मन्दिनो वायविन्दवोऽस्मत्क्राणासुः सुकृता अभिव्यवो गोभिः क्राणा अभिव्यवः ।

यद् क्राणा इरध्वे दक्षे सचन्त ऊतयः ।

सध्रीचीना नियुतो दावने धिय उप ब्रुवत ई धियः ॥२॥

वायुर्युक्ते रोहिता वायुररुणा वायु रथे अजिरा धुरि वोळ्ढवे वहिष्ठा धुरि वोळ्ढवे ।

प्र बोधया पुरन्धि जार आ संसतीमिव ।

प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥३॥

māndantu tvā mandino vāyav indavo 'smāt krāṇāsah sūkṛitā abhidyavo góbhiḥ krāṇā abhidyavaḥ | yād dha krāṇā irádhyai dáksham sácanta útáyah | sadhricinā niyúto dāvane dhíya úpa bruvata im dhíyah || 2 || vāyúr yuñkte róhitā vāyúr arunā vāyú ráthe ajirá dhurí vólhave váhishthā dhurí vólhave | prá bodhayā púrāmdhim jārā á sasatim iva | prá cakshaya ródasī vāsayoshāsah || 3 ||

तुभ्यमुपासुः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नच्येपु रश्मिषु ।

तुभ्यै धेनुः सर्वदुघा विश्वा वसूनि दोहते ।

अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥४॥

túbhyam ushāsah śuca-yaḥ parāvāti bhadrá vástrā tanvate dámsu raśmishu citrá návyeshu raśmishu | túbhyam dhenúḥ sabardúghā víśvā vāsūni dohate | ájanayo marúto vakshánābhyo divá á vakshánābhyah || 4 ||

May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to you. May your divine waves bring you here, in this sacrificial hall, to accept our offerings. All pious and active worshippers praise you in this congregation with a view to obtaining your blessings. 2

The vital Lord yokes to his chariot of the aura of vitality his two unwearied cosmic red and purple breaths (incoming and outgoing), to bear the burden; for they are able to bear it. O vital Lord, arouse the intelligent sacrificer, as a gallant awakens his sleeping mistress; and light up heaven and earth; and light up the dawn, verily, the dawn to obtain prosperity. 3

For you, the brilliant dawns, rising from afar, spread their wide auspicious raiment in inviting rays,—the variegated and glorious rays; and for you, the eternal ambrosia-yielding cow grants all kinds of treasure. And you fetch water in the firmament from the rivers for the purpose of showering rain,—for the purpose of replenishing the rivers. 4

तुभ्यं शुक्रासः शुचयस्तुरप्यवो मदेषुग्रा इषणन्त भुर्वप्यपामिषन्त भुर्वणि ।
 त्वां त्सारी दसमानो भगमीद्रे तक्वीये ।
 त्वं विश्वस्माद्भुवनात्पासि धर्मेणासुर्यात्पासि धर्मेणा ॥५॥
 त्वं नो वायवेषामपृच्यः सोमानां प्रथमः पीतिमर्हसि सुतानां पीतिमर्हसि ।
 उतो विहुत्समीनां विशां ववर्जुषीणाम् ।
 विश्वा इत्ते धेनवो दुह आशिरं घृतं दुहन्त आशिरम् ॥६॥

túbhyam śukrásaḥ śucayas turanyávo
 mādeshūgrā ishaṇanta bhurvány apām ishanta bhurváni |
 tvám tsārī dásamāno bhágam itte takvavíye | tvám víśva-
 smād bhúvanāt pási dhármaṇāsuryāt pási dhármaṇā || 5 ||
 tvám no vāyav eshām ápūrvyaḥ sómānām prathamāḥ pītīm
 arhasi sutānām pītīm arhasi | utó vilútmātīnām viśām va-
 varjúṣhīnām | víśvā ít te dhenávo duhra āśíram ghṛitām
 duhrata āśíram || 6 ||

(१३५) पञ्चविंशदुत्तरयाततमं सूक्तम्

(१-५) नवर्चस्यास्य सूक्तस्य देवोदासिः परच्छेप क्रयिः । (१-३, ५) प्रथमादितृचस्य नवम्पृचश्च वायुः,

(४-८) चतुर्ष्यादिपञ्चानाञ्चेन्द्रवायू देवताः । (१-६, ९) प्रथमादितृदृवां नवम्याश्चात्पष्टिः,

(७-८) सप्तम्यष्टम्योश्चाष्टिः छन्दसी ॥

॥५॥ स्तीर्णं बर्हिरुपं नो याहि वीतये सहस्रेण नियुतां नियुत्वते शतिनीभिर्नियुत्वते ।

तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
 प्र ते सुतासो मधुमन्तो अस्थिरन्मदाय कर्त्वे अस्थिरन् ॥१॥

135.

Stīrṇām barhír úpa no yāhi vītāye sahasreṇa niyútā
 niyutvate śatīnībhīr niyutvate | túbhyam hí pūrvápītaye
 devā devāya yemiré | prá te sutáso mādhumanto asthiran
 mādāya krátve asthiran || 1 ||

O vital Lord, the charming, loving and quick-flowing sentiments of devotion are addressed to you for your invocation, and they crave for your gracious blessings. Also, O vital Lord, even the timid and anxious worshipper praises you, for you are auspicious and capable of driving away misfortunes and miseries, and thus of defending us against calamities. And, as the reward of our righteousness, may you protect us from the fear of evil,—verily as the reward of our righteousness. 5

O vital Lord, preceded by none, you are entitled to be the first in accepting our libations; you are entitled to be invoked by our devotional prayers. May you accept oblations from the sinless and virtuous, and may you, like cattle, yield milk with cream for us,—milk and butter for us. 6

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May you please be manifested in our hearts, O vital Lord; come with your thousands of waves of spirituality in response to our calls,—come with your hundreds of waves of spirituality. The learned people look to you as their reverential divine. You alone are entitled to worship and prayers. Sweet and loving expressions are being offered to you for your invocation,—are offered here to receive from you your grace. 1

तुभ्याय॑ सोमः॒ परि॑पूतो॒ अद्रि॑भिः स्पर्हा॑ वसानः॒ परि॑ कोशमर्पति शुक्रा॑ वसानो अर्पति ।

तवा॑यं भा॒ग आ॒युषु॑ सोमो॑ दे॒वेषु॑ ह॒यते ।

वह॑ वायो॒ न्युतो॑ या॒ह्यस्म॒युजु॑षा॒णो या॑ह्यस्म॒युः ॥२॥

आ नो॑ न्यु॒द्रिः श॒तिर्नी॑भि॒रध्व॑रं स॒हस्रि॑णी॒भिरु॑ष॒ याहि॑ वी॒तये॑ वायो॒ हव्या॑नि वी॒तये॑ ।

तवा॑यं भा॒ग ऋ॒त्वियः॑ सर॒श्मिः सूर्ये॑ सचा॑ ।

अ॒ध्वर्यु॑भि॒र्भर॑माणा अय॑सत॒ वायो॑ शु॒क्रा अय॑सत ॥३॥

túbhyāyām sōmaḥ páripūto
ádribhi spārhā vásānaḥ pári kōṣam arshati śukrá vásāno
arshati | távāyām bhāgā āyúshu sōmo devēshu hūyate | váha
vāyo niyúto yāhy asmayúr jushāṇó yāhy asmayúḥ || 2 || á
no niyúdbhiḥ śatinībhir adhvarām sahasrīṇibhir úpa yāhi
vītāye váyo havyāni vītāye | távāyām bhāgā ṛitvīyaḥ sá-
raṣmiḥ sūrye sácā | adhvaryúbhir bhāramāṇā ayaṁsata váyo
śukrá ayaṁsata || 3 ||

आ वा॑ रथो॒ न्युत्वा॑न्वक्षद॒वसे॒ऽभि प्रया॑सि सु॒धितानि॑ वी॒तये॑ वायो॒ हव्या॑नि वी॒तये॑ ।

पिब॑तं मध्वो॒ अन्ध॑सः पूर्॒वपे॑यं हि वाँ ह॒ितम् ।

वाय॒वा च॒न्द्रेण॑ राध॒सा ग॑त॒मिन्द्र॑श्च राध॒सा ग॑तम् ॥४॥

á vāṁ rátho niyútvān vakshad ávase
'bhí práyānsi súdhitāni vītāye váyo havyāni vītāye | píba-
tam mádhvo ándhasaḥ pūrvapēyaṁ hí vāṁ hitām | váyav
á candréṇa rádhasá gatam índraṣ ca rádhasá gatam || 4 ||

O vital Lord, we are offering you the sweet devotional prayers just as the sweetened herbal extract is prepared by pressing the plant between stones, filtered through cloth and received in a receptacle. Like that pure and brilliant elixir, our praises are being offered to you as your portion. You are the first to be invoked and none else amongst the learned. O vital Lord, may the waves of spirituality come to us from you; depart gratified,—depart well-disposed towards us. 2

Come with hundreds and thousands of your waves of spirituality to our place of worship to partake of the sacrificial invocations; Come, O vital Lord, to accept the oblations You alone are entitled to this portion and it is suitable for the seasons. The devotional prayers are brilliant like the elixir that becomes radiant when exposed to the sun. These prayers have been tuned and sung by the priests and are full of vitality. 3

Let the aurora of glory and vitality be drawn by the beams and waves of spirituality. They manifest to us the resplendent Lord who is also the Lord of vitality at the place of worship, for our preservation, and to partake of the consecrated viands and to partake of the oblations, and accept our sweet and melodious prayers. O vital Lord, come to us with joy-bestowing wealth; and, O resplendent Lord, come with your blessings of prosperity. 4

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मजन्त वाजिनमाशुमत्यं न वाजिनम् ।

तेषां पिबतमस्मय आ नो गन्तमिहोत्या ।

इन्द्रवायू सुतानामद्रिभिर्युवं मदाय वाजदा युवम्

॥५॥

ā vām dhīyo vavṛityur adhvarāṇi ūpemām indum marmṛi-
janta vājīnam āśūm ātyam ná vājīnam | téshām pibatam
asmayū ā no gantam ihótyā | indravāyū sutānām ādriḥhir
yuvām mādāya vājadā yuvām || 5 ||

॥२५॥ इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ।

एते वामभ्यस्त्रक्षत तिरः पवित्रमाशवः ।

यूवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया

॥६॥

अति वायो ससता याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।

विसृनुता ददृशे रीयते घृतमा पूर्णया नियुता याथो अध्वरमिन्द्रश्च याथो अध्वरम् ॥७॥

अत्राह तद्देहे मध्व आहुतिं यमश्चत्थमुपतिष्ठन्त जायवोऽस्मे ते संन्तु जायवः ।

साकं गावः सुवते पच्यते यवो न ते वाय उपे दस्यन्ति धेनवो नापे दस्यन्ति धेनवः ॥८॥

imé vām sómā apsv ā sutā ihādhvaryúbhir bháramāṇā
ayaṁsata vāyo śukrá ayaṁsata | eté vām abhy āsṛikshata
tirāḥ pavítram āśávaḥ | yuvāyávó 'ti rómāny avyáyā só-
māso áty avyáyā || 6 || áti vāyo sasató yāhi śāśvato yātra
grāvā vādati táttra gachataṁ grīhām índraṣ ca gachataṁ |
ví sūnṛitā dādriṣe ríyate ghṛitām ā pūrṇáyā niyútā yātho
adhvarām índraṣ ca yātho adhvarām || 7 || atrāha tád va-
hethe mādḥva áhutim yām aṣvatthām upatíshṭhanta jāyávo
'smé té santu jāyávaḥ | sākām gávaḥ súvate pácyate yávo
ná te vāya úpa dasyanti dhenávo nápa dasyanti dhenávaḥ
|| 8 ||

The pious acts of prayers offered to you have given increased efficacy to our selfless acts. For you the singer has tuned these songs just as the herbal extract is pressed out through a strainer or just as the grooms rub down the quick-running horses. May you accept our invocation and come hither, well-disposed towards us, for our protection. May you accept our devotional prayer which is so well offered as if the juices from plants are pressed out by stones. O God, you as resplendent self and vital Lord are the giver of food to us. 5

O resplendent and vital Lord, these sweet expressions of devotional prayers sung by the priests are all addressed to you possessing the qualities of radiance and vitality; pure prayers are meant for both of you, O resplendent vital Lord, these prayers have come out of our hearts just as herbal juices filtered out through an oblique strainer. They are meant to invoke both of your aspects: the resplendent and the vital. Prayers come out of our hearts just as plant juices come through woolly fleece,—the inexhaustible expressions of devotions. 6

O vital Lord, may you pass in the close proximity of the many sleeping worshippers and go to the house where the devotees are tuning their prayers. O resplendent Lord, go to that dwelling, go where the word of eternal truth is being heard; and where butter flows; go, O Lord, with radiance and the waves of spirituality,—O Lord, go to the place of worship. 7

Then, bring the libations of the sweet juice to the place of worship where the triumphant priests stand round the rock-born plant. May they ever be victorious for us. For you together the cows yield their milk; the offering of barley is cooked. And may your cows never grow weak; never may the cattle be carried off by thieves. 8

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणो महि ब्राधन्त उक्षणः ।

धन्वन्त्रिये अनाशवो जीराश्चिदगिरौकसः ।

सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः

॥९॥

imé yé te sú vāyo bāhvōjaso 'ntār nadī te pātáyanty
uksháño máhi vrádhanta uksháṇaḥ | dhánvañ cid yé anā-
śavo jiráś cid ágiraukasah | sūryasyeva raśmáyo durniyán-
tavo hástayor durniyántavah || 9 ||

(१३६) षटविंशदुत्तरातमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परवृत्तेषु ऋषिः । (१-५) प्रथमादिपञ्चर्चो मित्रावरुणौ, (६-७) षष्ठीसप्तर्चयोश्च
विष्णोस्तत्र देवताः । (१-६) प्रथमादिपञ्चर्चामर्यष्टिः, (७) सप्तर्चाश्च त्रिष्टुप् छन्दसी ॥

॥२६॥ प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयज्ञां स्वादिष्टं मृळयज्ञाम् ।

ता सम्राजा घृतासुती यज्ञेयं उपस्तुता ।

अथैनोः क्षत्रं न कुतश्चनाष्टृषे देवत्वं नू चिदाष्टृषे

॥१॥

अर्दशि गातुरुवे वरीयसी पन्थां ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः ।

द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च ।

अथा दधाते बृहदुक्थ्यं वयं उपस्तुत्यं बृहद्वयः

॥२॥

136.

Prá sú jyéshṭham nicirábhyām bṛihán námo havyám
matím bharatā mṛīlayádbhyām svádisṭham mṛīlayádbhyām |
tá samrájā ghṛitāsutī yajñé-yajña úpastutā | áthainoḥ ksha-
trám ná kútaś canádhṛishe devatvám nū cid ádhṛishe || 1 ||
ádarsī gātúr uráve váriyasī pánthā ṛitásya sám ayaṁsta ra-
śmíbhiḥ cákshur bhágasya raśmíbhiḥ | dyukshám mitrásya
śádanam aryamṇó várūṇasya ca | áthā dadhāte bṛihád uk-
thyám váya upastútyam bṛihád váyah || 2 ||

These your horses, who are strong of limb, youthful and full of vigour, bear you through the space between heaven and earth. They are growing in bulk and strong like oxen; they are not lost in the firmament, but hold on their speed, unretarded by reviling; difficult are they to be arrested as the beams of the sun,—difficult are they to be arrested by force. 9

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May we offer most excellent and ample admiration and reverential regards to the two suns of summer and winter, while they occupy the two stations; the suns who have existed eternally and who confer happiness to the people of this earth. The suns in these two positions deserve most coveted approbations. These are both imperial suns. We sing the praises in devotional hymns and we glorify the summer sun and the winter sun at both these places on every sacred occasion. Hence the might of these is not in any way opposed, nor their divinity is resisted. 1

The most excellent dawn is proceeding to participate in the sacred cosmic ritual. The path of the revolving sun has been lighted up as if by the rays of the dawn. The eyes of people on the earth have been opened by the rays of the sun. The brilliant mansion of the sun, known as supra-life (during summer), the time-ordainer (during autumn) and the superb (during winter), has been lighted up by dawn's rays. And, therefore, may the sun accept the praiseworthy and copious adoration,—the praiseworthy and copious adoration. 2

ज्योतिष्मतीमदिति धारयत्क्षितिं स्वर्वतीमा संचेते दिवेदिवे जागृवांसां दिवेदिवे ।

ज्योतिष्मत्क्षत्रमांशते आदित्या दानुनस्पती ।

मित्रस्तयोर्वरुणो यातयज्ञनोऽर्यमा यातयज्ञनः ॥३॥

अयं मित्राय वरुणाय शंतमः सोमो भूत्ववपानेष्वाभंगो देवो देवेष्वाभंगः ।

तं देवासो जुषेरत विश्वे अद्य सजोषसः ।

तथा राजाना करथो यदीमह कृतावाना यदीमहे ॥४॥

jyótishmatim

áditim dhārayátkshitim svārvatim ā sacete divé-dive jāgri-
vānsā divé-dive | jyótishmat kshatrām āsāte ādityā dānunas
pāti | mitrás táyor vāruṇo yātayājano 'ryamā yātayājja-
naḥ || 3 || ayām mitráya vārunāya śāntamaḥ sómo bhūtv
avapāneshv ābhago devó devēshv ābhagaḥ | tām devāso ju-
sherata vīṣye adyā sajóshasaḥ | tāthā rājānā karatho yād
ímaha rítāvānā yād ímahe || 4 ||

यो मित्राय वरुणाय विधुञ्जनोऽनुवाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः ।

तमर्यमाभि रक्षत्यृजुयन्तमनु व्रतम् ।

उक्थैर्य एनोः परिभूर्षति व्रतं स्तोमैराभूर्षति व्रतम् ॥५॥

नमो दिवे वृहते रोदसीभ्यां मित्राय वोचं वरुणाय मीळहुषे सुमृळीकाय मीळहुषे ।

इन्द्रमग्निमुपं स्तुहि द्युक्षमर्यमणं भगम् ।

य्योग्जीवन्तः प्रजया सचेमहि सोमस्योती संचेमहि ॥६॥

yó mitráya vārunāyāvidhaj

jāno 'narvāṇam tām pári pāto ánhaso dāśvānsam mártam
ánhasaḥ | tām aryamābhi rakshaty řijüyāntam ānu vratām |
ukthaír yā enoḥ paribhūshati vratām stómair ābhūshati
vratām || 5 || námo divé bṛihaté ródasibhyām mitráya vocam
vārunāya mīlhúshe sumṛīlikāya mīlhúshe | índram agním
úpa stuhi dyukshām aryamāṇam bhágam | jyóg jīvantaḥ
prajāyā sacemahi sómasyotí sacemahi || 6 ||

The indivisible sun is full of luminosity and celestuality; it is the upholder of the people. You, O sun, come day by day,—you are worshipped day by day by those who wake up early in the morning. O summer sun and winter sun, both of you are the animators of the people on the right path. O time ordainer (the sun of the autumn season) you are the inspirer of men. 3

May these seasonal offerings be gratifying to the summer sun and the winter sun and may they be enjoyed by them as they accept it with due respect. This divine offering is fit to be enjoyed by the cosmic divine. May all the cosmic divines, enlightened, be united to enjoy it. Therefore, O royal divines, may our aspirations come to fulfilment. You, who are the sustainer of cosmic law,—may our aspirations be fulfilled. 4

Any-one, who offers adoration to the summer sun and the winter sun may be rendered free of evil thoughts. May the sun of autumns protect him from danger,—they save the worshipper from danger. The law-giver, pleased with his worship, protects him who also is dedicated to the winter and summer suns righteously. May you lead to prosperity him who toils in the rainy season also,—who toils and thus worships in the seasons of spring and autumn. 5

Let me proclaim veneration to the mighty sun, to heaven and earth, to the sun of summer and to the benevolent sun of winter, to the conferrer of happiness, the showerer of benefits. Let me glorify the resplendent sun to the super-fire, to the brilliant time-ordainer and the effulgent, so that, enjoying long life, we may be blessed with progeny. May we be happy through the protecting virtues of medicinal herbs. 6

ऊ॒ती दे॒वानां व॒यमिन्द्र॑वन्तो मंसीम॒हि स्वयं॑शसो म॒रुद्भिः ।
अ॒ग्निमि॒त्रो वरु॑णः शर्म॒ यंस॒न्तद॑स्याम म॒घवा॑नो व॒यं च ॥७॥

ūtī devānām va-
yām indravanto maṁsīmāhi svāyaśaso marúdbhiḥ | agnir
mitrō váruṇaḥ śárma yaṁsan tát aśyāma maghāvāno va-
yām ca || 7 ||

(१३७) सप्तविंशदुत्तरशततमं सूक्तम्

(१-३) वृचस्यास्य सूक्तस्य दैवोदासिः परब्रह्मणे कृषिः । मित्रावरुणौ देवते । अतिशङ्करी छन्दः ॥

॥१॥ सुषु॒मा या॑त॒मद्रि॒भिर्गो॑श्ची॒ता मत्स॒रा इमे सोमा॑सो मत्स॒रा इमे ।
आ रा॒जाना दि॒विस्पृ॑शास्म॒त्रा ग॑न्त॒मुप॑ नः ।
इमे वाँ मि॒त्रावरु॑णा गवा॑शिरः सोमाः शु॒क्रा गवा॑शिरः ॥१॥
इम आ या॑त॒मिन्द्र॑वः सोमा॑सो द॒ध्याशिरः॑ सु॒तासो॑ द॒ध्याशिरः॑ ।
उ॒त वा॑मुष॒सो बु॒धि सा॒कं सूर्य॑स्य र॒श्मिभिः॑ ।
सु॒तो मि॒त्राय॑ वरु॒णाय॑ पी॒तये॑ चा॒रुर्ऋ॑ताय॒ पीतये॑ ॥२॥
तां वाँ धे॒नुं न वा॑स॒रीमंशुं॑ दु॒हन्त्य॑द्रि॒भिः सोमं॑ दु॒हन्त्य॑द्रि॒भिः ।
अस्म॒त्रा ग॑न्त॒मुप॑ नोऽर्वा॑क्षा सोम॑पीतये ।
अ॒यं वाँ मि॒त्रावरु॑णा नृ॒भिः सु॒तः सोम॑ आ पी॒तये॑ सु॒तः ॥३॥

137.

Sushumā yātam ādribhir gósrītā matsarā imé sómāso
matsarā imé | ā rājānā divisprīṣāsmatrā gantam ūpa naḥ |
imé vām mitrāvaruṇā gāvāśiraḥ sómāḥ śukrá gāvāśiraḥ
|| 1 || imā ā yātam índavaḥ sómāso dádhyaśiraḥ sutāso dá-
dhyāśiraḥ | utá vām ushāso budhí sākám sūryasya raśmí-
bhiḥ | suto mitráya váruṇāya pítāye cárur řitāya pítāye
|| 2 || táṁ vām dhenúm ná vāsarím anśum duhanty ādribhiḥ
sómam duhanty ādribhiḥ | asmatrá gantam ūpa no 'rvāñcā
sómapítāye | ayám vām mitrāvaruṇā nṛbhiḥ sutáh sóma ā
pítāye sutáh || 3 ||

Worshipping the resplendent sun, and favoured by the vital principles, may we rely upon our strength and receive the protection of the divine cosmic powers, and may we be affluent through their bounty. May we enjoy the felicity which the super-fire, super-life and the super-sun are bestowing upon us. 7

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Come, O *supra-life* (summer sun) and Super Sun (winter sun) to our place of toil where we express the healing essence of herbs with stones. These essences mixed with milk are exhilarating. These elixirs are exhilarating. Come to us, O royal cosmic powers, dwellers in heaven and our guardians. These juices are mixed with milk for you, O source of light and bliss, they are brilliant and mixed with milk. 1

Come to partake of these dripping healing juices which are mixed with curds,—they are extracted and mixed with curds. They have been prepared just after the dawn at the appearance of the sun-rays. They are dedicated to the winter sun, as well as the summer sun for their acceptance,—the extracted juices are for the realization of the eternal and never-failing truth. 2

They milk for both of you the elixir by crushing the succulent creeper with stones like a productive milch-cow,—they milk the elixir by crushing with stones. Come to us as our protectors. Be present with us to drink the healing elixir. This has been effused, O the summer sun and winter sun, effused for your drinking. 3

(१३८) अष्टाविंशतुत्तरादतमं सूक्तम्

(१-४) अतुर्गवस्यास्य सूक्तस्य दैवोदासिः पठ्योप ऋषिः । पूषा देवता । अन्वष्टिच्छन्दः ॥

॥२॥ प्रप्रं पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते ।

अचीमि सुमन्यन्नहमन्त्यृतिं मयोभुवम् ।

विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥१॥

प्र हि त्वा पूषन्नजिरं न यामनि स्तोमेभिः कृष्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः ।

हुवे यत्त्वा मयोभुवं देवं सख्याय मर्त्यः ।

अस्माकमाङ्गुषान्द्युम्निनस्कृधि वाजेषु द्युम्निनस्कृधि ॥२॥

138.

Prá-pra pūshnás tuvijātásya śasyate mahitvám asya ta-
 váso ná tandate stotrám asya ná tandate | árcāmi sumna-
 yānn ahám ántyūtim mayobhúvam | víśvasya yó mána āyu-
 yuvé makhó devá āyuyuvé makháh || 1 || prá hí tvā pū-
 shann ajirám ná yāmani stómebhiḥ kṛiṇvá ṛiṇavo yáthā
 mṛídha úshṭro ná pīparo mṛídhaḥ | huvé yát tvā mayobhú-
 vam devám sakhyáya mártyaḥ | asmákam āṅgūshān dyum-
 nínas kṛidhi vājeshu dyumnínas kridhi || 2 ||

यस्य ते पूषन्सख्ये विपन्यवः कृत्वा चित्सन्तोऽवसा बुभुजिर इति कृत्वा बुभुजिरे ।

तामनु त्वा नवीयसीं नियुतं राय ईमहे ।

अहेलमान उरुसांसं सरीं भव वाजेवाजे सरीं भव

॥३॥

yásya te pū-
 shan sakhyé vipanyávaḥ krátvā cit sántó 'vasā bubhujirá
 íti krátvā bubhujiré | tám ānu tvā nāvīyasīm niyútaṁ
 rāyá īmahe | áheḷamāna uruśaṁsa sārī bhava vāje-vāje sārī
 bhava || 3 ||

Our Lord is the divine nourisher ; He is universally worshipped and His great strength is widely lauded. His greatness is never questioned ; His glory knows no bounds. Desirous of happiness, I adore Him, whose protection is always ready at hand and who is the giver of happiness. When devoutly worshipped, He helps in the performances of sacred works, helps to perform the sacred ceremonies. 1

I invoke you, O Lord, the divine nourisher, may your help come to us quick like a courser in a war, or like a camel across the desert. Therefore do I, a mortal, invoke you, the divine bestower of happiness, for your friendship. May you render our invocations productive,—may you render them inspiring at the time of battle. 2

O divine nourisher, those wise devotees who through your friendship enjoy countless riches, enjoy them due to your protection and their own hard labour,—mainly through their hard labour. Free from anger, and entitled to ample praises, may you be ever accessible to us, and may you be our leader in every encounter. 3

अस्या ऊ पु ण उपे सातये भुवोऽहेळमानो ररिवौ अजाश्च श्रवस्यतामजाश्च ।

ओ पु त्वा ववृतीमहि स्तोमेभिर्दस्म साधुभिः ।

नहि त्वा पृषन्नतिमन्य आघृणे न ते सख्यमपह्रुवे ॥४॥

asyā ū shú na úpa sātāye bhuvó 'helamāno ra-
rivāñ ajāśva śravasyatām ajāśva | ó shú tvā vavṛitimahi
stómebhir dasma sādhubhiḥ | nahí tvā pūshann atimānya
āghṛiṇe ná te sakhyām apahnuvé ॥ 4 ॥

(१३६) एकोनचत्वारिंशदुत्तरशततमं सूक्तम्

(१-११) एकादशस्यस्य मूलस्य देवोदासिः परच्छेप क्रमिः । (१,११) प्रथमं च एकादशस्य विभे देवा,

(२) द्वितीयाया मित्रावरुणा, (३-५) तृतीयादितृचस्याश्विनौ, (६) षष्ठ्या इन्द्रः, (७) सप्तम्या अग्निः,

(८) अष्टम्या मरुतः, (९) नवम्या इन्द्राग्नी, (१०) दशम्याश्च बृहस्पतिर्देवताः । (१-४, ६-१०)

प्रथमादिचतुर्केषां षष्ठ्यादिपञ्चानाञ्चात्पष्टिः, (५) पञ्चम्या बृहती,

(११) एकादशस्य चित्रपु छन्दांसि ॥

॥३॥ अस्तु श्रोषद् पुरो अग्निं धिया दध आ नु तच्छर्घो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।

यह क्राणा विवस्वति नामा संदायि नव्यसी ।

अध प्र मू न उपे यन्तु धीतयो देवौ अच्छा न धीतयः ॥१॥

यह त्यमित्रावरुणावृतादध्यादुदाथे अर्चतं स्वेन मन्युना दक्षस्य स्वेन मन्युना ।

युवोरित्थाधि सद्यस्वपद्याम हिरण्यम ।

धीमिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥२॥

139.

Ástu śraúshaṭ puró agním dhiyā dadha á nú tác chár-
dho divyám vṛiṇīmaha indravāyú vṛiṇīmahe | yád dha
krāṇā vivásvati nábhā saṃdāyi návyasī | ádha prá sú na
úpa yantu dhítāyo devāñ áchā ná dhítāyaḥ ॥ 1 ॥ yád dha
tyán mitrāvaruṇāv ṛitād ádhy ādadáthe ánṛitaṃ svéna
manyúnā dákshasya svéna manyúnā | yuvór itthádhi sádmasv
ápaśyāma hiraṇyāyam | dhībhīḥ caná mánasā svébhir akshá-
bhiḥ sómasya svébhir akshábhiḥ ॥ 2 ॥

Free from anger, and liberal to us in giving gifts, may you be close to us, O fast moving divine nourisher, for the acceptance of our offerings. May you be near to those who solicit food, O fast mover. With pious hymns, we turn to you, O destroyer of enemies. O acceptor of offerings, we never cease to think of you, and never disregard your friendship. 4

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May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. Inasmuch as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers,—may our prayers reach the divine powers. 1

Inasmuch as, O supreme source of light and source of bliss, through your divine wisdom you discern everything that is false and everything that is true, and cause the valorous to govern with the aid of your own power, so may we realize in all the places of our worship your golden halo through our thinking, and through our vision and experience,—through our blissful vision. 2

युवां स्तोमेभिर्देवयन्तो अश्विनाश्रावयन्त इव श्लोकमायवो युवां हव्याभ्याश्च यवः ।

युवोर्विश्वा अधि श्रियः पृश्नश्च विश्ववेदसा ।

प्रुषायन्ते वां पवयो हिरण्यये रथे दत्ता हिरण्यये ॥३॥

अचेति दत्ता व्युनाकमृष्वथो युञ्जते वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।

अधि वां स्थामे वन्धुरे रथे दत्ता हिरण्यये ।

पथेव यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥४॥

शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतम् ।

मा वां रातिरुप दसुत्कदा चनास्मट्रातिः कदा चुन ॥५॥

yuvām stómebhir de-
vayānto aśvināśrāváyanta iva ślókam āyávo yuvām havyā-
bhy āyávaḥ | yuvór viśvā ádhi śríyah pṛikshaṣ ca viśva-
vedasā | prushāyānte vām paváyo hiranyáye ráthe dasrā
hiranyáye || 3 || áceti dasrā vy ù nákam ṛinvatho yuñjáte
vām rathayújo dívisṭishv adhvasmāno dívisṭishu | ádhi
vām sthāma vandhúre ráthe dasrā hiranyáye | pathéva yán-
tāv anuśásatā rájó 'ñjasā śásatā rájah || 4 || śácibhiḥ naḥ
śacivasū dívā náktam daśasyatam | mā vām rātir úpa da-
sat kádā canásmád rātiḥ kádā caná || 5 ||

॥५॥ वृषन्निन्द्र वृषपाणोऽस इन्द्रव इमे सुता अद्रिपुतास उद्रिदुस्तुभ्यं सुतास उद्रिदः ।

ते त्वा मन्दन्तु दावने महे चित्राय राधसे ।

गीर्भिर्गिर्वाहः स्तवमान आ गंहि सुमृळीको न आ गंहि ॥६॥

vṛṣhann indra vṛishapāṇāsa índava imé sutā ádrishu-
tāsa udbhídas túbhyam sutāsa udbhídaḥ | té tvā mandantu
dāvāne mahé citráya rádhase | gīrbhír girvāha stávamāna
á gahi sumṛilikó na á gahi || 6 ||

O twin divines, the supervisors of law and education, these enlightened worshippers glorify you with their hymns and invoke you and pay compliments to your attributes. All your opulence, and every kind of wealth and abundant food, O omniscient, are vested in the aura of your vitality. The fellies of the wheels of your aura of vitality are dropping honey. The fellies of that golden aura carry you onward, O mighty twin divines. 3

O twin-leaders, your objective is clear; you have thrown open the routes of spaces. The pilots of your space ship have harnessed engines for your onward journey,—the engines that take you safe on the onward journey without accidents. Both of you have been conveniently seated in your richly decorated three-shafted craft, going along a direct path through space. 4

With your valorous deeds, O twin-divines, grant us, by day and night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish,—never may our donations become less. 5

O resplendent Lord, showerer of blessings, these effused juices, pressed out from herbs gathered from the hills are for your acceptance. These herbal extracts have been specially prepared for you. May they satisfy you as an offering presented in the hope of receiving rich and abundant wealth. Acceptor of laudations, may you come to us, glorified by our hymns; come to us well pleased. 6

ओ धू णो असे शृणुहि त्वमीळितो देवेभ्यो ब्रवसि यज्ञियेभ्यो राजेभ्यो यज्ञियेभ्यः ।

यद्वा त्यामङ्गिरोभ्यो धेनुं देवा अदत्तन ।

वि तां दुहे अर्यमा कर्तरी सचां एष तां वेद मे सचा ॥७॥

मो पु वो अस्मदभि तानि पौंस्या सना भूवन्द्युन्नानि मोत जारिषुरस्मत्पुरोत जारिषुः ।

यद्वाश्वित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।

अस्मासु तन्मरुतो यच्च दुष्टं दिधृता यच्च दुष्टं ॥८॥

ó shú no agne sṛiṇuhi

tvám ilitó devébhyo bravasi yajñīyebhyo rájabhyo yajñī-
yebhyaḥ | yád dha tyám āṅgirobhyo dhenúṃ devā ádat-
tana | ví tám duhre aryamá kartārī sácāṇi eshá tám veda
me sácā. || 7 || mó shú vo asmád abhí tāni paúṅsyā sánā
bhūvan dyumnāni mótá jārishur asmát purótá jārishuḥ |
yád vaṣ citráṃ yugé-yuge návyam ghóshād ámartyam |
asmásu tán maruto yác ca dushtáram didhṛitá yác ca du-
shṭáram || 8 ||

दध्यद्दह मे जनुषं पूर्वो अङ्गिराः प्रियमेधः कण्वो अत्रिर्मनुर्विदुस्ते मे पूर्वे मनुर्विदुः ।

तेषां देवेष्वायतिरस्माकं तेषु नाभयः ।

तेषां पदेन मद्या नमे गिरेन्द्राग्नी आ नमे गिरा ॥९॥

होता यक्षद्विनिनो वन्त वार्यं बृहस्पतिर्यजति वेन उक्षभिः पुरुवारैर्भिरुक्षभिः ।

जगृभ्मा दुरादिशं श्लोकमद्रेरध त्मना ।

अधारयदरिन्दानि सुक्रतुः पुरु सद्मानि सुक्रतुः ॥१०॥

dadhyān ha me janúsham púrvo āṅgirāḥ pri-
yāmedhaḥ káṇvo átrir mānur vidus té me púrve mānur
viduḥ | téshām devéshv áyatir asnákam téshu nábhayaḥ |
téshām padéna máby á name giréndrāgní á name girá || 9 ||
hótá yakshad vaníno vanta váryam bṛihaspátir yajati vená
ukshábbhiḥ puruvárebhir ukshábbhiḥ | jagṛibhmá dūrāadisam
ślókam ádrer ádha tmánā | ádhārayad araríndāni sukrátuḥ
purú sádmāni sukrátuḥ || 10 ||

O leader of people, do come and listen attentively when you are praised by us, and speak on our behalf to other distinguished colleagues, worthy of our respectful regards, worthy of venerable regards. The cow of prosperity you gave to the producers of wealth and which the lawgivers have also milked for the public good,—may we all comprehend the nature of that cow. 7

Never, O fighters for the public good, may your youthful energies be turned against us; may our glory never diminish; never before our time decay. May your favours, that have been wonderfully yours from age to age, and whatsoever is most difficult of attainment,—bestow upon us all that is most difficult to be attained. 8

The ancient men of spiritual austerity, vitality, kindness and men of wisdom, exempt from three types of pains, have known my origin; they, the men of wisdom, have known my progenitors; theirs is a very intimate relation with all the divines. Our forefathers have been among them. Following in their footsteps, I humbly propitiate with hymns; I worship the resplendent Lord and the Lord, the adorable, with hymns. 9

Let the invoker of the divines offer worship. And may they, desirous of the offering, partake of the acceptable libation. May the benevolent preceptor himself, desiring the libation, celebrate the worship with devotional chants with copious and excellent chants. We now hear from a distant quarter the sound of devotional songs, whereby the performer of pious acts has of himself secured many gifts and the performer of pious acts has secured numerous habitations. 10

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥११॥

yé devāso divy ékādaśa sthā
prithivyām ādhy ékādaśa sthā | apsukshīto mahinaikādaśa
sthā té devāso yajñām imām jushadhvam || 11 ||

(१४०) अन्वारिषावुत्तरयाततमं सुतम्

(१-१३) ययोदशर्चस्यास्य सुतस्यौषध्यो दीर्घतमा ऋषिः । अभिर्देवता ।

(१-२, ११) प्रथमादिनवर्चामेकादश्याश्च जगती, (१०) दशम्या जगती त्रिष्टुप्
वा, (१२-१३) द्वादशीययोदशयोश्च त्रिष्टुप् छन्दसी ॥

४१॥

वेदिषदे प्रियधामाय सुद्युते धासिर्भिव प्र भरा योनिमृग्ये ।
वस्त्रेणैव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम् ॥१॥
अभि द्विजन्मा त्रिवृदन्नमृग्यते संवत्सरे वावृधे जग्धमी पुनः ।
अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥२॥
कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसयन्तं तृष्ट्युतमा साच्यं कुपयं वर्धनं पितुः ॥३॥

140.

Vedishāde priyādhāmāya sadyūte dhāsim iva prā bharā
yōnin agnāye | vāstreṇeva vasaya mánmanā śúcim jyotīra-
thaṃ śukrávarṇaṃ tamohānam || 1 || abhī dvijānmā trivṛd-
ānnam rījyate samvatsarē vāvṛidhe jagdhām ī pūnaḥ | an-
yāsyāsā jilhvāyā jēnyo vṛishā ny ānyēna vanīno mṛishṭa
varanāḥ || 2 || kṛishṇaprūtau vevijē asya sakshītā ubhā ta-
rete abhī mātārā śīsum | pracājilhvam dhvasāyantaṃ tṛishu-
cyūtam ā sācyam kúpayaṃ vārdhanam pitúḥ || 3 ||

O (the thirty-three) divines that are eleven in heaven, eleven on earth, and eleven in firmament, may you be pleased with sacred performances. 11

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Select a proper spot as it were an offering for the radiant fire; construct an altar and place the fire on it, this being the seat dear to him. As with a garment, cover him with soft wood, whereupon it would blaze out as sacred, light-bearing, bright and gloom-dispelling. 1

This fire is twice-generated (having come out first between the two pieces of wood in the process of attrition and then caught in the dry grass), and it devours the triple food [i.e. wood fuel, butter, and other seasonal offerings], and at the close of the year, it renovates all that has been consumed. The food taken by the tongue and the mouth is consumed by one form of fire (the metabolic energy), and the forest wood is consumed by another fire (of fuel combustion). 2

Both fire-sticks, originators of this offspring, get charred by combustion, living close to each other, tremble and give birth to an infant whose tongue of flame glows in the east; (who) readily develops; who rapidly issues forth; who is ever to be cherished and fit to be protected, and who is the augments of the prosperity of his parents. 3

मुमुक्ष्वोऽ३ मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः ।
 असमना अजिरासो रघुप्यदो वार्तजूता उप युज्यन्त आशवः ॥४॥
 आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्षः करिक्तः ।
 यत्सी महीमवन्ति प्राभि मर्मशदभिश्चसन्स्तनयन्नेति नानदत् ॥५॥

mumu-

kshvò mánave mānavasyatē ragbudrúvaḥ kṛṣṇásītāsa ū
 júvaḥ | asamanā ajiráso raghushyádo vātajūta ūpa yujyanta
 āśávaḥ || 4 || ád asya té dhvasáyanto vṛtherate kṛṣṇām
 ábhvam máhi vārpah kárikrataḥ | yāt sīm mahīm avānim
 prābhī māmṛiṣad abhiṣvasān stanáyann éti nānadat || 5 ||

॥५॥ भूषन्न योऽधि बभूषु नम्रते वृषेव पत्नीरभ्येति रोस्वत् ।
 ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्यभिः ॥६॥
 स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीनित्य आशये ।
 पुनर्वर्धन्ते अपि यन्ति देव्यमन्यहर्षः पित्रोः कृष्वते सवा ॥७॥
 तमश्रुवः केशिनीः सं हि रैभिर ऊर्ध्वास्तस्थुर्मश्रुषीः प्रायवे पुनः ।
 तासी जरा प्रमुञ्चन्तेति नानददसुं परं जनयञ्जीवमस्तृत्तम् ॥८॥

bhūṣhan ná yó 'dhi babhrúshu nāmnate vṛśheva pātnīr
 abhy éti rōruvat | ojāyāmānas tanvāṣ ca śumbhate bhīmó
 ná śṛṅga davidhāva durgrībhiḥ || 6 || sá samstīro viṣṭírah
 sám grībhayati janānn evā jānatīr nitya ā ṣaye | pūnar
 vardhante āpi yanti devyām anyád vārpah pitróḥ kṛiṣvate
 sácā || 7 || tām agrúvaḥ keśīnīḥ sám hí rebhirá ūrdhvās ta-
 sthur mamrúshīḥ práyāve pūnah | tāsām jarām pramuñcānn
 eti nānadad āsum páraṁ janāyañ jīvām āstṛitam || 8 ||

The flames coming out of the fire-altar, wishing to proceed on smoky track, quick-consuming, capricious, restless, lambent, formed by the wind, spreading wide, and assuring prosperity to the devotee, are kindled for the benefit of the worshipper,—dedicated to serve men. 4

When the fire proceeds touching and licking the great earth, hissing and tumbling, then those flames, the destroyers of darkness, easily fly about, exhibiting their black terrific great form, thundering and roaring. 5

And he, (the enraged fire) stoops down among the brown bushes as if embellishing them with his lusture, and rushes bellowing loudly like a bull amongst a herd of cows; and increasing in intensity, he adorns his form and like a terrific beast he violently brandishes his horns. 6

Now hidden, now revealed, he (the fire) seizes on the fuels as if understanding the purpose of the worshipper and even reposes amidst the conscious flames; again these (flames) break forth, and repair to the divine fire of the altar. And, blending with it, they give different luminous forms to their parents, the sun and the earth. 7

The curled tresses of the flames embrace him and, when dwindling, spring aloft again to greet their coming lord, rescuing them from decrepitude. He comes sounding aloud, generating in them intenser animation and invincible vitality. 8

अधीवासं परिमातू रिहन्नहं तुविग्रेभिः सत्वभिर्याति वि जयः ।
 वयो दधत्पद्वते रेहिहत्सदानु ज्येनीं सचते वर्तनीरहं ॥९॥
 अस्माकमग्ने मघवत्सु दीदिह्यध्वं श्वसीवान्वृषभो दमूनाः ।
 अवास्या शिशुमतीरदीर्घमेव युत्सु परिजर्भुराणः ॥१०॥

adhī-

vasām pári matú rihānu āha tuvigrébbhiḥ sátvabhir yāti ví
 jráyah | váyo dádhat padvāte rérihat sádānu syēnī sacate
 vartanír āha || 9 || asmākam agne maghāvatsu dīdihy ádha
 śvāsīvān vṛishabhó dāmūnāḥ | avāsyā śīśumatīr adīder vár-
 meva yutsú parijárbhurāṇaḥ || 10 ||

१३॥

इदमग्ने सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।
 यत्ते शुक्रं तन्वोऽं रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥
 रथाय नावमुत नो गृहाय नित्यारित्रां पृहतीं रास्यग्ने ।
 अस्माकं वीरौ उत नो मघोनो जनींश्च या पारयाच्छर्म या च ॥१२॥
 अभी नो अग्न उक्थमिजुगुर्या यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
 गव्यं यव्यं यन्तो दीर्घाहिषं वरमरुण्यो वरन्त ॥१३॥

idám agne súdhitam dúrdhitād ádhi priyád u cin mán-
 manah préyo ástu te | yát te śukráṃ tanvò rócate śúci
 ténāsmábhyam vanase rátnam á tvám || 11 || ráthāya nāvam
 utá no grīhāya nítýāritrām padvátīm rāsy agne | asmākam
 vīráñ utá no maghóno jánāñś ca yá pārayāc chárma yá ca
 || 12 || abhí no agna ukthám íj juguryā dyāvākshāmā sin-
 dhavaś ca svágūrtāḥ | gávyaṃ yávyam yánto dirgháhēśham
 vāram aruṇyò varanta || 13 ||

He (the fire of the forest) passes through tracts, as is well known, licking up the vesture of the mother earth, and accompanied by the loudly crying animals. The dark tracks follow the forest fire, and the land is cleared for farming which provides food and sustenance to men and cattle. 9

Shine, O bounteous fire, in our opulent abodes, vivifying, showering blessings, and casting off infantine glimmerings. Blaze fiercely, repelling enemies repeatedly, and may you be like an armour to us in our struggles. 10

May this offering, carefully placed upon the rugged but agreeable pile of fuel, be most acceptable to you. May the pure radiance of your person shine brightly, and may you grant us abundant wealth. 11

Bestow, O fire, a boat for the pleasure of our family, fitted with oars and motor wheels, the one that may render our posterity prosperous, and may bear people across the ocean of life and lead them to happiness. 12

O Fire, be propitiated by our earnest praise, and may the sun and the earth and the spontaneously-flowing streams, accepting our oblation, provide for us the produce of the herd and of the field; and may the purple coursers of the dawn bestow upon us abundant food for all times. 13

(१४१) एकपत्न्यारिंशदुत्तरयातमं सुतम्

(१-१३) त्रयोदशर्चस्यास्य सुतस्योपध्वो दीर्घतमा कृषिः । अग्निर्देवता । (१-११) प्रथमायेकादशर्चा
जगती, (१-२-१३) द्वादशीत्रयोदशयोश्च त्रिष्टुप् छन्दसी ॥

॥८॥

वद्वित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि ।
यदीमुप ङ्करोते सार्धते मतिर्ऋतस्य धेना अनयन्त सन्नुतः ॥१॥
पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दर्शप्रमतिं जनयन्त योषणः ॥२॥
निर्यदी बुध्नान्महिषस्य वर्षस ईशानासः शर्वसा क्रन्ते सूरयः ।
यदीमनु प्रदिवो मध्वे आध्वे गुहा सन्त मातरिश्वा मथायति ॥३॥

141.

Bāl itthā tād vāpushe dhāyi darśatām devāsya bhārgah
sāhaso yāto jāni | yād im ūpa hvārate sādgate matir ṛitā-
sya dhēnā anayanta sasrūtah || 1 || priksṥhō vāpuḥ pitumān
nītya ā śaye dvitīyam ā saptāśivāsu mātṛiṣhu | tṛitīyam
asya vṛishabhāsya dohāse dāśapramatim janayanta yōsha-
ṇah || 2 || nīr yād im budhnān mahishāsya vārpaśa īśānā-
saḥ śāvasā krānta sūrayah | yād im ānu pradīvo mādḥva
ādhavē gūhā sāntam mātariṣvā mathāyāti || 3 ||

प्र यत्पितुः परमाञ्जीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिवन्त आदिद्यविष्टो अभवद्वृणा शुचिः ॥४॥
आदिन्मातृराविंशद्यास्वा शुचिरहिंस्यमान उर्विया वि वारुधे ।
अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु धावते ॥५॥

prā yāt

pitūḥ paramān niyāte pāry ā priksṥdhō vīrūdhō dāmsu
rohati | ubhā yād asya janūśam yād invata ād id yāvi-
shṥtho abhavad ghṛiṇā śūciḥ || 4 || ād in mātṛir āviṣad yāsv
ā śūcir āhinsyamāna urviyā vī vāvṛidhe | ānu yāt pūrvā
āruhat sanājūvo nī nāvyaśishv āvarāsu dhāvate || 5 ||

Verily, that visible radiance of the divine fire, is enshrined by us all for the support of the body. It has been generated for this purpose by physical effort. That is why our mind is attracted towards that radiance and we propitiate it. All sacred prayers, together with oblations are carried to the fire alone. 1

The first form of this universal divine fire is that pattern of one which is reposed on the earth and has the faculty of ripening the crop in the fields and subsequently digesting the food. Its second form is that cosmic one which dwells among the seven auspicious mothers. (This refers to the spiritual fire which is generated with the help of the seven symbolic terms: *bhuh*, *bhuvah*, *svah*, *mahah*, *janah*, *tapah* and *satyam*, in the meditative repetitions in the system of the Yoga). The third form of this benevolent divine is that which is manifested in the process of attrition in which the ten fingers participate like maidens. 2

When powerful priests bring to life this mighty divine fire from the interior of the wood and when, for the sake of offering oblations, the cosmic wind churns it out of the altar where it has been lurking in the hiding place; 3

When excellent nutritious oblations are offered to this divine fire and the dry branches of wood are fed to the hungry flames under the directions of the institutor of the ceremony and the priest, the fire blazes out and becomes most youthful and radiant with effulgence. 4

The fire, having born out of the wood, is proceeding again to other pieces of wood like a child moving towards its mother; here pure and unharmed, it evolves into magnitude. Then it mounts on the heap of the wood nearby, and runs rapidly amongst the smaller pieces of wood which are constantly being fed to it. 5

॥९॥

आदिद्धोतारं वृणते दिविष्टिषु भगमिव पपृचानासं ऋजते ।
 देवान्यत्कृत्वा मज्मना पुरुष्टुतो मतं शंसं विश्वधा वेति धार्यसे ॥६॥
 वि यदस्थाद्यजतो वार्तचोदितो ह्यारो न वक्त्रा जुरणा अनाकृतः ।
 तस्य पत्नन्दुशुषः कृष्णजैहसः शुचिजन्मनो रज आ व्यध्वनः ॥७॥
 रथो न यातः शिकभिः कृतो द्यामङ्गैर्भिररुषेभिरीयते ।
 आदस्य ते कृष्णासो दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥८॥

ád id dhótāraṃ vṛiṇate dívisṭiṣhu bhágam iva papri-
 cānása riṇjate | devān yát krátvā majmánā purusṭutó mār-
 tam sánsam viśvādḥā véti dhāyase || 6 || ví yád ásthād ya-
 jató vátaodito hvāró ná vākvā jarāṇā ánākṛitaḥ | táśya
 pátman dakshúshaḥ kṛishṇājāñhasaḥ śúcijanmano rája á
 vyādhvanah || 7 || rátho ná yátāḥ śikvabhiḥ kṛitó dyám āñ-
 gebhir arushébhir iyate | ád asya té kṛishṇāso dakshi sū-
 ráyah śúrasyeva tveshāthād ishate váyah || 8 ||

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शशद्रे अर्यमा सुदानवः ।
 यत्सीमनु क्रतुना विश्वथा विभुररात्र नेमिः परिभूरजायथा ॥९॥
 त्वमग्ने शशमानाय सुन्वते रत्रं यविष्ठ देवतातिमिन्वसि ।
 तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्र धीमहि ॥१०॥

tváyā hy

agne varuṇo dhṛitāvratō mītrāḥ śāśadré aryamá sudānavah |
 yát sīm ānu krátunā viśvāthā vibhúr arān ná nemīḥ pari-
 bhúr ājāyathah || 9 || tvām agne śaśamānāya sunvaté rátnam
 yavishṭha devātātim invasi | tám tvā nú nāvyaṃ sahaso yu-
 van vayām bhágam ná kārē mahiratna dhīmahi || 10 ||

Just as people adore a powerful prince, this fire is adored by the pious worshippers so that it becomes an invoker for the propitiation of other cosmic forces. This universally praised and all-upholding divine fire alone knows how to establish a link between the mortal worshipper and Nature's other benign forces for the procurement of sustenance. 6

Whilst the adorable fire-divine, impelled by the wind and unresisted, spreads in various directions, like an insincere and unrestrained chatterer, who utters indiscriminate praises, the world follows him and worships, who is the consumer of all, whose path is dark but who is pure of birth, and who travels in various directions. 7

Like a chariot drawn by ropes, this fire-divine, set in movement by his own revolving flames, rolls onward to the heavens with his ruddy limbs. Then the paths he traverses are blackened by smoke, as he consumes the fuel, and the birds (in terror) fly away from his radiance as enemies from the prowess of a hero. 8

Through your aid, O divine fire, the ocean remains within limits, the sun dispels darkness, and the rains become bounteous; and thus you have been born comprehending all of them universally in their functions, and encompassing them all as spokes in a felly. 9

O most youthful fire divine, you bring wealth and cosmic powers for the good of him who praises you and offers you libations. We, therefore, glorify you the new-born who are to be lauded and to whom rich offerings are to be presented. We glorify you in our hymn as men eulogize a powerful prince. 10

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पृषचासि धर्णसिम ।
 रश्मीरिव यो यमति जन्मनी उभे देवानां शंसंमृत आ च सुक्रतुः ॥११॥
 उत नः सुद्योत्मा जीराश्चो होता मन्द्रः शृणवच्चन्द्ररथः ।
 स नो नेषन्नेषतमैरमूरोऽभिर्वामं सुवितं वस्यो अच्छ ॥१२॥
 अस्ताव्यमिः शिमीवद्विरकैः साम्राज्याय प्रतरं दधानः ।
 अमी च ये मघवानो वयं च मिहं न सरो अति निष्टेतन्युः ॥१३॥

asmé

rayīm ná svártham dāmūnasam bhágam dáksham ná pa-
 pricāsi dharnasīm | raṣmīr iva yó yámati jánmani ubhé
 devānām śānsam ṛitā á ca sukrátuḥ || 11 || utá naḥ sudyó-
 tmā jīráśvo hótā mandráḥ śṛiṇavac candrárathaḥ | sá no
 neshan nēshatamair amūro 'gnír vāmám suvitám vásyo ácha
 || 12 || ástāvya agníḥ śimivadbhir arkaiḥ sāmrajyāya prata-
 rīm dádhanah | amí ca yé maghāvāno vayám ca mīham
 ná sūro áti nísh tatanyuḥ || 13 ||

(१४२) द्विचत्वारिंशदुत्तरशततमं सूक्तम्

(१-१३) ऋषोदशर्चस्यास्य सूक्तस्यौच्यो दीर्घतमा कृषिः । (१) प्रथमर्चं इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्त-
 नूनपातः, (३) तृतीयाया मराशंसः, (४) चतुर्थ्या इक्षः, (५) पञ्चम्या बर्हिः, (६) षष्ठ्या देवीर्द्वारः, (७) सप्तम्या उषा-
 सानन्तः, (८) अष्टम्या दैव्यो होतारौ प्रचेतसौ, (९) नवम्यास्तिस्रो देव्यः सरस्वतीजामारत्यः, (१०) दशम्यास्त्वष्टा,
 (११) एकादश्या वनस्पतिः, (१२) द्वादश्याः स्वाहाकृतयः, (१३) ऋषोदश्याभेन्द्रो देवताः । अनुष्टुप् छन्दः ॥

१०॥ समिद्धो अग्न आ वह देवाँ अय यतस्तुचे । तन्तुँ तनुष्व पूर्यं सुतसोमाय दाशुषे ॥१॥

घृतवन्तमुषं मासि मधुमन्तं तनूनपात ।

यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥२॥

142.

Sámiddho agna á vaha devāñ adyá yatásruce | tántum
 tanushva pūrvyām sūtásomāya dāśúshe || 1 || ghṛitāvan-
 tam ūpa māsi mādhumantam tanūnapāt | yajñām víprasya
 māvataḥ śaśamānáśya dāśúśhaḥ || 2 ||

Just as you grant us, fire-divine, useful house-hold wealth, good fortune and powerful strength, in like manner may you confer these blessings upon them who are the performers of holy rites. Like the reins, you regulate both the lives of the associates, the past and future, and you add lustre to their fame. 11

Would he, who is full of radiance and who has fleet horses, who is the invoker of the divines, full of joy, and born in a golden aura of glory, listen to us ? Would that irresistible, yet placable divine fire conduct us by the most efficacious means to delightful happiness and blessedness ? 12

Fire-divine, with the capacitance of the supreme, universal kinship has been glorified by us with holy rites and with hymns. Let all, who are present, one and all enriched by his favour, ever reverberate with his praises, as loudly as the sun causes the rain-cloud to thunder. 13

142

Having been kindled, O fire-divine, bring to us the benign divine powers today. And extend your radiance for him who lifts up his ladle and who has pressed out medicinal herbs for offerings. 1

O the one with never-decaying body, may you grace the well-sweetened and butter-fed fire-performance, participated in by the wise devotee, liberal in charity, glorifying you like me. 2

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
 नरांशसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥
 ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
 इयं हि त्वा मतिर्ममाच्छा सुजिह्व वृच्यते ॥४॥

sūciḥ pāvako ādbhuto
 mādhwā yajñām mimikshati | nārāṣaṁsaḥ trīr ā divo devó
 devēṣhu yajñīyaḥ || 3 || īlīto agna ā vahēndraṁ citrām iḥā
 priyām | iyām hī tvā matīr māmāchā sujihva vacyāte || 4 ||

स्तृणानासो यतस्तुचो बर्हिर्यज्ञे स्वध्वरे ।
 वृज्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥५॥
 वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः ।
 पावकासः पुरुस्पृहो द्वारो देवीरसश्रुतः ॥६॥

striṇānāso yatásruco barhír yajñé svadhvaré | vṛiñjé devá-
 vyacastamam índrāya śarma sapráthaḥ || 5 || ví śrayantām
 rītāvṛīdhaḥ prayai devēbhyo mahīḥ | pāvakāsaḥ purusprīho
 dvāro devír asaścātāḥ || 6 ||

॥६॥

आ भन्दमाने उपके नक्तोषासा सुपेशासा ।
 यङ्की ऋतस्य मातरा सीदता बर्हिरा सुमत ॥७॥
 मन्द्रजिह्वा जुगुर्वणी होतारा देव्या कवी ।
 यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशाम ॥८॥

ā bhādamāne ūpāke nāktoshāsa supēśasā | yahvī rītá-
 sya mātārā sīdatām barhír ā sumāt || 7 || mandrájihvā ju-
 gurvāṇī hótārā daīvyā kaví | yajñām no yakshatām imām
 sidhrām adyā divisprīṣam || 8 ||

O fire, dear to people, pure, purifying, wonderful and adorable divine amongst divines, may you, having come from heaven, sweeten the ceremonial fire with honey three times a day. 3

O fire-divine, praised by us, bring us the resplendent and the beloved supreme Lord. This my praise is recited, O bright-tongued (i.e. with colourful flames), in your honour. 4

The priests, bearing ladles, are scattering the sacred grass in this holy place of worship and getting ready thereafter for the extensive laudable praises to be offered to the resplendent Lord. 5

Let the bright broad doors of divine knowledge and selfless service, the promoters of worship, the purifiers and dear to all, be set open for the divine sentiments to enter. 6

O beautiful night and dawn, praised by all, closely associated with each other, great sustainers of eternal law, may you join us of your own goodwill in the sacred worship. 7

May the two invokers, the inspired and the learned, possessed of pleasing voice, loud in pitch, officiate today at this our sacrifice which confers rewards and provides divinity to it. 8

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
 इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥
 तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।
 त्वष्टा पोषाय वि प्येतु राये नाभा नो अस्मयुः ॥१०॥
 अवसृजन्नप त्मना देवान्यक्षि वनस्पते ।
 अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥११॥
 पुषण्वते मरुत्वते विश्वदेवाय वायवे ।
 स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥
 स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
 इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

śúcir devéshv árpitā hótrā
 marútsu bháratī | ilā sárasvatī mahī barhiḥ sīdantu yajñi-
 yāḥ || 9 || tán nas turípam ádbhutam purú vāram purú
 tmánā | tváshtā póshāya ví shyatu rāyé nábhā no asmayúḥ
 || 10 || avasṛijānn úpa tmánā devān yakshi vanaspate | agnir
 havyā sushūdati devó devéshu médhiraḥ || 11 || pūshaṇvāte
 marútvate viśvādevāya vāyāve | svāhā gāyatrāvepase ha-
 vyām índrāya kartana || 12 || svāhākṛitāny ā gahy úpa ha-
 vyāni vītāye | índrā gahi śrudhī hāvam tvām havante
 adhvaré || 13 ||

(१४३) विष्वारिषादुत्तरशततमं सूक्तम्

(१-८) अष्टर्षस्यास्य सूक्तस्यौच्यो दीयता क्रपिः । अग्निर्देवता । (१-९) प्रथमादिसप्तर्षा जगती,

(८) अष्टम्याश्च विष्टुप् छन्दसी ॥

॥१२॥

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सुनवे भरे ।
 अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्वियः ॥१॥

143.

Prá távyasīm návyasīm dhítim agnáye vācō matīm sá-
 hasaḥ sūnáve bhare | apām nāpād yó vāsubhiḥ sahā priyó
 hótā prithivyām ny ásidad ṛitvīyah || 1 ||

May the divine virtues, wisdom (*ila*), speech (*sarasvati*) and material prosperity (*mahi*), along with culture (*bharati*) come to this sacred place of worship, participated in by pious invokers, along with the learned and their associates. 9

May the supreme architect, favourably disposed towards us, send us for our nourishment and prosperity quick-flowing abundant water, provided by the clouds. 10

O God, bestower of the wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge come to us as our reward. 11

With the auspicious invocation to our resplendent Lord, may you start your sacred performances in the house of a devotee. May we offer there our gratitude to the Nature's bounties also. 12

O resplendent Lord, be with us to cherish our offerings, presented with the words *svaha*. May you hear the invocations of devotees who are calling you to their place of worship. 13

143

I offer my most invigorating and entirely new hymns of praises, expressing hearty adoration to the dear fire-divine, who is manifested through great skill and efforts, and who is the energy pervading through waters. He appropriately exists in all seasons and is the ministering agent (of Nature's forces). He occupies a place on the altar along with other precious substances of oblations. 1

स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्चने ।
 अस्य कत्वा समिधानस्य मुञ्चना प्रद्यावा शोचिः पृथिवी अरोचयत् ॥२॥
 अस्य त्वेषा अजरा अस्य भानवः सुसंद्दशः सुप्रतीकस्य सुद्युतः ।
 भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते असंसन्तो अजराः ॥३॥
 यमेरि भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मुञ्चना ।
 अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वसो वरुणो न राजति ॥४॥

sá jāyamānaḥ pa-
 ramé vyòmany āvīr agnīr abhavan mātariṣvane | asyā krā-
 tvā samidhānāsyā majmānā prā dyāvā soeṣṭh prithivī aro-
 cayat || 2 || asyā tveshā ajārā asyā bhānāvāḥ susamdrīṣaḥ
 suprātikasya sudyútaḥ | bhātvakshaso āty aktūr ná sindhavo
 'gné rejante āsasanto ajārāḥ || 3 || yām eriré bhṛīgavo vi-
 śvāvedasaṁ nābhā prithivyā bhūvanasya majmāna agnīm
 tām gīrbhīr hinuhi svā ā dāme yā éko vāsvo vāruṇo ná
 rājati || 4 ||

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
 अग्निर्जम्भैस्तिगितैरेत्ति भवेति योधो न शत्रुन्तस् वना न्युञ्जते ॥५॥
 कुवित्रो अग्निरुचयस्य वीरसदसुक्कुविहसुभिः काममावरत् ।
 चोदः कुवित्तुज्यात्सानये धियः शुचिप्रतीकं तमया धिया गृणे ॥६॥
 घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते ।
 इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णमुदु नो यंसते धियम् ॥७॥

ná yó várāya marútām iva svanaḥ séneva śri-
 śtā divyā yāthāśaniḥ | agnīr jāmbhais tigitaír atti bhārvati
 yodhó ná śātrūn sá vānā ny riñjate || 5 || kuvīn no agnīr
 ucāthasya vīr āsaul vāsush kuvīd vāsūbhiḥ kāmam āvārat |
 codāḥ kuvīt tutujoyāt sātāye dhīyaḥ śucīpratīkaṁ tām ayā
 dhīyā grīṇe || 6 || ghṛitāpratīkaṁ va ṛitāsyā dhūrshādam
 agnīm mitrāṁ ná samidhānā riñjate | indhāno akró vidāthe-
 shu dīdyac chukrávarṇām úd u no yañsate dhīyam || 7 ||

That fire-divine, as soon as manifested and assisted by space-wind, becomes visible in the highest regions, and his radiance, kindled by vigorous efforts, illuminates heaven and earth. 2

His radiance never fades; his rays are everywhere, brilliant and bright. His intensely shining, all-pervading, unceasing and undecaying rays, desist not from their functions. 3

Propitiate with praises in your own house that fire-divine, who is the possessor of all riches, and whom the descendants of men of mature intellect establish upon the navel of the earth, and who like the venerable Lord is the sole monarch of all wealth. 4

The fire-divine who like the roaring of the winds and like a victorious host, or like the thunderbolt in heaven, is not to be warded off; it devours and destroys with sharp jaws and as a warrior annihilates his enemies. He destroys and clears the forest. 5

May the fire-divine be ever worthy of our hymns. May it be the giver of wealth and satisfy our aspirations with riches. May it be the inspirer of our sacred actions and promote our prayers to the attainment of our wishes. I glorify that effulgent fire-divine with this hymn. 6

For your sake the fuel-fed fire, promoter of natural operations, well kindled, and blazing brightly at the furnaces, is propitiated; may he illumine our well-meaning plans. 7

अप्रयुच्छन्नप्रयुच्छद्विरग्ने शिवेभिर्नः पायुभिः पाहि शुग्मैः ।
अदब्धेभिरदपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥८॥

áprayuehann áprayuehadbbhir agne šivébhir naḥ pāyúbhiḥ
pāhi śagmaḥ | ádabdhēbbhir ádripitebbhir ishtë 'nimishadbbhiḥ
pāri pāhi no jáḥ ॥ 8 ॥

(१४४) चतुश्चत्वारिंशदुत्तरयातनम् सूक्तम्

(१-३) सप्तचंस्यास्य सूक्तस्यौचव्यो दीर्घतमा ऋषिः । अग्निदेवता । जगती छन्दः ॥

॥१॥ एति प्र होता व्रतमस्य माययोर्ध्वा दधानः शुचिपेशसं धियम् ।
अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते ॥१॥
अमीमृतस्य दोहना अनूषत योनौ देवस्य सदाने परीवृताः ।
अपामुपस्थे विभ्रतो यदावसदधे स्वधा अधययाभिरियते ॥२॥
युयूषतः सवयसा तदिहपुः समानमर्थं वितरित्रता मिथः ।
आर्दो भगो न हव्यः समस्मदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥३॥
यमीं द्वा सवयसा सपयतः समाने योनां मिथुना समोक्सा ।
दिवा न नक्तं पलितो युवाजनि पुरु चरन्नजरो मानुषा युगा ॥४॥

144.

Ēti prā hótā vratām asya māyāyordhvām dādhanāḥ śu-
cipesasam dhīyam | abhi srúcaḥ kramate dakṣhiṇāvṛito yā
asya dhāma prathamam ha niंसate ॥ 1 ॥ abhīm ṛitāsyā do-
hāna anūshata yónau devāsya sādane pāriṇvṛitāḥ | apām upā-
sthe víbhṛito yád ávasad ádha svadhā adhayad yābhir
íyate ॥ 2 ॥ yúyūshataḥ sāvayasā tául íd vápuḥ samānām ár-
tham vitáritratā mithāḥ | ád īm bhágo ná hávyāḥ sám
asmád á vólhur ná raśmín sám ayaंsta sārathiḥ ॥ 3 ॥ yām
īm dvā sāvayasā saparyātaḥ samāné yonā mithunā sámok-
sā | dívā ná náktam palitó yúvājani purú cārann ajáro
mánushā yugá ॥ 4 ॥

Without neglect, without any negligence, O fire-divine, may you protect us with guards, auspicious and strong, with guards, who never slumber and who are never beguiled and ever vigilant. May you protect us and also those born of us. 8

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The ministering priest, qualified by experience, and possessing exalted and graceful devotion, proceeds to perform the fire ceremony according to the disciplines prescribed. He moves, turns to the right and lifts the ladles which are first to come lovingly in contact with the ceremonial fire (at the time of offering oblations). 1

The rain-clouds, full of streams of water, envelop the sun, the original home of the fire-divine, and sing to Him His glory. So long as fire, as heat, abides in water, water is made enjoyable to people like nectar, and the fire becomes identified with water. 2

Of the same age and extensively dispersed and with a common objective, both the wooden sticks bring their bodies in loving contacts and embrace each other. Then the fire, divine, sacred as oblation, takes the reins in his hands, like a charioteer as those of a horse. 3

He (the fire) whom the two, the married couple of similar age, living in the same place, and engaged in the same work, worship night and day; He though born in olden times is still young and though He lives through many human generations, is still exempt from decay. 4

तर्मां हिन्वन्ति धीतयो दशं त्रिंशो देवं मर्तास ऊतये हवामहे ।
 धनोर्गधि प्रवत आ स ऋष्वत्यभिब्रजं द्विर्वयुना नवाधित ॥५॥
 त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।
 एनी त एते बृहती अभिश्रिया हिरण्ययी वक्करी बर्हिर्गशाते ॥६॥
 अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधाव कृतजात सुकतो ।
 यो विश्वतः प्रत्यङ्गसि दर्शतो रण्वः संदृष्टो पितुमौ इव क्षयः ॥७॥

tām im hinvanti dhītāyo dāśa vriśo de-
 vām mātāsa ūtāye havāmahe | dhānor ādhi pravāta ā sa
 riṇvaty abhivrájadbhir vayúnā nāvādhita || 5 || tvām hy āgne
 divyāsya rájasi tvām páarthivasya paśupā iva tmānā | éni ta
 eté bṛihatī abhisrīyā hiraṇyáyī vākvarī barhír āṣāte || 6 ||
 āgne jushāsva prāti barya tād váco mántra svādhāva ri-
 tajāta súkrato | yó viśvataḥ partyāññ āsi darsató ranvāḥ
 sām̐drishtaṁ pitumāñ iva kshāyaḥ || 7 ||

(१४५) पञ्चमवारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्योक्तयो दीर्घतमा कविः । अभिश्रियता । (१-५) प्रथमादि-
 चतुर्केचां जंगती, (५) पञ्चम्याश्च विष्टुप् छन्दसी ॥

॥१४॥ ते पृच्छता स जंगामा स वेद स चिकित्वा ईयते सा न्वीयते ।
 तस्मिन्त्सन्ति प्रशिपुस्तस्मिन्निष्टयः स वाजस्य शर्वसः शुष्मिणस्पतिः ॥३॥

145.

Tām prichatā sā jagāmā sā veda sā cikitvāñīyate sā
 nvīyate | tāsmin santi praśishas tāsminn ishtāyaḥ sā vā-
 jasya śāvasaḥ śushmīnas pātiḥ || 1 ||

The ten fingers intertwined propitiate that divine-fire; we mortals invoke Him for our protection; He darts His rays like swift arrows from a bow, and assimilates the new praises uttered by those who gather round the altar. 5

O fire-divine, you, as a herdsman, reign over the dwellers in heaven and over those of the earth according to your own will. These two, (i.e. earth and heaven) vast, glorious, golden, beneficent and bright sweet-sounding, partake of the oblations. 6

O fire-divine, joy-giver, self-sustained and born of eternal law, performer of good works, may you be pleased and attend to our prayer. You are pleasant to look on when seen from every side. You are a storehouse of food, pleasant in appearance and the refuge of all. 7

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May you submit to Him the adorable, for every place is within His reach and all things are within His knowing. He is full of wisdom. He determines what ought to be done, and is our only recourse. In Him are vested all powers to command, in Him the power of granting enjoyments. He is the giver of food and strength and He is the protector of the mighty. 1

तमि॒ष्टृच्छन्ति॑ न॒सिमो॑ वि॒ष्टृच्छन्ति॑ स्वेने॒व धीरो॑ मन॒सा यद॑ग्रभी॒त् ।
 न मृ॒ष्यते॑ प्रथ॒मं नापरं॑ वचो॒ऽस्य॑ कृत्वा॒ सच॑ते अ॒प्रद॑पितः ॥२॥
 तमि॒ष्टृच्छन्ति॑ जु॒ह्व॑स्तम॒र्थती॒र्विश्वान्येकः॑ शृ॒णव॑द्ब॒र्चासि॑ मे ।
 पु॒रु॒प्रैष॑स्त॒तुर्गि॒ज्ञासा॑ध॒नोऽच्छि॑द्रोतिः शि॒शुरा॑दत्त॒ सं रभः॑ ॥३॥
 उ॒प॒स्था॒य च॑रति॒ यत्स॑मा॒रत॑ स॒द्यो जा॑तस्ते॒त्सार॑ यु॒ज्येभिः॑ ।
 अ॒भि श्वा॑न्तं मृ॒शते॑ ना॒न्ये मु॒दे यदी॑ गच्छ॒न्त्यु॒शती॑रि॒पि॒ष्ठितम्॑ ॥४॥
 स ई॒ मृ॒गो अ॒प्यो व॑न॒गुरु॑ष॒ त्वच्यु॑पमस्यां॒ नि धा॑यि ।
 व्य॒व्री॒द्वयु॒ना म॒ल्येभ्यो॑ऽग्नि॒र्वि॒द्वाँ क्र॑त॒चिद्धि॑ स॒त्यः ॥५॥

tām it prichanti ná
 simó ví prichati svéneva dhíro mánasā yád ágrabhīt | ná
 mṛishyate prathamám náparam vāco 'syá krátvā sacate
 ápradripitaḥ ॥ 2 ॥ tām íd gachanti juhvās tām árvatir ví-
 švāny ékaḥ śṛṇavad vácānsi me | purupraishās táturir ya-
 jñasáadhanó 'chidrotiḥ śisur ádatta sám rábhāḥ ॥ 3 ॥ upa-
 stháyaṃ carati yát samárata sadyó jātás tatsāra yújyebhiḥ |
 abhí švántám mṛisate nāndyè mudé yád im gáchanty ūśa-
 tīr apishṭhitám ॥ 4 ॥ sá im mṛigó ápyo vanargúr úpa tvaçy
 ūpamásyām ní dhāyi | vy ábravid vayúnā mártymbhyo 'gnír
 vidvāñ ṛitacíd dhí satyāḥ ॥ 5 ॥

(१४६) पदचत्वारिंशदुत्तरशतमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्योक्तयो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ त्रि॒मूर्धा॑नं स॒प्तर्ग॑मि॒ गृ॒णी॒षेऽनू॑नम॒ग्निं पि॒त्रोरु॑प॒स्थे ।
 नि॒षत्त॑मस्य च॒रतो॑ ध्रु॒वस्य॑ वि॒श्वा दि॒वो रो॑चनाप॒प्रिवांस॑म् ॥१॥

Trimūrdhānam saptāraṣmim grīṇishé 'nūnam agnīm pi-
 trór upásthe | nishattám asya cārato dhruvāsya vísvā divó
 rocanápaprivānsam ॥ 1 ॥

Only wise sages know His greatness; no one else knows His magnanimity, for a man of determination fully knows His mind and does what he chooses to do. The adorable Lord does not tolerate an interrogation nor endures a rejoinder. He who is devoid of arrogance is favoured by His grace and protection. 2

To Him alone go all the invocations and prayers that are chanted. He alone hears all my prayers, is the inspirer of all and steers us across troubles. He is the instrument of success in sacred acts and the unintermitting preserver of life. 3

When the devotee invokes Him (the adorable Lord), He makes himself manifested and goes forward with His glory. And when worshipped with devotion and sincerity, He gratifies the aspirations of the tired and perplexed devotee. All the prayers and offerings go to Him alone for the fulfilment of the desires of the worshipper. 4

This adorable Lord is worthy of quest and attainment. He is to be sought in the innermost core of the heart where lies His abode. He is all-knowing law and truth personified, and He has revealed divine knowledge for the good of mankind. 5

I glorify the adorable God, subject to no diminution, sovereign master of the three worlds (physical, mental and spiritual), further represented by seven symbolic attributes, and extending through parental time and space. We glorify the universal radiance of the divine, illuminating the entire static and dynamic existences of the universe. 1

उ॒क्षा म॒हो॑ अ॒भि व॑वक्ष ए॒ने अ॒जर॑स्त॒स्थावि॒त॒ऊति॑ऋ॒ष्वः ।
 उ॒र्व्याः प॒दो नि द॑धाति॒ सानो॑ रि॒हन्त्य॑धो अ॒रुषा॑सो अ॒स्य ॥२॥
 स॒मानं व॑त्स॒मभि स॑चर॒न्ती वि॒ष्वग्धे॑नू वि च॒रतः सु॑मे॒के ।
 अ॒नप॑वृ॒ज्याँ अ॒ध्वनो॑ मि॒मानि वि॒श्वान्के॑ताँ अ॒धि म॒हो द॑धानि ॥३॥
 धी॒रा॑सः प॒दं क॑वयो नयन्ति॒ नाना॑ हृ॒दा र॑क्षमाणा अ॒जुर्य॑म ।
 सि॒षास॑न्तः प॒र्यप॑श्यन्त॒ सिन्धु॑मा॒विरे॑भ्यो अ॒भव॑त्सू॒र्यो नृ॑न् ॥४॥
 दि॒दृक्षे॑ष्यः परि॒ का॑ष्ठा॒सु जे॒न्य ई॒ले॒न्यो म॒हो अ॒र्भीय॑ जीवसे ।
 पु॒रु॒त्रा यद॑भ॒वत्सू॒रैर्ह॑भ्यो ग॒र्भेभ्यो म॒घवा॑ वि॒श्वदर्श॑तः ॥५॥

ukshā mahāñ abhī vavaksha ene
 ajāras tasthāv itāūtir ṛishvāḥ | urvyāḥ padó ní dadhāti sá-
 nau rihānty ūdho arushāso asya || 2 || samānām vatsām abhī
 samcārantī vīshvag dhenū ví carataḥ suméke | anapavṛijyāñ
 ádhvano mīmāne víšvān kētāñ ádhi mahó dádhāne || 3 || dhí-
 rāsaḥ padām kaváyo nayanti nánā hṛidá rākshamāṇā ajur-
 yām | síshāsantaḥ páry apasyanta síndhum āvír ebhyo abha-
 vat sūryo nrīn || 4 || didṛikshényaḥ pári káshṭhāsu jén-
 yā ilényo mahó árbhāya jīvāse | purutrā yád ábhavat sūr áhai-
 bhyo gárbhebhyo maghāvā víšvādarsataḥ || 5 ||

(१४७) समानाग्निदत्तप्राप्तमं सूतम्

(१-५) पञ्चमस्यास्य सूक्तस्यौषधयो दीर्घतमा कविः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१५॥ क॒था ते॒ अग्ने॑ शुच॒र्यन्त॑ आ॒योर्दे॒दाशु॒र्वाजे॑भिराशु॒षाणाः ।
 उ॒भे यत्तो॑के तन॒ये द॑धाना ऋ॒तस्य॑ सामे॒न्नण्य॑न्त दे॒वाः ॥१॥

147.

Kathá te agne śucáyanta āyór dadāśúr vājebhir āṣu-
 shāñāḥ | ubhé yát toké tánaye dádhānā ṛitásya sáman ra-
 náyanta devāḥ || 1 ||

Adorable and potent God pervades through two worlds—heaven and earth. He is beyond decay. He is generous in bestowing protection. His feet are on the summit of this earth and His radiance licks the udder of the entire space. 2

The two beautiful milch cows, representing two philosophies, worldly and spiritual, walk towards a common calf, i.e. lead to a common goal. They point out the obstacles to be avoided on the path, and provide all the indications of the measures to be adopted. 3

The realized and wise sages seek the Invincible (adorable Lord) in the interior of their heart, cherishing Him in manifold ways. For those people who see all around them the ocean of divine bliss, the sun of enlightenment makes its appearance. 4

In all regions, He is the one that is worth being sought, victorious, glorious, and to be adored. He is the source of life to great and small. He is opulent and His glory is manifest to all. He is the progenitor everywhere of the things of which He is the divine source. 5

O adorable God, how does your all-pervading and purifying radiance support nourishment and long life? Blessed by these both how are the virtuous worshippers with their children and grandchildren delighted in chanting sacred hymns in their worship? 1

बोधा मे अस्य वचसो यविष्ठु मंहिष्ठस्य प्रभृतस्य स्वधावः ।
 पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तन्वं वन्दे अग्ने ॥२॥
 ये पायवो मामतेय ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
 ररक्ष तान्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाहं देभुः ॥३॥
 यो नो अग्ने अररिवौ अघायुररातीवा मर्चयति द्वयेन ।
 मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तेः ॥४॥
 उत वा यः सहस्य प्रविद्वान्मर्तो मर्तं मर्चयति द्वयेन ।
 अतः पाहि स्तवमान स्तुवन्तमग्ने मार्किनो दुरिताय धायीः ॥५॥

bódhā me asyā vācaso yavishṭha mān-
 hishṭhasya prābhṛitasya svadhāvaḥ | pīyati tvo ānu tvo
 grīṇāti vandārus te tanvām vande agne || 2 || yé pāyāvo
 māmāteyām te agne pāsyanto andhām duritād ārakshan |
 rarāksha tān sukrīto viśvāvedā dīpsanta id ripāvo nāha
 debhuh || 3 || yó no agne ārarivāñ aghāyúr arātīvā marcā-
 yati dvayéna | mántro gurúḥ púnar astu só asmā ānu mṛi-
 kshishṭha tanvām duruktañ || 4 || utá vā yáh sahasya pravi-
 dvān mārto mārtañ marcáyati dvayéna | átaḥ pāhi stava-
 māna stuvāntam āgne mākir no duritāya dhāyīḥ || 5 ||

(१४८) अष्टवत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) षड्वर्चस्यास्य सूक्तस्यौषध्यो दीर्घतमा ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१७॥ मथीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सु विश्वेदेव्यम् ।
 नि यं दधुर्मनुष्यासु विश्वे स्वर्णं चित्रं वपुषे विभावम् ॥१॥

Māthid yād im viśhṭo mātariśvā hōtāraṁ viśvāpsum vi-
 śvādevyam | ní yām dadhūr manushyāsu vikshū svār nā
 citrām vāpushe vibhāvam || 1 ||

O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love and revere you so much. 2

O adorable Lord, your fostering rays, perceiving the blindness of the son of a distressed mother, relieve him of his grief. Being omniscient, you offer protection to the righteous. Malevolent enemies would ever be unable to do them harm. 3

O adorable Lord, may he who does not allow homage to be offered and who does not offer homage himself and thus through ambiguity seeks to inflict injury on us, may his intentions be heavy on him and may his evil words injure him only. 4

And, O Lord, the source of might, whosoever assails another person, a worshipper of yours, with ambiguity, save him from this wicked. O adorable Lord, may you not consign us to misfortunes. 5

The cosmic wind, of the firmament has churned out the cosmic fire, the invoker of Nature's bounties, multipurposeful and multicoloured, from its sources. The cosmic fire, beautiful like the resplendent sun, has been duly established in men-folk for the sustenance of their bodies. 1

ददानमिन्न ददभन्त मन्माभिर्वरुधं मम तस्य चाकन् ।
 जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥
 नित्ये चिन्नु यं सदेने जगुभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
 प्र सू नेयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥३॥
 पुरुषि दुस्मो नि रिणाति जम्भैराद्रौचते वन आ विभावा ।
 आदस्य वातो अनु वाति शोचिरस्तुर्न शयीमसनामनु द्यून् ॥४॥
 न ये रिपवो न रिषण्यवो गर्भे सन्तै रेषणा रेषयन्ति ।
 अन्धा अपश्या न दभन्नभिरव्या नित्यास ई प्रेतारो अरक्षन् ॥५॥

dadānām in ná dadabhanta
 māmāgnīr vārūtham māma tāśya cākan |jushānta viśvāny
 asya kārmoṣpastutim bhāramāṇasya kārōḥ || 2 || nītye cin nū
 yām sādane jagribhrē prāśastibhir dadhirē yajñīyāsaḥ |prā
 sū nayanta gribhāyanta ishtāv āśvāso nā rathyō rarahāṇāḥ
 || 3 || purūṇi dasmō nī ripāti jumbhair ād rocate vāna ā vi-
 bhāvā | ād asya vāto ānu vāti soeīr āstur nā śāryām asa-
 nām ānu dyūn || 4 || nā yām ripāvo nā riṣaṇyāvo gārbhe
 sāntam reṣaṇā reṣāyanti |andhā apasyā nā dabham abhi-
 khyā nītyāsa īni pretāro arakshan || 5 ||

(१४५) एकोनपञ्चाशदुत्तराशततमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्यौच्यो दीर्घतमा कविः । अग्निदेवता । विराट् छन्दः ॥

१६॥ महः स राय एषते पतिर्दन्निन इनस्य वसुनः पद आ ।

उप ध्रजन्तमद्रयो विधन्ति ॥१॥

Mahāḥ sā rāyā éshate pátir dānn inā ināsya vāsunah
 padā ā | ūpa dhrajantam ādrayo vidhānn it || 1 ||

So long as I enumerate the glories of the cosmic fire, none can suppress me. The cosmic fire fully appreciates my approbations; and all the rest of the Natural forces are gratified in their turn whilst the fire is being glorified by us with praises. 2

Holy worshippers carry a fragment of this cosmic fire to their sacred place of worship and enshrine him with a chant of sacred hymns. Like the swift horses yoked to a chariot, they augment this fire quickly in the ceremonial place. 3

The destructive forest fire consumes numerous trees with his jaw-like flames. Then he brilliantly shines in the forest. The blowing wind then spreads this fire onwards, step by step, like the swift arrow of an archer. 4

The blind (of eyes) who sees not, and the blind of intellect detract not from his glory, whom no enemies, no malevolent adversaries harm even whilst yet in the embryo, for he is constantly defended by his admirers. 5

The adorable Lord of great riches is coming here; the Lord of lords comes to the place of affluence. May we worship Him for granting wealth and wisdom. As He is approaching, let us be ready with sweet devotional expressions to greet Him. 1

स यो वृषां नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
 प्र यः संस्त्राणः शिश्रीत योनौ ॥२॥
 आ यः पुरं नार्मिणीमदीदित्यः कविर्नैन्योऽर्वा नावी ।
 सूरो न रुक्काञ्जतात्मा ॥३॥
 अभि द्विजन्मा त्री रोजनानि विश्वा रजांसि शुशुचानो अंस्थात् ।
 होता यजिष्ठो अपां सधस्थे ॥४॥
 अयं स होता यो द्विजन्मा विश्वा दुधे वार्याणि श्रवस्या ।
 मर्तो यो अस्मै सुतुको ददाश ॥५॥

sá yó vrī-
 shā narām ná ródasyoḥ śravobhir ásti jīvápītasargāḥ | prā
 yāḥ sasrānāḥ śisrītá yónau || 2 || á yāḥ púram nármiṇīm
 ádīded átyaḥ kavír nabhanyò nárva | sūro ná rurukvāñ cha-
 tátmā || 3 || abhí dvijánma trī rocanāni víśva rájāñsi śuśu-
 canó asthāt | hótā yājishtho apām sadhasthe || 4 || ayām sá
 hótā yó dvijánmā víśvā dadhé vāryāni śravasyā | mārto yó
 asmai sutúko dadāṣa || 5 ||

(१५०) पञ्चाशदुत्तरातमं सूक्तम्

(१-३) वृषस्यास्य सूक्तस्यौच्यो दीर्घतमा कविः । अग्निदेवता । उष्णिक् छन्दः ॥

॥१॥ पुरु त्वा द्वाश्चान्वोचेऽरिरग्ने तव स्विदा । तोदस्येव शरण आ महस्य ॥१॥
 व्यनिनस्य धनिनः प्रहोषे चिदररुषः । कदा चन प्रजिगतो अदेवयोः ॥२॥
 स चन्द्रो विप्र मर्त्यो महो ब्राधन्तमो दिवि । प्रप्रेते अग्ने वतुषः स्याम ॥३॥

150.

Purú tvā dāśyān vocē 'rír agne tīva svid ā | todāsyeva
 śaraṇā á mahāsya || 1 || vy ānināsya dhanīnaḥ prahoshē cid
 ārarushaḥ | kadā canā prajigato ádevayoh || 2 || sá candró
 vipra mārtyo mahó vrādhantamo divi | prā-prét te agne
 vanúshaḥ syāma || 3 ||

Great is the glory of the adorable Lord who rules over earth and heaven, and who, as well, guides the valour of men. It is He out of whom the creation has imbibed life, and who, entering into the womb, procreates (all living creatures). 2

He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of the human body) and possessed of hundreds of forms is effulgent like a sun. 3

He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness. 4

He, the invoker of divines (Nature's bounties), is manifested in the two-realms (physical and spiritual). He bestows all excellent riches on that mortal who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny. 5

150

Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant) in the house of a great master. 1

I ask you also to withhold your favour from those types of rebels who though rich, do not acknowledge you as their Lord, do not offer their riches for a noble cause and who disregard your authority. 2

O, wise adorable God, assuredly that mortal who worships you becomes a celestial moon, the beauty and happiness personified, and further becomes the most eminent of the divines. May we, therefore, ever be your most enthusiastic worshippers. 3

(१५१) एकपञ्चाशदुत्तरपाततमं सूक्तम्

(१-२) मयस्यस्यास्य सुतस्योचध्वो दीर्घतमा ऋषिः । (१) प्रथमर्चो मित्रः, (२-२) द्वितीयाद्यष्टानाञ्च
मित्रावरुणौ देवताः । जगती छन्दः ॥

॥२०॥

मित्रे न यं शिम्या गोषु गव्यवः स्वाध्वो विदथे अप्सु जीर्जनम् ।
 अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥१॥
 यद् व्यद्वा पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।
 अघ क्रतुं विदतं गातुमर्चत उत श्रुते वृषणा पुस्त्यावतः ॥२॥
 आ वा भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे ।
 यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरम् ॥३॥

151.

Mitrāṇi nā yāṃ śīmyā gōṣhu gayyāvaḥ svādhyò vidā-
 the apsū jījanan | ārejetām ródasī pájasā girá prāti priyāṃ
 yajatām janūshām āvaḥ || 1 || yád dha tyád vām purunālhá-
 sya somīnaḥ prā mitrásō ná dadhiré svābhúvaḥ | ádha krá-
 tum vidatam gātūm ācata utá śrutam vṛṣhaṇā pastyāva-
 taḥ || 2 || á vām bhūshan kshítāyo jānna ródasyoḥ pravá-
 cyam vṛṣhaṇā dākshase mahé | yád īm řitāya bháratho yád
 árvate prā hótrayā śīmyā vītho adhvarām || 3 ||

प्र सा श्रितिरसुर या महि प्रिय क्रतावानावृतमा घोषथो बृहत् ।
 युवे दिवो बृहतो दक्षमाभुवं गां न धुर्युप युञ्जाथे अपः ॥१॥
 मही अत्र महिना वारमृष्वथोऽरेणवस्तुज आ सध्वन्धेनवः ।
 स्वरन्ति ता उपरताति सूर्यमा निमृच उपसस्तक्वीरिव ॥२॥

prā sá kshi-
 tīr asura yā máhi priyá řitāvānāv řitām á ghoshatho bṛi-
 hāt | yuvām divó bṛiható dāksham ābhúvam gām ná dhury
 ūpa yuñjāthe apáh || 4 || mahí átra mahinā vāram řiṇvatho
 řenāvas túja á sádman dhenāvaḥ | svāranti tá uparátāti
 sūryam á nimirā ushāsas takvavir iva || 5 ||

Heaven and earth have been very much agitated by the force and energy of the cosmic fire, who is like a friend and benefactor of mankind and who deserves our adoration. It is he whom pious devotees, aspiring to obtain wealth and wisdom have generated by their sacred acts in the vital life-force of the human mind and body. 1

They, the poets, your admirers, offer to you both cosmic lights and cosmic plasma, the abundantly flowing and spontaneous melodious praises. Therefore, may you both consent to contribute to the wisdom of the poets and their ability to sing and listen, O bestowers of bliss, to the prayer of the family. 2

People glorify, O cosmic light and cosmic plasma, your manifestation in celestial space and earth to attain great strength. May you assuredly grant the desires of righteous men as the reward of their selfless works, and go to the place of worship to accept the offering that is solemnized with praise and oblation. 3

O mighty gracious divines (the cosmic light and cosmic plasma), we have carefully made that place a spot of worship which is most agreeable to you. O guardians of eternal laws, may you proclaim the ceremony having been duly performed. And may you harness this little ceremony with the vast operations going on in the cosmos like yoking a bull to the chariot. 4

Upon this vast earth you have given excellent cows, who continue to live under your care and protection. The innocent milch-kine, yielders of large quantities of milk return to their stalls at the day-end, and at the dawn, on the cloudy days, they anxiously cry for the sun, just as one cries, when sees thieves having entered in the house. 5

॥२६॥

आ वामृताय केशिनीरनूषत् मित्र यत्र वरुण गातुमर्चयः ।
 अव त्मना सृजतं पिब्वतं धियो युवं विप्रस्य मन्मनामिरज्यथः ॥६॥
 यो वां यज्ञैः शशमानो ह दाशति कविर्होता यजति मन्मसाधनः ।
 उपाहु तं गच्छथो वीथो अध्वरमच्छा गिरः सुमतिं गन्तमस्मय ॥७॥
 युवां यज्ञैः प्रथमा गोभिरञ्जत ऋतावाना मनसो न प्रयुक्तिषु ।
 भरन्ति वां मन्मना संयता गिरोऽदृप्यता मनसा रेवदाशथे ॥८॥
 रेवद्वयो दधाथे रेवदाशथे नरा मायाभिरितऊति माहिनम् ।
 न वां द्यावोऽहभिर्नोत सिन्धवो न देवत्वं पणयो नानशुर्मघम् ॥९॥

ā vām ṛitāya keśinīr anūshata mītra yātra vāruṇa gā-
 tīm ārcathah āva tmāna sṛijātam pīvatam dhiyo yuvām
 viprasya mānmanau irajyathah ॥ 6 ॥ yō vām yaājñaiḥ saśa-
 mānō ha dāśati kavir hōtā yājati manmasādbhanaḥ | ūpāha
 tāṁ gācatho vītho adhvaram āchā girah sumatīm gantam
 asmayū ॥ 7 ॥ yuvām yaājñaiḥ prathamā gōbhir añjata ṛitā-
 vanā mānaso nā prāyuktishu | bhāranti vām mānmanā sam-
 yātā girō 'dṛipyatā mānasā revād āśathe ॥ 8 ॥ revād vāyo
 dadhāthe revād āsathe nārā mayābhir itānti māhinam | nā
 vām dyāvō 'bābhir nōtā sīndhavo nā devatvām paṇāyo nā-
 naśur maghām ॥ 9 ॥

(१५२) द्विपञ्चाशदुत्तरशततमं सूक्तम्

(१-७) सप्तवंश्यास्य सूक्तस्यौषध्यो दीर्घतमा ऋषिः । मित्रावरुणौ देवते । विष्टुप् छन्दः ॥

॥२७॥

युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः ।
 अवातिरत्नमवृत्तानि विश्वे ऋतेन मित्रावरुणा सचेथे ॥१॥

152.

Yuvām vāstrāṇi pīvasā vasāthe yuvor āchidrā mātavo
 ha sārgāḥ | āvātiratam ānṛitāni viśva ṛitēna mītrāvaruṇā
 sacethe ॥ 1 ॥

O cosmic light and cosmic waters, wherever people acknowledge your existence, the lofty flames of cosmic (as well as of ceremonial) fire greet you; may you both bless us of your own accord with a discriminating matured intellect, since both of you are inspirers of poetic thoughts of the seer. 6

May both of you go to him and love his noble performance, who endowed with intelligence invokes you with his prayers, praises you, and worships you. Come, therefore, lovingly to respond to our worship, and be favourably disposed towards us. 7

O both of you, abiding by the eternal laws, the devotees honour you first with selfless work, discriminative intellect and disciplined mind, and trained senses. They offer to you praises and you then generously bestow wealth and wisdom on them. 8

O leaders, you graciously give food along with wealth, to all of us with your wide and ample provisions. Neither the heaven, nor the firmament, neither days nor nights, nor the oceans and nor the greedy wicked attain your divinity or your grandeur. 9

O cosmic light and cosmic plasma, you decorate yourself with uninterrupted vestments (of radiance). Your plans and activities are free from faults. You conquer all falsehood and closely cleave unto the eternal law. 1

एतच्चन त्वो वि चिकेतदेषां सत्यो मन्त्रः कविशस्त ऋधावान् ।
 त्रिरश्रि हन्ति चतुरश्ररुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥२॥
 अपादेति प्रथमा पद्वतीनां कस्तदा मित्रावरुणा चिकेत ।
 गर्भो भारं भरत्या चिदस्य ऋतं पिपत्यनृतं नि तारीत् ॥३॥
 प्रयन्तमित्परिं जारं कनीनां पश्यामसि नोपनिपद्यमानम् ।
 अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम ॥४॥

etac canā tvo ví ciketad eshām satyó mántrah
 kavīśastā rīghāvān | trirāśrim hanti cāturaśrir ugró deva-
 nīdo há prathamā ajūryan || 2 || apād eti prathamā padvāti-
 nām kās tād vām mitrāvaruṇā ciketa | gārbho bhārām bha-
 raty ā cid asya rītam pīparty ānṛitam ní tārit || 3 || pra-
 yāntam ít pári jārām kanīnām páśyāmasi nópanipādyamānam |
 ānavapriṅṇā vītata vāsānam priyām mitrāsya vāruṇasya
 dhāma || 4 ||

अनश्चो जातो अनभीशुरवा कनिकदत्पतयदूर्ध्वसानुः ।
 अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणन्तः ॥५॥
 आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्तस्मिन्नधेन ।
 पित्वो भिक्षेत वयुनानि विद्वानासाविवांसन्नदितिमुरुष्येत् ॥६॥
 आ वो मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृत्याभ ।
 अस्माकं ब्रह्म पृतनासु सद्या अस्माकं वृष्टिर्दिव्या सुपारा ॥७॥

anaśvo jāto anabhiśur ārvā kánikradat patayad
 ūrdhvāsānuḥ | acittam bráhma jujushur yúvānaḥ prá mitré
 dhāma vāruṇe gṛiṇāntaḥ || 5 || ā dhenávo māmatelyām āvan-
 tīr brahmapríyam pīpayan sāsminn ūdhan | pitvó bhiksheta
 vayúnāni vidván āśāvívāsann āditim urushyet || 6 || ā vām
 mitrāvaruṇā havyájusṭim námasā devāv ávasā vavṛityām |
 asmākam bráhma prítanāsu sahyā asmākam vṛiṣṭīr divyā
 supārā || 7 ||

Each one of you (cosmic light and cosmic plasma) is competent to discern the truth, is wise, commended by the learned and intelligent. The sharp four-edged weapon defeats the three-edged one (the well-armed slays the less efficiently accoutred one). The antagonists of divine forces, assuredly, are bound to perish ultimately. 2

O cosmic light and cosmic plasma, who could have thought that, assisted by you, dawn, devoid of foot, would march ahead of creatures possessing feet; and that your infant (the sun) would sustain the burden of this world. He diffuses the light of truth and dispels the darkness of falsehood. 3

We only behold the sun, the lover of the maiden dawns, ever in movement, never stopping for an instant, clad in inseparable radiance, and spreading far and wide its glory in the beloved abode of cosmic light and cosmic plasma. 4

Though without a horse and without reins, he moves with swiftness and then with its roaring grandeur ascends to higher and higher summits. The ever-youthful sun passes through the realms of cosmic light and cosmic plasma. May we praise and glorify him with hymns of deep meaning. 5

May the cows serve the attached loving devotee with their well-filled udders. May the invoker, fully conversant with the details of worship, pray for nourishing food. May the dedicated devotee attain spotless fame. 6

O cosmic light and cosmic plasma, may I offer oblation to you with all due reverence. May our dedication and offerings lead us to victory in our struggles. May we have showers of rain from space to make us prosperous. 7

(१५३) विपश्चात्तुल्यराततमं सूक्तम्

(१-४) चतुर्दशम्यास्य सूक्तस्योपस्थो दीर्घतमा कृषिः । मित्रावरुणौ देवते । विष्टुप् छन्दः ॥

॥२३॥

यजामहे वां महः सजोषा हव्येभिर्मित्रावरुणा नमोभिः ।
 घृतैर्घृतस्त्रु अघ यद्दामस्मे अर्घ्यवो न धीतिभिर्भरन्ति ॥१॥
 प्रस्तुतिर्वा धाम न प्रयुक्तिर्यामि मित्रावरुणा सुवृक्तिः ।
 अनक्ति यद्वा विदधेषु होता सुन्नं वां सूरिर्वृषणाविर्यक्षन् ॥२॥

153.

Yājāmahe vām mahāḥ sajośbā havyébhir mitrāvaruṇā
 nāmobhiḥ | ghṛitair ghṛitasnū ádha yád vām asmé adhvar-
 yávo ná dhītíbhīr bháranti || 1 || prástutir vām dhāma ná
 práyuktir áyāmi mitrāvaruṇā suvrīktīḥ | anákti yád vām
 vidátheshu hótā suninām vām sūrír vṛishaṇāv íyakshan || 2 ||

पीपाय धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्दे ।
 हिनोति यद्वा विदधे सपर्यन्त्स रातहव्यो मानुषो न होता ॥३॥
 उत वां विष्टु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः ।
 उतो नो अस्य पूर्यः पतिर्दन्वीत पातं पर्यस उस्त्रियायाः ॥४॥

pīpāya dhenúr áditir ṛitāya jánāya mitrāvaruṇā havirdé | hi-
 nóti yád vām vidáthe saparyán sá rātáhavyo mánusho ná
 hótā || 3 || utá vām vikshú nádyaśv ándho gáva āpaṣ ca
 pīpayanta devīḥ | utó no asyá pūrvyāḥ pátir dán vītām pā-
 tām páyasa usríyāyāḥ || 4 ||

O cosmic light and cosmic plasma, highly energetic and endowed with mutual affinities, our ministerial chiefs have been speaking of you both in the highest terms and therefore, all of us are also adoring you reverentially with our offerings. 1

O cosmic light and cosmic plasma, here is offered to you our devotional prayer. Here we think of you with affection as if belonging to one's own home. O mighty showerer of bliss, our learned invoker solicits happiness by performing fire-ceremony, offers his homage to both of you in these operations. 2

O cosmic light and cosmic plasma, may the productive milch-cow furnish abundant milk for the dedicated virtuous man, as when the ministrant priest glorifying you propitiates in the solemnity while performing the fire-ceremony. 3

May you both (cosmic light and cosmic plasma) make all deserving people prosperous with the supply of food, cows and water. And may the cosmic fire, the old patron, enrich us. May you both accept the sacrificial food and the milk of the milch-cow. 4

(१५४) चतुष्पञ्चाशदुत्तराततमं सूक्तम्

(१-६) षड्विंशत्यास्य सूक्तस्यौच्यो दीर्घतमा क्रपिः । विष्णुर्देवता । विष्टुप् छन्दः ॥

॥२४॥

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
 यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥
 प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
 यस्योरुषु त्रिषु विक्रमणेष्वाधिक्षियन्ति भुवनानि विश्वा ॥२॥
 प्र विष्णवे शूषमेतु मन्म गिरिक्षितं उरुगायाय वृष्णे ।
 य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्यदेभिः ॥३॥

154.

Vishṇor nú kaṁ vīryāṇi prā vocaṁ yāḥ pāṛthivāni vi-
 mamé rājānsi | yó āskabhayaḥ úttaraṁ sadhāsthāṁ vicakra-
 māṇās tredhórugaīyāḥ || 1 || prā tād vīṣṇu stavate vīryeṇa
 mṛigó ná bhīmāḥ kucaró girishṭhāḥ | yāsyorúshu trishú vi-
 krāmaṇeshv adhikshiyānti bhúvanāni víśvā || 2 || prā ví-
 shṇave śūshām etu mánma girikshíta urugāyāya vṛishṇe |
 yá idāṁ dīrghām práyataṁ sadhāsthāṁ éko vimamé tribhír
 ít padébbhiḥ || 3 ||

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
 य उ त्रिधातुं पृथिवीमुत यामेको दाधार भुवनानि विश्वा ॥४॥
 तदस्य प्रियमभि पाथो अस्यां नरो यत्र देवयवो मदन्ति ।
 उरुक्रमस्य स हि बन्धुरित्या विष्णोः पदे परमे मध्व उत्सः ॥५॥

yāsya trí pūrṇā mādhunā padāny ākshī-
 yamāṇā svadhāyā mādanti | yá u tridhātu prithivīm utā
 dyām éko dādāhāra bhúvanāni víśvā || 4 || tād asya priyām
 abhí pátho asyām náro yātra devayāvo mādanti | urukra-
 māsya sá hí bāndhur itthā vīṣṇoḥ padé paramé mādhma
 útsaḥ || 5 ||

Earnestly I glorify the mighty deeds of the all-pervading God, who has made the terrestrial bodies, who is highly glorified and who upholds the extensive cosmos, possessed of three types of motions of translation, of rotation and of vibration. 1

The all-pervading God has been dominating by His prowess like a sturdy wild mountain lion. Within His three-extended paces, He covers the entire creation. 2

To Him alone, who has created the entire extensive universe with three components (macro, micro, and ultra-micro), and who is the showerer of bliss, the upholder of clouds, and the one glorified by all, are dedicated our learning and endeavours; 3

and to the one in whose imperishable, delightful and self-ordained three regions lives and rejoices the world, and who, verily, alone upholds the terrestrial and celestial regions with the three-fold elements (tranquil, active and inert). 4

May I occupy that enviable position of His in which the godly virtuous people find delight. In the exalted station of this all-pervading God, there is a (perpetual) fountain of felicity and He is ever a friend of the earnestly active. 5

ता वां वास्तून्युष्मसि गमध्वे यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥६॥

tā vāṃ vāstūny uṣmasi gāmadhyai yātra gāvo
bhūriṣṛṅgā ayāsaḥ | ātrāha tād urugāyāsyā vṛiṣṇaḥ para-
mām padām āva bhāti bhūri ॥ 6 ॥

(१-५) पञ्चपञ्चाशदुत्तरातमं सूक्तम्

(१-६) पशुवत्यास्य सूक्तस्यौच्यो दीर्घतमा ऋषिः । (१-३) प्रथमपशुवत्यास्येन्द्राविष्णुः ।

(४-६) द्वितीयपशुवत्यास्य च विष्णुर्देवताः । जगती छन्दः ॥

॥६५॥

प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरवेतिव साधुना ॥१॥
त्वेषमिथा समरणं शिमीवतेन्द्राविष्णु सुतपा वामुरुष्यति ।
या मर्त्याय प्रतिधीयमानमित्कुशानोरस्तुरसनामुरुष्यति ॥२॥
ता ई वर्धन्ति महस्य पौंस्यं नि मातरा नयति रेतसे भुजे ।
दधाति पुत्रोऽवर्षं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥३॥

155.

Prā vaḥ pāntam āndhaso dhiyāyaté mahé śūrāya vi-
śhnave cārcata | yā sāmuni pārvatānām ādābhyā mahās ta-
sthātūr ārvateva sādhnā ॥ 1 ॥ tveshām itthā samāraṇam
śīmīvator īndrāvishṇū sutapā vām urushyati | yā mārtyāya
pratidhiyāmānam it kṛiṣānor āstur asanām urushyāthaḥ ॥ 2 ॥
tā īm vardhanti māhy asya paūnsyaṃ nī mātārā nayati
rētase bhujé | dādhati putrō 'varam pāram pitūr nāma tri-
tīyam ādhi rocané divāḥ ॥ 3 ॥

We pray that both of you may go to those regions of enlightenment where the penetrating and wide-spreading rays get free admittance. Here exists the effulgent supreme abode of the highly-praised and all pervading God, the showerer of benefits. 6

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May you respectfully offer wholesome drinks to both the invincible great sun and to the thunder-clouds who have ascended on the hill-tops with the speed of a fast moving horse. 1

O sun and thunder-clouds, the extensive and blinding effulgence of both of you has been very much augmented by the devotee by his exhilarating offerings. Both of you have given extensive support to the fire-projectile for the protection of men. 2

These offerings increase the virility of this sun, which He then establishes between the two mothers (earth and heaven) for generation and gratification. Just as the son has the inferior and superior, and a third (middle) appellations of the father, similarly the sun establishes its effulgence in the celestial space. 3

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळहुषः ।
 यः पार्थिवानि त्रिभिरिद्विगामभिरु क्रमिष्टोरुगायाय जीवसे ॥४॥
 द्वे इदस्य क्रमणे स्वर्दशोऽभिरुयाय मर्त्यो भुरण्यति ।
 तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥५॥
 चतुर्भिः सकं नवतिं च नामभिश्चकं न वृत्तं व्यतीरवीविपत् ।
 बृहच्छरीरो विमिमान् ऋक्भिर्युवाकुमारः प्रत्येत्याहुवम् ॥६॥

tāt-tad id asya paūnsyam
 grīṇīmaśīnāsya trātūr avṛikāśya mīḷhūśhaḥ | yāḥ pārthivāni
 tribhīr id vígāmabhir urú krámishtorugāyāya jīvāse || 4 ||
 dvē id asya krāmaṇe swardrīśo 'bhikhyāya mārtyo bhuraṇ-
 yati | tṛtīyam asya nákir á dadharshati váyaś caná patá-
 yantaḥ patatrīṇaḥ || 5 || catúrbhiḥ sākāṁ navatīm ca náma-
 bhiḥ cakrām ná vṛittāṁ vyátīr avivipat | bṛiháccharīro
 vimímāna ṛikvabhir yúvákumāraḥ prāty ety āhavām || 6 ||

(१५६) षट्पञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चचंदास्य सूक्तस्यौचभ्यो दीपतमा क्रयिः । विष्णुर्देवता । जगती छन्दः ॥

॥२१॥ भवो मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।
 अर्धा ते विष्णो विदुषा चिदर्थ्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥१॥
 यः पृथ्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
 यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युग्धं चिदर्थ्यसत् ॥२॥

156.

Bhāvā mitró ná śevyo ghṛitāsutir víbhūtadyumna evayā
 u sapráthāḥ | ádhā te vishṇo vidúshā cid árdhya stómo
 yajnāś ca rárdhyo havishmatā || 1 || yāḥ pūrvyāya vedhāse
 náviyase sumájjanaye víshṇave dádaśati | yó jātām asya
 mahatō máhi brávat séd u śrávobhir yújyam cid abhy āsat
 || 2 ||

Therefore we celebrate the virility of this (sun) who is powerful and foe-less, and who is a gracious saviour and who traverses widely the interspace above the earth in three consecutive paces so that the world may live with its full existence. 4

The mortal man is able to track two steps of this effulgent sun, traversing in celestial space, but he comprehends not the third one; in fact, no bird soaring in the interspace can trace it. 5

He (the sun) by his gyrations, causes ninety into four (360) rotations (of the earth, 360 days in a year), like a circular wheel, moving on its axis,—the massive body of the sun again and again appears daily in many forms, ever-matured young, not immature, he comes as if to participate in our morning invocations. 6

156

O sun, producer of sap, resplendent, and accessible everywhere, may you be helpful like a friend to us. And, as, such, compliments are repeatedly paid to you by the wise and sacred fire-rituals solemnized by the offerer of oblations. 1

He who presents offerings to the Lord, the Self in the sun, the most ancient, yet also the recent, the self-born, and the one who describes the great birth of this mighty sun, that devotee alone verily attains prosperity and high status. 2

तमु स्तोतारः पूर्यं यथा विद ऋतस्य गर्भं जनुषां पिपर्तन ।
 आस्यं जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥
 तमस्य राजा वरुणस्तमश्चिना कर्तुं सचन्त मारुतस्य वेधसः ।
 दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णते ॥४॥
 आ यो विवार्य सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
 वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमामजत् ॥५॥

tām u stotārah pūrvyām yāthā vidā ṛitasya gārbham
 janúshā pipartana | ásyā jānānto náma cid vivaktana ma-
 hás te vishṇo sumatīm bhajāmahe || 3 || tām asya rájā vá-
 runas tām aśvinā krátum sacanta mārutasya vedhásah
 dādhāra dāksham uttamám aharvídam vrajám ca víshṇuḥ
 sákhivāñ apornútē || 4 || á yó vivāya sacāthāya daívyā ín-
 drāya víshṇuḥ sukríte sukríttarah | vedhá ajinvat trishadha-
 sthá áryam ṛitasya bhāgé yájamānam ábhajat || 5 ||

(१५७) सप्तपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्यौषधयो दीर्घतमा ऋचिः । अश्विनौ देवते । (१-४) प्रथमादि-
 चतुर्केषां जगती, (५-६) पञ्चमीषष्ठयोश्च त्रिष्टुप् छन्दसी ॥

॥२७८॥

अबोध्यभिर्ज्म उदेति सूर्यो व्युत्पाश्वन्द्रा मह्यो अर्चिषा ।
 आयुक्षातामश्चिना यातवे रथं प्रासावीदेवः सविता जगत्पृथक् ॥१॥

157.

Ábodhy agnír jmá úd eti sūryo vy ūshās candrá mahy
 ávo areishā | áyukshātām aśvinā yátave rátham práśāvīd
 deváh savitá jágat príthak || 1 ||

O singers, may you propitiate of your own accord that Self in the sun, who is existent from very old times and is the centre of all orderly creation. O sun, aware of your greatness, may we celebrate your name and enjoy your favour. 3

The royal sun works in perfect unison with space-winds, and Nature's forces and around him move the twins, the earth and the moon. The sun with his associates has the supreme control on the light that causes the day and he breaks open the cluster of clouds . 4

The celestial sun, the prime mover of cosmic activity, comes to assist the lower self (the soul), the accomplisher of noble deeds. He (the sun) being present in all the three regions, shows favour to the virtuous people and admits the performers of dedicated acts to their appropriate shares. 5

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Fire is awakened on the earth ; the sun rises ; the refulgent dawn, exhilarating by her radiance, has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine sun has put the world on different routines. 1

ययुञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
 अस्माकं ब्रह्म पृतनासु जिवत् वयं धना शूरसाता भजेमहि ॥२॥
 अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।
 त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्विपदे चतुष्पदे ॥३॥
 आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम् ।
 प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवंतं सचाभुवा ॥४॥

yád yuñjāthe vṛiṣhaṇam

aṣvinā rátham ghrítēna no mádhunā kshatrām ukshatam
 asmákam bráhma pṛitanāsu jinvatam vayám dhánā śūrasāta
 bhajemahi ॥ 2 ॥ arvāñ tricakró madhuvāhano rátho jīrásvo
 aṣvínor yātu súshtutah | trivandhuró maghávā viśvásaubha-
 gah śám na á vakshad dvipāde cátushpade ॥ 3 ॥ á na ūr-
 jam vahatam aṣvinā yuvám mádhumatyā nah káṣayā mi-
 mikshatam | práyus tárishtam ní rāpānsi mṛikshatam sé-
 dhatam dvésho bhávatam sacābhúvā ॥ 4 ॥

युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
 युवमग्निं च वृषणावपश्च वनस्पतौ रश्विनौ वैरयेधाम् ॥५॥
 युवं ह स्यो मिषजा भेषजेभिरथो ह स्यो रुध्या उ गथ्येभिः ।
 अथो ह क्षत्रमधि धत्थ उग्रा यो वां हविष्मन्मनसा ददाश ॥६॥

yuvám ha gárbham

jāgatīshu dhattho yuvám viśveshu bhúvaneshv antáh | yu-
 vām agnīm ca vṛiṣhaṇāv apāś ca vānaspátīñr aṣvināv afraye-
 thām ॥ 5 ॥ yuvám ha stho bhishájā bleshajébhir átho ha
 stho rathyā ráthyebhiḥ | átho ha kshatrām ádhi dhattha
 ngrā yó vām havīshmān mánasā dadāśa ॥ 6 ॥

O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter. May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures. 2

May the three-wheeler chariot of the twins (physician and surgeon) drawn by swift horses (engines) laden with sweet nourishments, moving on three axles (to enable the chariot to move in three dimensions) all round well-set up bring prosperity to our men and cattle. 3

Bring us, O twins, vigour, animate us with your honeyed-sprays, prolong our lives, wipe away our pains, and ward off our enemies and be our associates. 4

Both of you, O twins, the showerer of benefits, are able to inseminate the germ of life in cows and other female cattle, within all living beings, and you supervise the supply of healthy fuel, water and plant materials (for our prosperity). 5

Both of you, physician and surgeon, are conversant with remedies, medicines and treatment. You ride in a quick vehicle drawn by well-trained steeds, and therefore, you, mighty divines, resolutely provide valour to the person, who with his intent devotion, offers his regards to you and seeks your help. 6.

(१५८) अष्टपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) वसुवस्यास्य सूक्तस्यौपथ्यो दीर्घतमा ऋषिः । अश्विनौ देवते । (१-५) प्रथमादिपञ्चाशं त्रिष्टुप् ,
(६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥१॥ वस् रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
दस्ता ह यद्रेक्षण औचथ्यो वां प्र यत्सुस्त्राथे अकवाभिरूती ॥१॥
को वा दाशत्सुमतये चिदस्ये वसु यद्वेथे नमसा पदे गोः ।
जिगृतमस्मे रेवतीः पुरंधीः कामप्रेणेव मनसा चरन्ता ॥२॥
युक्तो ह यद्वा तौय्याय परुर्वि मध्ये अर्णसो धायि पृजः ।
उप वामवः शरणं गमिय शूरो नाज्म पतयद्विरेवैः ॥३॥

158.

Vāsū rudrā purumāntū vṛidhāntā daśasyātaṃ no vṛi-
shaṇāv abhīśṭau | dāsra ha yād rékṇa aucathyó vām prá
yát saṣṭáthe ákavābhir ūtí || 1 || kó vām dāṣat sumatāye
cid asyaí vāsū yād dhéthe námasā padé góḥ | jigṛitám asmé
revátīḥ púramdhiḥ kāmaprēṇeva mánasā cārantā || 2 || yuktó
ha yād vām taugryāya perúr ví mádhye árṇaso dhāyi pa-
jráḥ | úpa vām ávaḥ śaraṇám gameyaṃ śúro nájma patá-
yadbhir évaiḥ || 3 ||

उपस्तुतिरौचथ्यमुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।
मा मामेधो दशतयश्चितो धाक् प्र यद्वा बद्धस्त्वनि खार्दति क्षाम् ॥४॥
न मा गरन्नयो मातृत्तमा दासा यदीं सुसमुब्धमवाधुः ।
शिरो यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपि ग्व ॥५॥

úpastutir aucathyám urushyen má mām
imé patatrīṇī ví dugdhām | má mām édbho dāṣatayaṣ citó dhāk
prá yād vām baddhás tmāni khādati kshām || 4 || ná mā
garan nadyó mātṛitāmā dāsā yād īm súsamubdham avá-
dhuh | śíro yád asya traitanó vitákshat svayám dāsá úro
ānsāv ápi gdha || 5 ||

O (twins) the possessors of wealth and defenders, both of you are exceedingly wise, great, full of virility, fulfillers of desires, and destroyers of adversaries, when the deserving devotee approaches you for assistance. May you come quickly forward with liberal help. 1

O twins, the possessors of wealth, who could have given us so liberally, as you have on our mere obeisance at the altar. May you grant us cows, rich in milk, since you have always the intention of granting the requests of others. 2

O twin divines, as your swift and mighty chariot, able to cross the sea, was harnessed and placed in the middle of the surging ocean for the rescue of the benevolent saviour, so may I swiftly reach your preserving protection as a victorious hero who returns home quickly as if by riding flying horses. 3

May the praise addressed to you, O twin divines, preserve the son of the righteous man. Let not these fast revolving days and nights exhaust me ; let not the tenfold pile of wood burn me : let it not be that the devotee of yours, now bound as slave himself, bite the earth. 4

The infidel adversaries (in wars and battles) so often hurl me down, even the old and decrepit, and yet the rivers, becoming kind to me as mothers, do not swallow me. Another heathen with tridentate spears inflicts injuries on my head, breast and shoulders. [Yet you could save me.] 5

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।
अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥६॥

dirghátamā māmateyó jujurvān da-
śamé yugé | apām ártham yatínām brahmā bhavati sáarithih
॥ 6 ॥

(१५९) एकोनपष्टपुत्तरशततमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्यौच्यो दीर्घतमा ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

॥१॥

प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुषे विदथेऽपु प्रचेतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः ॥१॥
उत मन्ये पितुरद्रुहो मनो मातुर्महि स्वतवस्तद्धवीमभिः ।
सुरेतसा पितरा भूमं चक्रतुरुहं प्रजाया अमृतं वरीमभिः ॥२॥
ते सूनवः स्वपसः सुदंससो मही जंजुर्मातरा पूर्वचित्तये ।
स्थातुश्च सत्यं जगत्तश्च धर्मेणि पुत्रस्य पाथः पदमद्वयाविनः ॥३॥

159.

Prá dyāvā yajñāṣṭh prithivī ṛitāvṛdhā mahī stushe vi-
dātheshu prācetasā | devēbhir yé devāputre sudānsasectthā
dhiyā vāryāni prabhūshataḥ || 1 || utā manye pitúr adrúho
māno mātúr máhi svátavas tād dhāvīmabhiḥ | surétasā pi-
tārā bhūma cakratur urú prajāyā amṛtāṃ vārimabhiḥ || 2 ||
té sūnávaḥ svāpasāḥ sudānsaso mahī jajñur mātārā pūrvā-
cittaye | sthātūṣ ca satyāṃ jāgataḥ ca dhārmaṇi putrāsya
pāthaḥ padām ādvayāvināḥ || 3 ||

This long-tortured son of an affectionate mother thus might remain for ten long years in terrible state, and become decrepit. He, however, under the protection and care (of the physicians and surgeons) could live a long and dedicated life, and become a leader amongst learneds. 6

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I glorify with sacred ceremonies the vast heaven and earth of divine origin, augmenters of worship, and intelligent in regard to operations of public use and who bring forth the choicest blessings through wonder-working wisdom. 1

And by invocations I propitiate the benevolent attitude of my affectionate father (heaven) and mother (earth) who with their virility and protective measures made this far-flung world immortal for their children. 2

These charming children of yours, the performer of deeds, recognize you as their great parent for having received from you the first instructions. For the welfare of inanimate and animate creation, they preserve the status of their guileless son (the fire). 3

ते मा॒यि॒नो म॒मिरे सु॒प्रचे॑तसो जा॒मी स॒यो॒नी मि॒थु॒ना स॒मो॒क॒सा ।
 न॒व्य॒न॒व्यं त॒न्तु॒मा त॑न्वते दि॒वि सं॒मु॒द्रे अ॒न्तः क॒वयः सु॒दी॒तयः ॥४॥
 तद्रा॒धो अ॒द्य सं॒वि॒तुर्वरे॑ण्यं व॒यं दे॒वस्य॑ प्र॒सवे॑ म॒नाम॑हे ।
 अ॒स्मभ्य॑ द्यावा॒पृथि॒वी सु॒चे॒तुना॑ र॒यिं ध॑त्तं वसु॒मन्तं॑ श॒त॒ग्वि॒नम् ॥५॥

té māyīno mamire supracetaso jāmī sāyonī mithunā sāmokasā | nāvyaṁ-navyaṁ tāntum ā tanvate divī sāmudrē antāḥ kavāyaḥ sudītāyaḥ ||4|| tād rādho adyā savitūr vāreṇyaṁ vayāṁ devāsya prasavé manāmahe | asmābhyaṁ dyāvāpṛithivī sučetúnā rayīm dhattam vāsumantaṁ śatagvīnam ||5||

(१६०) षष्ठ्युत्तरशततमं सूक्तम्

(१-५) पञ्चवैश्वानस्य सूक्तव्योच्यो दीक्षितमा ऋषिः । द्यावापृथिव्यो देवते । जगती छन्दः ॥

ते हि द्यावा॒पृथि॒वी वि॒श्वज्ञा॑भुव ऋ॒ताव॑री रज॒सो धा॒रय॑त्कवी ।
 सु॒जन्म॑नी धि॒षणे॑ अ॒न्तरी॑यते दे॒वो दे॒वी ध॑र्म॒णा सूर्यः॑ शु॒चिः ॥१॥
 उ॒रु॒व्य॒च॒सा म॒हिनी॑ अ॒सु॒श्र॒ता पि॒ता मा॒ता च॑ भुव॒नानि॑ रक्षतः ।
 सु॒ष्टृष्ट॑मे व॒पु॒ष्ये॒ऽन रो॑दसी पि॒ता य॑त्सी॒मभि॑ रू॒पैर॑वा॒सय॑त् ॥२॥
 स व॒ह्निः पु॒त्रः पि॒त्रोः प॒वि॒त्र॒वा॒न्पु॒नाति॑ धी॒रो भुव॑नानि मा॒यया॑ ।
 धे॒नुं च॑ पृ॒श्नि वृ॒षभं॑ सु॒रेत॑सं वि॒श्वाहा॑ शु॒क्रं प॒यो अस्य॑ दु॒क्षत॑ ॥३॥

160.

Té hí dyāvāpṛithivī viśvāśambhuva ṛitāvarī rājaso dhārayātkavī | sujānmanī dhishāṇe antār iyate devó devī dhārmanā sūryaḥ śuciḥ || 1 || uruvyācasā mahīnī asaścatā pitā mātā ca bhūvanāni rakshataḥ | sudhṛīṣṭame vapuṣhye ná ródasī pitā yāt sīm abhī rūpaír āvāsayat ||2|| sá vālniḥ putrāḥ pitrōḥ pavītravān punāti dhīro bhūvanāni māyāyā | dhenūm ca pṛiṣṇim vṛishabbhām surétaṣam viśvāhā śukrām páyo asya dukshata || 3 ||

Those provident and wise divines, all of the same source, coupled to each other, living in the same place, knowing (their functions) and bright shining, they spread new, and ever-new warp and woof throughout the radiant cosmos. 4

So may we beg today for our growth the choicest wealth of the resplendent creator, our Lord, and through Him, may this benign heaven and earth bestow upon us riches of habitation and hundreds of things of value. 5

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These two divines, heaven and earth, bestow happiness on all. They are bound by the universal law and sustain water (of rains in space) and are full of splendour. The resplendent sun proceeds in the inter-space for the discharge of his assigned duty. 1

Widely expanded, vast, not joined to each other, the celestial father and the terrestrial mother of all beings preserve the world. They are resolute on their paths and work for the good of all creatures. The father clothes everything with colourfully attractive forms. 2

Fire, the pure and the resolute son of these parents, sanctifies the worlds by his intelligence, and also sanctifies the milch-cow (the earth) and the vigorous bull (the heaven). He further daily milks the pellucid milk (of the heaven). 3

अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
 वि यो ममे रजसी सुक्तययाजरेभिः स्कम्भनिभिः समानृचे ॥४॥
 ते नो गृणाने महिनी महि श्रवः क्षत्रं चावापृथिवी धासथो बृहत् ।
 येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्यतम् ॥५॥

ayām devānām apāsām apástamo yó
 jajāna ródasī viśváṣambhuvā | ví yó mamé rájasī sukratū-
 yáyājārebhi skāmbhanebhiḥ sām ānṛice ॥४॥ té no gṛiṇāné
 mahinī máhi śrávaḥ kshatrām dyāvāpṛithivī dhāsatho bṛi-
 hāt | yénābhī kṛīṣṭīṣ tatānāma viśváhā panāyyam ójo asmé
 sām invatam ॥ 5 ॥

(१६१) एकपद्युत्तरशततमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्योक्तयो दीर्घतमा ऋषिः । क्रमबो देवताः । (१-१३) प्रथमाद्विषयोदशायां
 जगती, (१४) चतुर्दश्यां च विष्टुप् छन्दसी ॥

॥४॥

किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दृत्यं कयदूचिम ।
 न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातृदृष्टे इङ्गुतिमूदिम ॥१॥
 एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन्तह आगमम् ।
 सौधन्वना ययेवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥२॥
 अग्निं द्रुतं प्रति यदब्रवीतनाश्वः कर्त्वा रथं उतेह कर्त्वेः ।
 धेनुः कर्त्वा युवशा कर्त्वा हा तानि भ्रातरनु वः कृत्येमसि ॥३॥

161.

Kīm u śrēṣṭhaḥ kīm yāvishṭho na ājagan kīm iyatē
 dṛutyām kād yād ūcimā | nā nindimā camasām yó mahā-
 kuló 'gne bhrātar drūṇa id bhūtīm ūdima ॥ 1 ॥ ēkaṁ ca-
 masām catūraḥ kṛiṇotana tād vo devā abruvan tād va āga-
 mam | saūdhanvanā yādy evā karishyātha sākām devaīr
 yajñīyāso bhavishyatha ॥ 2 ॥ agnīm dūtām prāti yād ābra-
 vītanāṣyaḥ kārtvo rātha utéhā kārtvaḥ | dhenūḥ kārtvā yu-
 vaśā kārtvā dvā tāni bhrātar ānu vaḥ kṛitvy émasi ॥ 3 ॥

Uppermost are the actions of this (supreme Lord) amongst the actions of other divinities (natural forces); He has given birth to the all-delighting heaven and earth, and has measured them both, and for the sake of holy rites He has propped them up with pillars which shall never decay. 4

May the Lord of these far-flung heaven and earth, glorified by us, grant us abundant food and praiseworthy strength; whereby we may ever perpetuate our race everywhere. And may He bestow upon us commendable vigour. 5

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Is this one who has come to us the most honoured, or just an ordinary ? Whose messenger is he ? What is it we should say ? O brother, the divine fire, we do not revile the one bowl of noble family. We describe only the attainments of the destroyer of adversaries. [The bowl is the unmanifested primordial *matter*], 1

Divide the one lot into four. That has been told by the enlightened ones. That I have come to tell you. If you accomplish this, you will be entitled to perform sacred worship along with the enlightened ones. [The four transformations of the primordial matter are : air, fire, water and earth]. 2

Then they say to the fire, the messenger of divines : "The horse (physical force) is to be kept ready ; a chariot (mechanical force) is to be on road ; the cow (the intellectual force) is to be taken care of ; the two olds (traditions and rituals) have to be rejuvenated. Having accomplished these things first, brother divine fire, we are prepared to follow you." 3

चक्रवांसं ऋभवस्तदपृच्छत् केदंभूयः स दूतो न आजगन् ।
 यदावाख्यच्चमसाञ्चतुरः कृतानादित्वष्टा मास्वन्तन्यीनजे ॥४॥
 हनमैनां इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः ।
 अन्या नामानि कृष्वते सुते सचौ अन्यैरेनान्कन्याः नामभिः स्परत् ॥५॥

cakrivānsa ṛibhavas tād aprichata kvéd abhūd yāḥ syā
 dūtó na ājagan | yadāvākhyac camasāñ caturāḥ kṛitān ād
 ít tvāshṭā gnāsv antār ny ānaje || 4 || hānāmāinañ íti tvā-
 shṭā yād ābravīc camasām yé devapānam ānindishuḥ | anyā
 nāmāni kṛiṇvate suté sácāñ anyair enān kanyā nāmabhi
 sparāt || 5 ||

॥५॥ इन्द्रो हरीं युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।
 ऋभुर्विभ्वा वाजो देवाँ अगच्छत् स्वपसो यज्ञियं भागमैतन ॥६॥
 निश्वर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।
 सौधन्वना अश्वादध्वमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥
 इदमुद्रकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
 सौधन्वना यदि तन्नेव हर्यथ तृतीये घा सवने मादयाच्चै ॥८॥

indro hāri yuyujé aśvīnā rātham bṛhaspátir viśvárū-
 pām úpājata | ṛibhúr víbhvā vájo devāñ agachata svápaso
 yajñiyam bhāgām aítana || 6 || nīṣ cārmaṇo gām ariṇita dhī-
 tībhir yā jārantā yuvaśá tákṛiṇotana | saúdhanvanā āśvād
 āśvam atakshata yuktvá ráthau úpa devāñ ayātana || 7 ||
 idām udakām pibatéty abravítanedaṁ vā ghā pibata muñ-
 janéjanam | saúdhanvanā yādi tán néva háryatha tṛitiye gha
 sāvane mādayādhvai || 8 ||

Having heard all this, the wise men, the men of actions, may so inquire, "Where was the messenger born, the one who has come to us?" and the reply would be, "When the great architect had divided the entire bowl (the matter) into four transformations, this messenger (fire) was found moving amongst the cosmic regions." 4

The great architect may further instruct us, "They are worthy of being destroyed who despise the contents of the divine bowl, worthy of enjoyment by enlightened ones, when the divine exhilarating nectar is pressed out ; this is also known by other names ; the young maidens give it several other names." 5

The resplendent sun has yoked the rays as if on a pair of horses ; the twin-divines have harnessed their chariot ; the great preceptor has started using speech of multiforms ; therefore, O wise vigorous and strong men, go to the enlightened men, accomplishers of good deeds, and enjoy your sacrificial offerings. 6

O brave sons, by your efforts, you have nourished the cow who had been without skin (i.e. to the immature persons, you have given intellect) ; by your marvellous acts you have made your aged parents young ; from one energy (horse) you have harnessed energy in other forms, and used it in your chariot, and thus equipped you have gone to the enlightened men. 7

O sons of the wise men, the enlightened men have said, "Drink of this water of divine origin (morning sacrificial drink) or enjoy that herbal drink which has been filtered out through the acts of austerity (the midday-sacrificial drink) ; or if you are not pleased with either of these, be inspired by that exhilarating elixir which is taken at the third sacrificial acts of the evenings." 8

आपो भूयिष्ठा इत्येको अब्रवीदभिर्भूयिष्ठ इत्यन्यो अब्रवीत् ।
 वधुर्यन्ती बहुभ्यः प्रैको अब्रवीद्वा वदन्तश्चमुसां अपिंशत ॥९॥
 श्रोणामेकं उदकं गामवाजति मांसमेकः पिंशति सुनयाभृतम् ।
 आ निम्नुचः शकृदेको अपाभरत्किं स्वित्पुत्रेभ्यः पितरा उपवतुः ॥१०॥

ápo bhúyishṭha ity éko abravīd
 agnīr bhúyishṭha ity anyó abravīt | vadharyāntīm bahū-
 bhyaḥ prañko abravīd ritā vadantaś camasāñ apiñśata ॥ 9 ॥
 śroṇām éka udakāṃ gām ávajati māñśām ékaḥ piñśati sū-
 náyābhr̥itam | á nīm̐rúcaḥ śákṛid éko ápabharat kíṃ svit
 putrébhyaḥ pitārā úpāvatuh ॥ 10 ॥

॥९॥ उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वप्स्यया नरः ।
 अगोह्यस्य यदसंस्तना गृहे तद्येदमृभवो नानुं गच्छथ ॥११॥
 संमील्य यद्वचना पर्यसर्पत कं स्वितात्या पितरा व आसतुः ।
 अशपत यः करस्त्रं व आददे यः प्राब्रवीत्प्रो तस्मां अब्रवीतन ॥१२॥
 सुपुप्वांसं ऋभवस्तदपृच्छतागोह्य क इदं नो अब्रुवुधत् ।
 श्वानं वस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥१३॥

ndvātsv asmā akṛiṇotana triṇaṃ nivātsv apāḥ svapa-
 syāyā naraḥ | ágohyasya yád áśastanā grihé tád adyédām
 řibhavo nānu gachatha ॥ 11 ॥ sammīlya yád bhūvanā pary-
 ásar̥pata kvā svit tātyā pitāra va asatuh | áśapata yāḥ
 karāśnam va ādadé yāḥ prábravīt pró tāsminā abravitana
 ॥ 12 ॥ sushupvāñsa řibhavas tád aprichatágohya ká idām
 no abūbudhat | śvánam bastó bodhayitāram abravīt sam-
 vatsarā idām adyā vy ākhyata ॥ 13 ॥

The divine waters are the most excellent, so says one ; the divine fire is the most excellent, says the other ; the third declares the divine earth to be the most excellent and thus speaking, each of the wise men speaks the truth ; they refer to the *bowl* in different ways. 9

The one takes the healthy cow (of knowledge) to a water reservior ; the second one takes the cow to nourishing fodder for the growth of flesh ; and the third at the sunset cleans the cowdung. The three sons thus by their service please their parents. (For the attainment of knowledge, one needs observation, thinking, and discrimination). 10

O realized wise ones, may you through your sincere efforts establish grass farms on high lands for your cattle and arrange for drinking water at the low lands. So long as you stay in houses, where you cannot keep comfortably your cows, you cannot prosper. [One should create healthy environments for acquiring knowledge]. 11

O wise divine radiations, as you glide along enveloping the regions in clouds, where do your parents live ? May you curse him who holds your hands ; may you bless him who favours you. 12

O divine radiations, reposing during the rainy season in the solar orb, have you ever inquired from the never-setting sun, as to who awakens us. The sun, the sustainer of all the world, on this replies that the awakener has been the wind divine. After a very long time in the year, there is again a sunshine. (The wind drives away the clouds). 13

दिवा यान्ति मरुतो भूम्याग्निरयं वातो अन्तरिक्षेण याति ।
अद्विर्याति वरुणः समुद्रैर्युष्मौ इच्छन्तः शवसो नपातः ॥१४॥

divā yānti marúto
bhūmyāgnīr ayám vāto antárikshena yati | adbhír yāti vá-
runaḥ samudraír yushmāu ichántaḥ śavaso napātaḥ ॥ 14 ॥

(१६२) द्विपद्युत्तरातमं सूक्तम्

(१-२२) द्वारिषान्युक्तास्यास्य सूक्तस्यौक्थ्यो दीर्घतमा ऋषिः । अथो देवता । (१-२, ४-५, ७-२२)

प्रथमाद्वितीययोश्चतुर्थीष्वम्बोस्तत्तस्यादिपोऽश्वौ च विष्णुः, (३, ६) तृतीयापद्युत्तरा-
तमं सूक्तम् ।

मा नो मित्रो वरुणो अर्यमायुरिन्द्रं ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य सप्तैः प्रवक्ष्यामो विदथे वीर्याणि ॥१॥
यन्निर्णिजा रेक्णासा प्रावृतस्य रतिं गृभीतां सुखतो नयन्ति ।
सुप्राङ्जो मेर्म्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पार्थः ॥२॥
एष छागः पुरो अश्वेन वाजिना पूष्णो भृगो नीयते विश्वदेव्यः ।
अभिप्रियं यत्पुरोऽग्राशमर्वता त्वष्टेदेनं सौश्रवसाय जिवन्ति ॥३॥

162.

Mā no mitró váruṇo aṛyamáyúr indra ṛibhukshá ma-
rútaḥ pári khyan | yád vajíno devájātasya sáptcḥ prava-
kshyámo vidátthe víryaṇi ॥ 1 ॥ yán nirñijā rékṇasā prāvri-
tasya rātiṃ gṛibhítām mukható náyanti | súprau ajó mē-
myad viśvárūpa indrápūshṇóḥ priyám ápy eti páthaḥ ॥ 2 ॥
eshá chāgaḥ puró aśvena vājínā pūshṇó bhāgó niyate vi-
śvādevyah | abhipríyam yát puroḷāṣam árvatā tváshtéd enam
sauśravasāya jinvati ॥ 3 ॥

O radiations of infallible strength, the rain-bearing thunder clouds wishing to meet you, advance from the heaven; the divine fire rises to meet you from the earth; the wind divine traverses the firmament for the same purpose; and the divine ocean with singing waves approaches you. 14

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Here we shall be narrating the attainments of a swift horse possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learneds, men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. 1

Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and commanders. 2

A charming novice horse, representing the commander, moves in the frontline, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. 3

यद्दविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
 अत्रा पुष्पणः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥
 होताध्वर्युरावया अग्निमिन्धो ग्रावग्राम उत शंस्ता सुविप्रः ।
 तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥५॥

yād dhavishyām ṛitusó devayā-
 nam trir mánushaḥ páry áśvam náyanti | átrā pūshnāḥ pra-
 thamó bhāgá eti yajñām devébhyaḥ pratedáyann ajāḥ
 || 4 || hótādhvaryúr ávayā agnimindhó grāvagrābhá utá śán-
 stā súviprah | téna yajñéna svāramkṛitena svishṭena va-
 kshāṇā á priṇadhvam || 5 ||

॥८॥ यूपवस्का उत ये यूपवाहाश्चपालं ये अश्वयूपाय तक्षति ।
 ये चार्वते पचनं संभरेन्त्युतो तेषामभिर्गूर्तिर्न इन्वतु ॥६॥
 उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
 अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चक्रमा सुबन्धुम् ॥७॥
 यद्वाजिनो दामं संदानमर्चते या शीर्षण्या रक्षना रक्षुरस्य ।
 यद्वा घास्य प्रभृतमस्येऽत्र तृणं सर्वा ता ते अपि देवेष्वस्तु ॥८॥

yūpavraskā utá yé yūpavāhāś cashálam yé aśvayūpāya
 takshati | yé cārvate pácanam sambháranty utó tēshām
 abhígūrtir na invatu || 6 || úpa prágāt sumán me 'dhāyi
 mánma devānām áśā úpa vītāprishṭhaḥ | ánv enam viprā
 řishayo madanti devānām pushté cakrimā subándhum || 7 ||
 yād vājino dāma saṁdānam árvato yā řirshanyā řaṣanā
 rájjur asya | yād vā ghāsyā prābhṛitam āsyé trīṇam sárva
 tá te ápi devēshv astu || 8 ||

The persons, in-charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he as if goes on announcing to the learned audience the commencement of the royal sacrifice. 4

At the ceremony are also present the priest, the minister of rites, the offerer of oblation, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage supervisors under their direction. The impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. 5

Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts and in close vicinity are vessels in which the food and fodder of the horse are dressed. 6

Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse roped to the post is admired by the distinguished elites. 7

The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet-courser and the head-ropes, the girths, and other parts of the harness. The horse looks noble as he shoves the grass into his mouth. 8

यदश्वस्य ऋविषो मक्षिकाश्च यद्वा स्वरो स्वर्धितौ रिप्तमस्ति ।
 यद्वस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥९॥
 यदुर्वध्यमुदरस्यापवाति य आमस्य ऋविषो गन्धो अस्ति ।
 सुकृता तच्छेमितारः कृष्वन्तु मेधं शृतपाकं पचन्तु ॥१०॥

yád áśvasya kravísho mákshi-
 káśa yád vā sváran svádhitau riptám ásti | yád dhástayoh
 samitúr yán nakhēshu sárvā tá te ápi devēshv astu || 9 ||
 yád úrvadhyam udárasyāpavāti yá āmasya kravísho gandhó
 ásti | sukrítā tác chamitārah kṛiṇvantútā médham śritapā-
 kam pacantu || 10 ||

॥९॥ यत्ते गात्रादग्निना पच्यमानादग्निं शूलं निहतस्यावधावति ।
 मा तद्भूम्यामा श्रिपन्मा तृणेषु देवेभ्यस्तदुशन्नो रतमस्तु ॥११॥
 ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निहुरिति ।
 ये चर्वितो मांसमिक्षामुपासत उतो तेषामभिर्गूर्तिर्न इन्वतु ॥१२॥
 यस्त्रीक्ष्णं मौस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
 ऊष्मण्यापिधाना चरुणामङ्गाः सूनाः परि भूषन्त्यश्वम् ॥१३॥

yát te gátrād agnínā pacyámānād abhí śúlam níhata-
 syāvadhāvati | má tád bhúmyām ā śrishan má tṛiṇeshu de-
 vēbhyaś tád uśádbhya rātám astu || 11 || yé vājīnam pari-
 páśyanti pakvám yá īm āhúh śurabhír nír haréti | yé
 cārvato mānsabhikshām upásata utó téshām abhígūrtir na
 invatu || 12 || yán níkshaṇam mānspácanyā ukháya yá pá-
 trāṇi yūshṇā āsécānāni | ūshmanyāpidhānā caruṇām āṅkáḥ
 sūnāḥ pári bhūshanty áśvam || 13 ||

The horse is bathed clean so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger nails of the attending physicans are cleaned. And thus all care is taken of the royal ceremony. 9

It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. 10

Any portions of the operated body which drops to the ground during the surgical operation are carefully picked up and consigned to fire and dispersed in atmosphere. 11

The horse is fed with a well-cooked meal of cereals of several kinds giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some". 12

The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of the dishes, the skewers, the knives, all do honour (to the horse). 13

निक्रमणं निषदनं विवर्तनं यच्च पङ्क्तिंश्मर्वतः ।
 यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥१४॥
 मा त्वामिध्वेनयीद्धुमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
 इष्टं वीतमभिगृते वर्षटुते तं देवासः प्रति गृभ्णन्त्यश्वम् ॥१५॥

nikrámanam nishádanam

vivártanam yác ca pádbīṣam árvataḥ | yác ca papau yác
 ca ghāsīm jaghása sárvā tá te ápi devéshv astu || 14 || má
 tvāgnír dhvanayíd dhūmāgandhir mókhā bhrájanty abhí
 vikta jágghriḥ | ishtām vitān abhígūrtam vāshatkṛitam tām
 devāsah prāti grībhṇanty áśvam || 15

११०॥

यदश्वाय वास उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै ।
 संदानमर्वन्तं पङ्क्तिं प्रिया देवेष्वामयन्ति ॥१६॥
 यते सादे महसा शकृतस्य पाप्स्यी वा कशया वा तुतोद ।
 स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सुदयामि ॥१७॥
 चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
 अस्त्रिंशद्वा गात्रा वयुना कृणोत परुष्परुनुषुष्या वि शस्त ॥१८॥

yád áśvāya vāsa upastrīṇānty adbhīvāsam yá hīraṇyāny
 asmai | sandānam árvantam pádbīṣam priyá devéshv á yā-
 mayanti || 16 || yát te sādé máhasā śákṛitasya pársṣhnyā vā
 káṣayā vā tutóda | srucéva tá havísho adhvaréshu sárvā tá
 te bráhmaṇā sūdayāmi || 17 || cātustrīṣad vājīno devāban-
 dhor vāṅkrīr áśvasya svádhitiḥ sām eti | áchidrā gātrā va-
 yúnā kṛiṇota párush-parur anughúshya ví śasta || 18 ||

O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble foot, and also all that you drink and the grass that you eat—all these sights are enchanting to the distinguished visitors. 14

O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron with its fragrant contents may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. 15

The victory horse is covered with highly attractive cloth, worthy of appreciation; with golden trappings and decorations. And the horse is provided with special head-ropes and foot-ropes. No wonder the distinguished visitors are impressed. 16

O victory horse, whilst on the battlefield you have been goaded forward, either with heels or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblation to the fire with prayers to the divine. 17

The victory horse has thirty-four ribs on both the sides which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. 18

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
 या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ ॥१९॥
 मा त्वा तपत्प्रिय आत्मापियन्तं मा स्वधितिस्तन्वः आ तिष्ठिपत्ते ।
 मा ते गृध्रुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥२०॥
 न वा उ एतन्म्रियसे न रिष्यसि देवा इदेषि पृथिभिः सुगेभिः ।
 हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासंभस्य ॥२१॥
 सुगव्यं नो वाजी स्वध्वयं पुंसः पुत्रौ उत विश्वापुषं रयिम ।
 अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥२२॥

ekas

tváshtur áśvasyā viśastā dvā yantārā bhavatas tātha ṛitūḥ |
 yā te gātrāṇām ṛituthā kṛiṇómi tā-tā piṇḍanām prá juhomy
 agnaú || 19 || má tvā tapat priyā ātmápiyāntam má svádhi-
 tis tanvā á tishṭhipat te | má te gṛidhmúr aviśastātiháya
 chidrá gātrany asínā mīthū kaḥ || 20 || ná vá n etún mri-
 yase ná rishyasi devāñ id eshi pathibhiḥ sugēbhiḥ | hári
 te yūñjā prīshatī abhūtām úpāsthād vājí dhurí rāsabhasya
 || 21 || sugávyam no vājí svásvyam puṁsāḥ putráñ utá vi-
 śvápúsham rayīm | anāgāstváṁ no áditih kṛiṇotu kshatrām
 no áśvo vanatām havíshman || 22 ||

(११३) विषष्टपुत्रराततमं सूक्तम्

(१-१३) वयोदशर्षस्यास्य सूक्तस्योच्यो दीर्घतमा कविः । अश्वो देवता । विदुष उन्दः ॥

॥११॥ यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
 श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्य महि जातं ते अर्वन् ॥१॥

163.

Yád ákrandah prathamám jáyamāna udyán samudrád
 utá vā pūrīshāt | syenásya pakshā harinásya bāhú upastú-
 tyam máhi jātām te arvan || 1 ||

There is only one immolator which can kill the radiant horse, that is the time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. 19

Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilful surgeons giving undue pain to your limbs with their knives. 20

O horse, injured may you be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. 21

May this victory horse bring to us all-sustaining wealth, cows, excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. 22

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O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. 1

यमेनं दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अर्ध्यतिष्ठत् ।
 गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो निरंतष्ट ॥२॥
 असि यमो अस्यादित्यो अर्धन्नसि त्रितो गुह्येन व्रतेन ।
 असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥३॥
 त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
 उतेव मे वरुणश्छन्त्यर्वन्धना त आहुः परमं जनित्रम् ॥४॥

yaména dattám tritá enam
 āyunag indra enam prathamó ádhy atishṭhat | gandharvó
 asya raṣanām agribhṇāt sūrād áśvam vasavo nír atasṭha
 || 2 || ási yamó ásy ādityó arvann ási tritó gúhyena vra-
 téna | ási sómena samáyā vípriкта āhús te tríṇi diví bān-
 dhanāni || 3 || tríṇi ta āhur diví bāndhanāni tríṇy apsú tríṇy
 antáh samudré | utéva me várunaṣ chantsy arvan yátrā ta
 ahúh paramám janítram || 4 ||

इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधाना ।
 अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥
 आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
 शिरो अपश्यं पृथिभिः सुगेभिररेणुभिर्जहेमानं पतत्रि ॥६॥
 अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
 यदा ते मर्तो अनु भोगमान्छादिद्वसिष्ठ ओषधीरजीगः ॥७॥

imá te vājinn avamárjanānīmá
 saphánām sanitúr nidhánā | átrā te bhadrá raṣaná apaśyam
 ritásya yá abhirákshanti gopáh || 5 ||

ātinānam te mánasārād ajānām avó divá patáyantam
 patamgám | śiro apaśyam pathíbhiḥ sugébbhir arenúbhir
 jéhamānam patatrí || 6 || átrā te rūpám uttamám apaśyam
 jígishamānam ishá á padé góh | yadá te márto ánu bhó-
 gam ānal ád íd grásishṭha óshadhír ajigah || 7 ||

The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic architect, you have fabricated this horse from that luminous giant body. 2

O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. 3

They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. 4

O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are the protectors of the rites that preserve it. 5

I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. 6

I behold most your excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your proven-der, which you start consuming with immense pleasure. 7

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
 अनु व्रातासुस्तवं सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥८॥
 हिरण्यशृङ्गोऽयों अस्य पादा मनोजवा अवर् इन्द्र आसीत् ।
 देवा इवस्य हविरद्यमायम्यो अर्वन्ते प्रथमो अध्यतिष्ठत् ॥९॥
 ईर्मास्तासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः ।
 हंसा इव श्रेणिशो यतन्ते यदाक्षिपुर्दिव्यमञ्जमश्वाः ॥१०॥

ānu tvā

rātho ānu mār̥yo arvann ānu gāvó 'nu bhágah kanínām |
 ānu vrátāsas tāva sakhyām iyur ānu devā mamire vīryam
 te || 8 || hīraṇyaśṛṅgó 'yo asya pādā mánojavā ávara ín-
 dra āsīt | devā íd asya havirádyam āyan yó árvantam pra-
 thamá adhyátishṭhat || 9 || írmántāsaḥ sílikamadhyamāsaḥ
 sām śūraṇāso divyāso átyāḥ | haṁsā iva śreṇiṣó yatante
 yád ākshishur divyām ājman āśvāḥ || 10 ||

तव शरीरं पतयिष्वर्वन्तव चित्तं वात इव ध्रजीमान् ।
 तव शृङ्गाणि विष्टिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥११॥
 उप प्रागाच्छसेनं वाज्यवीं देवद्रीचा मनसा दीध्यानः ।
 अजः पुरो नीयते नाभिरस्यानु पश्चात्कुवयो यन्ति रेभाः ॥१२॥
 उप प्रागात्परमं यत्सधस्यमवो अच्छा पितरं मातरं च ।
 अथा देवाद्भुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥१३॥

tāva śáriram patayishṇv ārvan tāva cittām vāta iva
 dhrájīmān | tāva śṛṅgāṇi viṣṭhītā purutrāranyeshu járbhu-
 rāṇā caranti || 11 || ūpa prágāc chásanam vājy árvā deva-
 drícā mánasā dídhyanah | ajáh puró nīyate nábhír asyānu
 paścát kaváyo yanti rebháh || 12 || ūpa prágāt paramām
 yát sadhástham árvāñ áchá pitáram mātáram ca | adyā
 devāñ jūṣṭatamo hí gamyā áthā śāste daśúṣhe váryāṇi
 || 13 ||

O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; troops and demi-gods follow you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. 8

His mien is of gold; his feet are of iron and fleet as thought. The supreme self seems inferior to him, in speed. All the beauties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. 9

The full haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. 10

Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien tossed in manifold directions and spread beautifully in the forest. 11

The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. 12

The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause to bestow prosperity to the dedicated worshipper. 13

(१६४) अनुषुप्तपुत्रराजतमं सुतम्

(१-५२) द्विपञ्चाशद्वचस्यास्य सुतस्यौच्यो दीर्घतमा ऋषिः । (१-५१) प्रथमायेकचत्वारिंशद्वचो विश्वे देवाः, (५२) द्विचत्वारिंशः पूर्वार्धस्य वाक्, उत्तरार्धस्य वापः, (५३) त्रिचत्वारिंशः पूर्वार्धस्य वाक्, उत्तरार्धस्य च सोमः, (५४) अनुषुप्तपुत्रराजतमः केशिनः (अग्निः सूर्यो वायुश्च), (५५) पञ्चचत्वारिंशः वाक्, (५६-५७) षट्चत्वारिंशीसप्तचत्वारिंशोः सूर्यः, (५८) अष्टचत्वारिंशः संवत्सरकालवक्रम, (५९) एकोनपञ्चाशः सरस्वती, (५०) पञ्चाशः साध्याः, (५१) एकपञ्चाशः सूर्यः पञ्चपञ्चाशी वा, (५२) द्विपञ्चाशथा सरस्वतः सूर्यो वा देवताः । (१-११, १३-१४, १६-२२, २४-२८, ३०-३५, ३७-४०, ४३-५०, ५२) प्रथमायेकादशर्षो, त्रयोदशीचतुर्दशो, पौनड्यादिसप्तानां, अनुविद्यादिपञ्चानां, विश्वादिपण्णां, समविद्यादिचतुर्मासां, विचत्वारिंश्याद्यष्टानां, द्विपञ्चाशथा त्रिपुष्, (१२, १५, २३, २९, ३६, ४१) द्वादशीपञ्चदशी-पयोविश्वकोनविशीपट्त्रिंशेकचत्वारिंशीनां जगती, (५२) द्विचत्वारिंशः प्रश्नार-पङ्क्तिः, (५१) एकपञ्चाशथा अनुपुष् लक्ष्मिः ॥

॥२५॥

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्वः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्वपतिं सप्तपुत्रम् ॥३॥
सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चुक्रमुजरमनुर्व यत्रेमा विश्वा भुवनाधि तस्थुः ॥२॥

164.

Asyā vāmasya palitāsya hótus tāsya bhrātā madhyamó
asty áśnah | trítíyo bhrātā ghritápriṣṭho asyátrāpaśyam
viśpátim saptáputram || 1 || saptá yuñjanti rátham ékaca-
kram éko áśvo vahati saptánāmā | trinābhi cakram ajáram
anarvām yátremaṁ víśvā bhúvanádhi tasthúḥ || 2 ||

इमं रथमग्नि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वः ।
सप्त स्वसारो अभि सं नवन्ते यत्र गवां निर्हिता सप्त नाम ॥३॥
को दैर्दर्शं प्रथमं जायमानमस्थन्वन्तं यदनुस्था विभर्ति ।
भूम्या असुरसृगात्मा के सित्को विद्वांसमुप गात्रष्टमेतत् ॥४॥

imām rá-

tham ádhi yé saptá tasthúḥ saptácakram saptá vahanty
áśvāḥ | saptá svásāro abhi sám navante yátra gāvām níhita
saptá náma || 3 || kó dadarṣa prathamām jáyamānam asthan-
vántam yád anasthá bíbharti | bhúmyā ásur ásrig átmā kvà
svit kó vidvānsam úpa gāt prásṭum etát || 4 ||

The all-pervading air is the middle brother of this sun, the benign priest, who is worthy of being propitiated and who is the protector of all and the butter-fed fire is his third brother. Of them, I behold the sun who has seven sons and is the lord of all subjects. 1

They yoke the seven to the one-wheeled car. One horse named *sapta* bears it along : the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip ; and in it all these regions of the universe abide. 2

The seven who preside over the seven-wheeled chariot are the seven horses who draw it; seven sisters ride it together, and in it are deposited the seven forms of sacrifices or utterances. 3

Who was the one, who could see the first born ? Who was that boneless from which the long-ones were produced ? Where were the breath, blood and the soul of this earth ? Who was the first to raise these questions to the sage ? 4

पाकः पृच्छामि मनसाविजानन्देवानामिना निहिता पदानि ।
वत्से वृष्कयेऽधि सप्त तन्तुन्वि तन्निरे कवय ओतवा उ ॥५॥

pākaḥ pri-
chāmi mānasāvijānan devānām enā nīhitā padāni | vatsé
baskāyē 'dhi saptā tāntūn ví tannire kavāya ótavā u
|| 5 ||

॥१५॥ अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वाने न विद्वान् ।
वि यस्तस्तम्भ षष्ठिमा रजांस्यजस्य रूपे किमपि स्वदेकम् ॥६॥
इह ब्रवीतु य ईमद्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुहते गावो अस्य वृत्रि वसाना उदकं पदापुः ॥७॥
माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निर्विद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥
युक्ता मातासीद्दुरि दक्षिणाया अतिष्ठद्रभौ वृजनीष्वन्तः ।
अमीमेदृत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥
तिस्रो मातृस्त्रीन्पितृन्विश्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मुन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥१०॥

ācikitvāñ cikitūshaḥ eid ātra kavīm prichāmi vidvāne
nā vidvān | ví yās tastāmbha shā | imā rājānsy ajāsya rūpé
kīm āpi svid ékam || 6 || ihā bravītu yā im āṅgā védāsya
vāmāsya nīhitam padām vēḥ | śīrshnāḥ kshīrām duhrate
gāvo asya vavrim vāsana udakām padāpuḥ || 7 || mātā pi-
tāraim ritā ā babhāja dhīty āgre mānasā sām hi jagmé | sā
bībhatsūr gārbharasā nīviddhā nāmasvanta id upavākām
iyuḥ || 8 || yuktā mātāsīd dhurī dākshīṇāyā ātishṭhad gārbho
vrijanīshv antāḥ | āmīmed vatsó ānu gām apaśyad viśvarū-
pyām trishū yojaneshu || 9 || tisró mātṛis trīn pitṛīm bībhrad
éka ūrdhvās tasthau nēm āvā glāpayanti | mantrāyante
divó amūshya priṣṭhé viśvavidām vācam āviśvamīnvām
|| 10 ||

Immature. (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun ? 5

Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge : What is that one supreme, who has upheld these six spheres in the form of the unborn? 6

Let him who knows this (truth) quickly declare it : The stride of the sun turning to the left (i. e. the divine half) is hidden. His rays pour down water from aloft. Putting on a visible form, they suck water with their feet. 7

The mother (earth) worships the father (the sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of felicitations). 8

The mother (i.e., space) comes in contact with the southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the sun in all the three zones of the heavens. 9

The one alone (sun), having three mothers and three fathers, stood on high ; none ever over-weary him ; the (gods) on the summit of the sky take counsel, respecting him in a language all-comprehending, (but) not extending to all. 10

॥१६॥ द्वादशारं नहि तज्जराय वर्वति चक्रं परि द्यामृतस्य ।
 आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥११॥
 पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
 अथेमे अन्य उपरे विचक्षणं सप्तचक्रे पळर आहुरर्पितम् ॥१२॥
 पञ्चरे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।
 तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

dvādaśāraṁ nahī tāj jāraya vārvarti cakrāṁ pāri dyām
 ritāsya | ā putrā agne mithunāso ātra sapta śatāni viṁśatis
 ca tasthuḥ || 11 || pañcapādam pitāraṁ dvādaśākṛitiṁ divā
 āhuḥ pāre ārdhe purīṣiṇam | āthemé anyā ūpare vicaksha-
 nām saptaçakre śaḍlara āhur ārpitam || 12 || pañcāre cakre
 parivārtamāne tāsminn ā tasthur bhūvanāni vīsvā | tāsya
 nākshas tapyate bhūribhārah sanād evā nā śīryate sanā-
 bhiḥ || 13 ||

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
 सूर्यस्य चक्षु रजसेत्यावृतं तस्मिन्नापिता भुवनानि विश्वा ॥१४॥
 साकंजानां सप्तर्थाहुरेकं पळिद्युमा ऋषयो देवजा इति ।
 तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥१५॥

sānemi cakrāṁ ajāraṁ vī vāvṛita uttānāyām
 dāśa yuktā vahanti | sūryasya cākshū rājasaity āvṛitaṁ tā-
 sminn āpitā bhūvanāni vīsvā || 14 || sākaṁjānām saptaṭham
 ahur ekajām śaḍl id yamā ṛishayo devajā iti | tēshām
 iṣṭāni vīhitāni dhāmaśā sthātré rejante vikṛitāni rūpaśāḥ
 || 15 ||

The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay : seven hundred and twenty children in pairs, O sun, abide in it. 11

They call (him, i.e., the sun) a father having five feet and twelve forms and one possessed of rain-water in the upper half of the heavens. And these and some others call (the sun) as fixed in the chariot, having seven wheels and six spokes. 12

All beings abide in this five-spoked revolving wheel; the heavy loaded axle gets never heated; though in motion since eternal time, it knows no wear or tear (it does not give way from its hub). 13

The seven-fellied, undecaying wheel repeatedly revolves, yoked on the extended side with ten (horses) and it bears (the entire world); the orb of the sun proceeds, invested with water, and in it are all beings deposited. 14

Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the sun). Sacrifices pertaining to them are performed at proper periods, and for him who presides, the auxiliary sacrifices continue in various forms. 15

॥१७॥ स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षप्यान्न वि चेतदुन्धः ।
 कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुप्पितासत् ॥१६॥
 अवः परेण पर एनावरेण पदा वत्सं विभ्रंती गौरुदस्थात् ।
 सा कद्रीची कं स्वदधं परागात्कं स्वित्मूते नहि युधे अन्तः ॥१७॥
 अवः परेण पितरं यो अस्यानुवेद पर एनावरेण ।
 कवीयमानः क इह प्र वोचहेवं मनः कुतो अधि प्रजातम् ॥१८॥

striyāḥ satīś tāñ u me puṁsā āhuḥ pāsyad akṣhaṇvān
 nā vi cetad andhāḥ | kavīr yāḥ putrāḥ sá īm ā ciketa yās
 tā vijānāt sá pitūś pitāsat || 16 || avāḥ pāreṇa parā enā-
 vareṇa padā vatsām bibhṛatī gauṛ úd asthāt | sā kadricī
 kām svid ārdham pārāgāt kvā svit sūte nahī yūthē antāḥ
 || 17 || avāḥ pāreṇa pitāram yó asyānuvéda parā enāvareṇa |
 kavīyāmānaḥ ká ihā prā vocad devām mānaḥ kúto ādhi
 prājātam || 18 ||

ये अर्वाञ्स्ताँ उ पराच आहुये पराञ्स्ताँ उ अर्वाच आहुः ।
 इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥
 हा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
 तयोरन्यः पिप्पलं स्वाहृत्यनश्नन्नन्यो अभि चाकशीति ॥२०॥

yé arváñcas tāñ u pārāca āhur yé pārāñcas
 tāñ u arvāca āhuḥ | indraś ca yā cakráthuḥ soma tāni
 dhurá ná yuktá rájaso vahanti || 19 || dvā suparṇā sayújā
 sákhāyā samānām vṛikshām pári shasvajāte | táyor anyāḥ
 píppalam svādv átty ánaṣnann anyó abhī cākaśīti || 20 ||

They, though females, have been called males, so we hear. He who has eyes beholds; the blind man does not see; he who is a sage-son understands this; and he who so discriminates is the father of the father. 16

The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she go ? To which half does she go ? She delivers the young calf somewhere and not amidst the herd. 17

Where is such a wise man who knows its (calf's) father (the sun) as one traversing the lower from the upper half (in respect to the celestial region) and the upper from the lower half (in respect to the terrestrial region) ? Where is such a person who knows from whence the shining mind (moon) has been born ? Let him come and tell us if he knows. 18

Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half) ; and those they have termed ascending, they have also called descending ; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. 19

Two birds which are closely associated and intimate friends perch on the same tree. Of them one (the lower soul) tastes of its fruits ; the other (the supreme Lord) shines resplendently without tasting. 20

॥१.८॥

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदधाभिस्वरन्ति ।
 इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाक्मत्रा विवेश ॥२१॥
 यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
 तस्येदाहुः पिप्पलं स्वादये तन्नोन्नश्यः पितरं न वेद ॥२२॥

yātrā suparnā amṛtasya bhāgām ānimeshaṃ vidāthā-
 bhisváranti | inó víśvasya bhúvanasya gopāḥ sá mā dhírah
 pákam átrā viveṣa || 21 || yásmin vṛikshé madhvádaḥ su-
 parnā niviśānte súvate cádhi víśve | tásyéd āhuḥ píppalaṃ
 svādv ágre tán nón naṣad yāḥ pitáram ná véda || 22 ||

यद्रायेत्रे अधि गायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं निरतक्षत ।
 यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥२३॥
 गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
 वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२४॥
 जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
 गायत्रस्य समिधस्तिष्ठ आहुस्ततो मक्त्वा प्र रिरिचे महित्वा ॥२५॥

yád

gāyatré ádhi gāyatrām áhitam traíśṭubhād vā traíśṭu-
 bhaṃ nirátakshata | yád vā jágaj jágaty áhitam padám yá
 ít tád vidús té amṛitatvám ānaśuḥ || 23 || gāyatreṇa prāti
 mimíte arkám arkéna sáma traíśṭubhena vākám | vākéna
 vākám dvipádā cātushpadāksháreṇa mimate saptá vāṇiḥ
 || 24 || jágatā síndhum divy ástabhāyad rathamtaré sūryam
 páry apaśyat | gāyatrásya samídhas tistrá āhus táto mahná
 prá ririce mahitvá || 25 ||

Where the beautiful birds (rays) cognizant (of their functions), constantly sing the glory of eternal ambrosia ; there has the Lord and steadfast protector of all beings consigned me, (though) immature in wisdom. 21

On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offerings,—on its top, they say, the fruits are sweet, but the one who knows not the father (of the universe) has no privilege to enjoy them. [Tree=sun or the supreme Lord ; beautiful birds=rays of the sun, or lower selves]. 22

They, who know the support of *gayatri* on *gayatri*, the support of *tristubh* on *tristubh*, and the support of *jagati* on *jagati*, know the eternal. [*Gayatri* is a metre of 24 syllables, *tristubh* of 44 syllables and *jagati* of 48 syllables. Figuratively they represent fire, air and the sun of the terrestrial, interspatial and celestial regions]. 23

He, the Lord, constructs the Ṛks with *gayatri* prayers (of 24 syllables) ; with the ṛks he constructs the Saman ; and with the *tristubh* (of 44 syllables) the Yajuh couplet (or triplet) ; with the couplet (or triplet), he constructs the Atharvan hymns with (verses of) two or four distichs and subsequently with the syllable, they (the poets) construe the seven metres. 24

With the stanzas in the *jagati* metre (of 48 syllables), he fixed the milky way (or rain) in the heaven, and surveyed the sun in the interspace (or *rathantara* psalm). They have declared three divisions of the *gayatri* metre (divisions of time: past, present and future) whence the creator or Lord surpasses (all the rest) in authority and grandeur. 25

॥२७॥

उपे ह्वये सुदुग्धा धेनुमेतां सुहस्तौ गोधुगुत दोहदेनाम् ।
 श्रेष्ठे सवं सविता साविषन्नोऽभीक्ष्णो घर्मस्तदु पु प्र वोचम् ॥२६॥
 हिङ्गुण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।
 दुहामश्विभ्यां पयो अघ्नयेय सा वर्धतां महते सौभगाय ॥२७॥

ūpa hvaye sudúghām dhenúm etām suhásto godhúg utá
 dohad enām | śrēshtham savām savitá sāvishan no 'bhiddho
 gharmás tād u shú prá vocam || 26 || hīṅkrīṇvatī vasupátnī
 vāsūnām vatsām ichānti mánasābhy āgāt | duhām aśvī-
 bhyām páyo aghnyéyām sá vardhatām mahaté saúbhagāya
 || 27 ||

गौरमीमेदनु वत्सं मिषन्तं मूर्धानं हिङ्गुणोन्मात्वा उ ।
 सृक्काणं घर्ममभि वावशाना मिमाति मायुं पर्यते पयोभिः ॥२८॥
 अयं स शिङ्गे येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।
 सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वत्रिमौहत् ॥२९॥
 अनच्छये तुरगात् जीवमेज्जुवं मध्य आ पस्त्यानाम् ।
 जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनः ॥३०॥

gaúr amīmed ānu vatsām mishāntam mūrdhānam
 hīṇ akṛīṇon mātavā u | śṛīkvāṇam gharmām abhī vāva-
 śānā mīmāti māyūm pāyate pāyobhiḥ || 28 || ayām sá śīṅ-
 kte yēna gaúr abhīvṛitā mīmāti māyūm dhvasānāv ādhi
 śritā | sá cittibhir ní hí cakāra mārtyam vidyúd bhāvanti
 prāti vavṛīm auhata || 29 || anác chaye turágātu jīvám éjad
 dhruvām mādliya á pastyānām | jívó mṛitāsya carati sva-
 dhābhir āmartyo mārtyenā sáyoniḥ || 30 || 12 ||

I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator accept our excellent libation, that His cosmic energy (heat) may (thereby) increase; it is for this, verily, that I earnestly invoke Him. [Cow=cloud, milk=rain, milker=wind; and again, cow=divine speech, milk=knowledge, milker=preceptor]. 26

She comes lowing, abounding in riches (products); desiring her calf in her mind; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. [Calf=world or mankind; cow=cloud, milk=rain; and again calf=the seeker, or self; cow=divine speech; milk=knowledge]. 27

The cow lows standing by calf with eyes half-closed, and caresses the calf with affection, licking the forehead; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. 28

He, (the calf), too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like a human being, and radiant as lightning, manifests her beautiful form. [Calf=cloud; cow=earth; refers to the thunder-clouds encompassing the earth, with occasional flashes of lightning]. 29

The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps, on moving from life to life by its own nature. 30

॥२०॥

अपेक्ष्यं गोपामनिपद्यमानमा च परा च पृथिभिश्चरन्तम् ।
 स सग्रीचीः स विपूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३१॥
 य ई चकार न सो अस्य वेद य ई ददर्श हिरुगिन्नु तस्मात् ।
 स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्रतिमा विवेश ॥३२॥
 योमं पिता जनिता नाभिरत्र बन्धुमं माता पृथिवी महीयम् ।
 उत्तानयोश्चम्बोऽयोनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥३३॥

āpasyaṃ gopām ānipadyamānam ā ca parā ca pathi-
 bhiḥ cārantam | sā sadhrīciḥ sā vīshūciḥ vāsāna ā varivarti
 bhūvaneshv antāḥ || 31 || yā īm cakāra nā sō asyā veda yā
 īm dadārṣa hīrug īn nū tāsmāt | sā mātūr yonā pārivīto
 antār bahuprajā nīrritim ā viveṣa || 32 || dyaūr me pitā ja-
 nitā nābhir ātra bāndhur me mātā pṛithivī mahīyām | uttā-
 nāyoḥ camvōr yōnir antār ātrā pitā duhitūr gārbham ādhāt
 || 33 ||

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
 पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥३४॥
 इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
 अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥३५॥

prichāmi tvā páram āntam pṛithivyāḥ prichāmi yātra
 bhūvanasya nābhiḥ | prichāmi tvā vṛiṣṇo āśvasya rétaḥ
 prichāmi vācāḥ paramām vyōma || 34 || iyām védiḥ páro
 āntaḥ pṛithivyā ayām yajñō bhūvanasya nābhiḥ | ayām
 sómo vṛiṣṇo āśvasya réto brahmāyām vācāḥ paramām
 vyōma || 35 ||

I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits ; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. 31

He who was brought to life in body does not know of it. He who sees it, is (now) concealed from it. It is hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. [He=Brahman and also Eternal Time; it=lower self and also day]. 32

The heaven (or the sun) is my parent and progenitor; the navel (of the earth) is my kinsman; the spacious earth is my mother. In between the two extended flaps lies the uterus. Herein the father has deposited the germs (of the fruitfulness) of the daughter, dawn. [Father=sun, mother=earth, kinsman=earth's navel, daughter=dawn, germ=rain]. 33

I ask you, what is the uttermost end of the earth; I ask you, what is the navel of the world; I ask you, what is the fecundating power of the rain-shedding steed; I ask you, what is the supreme space of (holy) speech? 34

The altar is the uttermost end of the earth; this sacrifice is the navel of the world. The herb offering is the fecundating power (semen) of this rain-shedding steed. This Lord is the supreme space of (holy) speech. 35

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
 ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥३६॥
 न वि जानामि यदिवेदमस्मि निप्यः संनेहो मनसा चरामि ।
 यदा मागन्प्रथमजा ऋतस्यादिद्वाचो अश्रुवे भागमस्याः ॥३७॥

saptardhagarbhā bhūvanasya réto víshṇos tishṭhanti pra-
 díśa vídharmani | té dhítibhir mánasā té vipaścítaḥ pari-
 bhúvaḥ pári bhavanti viśvátaḥ ॥ 36 ॥ ná ví jānāmi yád ive-
 dām āsmi ninyāḥ sāmṇaddho mánasā carāmi | yadā mágan
 prathamajā ritásyād id vācō aśnuve bhāgām asyāḥ ॥ 37 ॥

अपाङ् प्राहेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
 ता शश्चन्ता विष्टुचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम् ॥३८॥
 ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
 यस्तन्न वेद किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥३९॥
 सुयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।
 अद्धि तृणमघ्ने विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥४०॥

āpān prān eti svadhāyā gṛibhītō 'martyo mārtyenā sāyo-
 niḥ | tā śaśvantā viśhūcinā viyāntā ny ānyām cikyūr ná
 ní cikyur anyām ॥ 38 ॥ ṛicō akshāre paramē vyōman yā-
 smin devā ādhi vīśve nisheduh | yās tān ná vēda kīm ṛicā
 karishyati yā it tād vidūs tā imē sām āsate ॥ 39 ॥ sūyavasād
 bhāgavatī hī bhūyā ātho vayām bhāgavantaḥ syāma | ad-
 dhī trīṇam aghnye viśvadānīm pība śuddhām udakām ācā-
 rantī ॥ 40 ॥ 21 ॥

The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord's orders. Those wise ones consciously whirl round and round the earth. [Cosmic intelligence, ego and five abstracts—colour, taste, sound, touch and smell—as the seven.] 36

I distinguish not if I am this all, for I go perplexed and bound in mind ; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). 37

The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together and everywhere together ; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). 38

The supreme Lord is omnipresent like space and eternal like his word and all Nature's bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda ? But they who know it, they come close to Him. 39

Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance) ; eat grass at all seasons, and roaming (at will), drink pure water. 40

॥२२॥

गौरीमिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
 अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥४१॥
 तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
 ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥४२॥
 शकमयं धूममारादपश्य विषूवता पर पुनावरेण ।
 उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥४३॥

gaurīr mimāya salilāni tākshaty ékapadī dvipādī sá cá-
 tushpadī | ashtāpadī nāvapadī babhūvūshī sahasrāksharā
 paramé vyòman ॥ 41 ॥ tāsyaḥ samudrā ādhi ví ksharanti
 téna jīvanti pradīṣaṣ cátaśraḥ | tátaḥ ksharaty aksháram
 tád víśvam úpa jivati ॥ 42 ॥ śakamāyam dhūmām ārād apa-
 syam vishūvātā parā enāvareṇa | ukshānam priśnini apa-
 canta vīrás tāni dhārmāṇi prathamāny āsan ॥ 43 ॥

त्रयः केशिनं ऋतुथा वि चक्षते संवत्सरे वपन् एक एषाम् ।
 विश्वमेको अभि चष्टे शचीभिर्घ्राजिरेकस्य ददृशे न रूपम् ॥४४॥
 चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
 गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥
 इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।
 एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

trāyaḥ

keśīna ṛituthā ví cakshate samvatsaré vapata éka eśhām |
 víśvam éko abhí cashte śácibhir dhrājir ékasya dadṛiṣe ná
 rūpām ॥ 44 ॥ catvāri vāk párimitā padāni tāni vidur brāh-
 maṇā yé manīshīṇaḥ | gūhā trīṇi níhitā néṅgayanti turíyam
 vācō manushyā vādanti ॥ 45 ॥ índram mitráṁ vāruṇam
 agnīm āhur átho divyāḥ sá suparṇō garútmān | ékaṁ sād
 viprā bahudhā vadanty agnīm yamām mātariśvānam āhuḥ
 ॥ 46 ॥

The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed or infinite in the innermost region of heart. 41

From her (i.e. from the divine speech) the clouds (or words) shed abundant rain, and thence (the people of) the four quarters live : thence the glory of the imperishable spreads and the universe is sustained. 42

I behold near (me) the smoky clouds ; and by that one arrives at the universal concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. 43

The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year) ; the second one (the sun), by his acts, brightens the universe ; the course of the third one (air) is visible though not his form. 44

Four are the definite grades of speech ; those learned who are wise know them ; three deposited in secret, indicate no meaning ; men speak the fourth grade of speech. [Four grades of speech ; Om, Bhuh, Bhuvah, and Svah, also known as Para, Pasyanti, Madhyama and Vaikhari ; Para is the innermost at the origin ; pasyanti, pertains to heart, Madhyama to intellect, and Vaikhari, the phonetically expressed through the organs of speech.]. 45

They have styled (Him, God or the sun) *indra* (the resplendent), *mitra* (the surveyor), *varuna* (the venerable), *agni* (the adorable), and he is the celestial, well-winged *garutmat* (the great), for learned priests call one by many names as they speak of the adorable as *yama* (ordainer) and *matarisvan* (cosmic breath). 46

॥२३॥

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
 त आववृत्रन्तसर्दनादृतस्यादिद्धतेन पृथिवी व्युद्यते ॥४७॥
 द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तर्क्षित ।
 तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥४८॥
 यस्ते स्तनः शशयो यो मयोभूयेन विश्वा पुष्यसि वार्याणि ।
 यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातेवे कः ॥४९॥

krishnām niyānam hārayaḥ suparnā apó vāsānā divam
 út patanti | tá āvavṛitran sādānād ṛitāsyād íd ghṛitēna pṛi-
 thiví vy ūdyate || 47 || dvādaśa pradhāyaś cakrām ékaṁ
 trīṇi nábhyāni ká u tác ciketa | tásmiṁ sākām triṣatā ná
 ṣaṅkávo 'rpitāḥ shashtír ná calācalāsaḥ || 48 || yás te stānaḥ
 ṣaṣayó yó mayobhúr yēna vísvā púshyasi vāryāni | yó ra-
 tnadhā vasuvíd yāḥ sudátraḥ sárasvati tám ihā dhátave
 kaḥ || 49 ||

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
 ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥५०॥
 समानमेतदुदकमुच्चैत्यव चाहभिः ।
 भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥५१॥
 दिव्यं सुपर्णं वायुसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।
 अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

yajñēna yajñāni ayajanta devās tāni dhārmāni
 prathamāny āsan | té ha nākam mahimānaḥ sacanta yātra
 pūrve sādhyāḥ sánti devāḥ || 50 || samānām etād udakām
 ūc caity āva cāhabliḥ | bhūmim parjānyā jīnvanti divam
 jīnvanty agnāyaḥ || 51 || divyām suparnām vāyasām bṛihān-
 tam apām gārbhaṁ darṣatām ōshadhīnām | abhīpató vṛi-
 śtībhis tarpāyantam sárasvantam āvase johavīmi || 52 || 23

The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately the earth is moistened with water. 47

The fellies (or arcs) are twelve; the wheel is one; three are the axles (or hubs); but who knows it? Within it are collected 360 (spokes), which are as it were, moveable and immoveable. [Wheel=year; fellies=12 months; axles=3 double seasons, summer, rains and winter; spokes=360 days of luni-solar year]. 48

O divine mother (speech), that ever-full breast (with inexhaustive vocabulary), which is the source of delight, with which you bestow all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune); that bosom do thou lay open at this moment for our sustenance. 49

The Nature's bounties (gods) glorify the sacrifice with sacrifice, for such are their duties; those righteous ones, verily, attain the highest glory attained by the wise persons of yore. 50

The homogeneous water passes upwards (evaporates as vapours) and downwards (in the form of rains) in the course of days; clouds give joy to the earth; the sacrificial fires (rays) bring joy to the heaven (the sky). 51

I invoke for our protection the celestial, well-winged, swift moving, majestic (God or the sun or speech) who is the germ of the waters, the displayer of herbs, the cherisher of lakes, replenishing the ponds with rain. 52

(१३५) पञ्चपटपुत्तरराततमं सुतम्

(१-१५) पञ्चदशर्चस्यास्य सुतस्य (१-२, ४, ६, ८, १०-१२) प्रथमाद्वितीययोर्ऋचोऽथतृतीयपष्ठदृष्टमीनां दशम्यादितृचस्य चेन्द्रः, (३, ५, ७, ९) तृतीयापञ्चमीसप्तमीनवमीनां मरुतः, (१३-१५) त्रयोदश्यादि-
तृचस्य च मैत्रावरुणिररागस्य ऋचयः । मरुत्वानिन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥

कया शुभा सर्वयसः सनीलाः समान्या मरुतः सं मिमिक्षुः ।
कया मती कुत एतास एतेऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥
कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ वर्वत ।
इयेनौ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥

165.

Kāyā śubhā sāvayasah sánílāḥ samānyā marútaḥ sám
mimikshuh | kāyā matí kúta étāsa cté 'reanti śúshmaṃ vṛi-
shaṇo vasūyā || 1 || kāsya bráhmāṇi jujushur yúvānaḥ kó
adhvaré marúta á vavarta | syenāū iva dhírājato antárikṣhe
kéna mahá mānasā rīramāma || 2 ||

कुतस्त्वमिन्द्र माहिन्तः सन्नेको यासि सत्पते किं त इत्या ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥
ब्रह्माणि मे मतयः शं सुतासः शुष्मं इयति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरीं वहतस्ता नो अच्छ ॥४॥
अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुम्भमानाः ।
महोभिरेतौ उप युग्महे न्विन्द्र स्वधामनु हि नो वमूय ॥५॥

kútas tvám indra máhi-
naḥ sánn éko yāsi satpate kíṃ ta itthá | sám prichase sa-
marāṇāḥ śubhānāir vocés tán no harivo yát te asmé || 3 ||
bráhmāṇi me matāyaḥ śam sutāsaḥ śúshma iyarti prábhr̥ito
me ádriḥ | á śāsate práti haryanty ukthémā hárí vahatas
tá no ácha || 4 || áto vayám antamébh̥ir yujānāḥ sváksha-
trebhis tanvāḥ śumbhamānāḥ | máhobh̥ir étāū úpa yujmahe
nv indra svadhām ānu hí no babhútha || 5 ||

The self :

With what kind of high aspirations are these vital senses invested, who are of the same age and dwell in the same place? From where having come, and with what kind of wisdom do these mighty ones pray to obtain strength ?

The self :

Whose hymns do these ever-youthful ones enjoy? Who turns these vital senses to the place of work and worship. By what great hymns shall these vital senses who fly in the vast expanse of thought and action like eagles be pleased? 2

Vital senses :

Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you whilst accompanying you. O brilliant one, speak to us ; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. 3

The self :

May the sacred rites be mine ; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and my praise. May these twin forces, vital and mental, carry us towards our destination. 4

Vital senses :

Therefore we, having joined with extremely swift mind and having adorned with brilliant radiance, use these variegated powers (to destroy obstructing adversaries). O self, you understand our nature. 5

॥२५॥

क^१ स्या वो मरुतः स्वधासीयन्मामेकं समधत्ताहिहत्ये ।
 अहं ह्युग्रस्तविपस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्त्रैः ॥६॥
 भूरि चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
 भूरीणि हि कृणवामा शविष्ठेन्द्र कृत्वा मरुतो यद्वशाम ॥७॥
 वर्धी वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो वभूवान् ।
 अहमेता मनवे विश्वश्चेन्द्राः सुगा अपश्वकर वज्रबाहुः ॥८॥

kvā syā vo marutaḥ svadhāsīd yān mām ékaṁ samā-
 dhattāhihātye | ahām hy ūgrās tavishās tāvishmān viśvasya
 śātror ānamam vadhasnāḥ || 6 || bhūri cakartha yújyebhir
 asmé samānébhir vṛishabha paúnsyebhiḥ | bhūrīṇi hí kṛiṇá-
 vāmā śavishthēndra krátvā maruto yád vāsāma || 7 || vá-
 dhīm vṛitrām maruta indriyēṇa svéna bhāmena tavishó ba-
 bhūvān | ahām etā mánave viśváścandrāḥ sugā apāṣ cakara
 vājrabāhuḥ || 8 ||

अनुत्तमा ते मघवन्नकिर्नु न त्वावीं अस्ति देवता विदानः ।
 न जायमानो नशति न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥
 एकस्य चिन्मे विश्वस्त्वोजो या नु दधृष्वान्कृणुर्व मनीषा ।
 अहं ह्युग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

ánuttam ā te maghavan nákir nú ná tvā-
 vān asti devatā vídānaḥ | ná jáyamāno náśate ná jātó yāni
 karishyā kṛiṇuhí pravṛiddha || 9 || ékasya cin me vibhv āstv
 ójo yā nú dadhrishván kṛiṇāvai manīshā | ahām hy ūgró
 maruto vídāno yāni cyāvam índra íd īṣa eṣām || 10 || २५ ||

The self :

Where then does that nature of yours go away, O vital senses, when you charge me alone to put an end to the evil forces? I myself am formidable, strong and mighty. I am able to bring down the arms of all my adversaries with death-dealing weapons. 6

Vital senses :

O mighty showerer, the self, much have you achieved but it has been with our concerted efforts for we too have done many things. Whenever we determine to do something, we also achieve it without fail ; whatsoever, we, the vital senses, intend to do, we do it with our own efforts. 7

The self :

O vital senses, I destroy evils with my own strength, and through my own determination, I became a superior power. I, with adamant will-power at my command, can make these lucid softly-flowing pious thoughts accessible to everyone. 8

Vital senses :

O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born could surpass you in these deeds which you have achieved, O exceedingly mighty self. 9

The self :

May the prowess of me alone spread all over, and may I accomplish whatever I contemplate in my mind. For, verily, O vital senses, I am formidable and conscious of my duties and to whatever I direct my thoughts. I am the expeller of pains and I rule over them. 10

॥२६॥

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
 इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
 एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
 संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥
 को न्वत्र मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।
 मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥

āmandan mā maruta stómo ātra yān me narah śrū-
 tyam brāhma cakrā | indrāya vṛishṇe sūmakhāya māhyam
 sākhye sakhāyas tanvè tanúbhiḥ || 11 || evéd eté prāti mā
 rócamaṇā ānedyaḥ śráva ésho dádhanah | sañcákshya ma-
 rutaḥ candrāvarṇā áchānta me chadáyāthā ea nūnām || 12 ||
 kó nv ātra maruto māmaha vah prá yātana sákhiīr áchā
 sakhāyah | mánmāni citrā apivātáyanta eshām bhūta ná-
 vedā ma ṛitānām || 13 ||

आ यदुवस्यादुवसे न कारुस्माञ्चक्रे मान्यस्य मेधा ।
 ओ पु वर्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥
 एष वः स्तोमो मरुत इयं गीर्मीन्दार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेष वृजनं जीरदानुम् ॥१५॥

á yád duvasyád duváse ná kārūr
 asmāñ cakrè mānyāsya medhā | ó shú vartta maruto vípram
 áchemā brāhmāṇi jaritá vo areat || 14 || eshá va stómo
 maruta iyām gír mândāryāsya mānyāsya karóḥ | éshā
 yāsishṭa tanvè vayām vidyāmeshām vṛijānam jīrādānum
 || 15 ||

The self :

O vital senses, my friends and leaders, the praises and the glorious hymns that you have offered on this occasion to glorify have gratified me considerably. May your invocations to me, the resplendent and showerer of benefits, be blessings to me for the enhancement of my personality, since they have been addressed from a friend to a friend. 11

The self :

O vital senses, you have affectionate regards towards me, and you provide me with proper nourishment and strength. May you, with your wonderful characteristics invest me with all-round splendour. 12

O vital senses, who has magnified you in this universe? May you go to the company of your friends. O wonderful ones, may you not be uncognizant of my merits. May you be regardful of my virtuous actions. 13

O vital senses, may we obtain that wisdom which assists the worshipper to perform the sacred ceremony with devotional hymns. The devotee sings these praises for you, and therefore, may you quickly turn towards him. 14

O vital senses, this praise is for you ; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer ; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. 15

(१६६) षट्षष्ट्युत्तरशततमं सूक्तम्

(१-१५) षडदशवर्षस्यास्य सूक्तस्य मैत्रावरुणिरास्य ऋषिः । मरुतो देवताः । (१-१३) प्रयमादि-
त्रयोदशर्षा जगती, (१४-१५) चतुर्दशीषडदशयोश्च त्रिष्टुप् छन्दसी ॥

॥१॥

तन्न वौचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
 ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥१॥
 नित्यं न सुतुं मधु बिभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।
 नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥२॥
 यस्मा उमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे ।
 उक्षन्त्यस्मै मरुतो हिता इव पुरु रजांसि पयसा मयोभुवः ॥३॥

166.

Tān nú vocāma rabhasāya jānmane pūrvam mahitvān
 vrishabhāsya ketāve | aidhēva yāman marutas tavishvaṇo
 yudhēva śakrās tavishāṇi kartana || 1 || nityam nā sunūm
 mādhu bibhrata ūpa kṛiṇanti kṛiṇā vidātheshu ghṛiṣhvayah |
 nākshanti rudrā āvasā namasvīnam nā mardhanti svātavaso
 havishkrītam || 2 || yāsmā ūmāso amṛitā ārāsata rāyās po-
 sham ca havishā dadāśushe | ukshānty asmai marūto hitā
 iva purū rājānsi pāyasā mayobhūvah || 3 ||

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अघ्नजन् ।
 भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतासृष्टिषु ॥१॥
 यत्त्वेषयामा नदयन्त पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
 विश्वो वो अजमभयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥२॥

ā ye rājānsi tā-
 vishībhir āvyata prā va évāsaḥ svāyatāso adhrajan | bhā-
 yante viśvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv
 riṣtīṣhu || 4 || yāt tveshāyāmā nadāyanta pārvatān divó vā
 priṣṭhām nāryā ācucyavuh | viśvo vo ājman bhayate vā-
 naspātī rathīyāntiva prā jihīta óshadbiḥ || 5 ||

166

O brave soldiers, may we say that you have from your previous life inherited the germ of heroism and become leader of strong men. O loud roaring and mighty heroes, (perform your deeds of valour) advancing on the way to the battlefield to destroy enemies like the blazing fire. 1

Just as father provides nourishment to son, in the same way, O heroes, bearing goodwill towards all, skilful in warfare, in battles you playfully exhibit your brave actions. These vanquishers of enemies come to the god-loving persons for their protection, and as they are self-made they suffer no harm. 2

To that devotee, who presents offerings, these protecting and immortal heroes, gratified by dedication give abundant riches. On him, like loving friends, the heroes bestow happiness and supply plentiful water to the regions (i.e. to their agricultural land). 3

When your vehicles, which move speedily through the regions and proceed self-directed, people are alarmed and damage is done to buildings ; for so swift are your advances and so great is the dread of the thrust of your spears. 4

When these heroes advance with vigour, their dazzling rush makes the mountains echo and though friendly to men, they shake the clouds of the firmament. Even the forest lords get alarmed at your approach and the shrubs wave to and fro, as a damsel in a fast-running chariot. 5

॥२॥

यूयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिं पिपर्तन ।
 यत्रा वो दिद्युद्रदन्ति क्रिविर्दती रिणाति पृथ्वः सुधितेव वर्हणा ॥६॥
 प्र स्कम्भदेश्णा अनवभ्रराधसोऽलातृणासो विदथेषु सुष्टुताः ।
 अर्चन्त्यर्कं मन्दिरस्य पीतये विदुर्वीरस्य प्रथमानि पौंस्या ॥७॥
 शतभुजिभिस्तमभिर्दुतेरघात्पृभी रक्षता मरुतो यमावन्त ।
 जनं यमुग्रास्तवसो विरप्श्चानः पाथना शंसान्तनयस्य पुष्टिपु ॥८॥

yūyāṃ na ugrā marutaḥ sucetúnārishtagrāmāḥ sumatīm
 pipartana | yātrā vo didyúd rádati krivirdati rināti paṣvāḥ
 súdHITEVA barhāṇā || 6 || prā skambhādeśhnā anavabhrārā-
 dhaso 'lātrīṇāso vidātheshu súshtutāḥ | ārcanty arkām ma-
 dirāsya pitāye vidūr vīrāsya prathamāni paúnśyā || 7 || ṣa-
 tābhujibhis tām abbhīhruter aghāt pūrbhī rakshatā maruto
 yām āvata | jānaṃ yān ugrās tavaso virapśinaḥ pāthānā
 śānsāt tānayasya pushtīṣhu || 8 ||

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्यैव तविषाण्याहिता ।
 अंसेष्वेवा वः प्रपथेषु खादयोऽक्षो वश्चका समया वि वावृते ॥९॥
 भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अज्जयः ।
 अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान्व्यनु श्रियो धिरे ॥१०॥

viśvāni bhadrá maruto rá-
 theshu vo mithasprīdhyeva tavishāṇy āhitā | ānseshv ā vaḥ
 prāpatheshu khādáyó 'ksho vaṣ cakrá samáyā ví vāvṛite
 || 9 || bhūrīṇi bhadrá nāryeshu bāhúshu vākshassu rukmā
 rabhasāso añjāyah | ānseshv étāḥ pavīshu kshurā ādhi váyo
 ná pakshān vy ānu śrīyo dhire || 10 ||

O brave and terrible heroes, free from malice in your kindly thoughts, you fulfil our aspirations with your benevolence. Wherever your lightning missile strikes, it crunches up the enemy, as a well-hurled weapon wounds a cattle. 6

These heroes are liberal in giving shelter, possessors of inexhaustible riches, devoid of malevolence and are glorified in self-sacrifice. They go to the battlefield and dedicate themselves to the service of men for enjoying exhilarating rewards ; for they know the exact responsibilities of an ideal hero. 7

O brave, mighty and glorified heroes, may you give the person, whom you have loved, forts with all the myriad provisions for his protection. May you guard him from ruin as well as from sin. Further, may you defend him from calumny and provide amply for the nourishment of his children. 8

O brave heroes, all benevolent things are stored in your vehicles. From your shoulders hang innumerable weapons. At your resting places, when you take a long journey, ample refreshments have been provided to feed you. The axle of the chariot holds the wheels firmly together. 9

O brave heroes, in your manly arms are many good things; on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings. 10

॥३॥

महान्तो म॒ह्ना वि॒भ्वो॒ऽ वि॒भू॒तयो दू॒रेद॒शो ये दि॒व्या इ॒व स्तु॒भिः ।
 म॒न्द्राः सु॒जि॒ह्वाः स्वरि॑तार आ॒सभिः संमि॑श्रा इ॒न्द्रे म॒रुतः परि॑ष्टुभिः ॥११॥
 तद्वः सु॒जा॒ता म॒रुतो महि॑त्वनं दी॒र्घं वा दा॒त्रमदि॑तेरिव व्र॒तम् ।
 इ॒न्द्रश्च॒न त्य॑जसा वि हु॒णाति॑ तज्जनाय॒ यस्मै सु॒कृते॑ अ॒राध्वम् ॥१२॥
 तद्वो जा॒मित्वं म॒रुतः परे॑ युगे पुरु॒ यच्छं॑सममृतास॒ आव॑न्त ।
 अ॒या धि॒या मन॑वे श्रुष्टिमा॒व्या सा॒कं नरो॑ दंस॒नैरा चि॑कित्रिरे ॥१३॥

mahānto mahnā vibhvo vibhūṭayo dūredraṣo yé divyā
 iva strībhiḥ | mandrāḥ sujihvāḥ svāritāra āsābhiḥ sāmmiṣlā
 indre marūtaḥ pariṣṭūbhāḥ ॥ 11 ॥ tād vaḥ sujātā maruto
 mahitvanām dīrghām vo dātrām āditer iva vratām | indraṣ
 canā tyājasā ví hruṇāti tāj jānāya yasmai sukṛite ārādhvam
 ॥ 12 ॥ tād vo jāmitvām marutaḥ pāre yugé purī yāc chān-
 sam amṛitasa āvata | ayā dhiyā mānave śṛuṣṭīm āvya sa-
 kām nāro daṁśanair ā cikitrire ॥ 13 ॥

येन॑ दी॒र्घं म॒रुतः शू॒शवा॑म युष्माके॑न॒ परी॑णसा॒ तुरा॑सः ।
 आ यत्त॑तनन्वृ॒जने॑ जना॑स ए॒भिर्य॒ज्ञेभि॑स्तदु॒भीष्टि॑मश्याम ॥१४॥
 एष॒ वः स्तो॒मो म॒रुत इ॒यं गी॒मीन्द्रा॑र्यस्य॒ मान्य॑स्य॒ का॒रोः ।
 एषा॒ यासी॑ष्ट त॒न्वे व॒यां वि॒द्यामे॒षं वृ॒जनै॑ जी॒रद॑ानुम् ॥१५॥

yēna dīrghām maru-
 taḥ śūśāvāma yushmākena pārīṇasā turasaḥ | ā yāt tatāna
 vṛijāne jānāsa ebhīr yajñēbhis tād abhīṣṭīm aśyam ॥ 14 ॥
 eṣā va stōmo — ॥ 15 ॥

These heroes are strong with their mighty power, full of grandeur, full of splendour like the stars (or constellations) of heaven, prudent, joyful, sweet-tongued and eloquent. They are helpful to the state and deserve to be glorified in all respects. 11

O brave well-born heroes, that is your greatness. Your munificence is as extensive as the firmament. Even the head of a state favours the one who receives assistance from you. 12

O brave heroes, your alliance with us is of a long duration. O immortals, you have always listened to our invocation, and protected us. And having accepted our laudation, you have become leaders of people through your dedicated services. You are so well-known because of your favourable disposition towards mankind. 13

O quick-moving heroes, may we flourish for a long time through your greatness and through your help. May we triumph in combats. May we by these sacred acts fulfil your high expectations. 14

O brave heroes, this praise is for you ; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life. 15

(१६७) सप्तपट्टपुराणतन्त्रं सूक्तम्

(१-११) एकादशर्चन्यास्य सूनृत्य मैत्रावरुणिरगस्त्य ऋषिः । (१) प्रथमच इन्द्रः ।

(२-११) द्वितीयादिदशानाञ्च मनसो देवताः । चित्पुष्प इन्द्रः ॥

॥४॥

सहस्रं त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्ततमाः ।
 सहस्रं रायो मादुयध्यै सहस्रिण उप नो यन्तु वाजाः ॥१॥
 आ नोऽवोभिर्मरुतो यान्वच्छा ज्येष्ठेभिर्वा बृहद्विदेः सुमायाः ।
 अध यदेषां नियुतः परमाः समुद्रस्य चिह्नयन्त पारे ॥२॥

167.

Sahásram ta indrotáyo naḥ sahasram ísho harivo gūr-
 tátamāḥ | sahasram ráyo madayádhyai sahasrina ūpa no
 yantu vājāḥ || 1 || á nó 'vobhir marúto yāntv áchā jyéshṭhe-
 bhir vā bṛiháddivaiḥ sumāyāḥ | údha yád eshām niyútaḥ
 paramāḥ samudrásyā cid dhanáyanta pāre || 2 ||

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋषिः ।
 गुहा चरन्ती मनुषो न योषा सभावती विदुष्येव सं वाक् ॥३॥
 परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।
 न रोदसी अप नुदन्त घोरा जुषन्त वृधै सूर्याय देवाः ॥४॥
 जोषद्यदीमसुर्या सचध्ये विषितस्तुका रोदसी नृमणाः ।
 आ सूर्येव विधतो रथं गात्वेषप्रतीका नभसो नेत्या ॥५॥

mimyaksha

yéshu súdhitā ghṛitāci hiraṇyanirṇig ūparā ná řiřṭīḥ | gūhā
 cārantī mánusho ná yósha sabhāvati vidathyēva sām vāk
 || 3 || pārá řubhrā ayāso yavyā sādharanyēva marúto mimi-
 kshuh | ná rodasī āpa nudanta ghorā jushānta vṛidham sa-
 khyāya devāḥ || 4 || jóřhad yád im asuryā sacádhyai vířṣṭ-
 tastukā rodasī nṛimāṇāḥ | á sūryēva vidható rátham gat
 tveshāpratikā nábhāso nétyā || 5 ||

O resplendent Lord, the source of gravitational forces, you know a thousand ways of protecting us ; you have a thousand types of most nutritive nourishment ; may all these be ours. You have, besides these, a thousand varieties of exhilarating wealth, and thousands of cattle; may all these be given to us. 1

May the most sapient cloud-bearing winds come to our presence with benefactions ; may they come to us with choicest celestial blessings. May they come to us with treasures alongwith the glorious lightning from the sea's farthest limits. 2

(The cloud-bearing winds are such) in whom the water-shedding, well-grasped golden coloured lightning clings in the firmament, like the wife of a man moving in seclusion under a cover, or like a spear carried rearward, or like divine speech in an assembly of the learned. 3

These brilliant, fast-moving cloud-bearing winds cling to the lightning, and drench forth the interspace and earth with rains, and yet do not upset them with their overwhelming roars. May, in the same way, the learned wish the general prosperity of all through friendly regards. 4

This lightning, with dishevelled tresses and mind devoted to her lords, wooes the cloud-bearing winds to associate with her. She, radiant in form, ascends the chariot of the restless (the cloud-bearing winds) as dawn, the daughter of the sun, on the chariot of twin-divines, and comes here with (the speed of) the sun. 5

॥५॥ आस्थापयन्त युवतिं युवानः शुभे निमिष्ठां विदथेपु पञ्जाम् ।
 अर्को यद्वो मरुतो हविष्मन्गार्वाथं सुतसोमो दुवस्यन् ॥६॥
 प्र तं विवक्मि वक्म्यो य एषां मरुतां महिमा सत्यो अस्ति ।
 सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः ॥७॥
 पान्ति मित्रावरुणाववद्याचयन्त ईमर्यमो अप्रशस्तान् ।
 उत च्यवन्ते अच्युता ध्रुवाणि वावृध ई मरुतो दातिवारः ॥८॥

āsthāpayanta yuvatīm yūvānaḥ śubhé nīmiṣṭhāṃ vidā-
 theṣhu pajrām | arkó yád vo maruto havishmān gāyad gā-
 thām sutāsomo duvasyañ || 6 || prā tāṃ vivakmi vākmyo
 yā eṣhām marūtaṃ mahimā satyó āsti | śacā yád im vṛiṣha-
 maṇā ahamyú sthīrá cij jānir vāhate subhagāḥ || 7 || pānti
 mitrávaruṇāv avadyāc éyanta im aryamó āprasastān | utá
 cyavante ácyutā dhruvāṇi vāvridhā im maruto dátivarah
 || 8 ||

नही नु वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो अन्तमापुः ।
 ते धृष्णुना शर्वसा शशुवांसोऽर्णो न हेषो धृषता परि धुः ॥९॥
 वयमद्येन्द्रस्य प्रेष्टा वयं श्वो वोचेमहि समर्ये ।
 वयं पुरा महि च नो अनु द्यन्तन्न ऋभुक्षा नरामनु प्यात् ॥१०॥
 एष वः स्तोमो मरुत इयं गीमीन्द्रार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

nahí ná vo maruto ánty asmé āráttāc cic chávaso
 ántam āpūh | té dhṛishnúnā śávasā śūsuvānsó 'rṇo ná dvé-
 sho dhṛishatá pári śhthuh || 9 || vayám adyéndrasya préshthā
 vayāṃ śvó vocemahi samaryé | vayām purá máhi ca no
 ánu dyún tán na ṛibhukshā narām ánu shyāt || 10 || eṣhā
 va stómo — || 11 ||

O youthful cloud-bearing winds, when you get this ever-young lightning, who is full of life, highly accomplished and social, seated (on your chariot) for glory, then the revered worshipper, presenter of oblations, singer of devotional prayers chants melodious songs in social gatherings. 6

I celebrate the greatness of the cloud-bearing winds which is true and worthy of laudation, inasmuch as their firm-minded, benevolent, highly-respectable and fortuitous maiden bears and supports a flourishing family. [Maiden=lightning ; family=rains]. 7

O cloud-bearing winds, Nature's bounties such as the sun, oceans and rains, defend our cosmic creation from all that is reprehensible, and destroy all that is unworthy. They cause the yet unfallen and showering rains to descend, and then the rainy season brings prosperity to this world. 8

None of us, O cloud-bearing winds, have attained, either nearly or remotely, the limit of your vigour. These cloudy winds, increasing in energy and vigour, overwhelm their enemies—obstructing forces—like waters (or ocean). 9

Let us, who are the dearest friends of resplendent Lord, glorify Him today ; let us glorify Him tomorrow in our struggles of life ; let us praise Him for our good in future days as of old, so that the supreme Lord may ever be favourable to us among men. 10

O vital principles, this praise is for you, this sacred hymn is sung for you by the venerable poet capable of conferring delight by his laudations. May this praise reach you for the good of your persons, so that we may thence obtain food, strength and long life. 11

(१६८) अष्टपदपुनरुदात्तमं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवताः । (१-७) प्रथमादि-
सप्तर्चा जगती, (८-१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दसी ॥

॥५॥

यज्ञायज्ञा वः समना तुतुर्वणिधिर्यधियं वो देव्या उ दधिध्वे ।
आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः ॥१॥
वव्रासो न ये स्वजाः स्वतवस इषं स्वरभिजायन्त धृतयः ।
सहस्त्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥२॥

168.

Yajñā-yajñā vah samanā tuturvāṇir dhīyaṃ-dhiyaṃ vo
devayā u dadhidhve | ā vo 'rvācaḥ suvitāya rōdasyor mahē
vavṛityāṃ āvase suvrikṭibhiḥ || 1 || vavrāso nā yē svajāḥ
svātavasa iśhaṃ svār abhijāyanta dhūtayaḥ | sahasrīyāso
apāṃ nōrmāya āsā gāvo vāndyāso nōkṣaṇaḥ || 2 ||

सोमांसो न ये सुतास्तृप्तांसवो हृत्सु पीतासो दुवसो नासते ।
ऐषामंसेषु रम्भिणीव रारभे हस्तेषु स्वादिश्व कृतिश्च सं दधे ॥३॥
अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कश्या चोदत त्मना ।
अरेणवस्तुविजिता अचुच्यवुर्दृष्टानि चिन्मरुतो भ्राजदृष्टयः ॥४॥
को वोऽन्तर्मरुत ऋष्टिविद्युतो रेजति त्मना हन्वेव जिह्वया ।
धन्वच्युत इषां न यामनि पुरुषेषां अहन्योऽ नैतशः ॥५॥

sōmāso

nā yē sutās triptāṇsavo hṛitsú pītāso duváso nāsate | af-
shāṃ ānseshu rambhīṇīva rārabhe hāsteshu khādīḥ ca kṛi-
tiḥ ca sām dadhe || 3 || āva svāyṅktā divā ā vṛithā yayur
āmartyaḥ kāśayā codata tmānā | areṇāvas tuvijātā acueya-
vur dṛiḥhāni cin marūto bhrājadrīṣṭayaḥ || 4 || kō vo 'ntār
maruta rīṣṭividyuto réjati tmānā hānveva jihvāyā | dhan-
vacyūta iśhāṃ nā yāmāni puruprāśhā ahanyō naftaṣaḥ
|| 5 ||

O cloud-bearing winds, dedicated action brings forth a swift and uniform response. Verily, your intention is to discharge your duties for the benefit of mankind. So may I invite you through these glorious hymns to come down here for the protection and sustenance of inter-space and earth (by your rains). 1

These cloud-bearing winds, who are self-born, self-invigorating, and ever-moving, have been in existence to confer abundance of food and happiness. They are like thousands of undulations of the waters in a state of turmoil. They are to be admired so that they may remain near us for shedding water like cows (yielding milk). 2

They are like persons who have taken pressed out medicinal elixirs to their satisfaction; they abide like devoted adherents, in the hearts of men. Upon their shoulders rests a warrior's spear, like a youthful maiden, and in their hands they hold a sword and iron gloves. 3

Mutually supported, they descend readily from the sky. O immortal cloud-bearing winds, you animate us by your own whip. These cloudy winds, who are pure, renowned for strength and armed with their shining spears (lightnings) have shaken even the firmest rocks. 4

O cloud-bearing winds, armed with lightning spears, you drive the people to cultivate fields. Who is the being who, standing amongst you, sets you in motion, as the jaws are set in motion by the tongue? As falling rains are essential for obtaining food so (persons' desirous of sustenance) excite you in various ways like a horse undergoing daily training. 5

१७॥

क्व स्विदस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायय ।
 यच्छ्यावयथ विधुरेव संहितं व्यद्विणा पतथ त्वेषमर्णवम् ॥६॥
 सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।
 भद्रा वो रतिः पृणतो न दक्षिणा पृथुजयी असुर्येव जङ्गती ॥७॥
 प्रति शोभन्ति सिन्धवः पविभ्यो यदुभ्रियां वाचमुदीरयन्ति ।
 अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

kvā svid asyā rājaso mahās páram kvávaram maruto
 yásmim āyayā | yāc cyāváyatha vitburéva sāmhitam vy
 ádrinā patatha tveshām arṇávam || 6 || sātír ná vó 'mavati
 svārvati tveshā vípakā marutaḥ pípishvati | bhadrā vo rā-
 tīḥ prīnató ná dākshinā prithujrāyī asuryéva jāṅgati || 7 ||
 prāti shtobhanti síndhavaḥ pavibhyo yád abhriyām vācam
 udīráyanti | āva smayanta vidyútaḥ prithivyām yádī ghṛi-
 tām marútaḥ prushṇuvánti || 8 ||

असुत पृश्निर्महते रणाय त्वेषमयासी मरुतामनीकम् ।
 ते सप्सरसोऽजनयन्ताभ्वमादिस्वधामिषिरां पर्यपश्यन् ॥९॥
 एष वः स्तोमो मरुत इयं गीमीन्द्रार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेष वृजनं जीरदानुम् ॥१०॥

āsūta priṣṇir mahatē rāṇāya
 tveshām ayāsām marútām ánikam | té sapsarāso 'janayantā-
 bhvam ād ít svadhām ishirām páry apasyan || 9 || eshā va
 stómo — || 10 ||

O cloud-bearing winds, where is that limit of the vast region (whence you come) ? Where is the other end ? When do you scatter the dense vapour like light grass ? And when do you hurl down the brilliant rain-cloud by the bolt of lightning ? 6

Like your bounty, O cloud-bearing winds, is your liberality : you are bliss-bestowing, brilliant, fruitful, full of plenteousness and benevolent. It is like the donation of a wealthy donor prompt of distribution and like the all actively-engaged subduing forces of Nature. 7

The rivers cry aloud like thunderbolts in tune with the roar of clouds. But the lightning smiles upon the earth beneath them, when the cloud-bearing rains sprinkle water on the earth. 8

The Lord of cosmos brings forth the glittering army of the quick-moving, cloud-bearing winds to fight out the mighty battle. The joint efforts of these cloud-winds soon made them realize that the desired food could be produced. 9

O cloud-bearing winds, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for the good of your people, so that, we may thence obtain food, strength and long life. 10

(१६९) एकोनपष्ठसुनरहाततमे सुलम्

(१-८) अष्टर्ष्यास्य सुलस्य मैवावरणिगम्य ऋषिः । इन्द्रो देवता । (१, ३-८) प्रथमर्षः कृतीयादि-
पण्णाञ्च विष्टुप्, (२) द्वितीयायाश्च चतुष्पदा विराट् छन्दसी ॥

॥८॥

महश्चित्त्वमिन्द्र यत् पतान्महश्चिदसि त्यजसो वरुता ।
 स नो वेधो मरुतां चिकित्वान्सुम्ना वनुष्व तव हि प्रेष्ठा ॥१॥
 अयुजन्त इन्द्र विश्वकृष्टीर्विद्वानासो निष्पिधो मर्त्यत्रा ।
 मरुतां पृत्सुतिर्हासमाना स्वर्मीळ्हस्य प्रधनस्य सातो ॥२॥
 अम्यक्सा त इन्द्र ऋष्टिरसो सनेम्यभ्य मरुतो जुनन्ति ।
 अमिश्विदि प्मातसे शुशुकानापो न द्वीपं दधति प्रयांसि ॥३॥

169.

Mahás cit tvám indra yatá etán mahás cid asi tyájaso
 varútá | sá no vedho marútām cikitvān sumná vanushva
 táva hí prэшthā || 1 || áyujran ta indra višvākṛiṣṭīr vidā-
 nāso nishshídho martyatrá | marútām pṛitsutír hāsamānā
 svārmilhasya pradhánasya sātaú || 2 || ámyak sá ta indra
 riṣṭīr asmé sánemy ábhvam marúto junanti | agníṣ cid dhí
 shmātasé ṣuṣukvān āpo ná dvīpām dādhati práyānsi || 3 ||

त्वं तू न इन्द्र तं रायं दा ओजिष्ठया दक्षिणयेव रातिम् ।
 स्तुतश्च यास्तं चकनन्त वायोः स्तनं न मध्वः पीपयन्त वाजैः ॥४॥
 त्वे रायं इन्द्र तोशतमाः प्रणेतारः कस्य चिद्वतायोः ।
 ते पु णो मरुतो मृलयन्तु ये स्मा पुरा गातृयन्तीव देवाः ॥५॥

tvám tú na indra tām rayīm dā ójishṭhayā dākṣhiṇaye-
 rātīm | stútaṣ ca yās te cakánanta vāyó stānam ná má-
 dhvaḥ pīpayanta vājaiḥ || 4 || tvé ráya indra tośátamāḥ pra-
 netāraḥ kásya cid rītāyóḥ | té shú ṇo marúto mṛīlayantu
 yé smā purá gātūyántiva devāḥ || 5 ||

O supreme sun, yours is the greatness, since you take under your protection, with an unattached attitude, those who are also great. Therefore, O all-wise, controller of the cloud-bearing winds, grant us those blessings which are dearest to you. 1

O resplendent sun, these cloud-bearing winds which favour agriculture, and which impel the rains towards men, they all are working in co-ordination with you. The host of cloud-bearing winds is proceeding forward to win the bliss-bestowing wealth with delight. 2

O resplendent sun, your protective weapon is available to us for our aid. These cloud-bearing winds always send down the long accumulated rain. The sacred fire-divine is set ablaze for the ceremony. The oblations encompass him as the waters surround an island. 3

O resplendent sun, may you grant us quickly that wealth (which you possess), for which we would be bestowing on the donor the most worthy present. Devotees offer you, the giver of boons, their respectful prayers; and they cherish your blessings as a child cherishes nourishment and sweet milk from the bosom of its mother. 4

O resplendent sun, you possess most bounteous riches that inspire everyone who lives a dedicated life. May these vital principles show us loving kindness. These Nature's forces have always gone out to assist sacred projects. 5

॥१९॥

प्रति प्र याहीन्द्र मीळहुषो नृन्महः पार्थिवे सदाने यतस्व ।
 अथ यदैषां पृथुबुध्नास एतास्तीर्थे नार्यः पौंस्यानि तस्थुः ॥६॥
 प्रति घोराणामेतानामयासां मरुतां शृण्व आयतामुपवृद्धिः ।
 ये मर्त्यं पृतनायन्तमूर्मैर्ऋणावानं न पतयन्त सगैः ॥७॥
 त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोअग्राः ।
 स्तवानिभिः स्तवसे देव देवैर्विद्यामेपं वृजनं जीरदानुम् ॥८॥

prāti prā yāhīndra mīl̥húsho nṛīn mahāḥ pāṛthive sā-
 dane yatasva | ádha yád eshām prīthubudhnāsa étas tīrthē
 nāryāḥ paúnsyāni tasthūḥ || 6 || prāti ghorāṇām étānām ayā-
 sām marútām śṛiṇva āyatām upadbīḥ | yé mārtyam prīta-
 nāyāntam ūmair̥ ṛiṇāvānam ná patáyanta sárgaiḥ || 7 || tvám
 mānebhya indra viśvājanyā rádā marúdbhiḥ śurúdhō gōa-
 grāḥ | stāvānebhi stavase deva devaír̥ vidyāmeshām̐ vṛijā-
 nam̐ jirádānum || 8 ||

(१७०) सम्प्रत्युत्तरघाततमं सूक्तम्

- (१-५) पञ्चमस्यास्य सूक्तस्य (१, ३, ४) प्रथमाद्वितीयाचतुर्थीनामुच्चाभिन्द्रधनुष्यां अगस्त्यो वा,
 (२, ५) द्वितीयापञ्चम्योश्च मीचावहिरगस्त्य कृषी । इन्द्रो देवता । (१) प्रथमर्चो बृहती,
 (२-४) द्वितीयादितुषम्यानुष्टुप्, (५) पञ्चम्याश्च विष्टुप् छन्दांसि ॥

॥२०॥

न नूनमस्ति नो श्वः कस्तेदं यदद्भुतम् ।
 अन्यस्य चित्तमभि संचरेष्यमुतार्थीतं वि नेश्यति ॥१॥
 किं न इन्द्र जिघांससि भ्रातरौ मरुतस्तव ।
 तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥२॥

170.

Nā nūnām āsti nō śvāḥ kās tād veda yád ádbhutam |
 anyāsya cittām abhī samcarēnyam utádbhitam ví naśyati
 || 1 || kíṃ na indra jighāṁsasi bhrátaro marútas táva | té-
 bhiḥ kalpasva sādhuayā mā naḥ samarāṇe vadbīḥ || 2 ||

O resplendent sun, may you extend your assistance to the mighty rain-shedding leaders (of clouds) and exert yourself in the interspatial struggle. There the broad-footed horses (i.e. dark-coloured clouds) still stand firm in need of your help like robust enemies on water-ways. 6

The roar of the formidable dark coloured, swift-moving and advancing cloud-bearing winds is every-where echoed. They strike down the mortal opponent by their self-defending blows and throw down like a debtor who borrows money. 7

Associated with the cloud-bearing winds; O resplendent sun, may you, for your own honour and the good of all, pierce the exhilarating containers of waters (who obstruct the shedding of rain). You are glorified by all the cosmic powers. May you help us in obtaining food, strength and long life. 8

170

[A dialogue between the Frustrated Self and the Inner Conscience]

Self : There is neither a certainty of today, nor of tomorrow. Who knows what a mystery it is ! Whatsoever we have accomplished through other's thinking, or whatever has been profoundly studied by us is all vanishing !! 1

Conscience : Why do you want to injure us, O resplendent self ? The vital airs are your bretheren; treat them with kindness. Do not kill us in internal conflicts. 2

किं नो भ्रातरगस्त्य सखा सन्नतिं मन्यसे ।
 विद्या हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥३॥
 अरं कृष्वन्तु वेदिं समग्निमिन्धतां पुरः ।
 तत्रासृतेस्य चेतनं यज्ञं ते तनवावहे ॥४॥
 त्वमीशिपे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्टुः ।
 इन्द्र त्वं मरुद्भिः सं वदस्वाध्र प्राशानं क्रतुथा हवींषि ॥५॥

kīm

no bhrātar agastya sākṣhā sām āti manyase | vidmā hī te
 yāthā māno 'smābhyam in nā ditsasi || 3 || āraṁ kṛiṇvantu
 vēdim sām agnīm indhatām purāḥ | tātrāmṛitasya cētanam
 yajñam te tanavāvahai || 4 || tvām īśishe vasupate vāsūnām
 tvām mitrāṇām mitrapate dhēśthah | indra tvām marūd-
 bhiḥ sām vadasvādha prāśana rituthā havīṁshi || 5 ||

(१७१) एकसप्ततुल्यशततमं सूक्तम्

(१-६) षड्वक्तृस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१-२) प्रथमादितीययोर्ऋषोर्मरुतः,

(३-६) तृतीयादिचतसृणाञ्च मरुत्वानिन्द्रो देवताः । त्रिष्टुप् छन्दः ॥

॥११॥

प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।
 रराणतां मरुतो वेद्याभिर्नि हेळो धत्त वि मुचध्वमश्चान् ॥१॥
 एष वः स्तोमो मरुतो नमस्वान्हृदा तष्टो मनसा धायि देवाः ।
 उपेमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इदृधासः ॥२॥

171.

Prāti va enā nāmasāhām emi sūktēna blikhshe sumatīm
 turāṇām | rarāṇatā maruto vedyābhir nī hēḷo dhattā vī mu-
 cadhvyam āśvan || 1 || eśhā va stōmo maruto nāmasvān
 hṛidā tashtō mānasā dhāyi devāḥ | ūpem ā yāta mānasā
 juṣhaṇā yūyām hī śthā nāmasa id vṛidhāsah || 2 ||

Self : Wherefore, O brother, with steady mind, do you, who are my friend, treat me with disregard? We, verily, know what is in your mind. You do not intend to give us anything. 3

Conscience : Let the priest decorate the spiritual altar and kindle the inner fire as a first step. Both of us then shall nourish and enlighten for your sake the inner fire, the inspirer of immortal wisdom. 4

Conscience : O Lord of wealth, you are the custodian of treasures; O protector of friends, you are the supporter of friends. O resplendent self, may you treat the vital airs with affection, and partake with them in the seasonal offerings of the inner sacrifice. 5

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I (the flickering mind) come to you, O vital airs, with this reverential homage, and with this hymn, I implore your favour against the approaching impediments. Having been pacified by our praises, may you suppress your anger and send out your horses in action. 1

[This refers to the control of mind to be achieved through breathing exercises.]

O vital airs, this praise, along with proper offering is for you, and it comes out of the sincere heart; O divines, may you, accept it with favour. Since you are the augmenters of the sacrificial food, may you come with willing intentions to receive these laudations. 2

स्तुतासो नो मरुतो मृलयन्तुत स्तुतो मघवा शंभविष्ठः ।
 ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥
 अस्मादहं तविषादीषमाण इन्द्राद्विया मरुतो रेजमानः ।
 युष्मभ्यं हव्या निशितान्यासन्तान्यारे चकृमा मृळता नः ॥४॥
 येन मानासश्चितयन्त उस्त्रा व्युष्टिषु शवसा शश्वतीनाम् ।
 स नो मरुद्विर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविरः सहोदाः ॥५॥
 त्वं पाहीन्द्र सहीयसो नृन्भवा मरुद्भिरवयातहेळाः ।
 सुप्रक्तेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुम् ॥६॥

stutāso

no marūto mṛṇāyāntūtā stutó maghāva śāmbhaviṣṭhaḥ |
 ūrdhvaḥ naḥ santu komyā vānāny āhāni vīṣvā maruto jigī-
 śhā ॥ 3 ॥ asmād ahāṇi tavishād īśhamāṇa indrād bhiyā ma-
 ruto rējamānaḥ | yushmābhyaṇi havyā nīṣitāny āsan tāny
 āre cakṛima mṛṇāta naḥ ॥ 4 ॥ yēna mánāsaṣ citāyanta usrā
 vyūṣṭiṣhu śāvasā śāsvatinām | sā no marúdbhir vṛiṣabha
 śrīvo dha ugrā ugrēbhi sthāviraḥ sahodāḥ ॥ 5 ॥ tvām pā-
 hīndra sālīyaso nṛīn bhāva marúdbhir āvayātaheḷāḥ | su-
 praketēbhiḥ śāsahīr dādधानो vidyāmeshaṁ v. j. ॥ 6 ॥

(१७२) द्विसप्तत्युत्तरराततमं सूक्तम्

(१-३) तृचस्यास्य मृळस्य मैवावशणिरगस्य ऋषिः । मरुतो देवताः । गाथी छन्दः ॥

॥१२॥ चित्रो वोऽस्तु यामश्चित्र ऊती सुदानवः । मरुतो अहिभानवः ॥१॥
 ओरे सा वः सुदानवो मरुत ऋज्जती शरुः । ओरे अश्मा यमस्यथ ॥२॥
 तृणस्कन्दस्य नु विशः परि वृङ्क सुदानवः । ऊर्ध्वान्नः कर्त जीवसे ॥३॥

172.

Citró vo 'stu yāmaṣ citrá ūtī sudānavaḥ | māruto ābi-
 bhānavaḥ ॥ 1 ॥ āre sā vaḥ sudānavo māruta ṛiñjatī śāruḥ |
 āre āsmā yām āsyatha ॥ 2 ॥ tṛiṇaskandāsya nū vīṣaḥ pāri
 vṛiñkta sudānavaḥ | ūrdhvān naḥ karta jīvāse ॥ 3 ॥

May the vital airs, now invoked, come to bestow happiness on us. May the inner self, now glorified, be propitious to us. O vital airs, may all the days of our life, yet to come, prove gratifying and be full of enjoyment. 3

O vital airs, through the fear of that vital inner self, I (the flickering mind) fly trembling. These oblations had been prepared for you, but have not been offered for this reason. Nevertheless, may you make us happy. 4

The rays of divine enlightenment in the inner realm are favoured, O inner self, by your vigour; and as they shine, they confer a spiritual consciousness. May, you, the showerer of benefits and bestower of strength, along with the highly active vital airs, grant us spiritual food and nourishments. 5

May you, inner self, protect the sense-organs, leaders to the sensualities, and be free from displeasure against vital airs. Let us gain victory over obstacles, and may we have your support in obtaining food, strength and long life. 6

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O bounteous vital principles, with splendour never diminishing, may your approach be marvellous and equally marvellous be your extensive protection. 1

O vital principles and liberal benefactors, far be from us your bright and destructive shaft; and far be from us your powerful bolt which you hurl on evil forces. 2

O vital airs, our liberal benefactors, save my people, the sense organs, though I may be as insignificant as a blade of grass. Lift us up that we may live. 3

(१७३) विसमत्पुनरुक्तं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । विष्णु उन्दः ॥

४१३॥

गायत्सामं नभन्यं॑ यथा वेरर्चाम् तद्वावृधानं स्वर्वत् ।
 गावो धेनवो बर्हिष्यदब्धा आ यत्सद्धानं दिव्यं विवासान् ॥१॥
 अचद्वेषा वृषभिः स्वेदुहव्यैर्मृगो नाश्रो अति यजुर्गुर्यात् ।
 प्र मन्दयुर्मनां गूर्त होता भरते मर्यो मिथुना यजत्रः ॥२॥
 नक्षद्वोता परि सद्म मिता यन्भरद्भमा शरदः पृथिव्याः ।
 कन्दुदक्षो नयमानो रुवद्गौरन्तर्दुतो न रोदसी चरद्वाक् ॥३॥

173.

Gāyat sāma nabhanyām yāthā vēr ārcāma tād vāvri-
 dhānām svārvat | gāvo dhenāvo barhīshy ādabdhā ā yāt
 sadmānam divyām vīvasān || 1 || ārcad vṛishā vṛishabhiḥ
 svēduhavyair mṛigō nāśno āti yāj juguryāt | prā mandayūr
 manām gūrta hōtā bhārate mār̥yo mithunā yājatraḥ || 2 ||
 nākshad dhōtā pāri sādma mitā yān bhārad gārbham ā
 śarādah prīthivyāḥ | krāndad āśvo nāyamāno ruvād gaur
 antār dūtō nā rōdasī carad vāk || 3 ||

ता कर्मापतरास्मै प्र च्यौनानि देवयन्तो भरन्ते ।
 जुजोषिन्द्रो दस्मवर्चा नासत्येव सुग्म्यो रथेष्ठाः ॥४॥
 तमुं शुहीन्द्रं यो ह सत्वा यः शूरो मुघवा यो रथेष्ठाः ।
 प्रतीचश्चिद्योधीयान्वृषण्वान्ववृषश्चित्तमसो विहन्ता ॥५॥

tā karmāshatarāsmāi
 prā cyautnāni devayānto bharante | jūjoshad indro dasmā-
 varecā nāsatyeva sūgmyo ratheshṭhāḥ || 4 || tām u śṭuhīn-
 dram yō ha sātva yāḥ śūro maghāvā yō ratheshṭhāḥ | pra-
 ticāś cid yōdhiyān vṛishañvān vavavṛuṣhaḥ cit tāmaso vi-
 hantā || 5 ||

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When the learned wise men speak highly and unreservedly of the most illustrious dedicated man, holding a post of honour, let us greet him with sacred Vedic lores. May we extend our devotion to him by singing blissful and inspiring hymns. 1

When that dedicated man expresses his force of vigour like a lion impelled by hunger, then other strong persons also follow him and offer their assistance for the accomplishment of the desired objective. O mighty, only then assiduous and devoted men co-operate to accomplish the benevolent act initiated by you. 2

Assuredly the dedicated person achieves his objective of the sacred act, and his fame acquired thereby extends across the dimensions of time (year) and space (earth). Being brave whilst he approaches, and moves, he gathers the vitality of a horse and the benevolence of a cow, and his voice becomes effective in both the worlds. 3

We offer (to this dedicated person) the highest laurels ; the admirers of the learned and wise also present to him their homage. May he, of conspicuous lustre, occupying an eminent position, be pleased with our adorations like the immortal ones. 4

May we glorify that dedicated illustrious man who is mighty, brave and bounteous. When he proceeds speedily on a mission he becomes intensely involved in it and overcomes all difficulties. His strength is boundless and all-sided. He drives away all kinds of gloomy influences. 5

॥१५॥

प्र यदित्था महिना नृभ्यो अस्त्यरं रोदसी कक्ष्येऽु नास्मै ।
 सं विव्य इन्द्रो वृजनं न भूमा भर्ति स्वधावीं ओपशमिव द्याम् ॥६॥
 समत्सु त्वा शूर सतामुराणं प्रपथिन्तमं परितंसयध्वै ।
 सजोषस इन्द्रं मदे क्षोणीः सूरिं चिधे अनुमदन्ति वाजैः ॥७॥
 एवा हि ते शं सर्वना समुद्र आपो यत्त आसु मदन्ति देवीः ।
 विश्वा ते अनु जोष्या भूद्वौः सूरिश्चिद्यदि धिषा वेषि जनान् ॥८॥

prá yád itthá mahinā nṛibhyo ásty áram ródasī ka-
 kshyē násmāi | sám vivya índro vṛijānam ná bhúmā bhárti
 svadhāváñ opasām iva dyām || 6 || samātsu tvā sūra satām
 urāṇām prapathīntamam paritaṁsayādhyai | sajóshasa ín-
 dram máde kshoṇīḥ sūrīm cid yē anumádanti vājaiḥ || 7 ||
 evā hí te śam sávanā samudrá ápo yát ta āsú mādanti
 devīḥ | víšvā te ánu jóshyā bhūd gauh sūrinḥ cid yádi
 dhishá vēshi jánān || 8 ||

असाम यथा सुषखाय एन स्वभिष्टयो नरां न शंसैः ।
 असद्यथा न इन्द्रो वन्दनेष्टास्तुरो न कर्म नयमान उक्था ॥९॥
 विष्पर्धसो नरां न शंसैस्साकासदिन्द्रो वज्रहस्तः ।
 मित्रायुवो न पूर्पति मुशिष्टौ मध्यायुव उपे शिक्षन्ति युज्ञेः ॥१०॥

ásāma yáthā sushakhāya ena sva-
 bhishtāyo narām ná śānsaiḥ | ásad yáthā na índro vanda-
 neshthās turó ná kárma náyamāna ukthá || 9 || víshpardhaso
 narām ná śáuśair asmákāśad índro vājrahastah | mitráyúvo
 ná púrpatim sūśishṭau madhyāyúva úpa śikshanti yajñaiḥ
 || 10 ||

Thus he is truly superior to all others through his majesty. The vast heaven and earth are not sufficient to hold his extensive glory. This mighty resplendent soul encompasses the earth as if it is his garment and with his superior power he wears the heaven as if it were a frontlet. 6

O brave dedicated leader, the head of a state, to you alone people look for guidance during wartime just as they pay you homage with determination and assurance. At all other times, warriors and soldiers look upon you as their supreme commander. 7

When the sparkling waters of oceans rise up to form clouds for the benefit of mankind, and when fire-ceremonies are performed to bring down rain, O illustrious brave one, you express your supreme satisfaction and joy. All praise is acceptable to you and you reward with understanding, those who speak highly of you. 8

So may we be blessed by you and through your blessings achieve our higher aspirations and the friendship of honest men. May the resplendent leader of ours carrying our adorations be with us in all our benevolent deeds and thus may our worship attain its objective. 9

The followers contending for the favour of the illustrious leader vie with each other in propitiating him with devotion. Like those, who desirous of his friendship, conciliate the head of a state, with good government, so do our representatives propitiate (the leader) with benevolent activities and participations. 10

॥१४॥ यज्ञो हि ष्मेन्द्रं कश्चिदध्वं हुराणश्चिन्मनसा परियन् ।
तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा ॥११॥
मो घृ ण इन्द्रात्र पृत्यु देवैरस्ति हि ष्मा ते शुष्मिन्नव्याः ।
महश्चिद्यस्य मीळहुषो यव्या हविष्मतो मरुतो वन्दते गीः ॥१२॥
एष स्तोम इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।
आ नो ववृत्याः सुविताय देव विद्यामेष वजनं जीरदानुम् ॥१३॥

yajñó hí śhméndraṃ káṣ cid řindhāñ juhurāñāṣ ein má-
nasā pariyañ | řirthe náchā tátřishāñām óko řirghó ná si-
dhrām á řriñoty ádhvā || 11 || mó shú ña indrátra řřitsú
devair ásti hí śhmā te řushminñ avayāñ | mahāṣ cid yāsya
ñiñhúšo yavyā havishñato marúto vándate gñ | || 12 || eśh
stóma indra túbhyam asmé eténa gātúñ harivo vido nañ |
á no vavřityāñ suvitāya deva vidyāñeshām v. j. || 13 ||

(१७४) चतुःसप्तत्युत्तरशततमं सुखम्

(१-१०) दशार्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । विष्णु उद्भूतः ॥

॥१५॥ त्वं राजेन्द्र ये च देवा रक्षा नृन्याह्यसुर त्वमस्मान् ।
 त्वं सत्पतिर्मधवा नस्तस्त्रस्त्वं सत्यो वसवानः सहोदाः ॥१॥
 दनो विश इन्द्र मध्रवाचः सप्त यत्पुरः शर्म शारदीर्दत् ।
 ऋणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

174.

Tvāṃ rājendra yē ca devā rākṣhā nṛṇ pāhy āsura tvāṃ
 asmān | tvāṃ sātpatir maghāvā nas tārutras tvāṃ satyō
 vāsavaṇaḥ sahodāḥ || 1 || dāno viṣa indra mṛidhrāvacaḥ sa-
 ptā yāt pūraḥ śarma śaradīr dārt | ṛiṇōr apō anavadyārṇa
 yūne vṛitrān purukūtsāya randhīḥ || 2 ||

Of the two types of followers, one propitiates the illustrious leader, augmenting him by selfless unmotivated action; another is the group of insincere ones, praising him with mind averted (with selfish motives). To the first type of group, he is like a lake to a thirsty pilgrim near a sacred spot. To the other, he is like a long road, which retards the end (of the journey). 11

O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind acceptor of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too. 12

O resplendent illustrious leader, this hymn is addressed to your honour, reflecting the deep yearning of our heart towards you. May you respond to our love and be our guide. May you bless us with food, strength and long life. 13

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O resplendent Lord, you are our sovereign king. All the Nature's forces are under your aegis. O the vital source, may you protect and foster us. You are the defender of all righteous men, the possessor of wealth, and extricator of us from sin. You are the embodiment of truth, giver of shelter and strength. 1

Resplendent Lord, you help us to subdue our sins arising from all the seven (five sense organs, vital breath, and mind). You subjugate violent people speaking offensive language. O irreproachable Lord, you let the thoughts flow freely and destroy darkness to help men of discretion. 2

अजा वृत् इन्द्र शूरपत्नीद्यां च येभिः पुरुहूत नूनम् ।
 रक्षो अभिमृशुषं त्वय्याणं सिंहो न दमे अपांसि वस्तोः ॥३॥
 शेषन्नु त इन्द्र सस्मिन्योनौ प्रशस्तये पर्वारवस्य मुह्ना ।
 सृजदर्णास्यव यद्युधा गास्तिष्ठद्दरी धृषता सृष्ट वाजान् ॥४॥
 वह कुत्समिन्द्र यस्मिन्नाकन्त्स्युमन्यु ऋज्रा वातस्याश्वा ।
 प्र सूरश्चक्रं वृहतादभीकेऽभि स्पृधो यासिषद्भज्रवाहुः ॥५॥

ājā vṛita indra śū-
 rapatnīr dyām ca yēbhiḥ puruhuta nūnām | rāksho agnīm
 aśuṣhaṁ tūrvayaṇaṁ siṅhó ná dāme āpānsi vāstoḥ || 3 ||
 śēshaṇ nu tá indra sāsmiṇ yónau prāśastaye pāvīravasya
 mahná | sṛijād āṛṇānsy āva yād yudhā gās tīstṥhad dhārī
 dhṛishatá mṛishṭa vājān || 4 || vāha kútsam indra yásmiñ
 cakān syumanyū rījrá vātasyāśva | prā sūraṣ cakráṁ vṛi-
 batād abhīke 'bhī sprīdho yasishad vājrabāhuḥ || 5 || 16 ||

॥१७॥ जघन्वा इन्द्र मित्रेरूद्धोदप्रवृद्धो हरिवो अदाशून् ।
 प्र ये पश्यन्नर्यमणं सचायोस्त्वयो शूर्ता वहमाना अपत्यम् ॥६॥
 रपेत्कविरिन्द्रार्कसातो क्षां दासायोपवर्हणी कः ।
 करत्तिस्तो मधवा दानुचित्रा नि दुर्योणे कुर्यावाचं मृधि श्रेत् ॥७॥

jaghanvāñ indra mitrérūñ codápravṛiddho harivo ádā-
 śūn | prā yé páśyann aryamāṇaṁ sácāyós tváyā śúrtá vá-
 hamāna ápatyam || 6 || rápat kavír indrārkaśātau kshām dā-
 sáyopabārhaṇīm kaḥ | kárat tísro maghāvā dánucitrā ní
 duryoné kúryavācam mṛidhí śret || 7 ||

Resplendent Lord, invoked by all and aided by brave warriors, you reveal your glory and drive away the evil forces. May you preserve the blazing and ever-surg-ing flames of the spiritual fire which always burns in men like the fury of a lion. 3

Let the evil forces be humbled by the might of your firm and unyielding determination and let adversaries be made inactive in their own places. When you, armed with your will power, come to force, you make virtuous thoughts flow freely. You rejuvenate the pious wise men, and brighten up their spiritual radiance. May you by your enhanced power grant purity of thought to your followers. 4

Resplendent Lord, may you turn your radiant spiritual beams, swift as the wind, to that aspirant and earnest man of discretion who is completely dedicated to your service. May the sun bring near the wheel of his chariot and may he as the lord of punitive justice subjugate our adversaries. 5

O resplendent Lord, master of strong spiritual power, invigorated by our animating praises, may you destroy unbelievers and misers. But may you bless those who are law-abiding and dedicated to you; may they lead a courageous life of bravery and obtain from you food and progeny. 6

O resplendent Lord, the sages glorify you to obtain blessings. You throw the evil forces obstructing the path of their progress and crush the evils once for all. O bounteous Lord, you set open the doors of the three-fold progress—physical, mental and spiritual, and annihilate demoniac forces which put obstacles in our progress. 7

सना ता ते इन्द्र नव्या आगुः सहो नभोऽविरणाय पूर्वीः ।
 भिनत्पुरो न भिदो अदेवीर्ननमो वध्रदेवस्य पीयोः ॥८॥
 त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्वन्तीः ।
 प्र यत्समुद्रमति शूर पषि पारया तुर्वशं यदु स्वस्ति ॥९॥
 त्वमस्माकमिन्द्र विश्वधं स्या अवृकतेमो नरां नृपाता ।
 स नो विश्वासां स्पृधां सहोदा विद्यामेधं वृजनं जीरदानुम् ॥१०॥

sānā tā ta indra nā-
 vya āguḥ sāho nābhó 'virañāya pūrvīḥ | bhinat pūro nā
 bhīdo ádevīr nanāmo vādhar ádevasya pīyoh || 8 || tvam
 dhúnir indra dhúnimatiṛ ṛiṇór apāḥ sīrā nā svāntīḥ | prā
 yāt samudrām āti śura pāṛshi pāraya turvāśam yādum sva-
 stī || 9 || tvām asinākam indra viśvādha sya avṛikātamo na-
 rām nṛipātā | sá no viśvāsām spṛdhām sahodā viṇ || 10 ||

(१.७५) पञ्चममनुसरप्रातनमं सूक्तम्

(१-४) षडुषम्यास्य सूक्तस्य मैत्रावरुणिरगम्य ऊषिः । इन्द्रो देवता । (१) प्रथमर्धः स्कन्धोऽग्नीवी वृहती,

(२-५) द्वितीयादियनस्यामनुष्टुप्, (६) षष्ठ्याश्च त्रिष्टुप् छन्दोभिः ॥

११८४

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।

वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥

आ नेस्ते गन्तु मत्सरो वृषा मद्रो वरेण्यः । सहावीं इन्द्र सानसिः प्रृतनापाळमर्त्यः ॥२॥

175.

Mātsy āpayi te māhah pātrasyeva harivo matsaró mādah | vṛishā te vṛishma indur vājī sahasrasātamaḥ || 1 || ā
 nas te gantu matsaró vṛishā mādó vāreṇyah | sahāvān in-
 dra sānasīḥ prītanāśhāl ānartyah || 2 ||

O resplendent Lord, the sages celebrate your everlasting glory both past and present. You subdue all violent forces to make the world a safe place for peace-loving people. You demolish the strongholds of enmities and humble the Godless people's deadly weapon. 8

O resplendent Lord, you are the terrifier of evil forces. You set the stream of pious thoughts to flow in torrents. And when the earth is filled with water and takes the form of the deep ocean, you take the glorious and assiduous people across it. 9

O resplendent Lord, you have been our benign protector and preserver of all. You furnish strength to all our dedicated and noble works. May we have your support in obtaining food, strength and long life. 10

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O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creation, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures. 1

O resplendent Lord, may our offering of the spiritual delight be acceptable to you ; for (it is) invigorating, inspiring, strength-giving and most precious to us ; it is the vanquisher of adverse tendencies and is immortal. 2

त्वं हि शूरः सनिता चोदयो मनुषो रथम् । सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥३॥
मुपाय सूर्य कवे चक्रमीशान् ओजसा । वह शुष्णाय वधं कुत्सं वातस्याश्वैः ॥४॥

शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।

वृत्रघ्ना वरिवोविदा मंसीघ्रा अश्वसातमः ॥५॥

यथा पूर्वैभ्यो जरितृभ्य इन्द्र मय इवापो न तृप्यते बभूथ ।

तामनु त्वा निविदं जोहवीमि विद्यामेपं वृजनं जीरदानुम् ॥६॥

tvām hi śūrath sā-

nitā codāyo mānusho rātham | sahāvān dāsyum avratām
ōshah pātram nā śocishā || 3 || mushayā sūryam kave ca-
krāmī śāna ōjasā | vāha śuṣṇaya vadhām kūtsum vātasya-
svaiḥ || 4 || śuṣmīntamo hi te mado dyumnīntama utā krā-
tuḥ | vṛitraghnā varivovīda mānsishthā aśvasātamaḥ || 5 ||
yāthā pūrvebhyo jaritṛibhya indra māya ivāpo nā tṛishyate
babhūtha | tām ānu tva nivīdam johavīmi vīdyāmeḥ vṛajanā jīradānum || 6 ||

(१७६) पदसप्तयुत्तरशतमं सूक्तम्

(१-६) पदुचम्यान्व सूक्तस्य मयावरुणिरगम्य क्रतिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चममनुषुप्,

(६) पठयाथ त्रिष्टुप् छन्दसी ॥

॥१५॥

मत्सि नो वस्यैष्टय इन्द्रमिन्द्रो वृषा विश ।

ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥

तस्मिन्ना वेश्या गिरो य एकैश्वर्यणीनाम् ।

अनु स्वधा यमुप्यते यवं न चक्रेपदुषा ॥२॥

176.

Mātsi no vāsyaīṣṭaya indram indo vṛishā viṣa | ṛigha-
yāmāṇa invasi śātrum ānti nā vindasi || 1 || tāsmin ā ve-
śayā gīro yā ékaś carshaṇīnām | ānu svadhā yām upyāte
yāvam nā cārkrishad vṛishā || 2 ||

O resplendent Lord, you are indeed brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel. 3

O poet of wisdom, our Lord, you have carried off by your strength one wheel of the chariot of the mighty sun. May you wield your wheel of punitive justice and put an end to the greedy exploiters. And may you proceed with the swiftness of the wind to provide aid to men of discretion. 4

Your triumphant delight is most intense and your benevolent acts are exceedingly bright. You are the supreme giver of vital vigours. May your bounteous nature and beneficence destroy our enemies and distribute riches to us. 5

O resplendent Lord, you have been providing happiness from eternity to your devotees; your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations so that we may have your support in obtaining from you food, strength and long life. 6

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O resplendent Lord, through your ecstasy of love you inspire us to acquire prosperity. May our love reach you. Verily, only you can drive away adversaries. No evil can approach us in your presence. 1

May our songs reach the resplendent Lord who is the only protector of men. The sacred food is offered to Him as the steer ploughs the barley in. 2

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।
 स्पाशयस्व यो अस्मद्भुग्दिव्येवाशनिर्जहि ॥३॥
 असुन्वन्तं समं जहि दुणाशं यो न ते मयः ।
 अस्मभ्यमस्य वेदनं बुद्धिं सूरिश्रिदोहते ॥४॥
 आवो यस्य द्विवर्हसोऽर्केषु सानुषगसत् ।
 आजविन्द्रस्येन्द्रो प्रायो वाजेषु वाजिनम् ॥५॥
 यथा पूर्वेभ्यो जरितृभ्य इन्द्र मय इवापो न तृप्यते बभूथ ।
 तामनु त्वानिविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

yāsya vīśvāni hāstayoh
 pāñca kṣhitināṃ vāsu | spāśāyasva yó asmadhrūg divyévā-
 śānir jahi || 3 || āsunvantam samam jahi dūñāśam yó ná te
 mayah | asmábhyam asya védanam daddhī sūrīṣ cid ohate
 || 4 || āvo yāsya dvivārhaso 'rkēshu sānushág āsat | ājāv ín-
 drasyendo právo vājeshu vājīnam || 5 || yāthā pūrvebhyo —
 || 6 ||

(१७७) सप्तसप्तपुनरशततमं सूक्तम्

(१-५) पञ्चर्षम्यास्य सूक्तस्य मैत्रावरुणिगम्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२०॥

आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।
 स्तुतः श्रवस्यन्नवसोप मद्विगुक्ता हरी वृषणा याह्यर्वाङ् ॥१॥
 ये ते वृषणो वृषभासे इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
 तौ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥२॥

177.

Ā carshaṇiprá vṛishabhó janānām rājā kṛiṣṭīnām puru-
 hūtá indrah | stutáh śravasyānn āvasópa madvíg yuktvá hārī
 vṛishanā yāhy arvāñ || 1 || yé te vṛiṣhaṇo vṛishabhāsa indra
 brahmayújo vṛisharathāso átyah | táu á tiṣṭha tébbir á
 yahy arvāñ hāvāmahe tvā sutá indra sóme || 2 ||

In whose hands are vested all the treasures of the five classes of people (learneds, administrators, businessmen, labour, and the fifth uncovered by the classification). May He mark out the man who oppresses us and destroy him like the lightning falling from the sky and burning up the trees. 3

May such a person be deprived of all privileges, as does not serve you as a law-abider, and works contrary to the general interests. Let his share of benefits be given to your faithful devotees because only wise people deserve your favour and protection. 4

O joy of ecstasy, you favour those who are doubly devout and serve you with body and mind. May the songs of our joyous expressions reach the resplendent Lord, so that He helps us in our struggles and vigorously assists in our battles. 5

O resplendent Lord, as you have been providing happiness from eternity to your devotees, your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations that I may obtain food, strength and long life. 6

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The resplendent Lord is a real wellwisher of humanity. He is the source of strength for mankind and the sovereign benefactor of all people. When He is invoked and praised by His followers, He is pleased and comes speedily to help, as if mounted on a vigorous steed. 1

O resplendent Lord, may the beams of your spiritual radiance which are bliss-bestowing, inspiring, invocable by prayers, reach us speedily as if mounted on a chariot. O Lord, we invoke you with full awareness of the spiritual experience of our heart. 2

आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्ता मधूनि ।
 युक्ता वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मदिक् ॥३॥
 अयं यज्ञो देव्या अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः ।
 स्तीर्णं वहिरा तु शक्र प्र याहि पिवा निषद्य वि मुचा हरी इह ॥४॥
 ओ सुष्टुत इन्द्र याह्यर्वाहुष ब्रह्माणि मान्यस्य कारोः ।
 विद्याम वस्तोरवसा गृणन्तो विद्यामेपं वृजनं जीरदानुम् ॥५॥

ā tishṭha

rātham vṛṣhaṇam vṛṣā te sutāḥ sōmaḥ pāriṣiktā mā-
 dhūni | yuktā vṛṣabhyām vṛṣabha kṣhitinām hāribhyām
 yahi pravātōpa madrik || 3 || ayam yañño devayā ayam mi-
 yēdha imā brāhmaṇy ayam indra sōmaḥ | stīrṇām barhī ā
 tū śakra prā yahi pīva nishādyā vī mucā hārī ihā || 4 || ō
 sūṣṭhuta indra yaby arvāu ūpa brāhmaṇi mānyāsya kārōḥ |
 vidyāma vāstor āvasa gṛiṇānto vi^o || 5 ||

(१७८) अष्टमस्तुतृत्तरातनमं सूक्तम्

(१-५) पञ्चवर्षस्यास्य सूक्तस्य सैषावर्षाणिगम्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

३२.१॥

यद्द स्या ते इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।
 मा नः कामं महयन्तमा धृग्विश्वा ते अश्यां पर्याप आयोः ॥१॥
 न घा राजेन्द्र आ दम्भो या नु स्वसारा कृणवन्त योनौ ।
 आपश्चिदस्मै सुतुका अवेपन्गमन्न इन्द्रः सख्या वयश्च ॥२॥

178.

Yād dha syā ta indra śrushtīr āsti yāyā babhūtha ja-
 ritribhya utī | mā naḥ kāmam mahāyantam ā dhag viśvā
 te aśyam pāry āpa ayōḥ || 1 || nā ghā rājendra ā dabhan
 no yā nū svāsārā kṛiṇāvanta yōnau | āpaṣ cid asmai su-
 tūka aveshan gāman na indrah sakhyā vāyaṣ ca || 2 ||

Ascend your bounty-shedding chariot. We are inviting you to greet you with our sweet emotional expressions. O resplendent Lord, may you harness your vigorous bounty-shedding chariot and come to us for our preservation; come with utmost haste to your own people. 3

O resplendent Lord, this is a benevolent selfless act dedicated to Nature's bounties; this is an oblation for sacred dedication; these are divine hymns and this is an emotional expression of devotion,—all these are to be dedicated to you. O Lord, come close and accept our loving devotion; come to stay with us for all times. 4

O illustrious divine leader, glorified by the sacred hymns of revered preceptors, come to bless our noble acts, so that we may enjoy prosperity through your protection. May we have support in obtaining food, strength and long life. 5

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O resplendent Lord, may you bless us with those beneficent qualities wherewith you help and protect your dedicated devotees. May you please not allow our lofty aspirations to die unfulfilled. May we through your favour obtain every thing that is obtainable by men. 1

May our Lord not allow any one to diminish the valour of that labour, which our sisters (either day and night, or fingers of a hand) have directed us to do. May all our invigorating offerings propitiate Him so that He continues to be friendly to us and provide adequate nourishment. 2

जेता नृभिर्इन्द्रः पृत्सु शूरः श्रोता हव्यं नार्धमानस्य कारोः ।
 प्रमेता रथं दाशुषं उपाक उद्यन्ता गिरो यदि च त्मना भूत् ॥३॥
 एवा नृभिर्इन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत् ।
 समर्य इषः स्तवते विवाचि सत्राकरो यजमानस्य शंसः ॥४॥
 त्वया वयं मघवन्नित् शत्रून्भि प्याम महतो मन्यमानान् ।
 त्वं ज्ञाता त्वमु नो वृधे भूविद्यामेघं वृजनं जीरदानुम् ॥५॥

jēta

nṛībhir indrah pṛitsú śūrah śrōta hāvaṃ nārdhamānasya kā-
 rōḥ | prābhartā rātham daśūsha upakā ūdyanta gīro yādi
 ca tmānā bhūt ॥ 3 ॥ evā nṛībhir indrah suśravasyā prakhā-
 dāḥ pṛikshó abhī mitrīṇo bhūt | samaryā ishā stavate ví-
 vāci satrákaró yājamanasya śānsaḥ ॥ 4 ॥ tvāyā vayāṃ ma-
 ghavaṃ indra śātrūn abhī shiyama maható manyamanān |
 tvām jñatā tvām u no vṛidhē bhur vi^o ॥ 5 ॥

(१७५) एकोनाशीत्युत्तरघातमं सूक्तम्

(१-६) पञ्चम्यास्य सूक्तस्य (१-२) प्रथमाद्वितीययोर्केचोर्लोपामुद्रा कृषिका, (३-४) कृतीयाचतुर्थ्यो-
 र्मेवावर्णपरिगम्यः, (५-६) पञ्चमीपष्ठयोश्चागस्त्यान्तेवासी ब्रह्मचारी कृषी । रतिर्द्वयता ।

(१-४, ६) प्रथमादिचतुर्केषां पष्ठयाश्च विष्टुषः, (५) पञ्चम्याश्च बृहती छन्दसी ॥

॥२२॥

पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जुरयन्तीः ।
 मिनानि श्रियं जरिभा तनूनामप्यु नु पत्नीवृषणो जगम्युः ॥१॥
 ये चिद्धि पूर्वं ऋतसाप आसन्त्साकं देवेभिरवदन्नतानि ।
 ते चिदवासुर्नहन्तमापुः समु नु पत्नीवृषभिर्जगम्युः ॥२॥

179.

Purvīr ahām śarādaḥ śaśramaṇā doṣhā vāstor uśhāso
 jarāyantīḥ | mināti śriyaṃ jarimā tanūnam āpy u nū pātūr
 vṛishāṇo jagamyuḥ ॥ 1 ॥ yé cid dhī pūrva ṛitasāpa āsan
 sākām devēbhir āvadann ṛitāni | té cid āvasūr nahy āntan
 āpūḥ sām ū nū pātūr vṛishabhir jagamyuḥ ॥ 2 ॥

Resplendent Lord, with his valorous colleagues wins battles, carefully listens to the invocations of His subjects, speedily goes to the dedicated followers and when glorified by honest devotees comes, of His own accord, quite close to them. 3

Verily, the resplendent Lord accepts all the offerings made by his friendly people and in response helps them to overcome their difficulties, and achieve their aspirations. He is faithful in his assurance, and commending the piety of His men, He approves of the offered homage. 4

Through your alliance, O bounteous resplendent Lord, may we defeat our formidable enemies who think themselves unconquerable. Verily you are our protector and promoter of our prosperity. May we have your support in obtaining food, strength and long life. 5

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Ascetic's wife :

Many years, many days and nights have passed. Dawns have come and gone. I have been intelligently working all this time. Now old age impairs the beauty of my youth. Better only strong men should approach their wives and make life fruitful. 1

The ancient sages truly obeyed the eternal laws of Nature and were honest to express their heartfelt feelings and respond to the natural urges. They did not keep the vow of absolute continence. Therefore, it is advisable that wives should be approached by strong men, and life be made fruitful. 2

न मृषां श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।
 जयावेदत्र शतनीथमाजि यत्सम्यज्ञा मिथुनावभ्यजाव ॥३॥
 नदस्य मा रुधतः काम अगन्निता आजातो अमृतः कुर्तश्चित् ।
 लोपामुद्रा वृषेण नी रिणाति धीरमधीरा धयति श्वसन्तम् ॥४॥
 इमं नु सोममन्तितो ह्रत्सु पीतमुपे ब्रुवे ।
 यत्सीमागंश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यैः ॥५॥
 अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।
 उभौ वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम ॥६॥

nā nrīsha

srāntām yād āvanti devā vīśva it sprīdho abhy āśnavava |
 jāyavéd ātra śatānītham ajīa yāt samyāñca mithunāv abhy
 ājava || 3 || nadāsya mā rudhatāḥ kāma āgann itā ājato amū-
 tāḥ kūtaś cit | lōpamudra vṛṣhaṇam nī riṇati dhīram ādhura
 dhayati svasāntam || 4 || imām nū sōmam āntito hr̥tsū pi-
 tāṁ ūpa bruve | yāt sīm āgaś cakṛimā tāt sū mṛṇatu pu-
 lukāmo hī mārtyaḥ || 5 || agāstyah khānamanaḥ khañītraiḥ
 prajāṁ āpatyam bālam ichāmānaḥ | ubhau vārnāv rīshir
 ugrāḥ pupoṣha satyā devēshv aśīṣho jagama || 6 ||

(१८०) अशीत्युत्तरशततमं सूक्तम्

(१-१०) दशचंस्यास्य सूक्तस्य मेवावरुणिरास्य ऋषिः । अश्विनौ देवते । विष्णु उग्नः ॥

॥२३॥

युवो रजांसि सुयमांसो अश्वा रथो यद्वा पर्यर्णांसि दीर्यत् ।
 हिरण्यया वां पवयः प्रुषायन्मध्यः पिबन्ता उपसः सचेथे ॥१॥
 युवमत्यस्याव नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः ।
 स्वस्मा यद्वा विश्वगूर्ती भरानि वाजयेद्रे मधुपाविषे च ॥२॥

180.

Yuvó rājānsi suyāmāso āsvā rātho yād vām pāry ār-
 nānsi diyat | hiraṇyāyā vām pavāyah prushāyan mādhvah
 pibantā uśhāsaḥ sacethe || 1 || yuvām ātyasyāva nakṣatho
 yād vipatmano nāryasya prāyajyoḥ | svāsā yād vām vīśva-
 gūrti bhārāti vājāyētte madhupāv ishē ca || 2 ||

Ascetic :

No penance is practised in vain since the divine powers protect all. Ultimately natural forces prevail and win over unnatural restraints. If we exert ourselves together, we can triumph over hundreds of adversities. 3

Suppressed desires overwhelm the mind arising either from this cause or from that like an obstructed stream. Then the young impatient maiden, passions suppressed, approaches her husband under deep emotional stress. She approaches her ascetic husband, snoring in deep slumber. 4

I beseech the loving God seated in my heart, that He may fully expiate the sin, which might have been committed. After all, man is subject to many desires and natural urges. 5

The ascetic, a venerable sage, following the rightful course, works as if a farmer with implements in a field desiring progeny, offspring and strength, and practises both types of obligations (the one of household life and the other of austerity) and receives true benedictions from God and elders. 6

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O twin lords of cosmic vitality and consciousness, when, round the cosmic sea of space your cosmic chariot proceeds to its desired quarters, your golden fellies scatter drops of moisture. May you, accepting our sweet devotional prayers participate in our sacred morning ceremonies. 1

Direct downwards the course of your cosmic chariot which is holy, swift-moving, multi-directional and friendly to men. May the adorable sister, the dawn, prepare for your welcome, and the institutor of the ceremony worship you for the sake of obtaining strength and food. 2

युवं पयं उस्त्रियायामधत्तं पक्वमायामव पूर्य गोः ।
 अन्तर्यद्वनिनो वामृतप्सु ह्वारो न शुचिर्यजते हविष्मान् ॥३॥
 युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेवे ।
 तद्धौ नरावश्विना पश्वदृष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥४॥
 आ वां दानाय ववृतीय दस्त्रा गोरोहेण तौभ्यो न जिब्रिः ।
 अपः क्षोणी संचते माहिना वां जुषो वामक्षुरहंसो यजत्रा ॥५॥

yuvam páya

usríyāyām adhattam pakvām āmāyām āva pūrvyam góh |
 antár yád vaníno vām řitapsū hvāró ná śúcir yájate haví-
 shmān || 3 || yuvām ha gharmān mādhumantam ātraye 'pó
 ná kshódo 'vrīñitam eshé | tād vām narāv aśvinā pásva-
 'ishtī ráthyeva cakrá prāti yanti mādhvah || 4 || ā vām dā-
 náya vavřitiya dasrā gór óhena taugryó ná jívriḥ | apáh
 kshoní sacate máhina vām jūrno vām ákshur áñhaso yaja-
 trā || 5 ||

॥२४॥

नि यद्युवेथे नियुतः सुदानु उप स्वधाभिः सृजथः पुरंधिम् ।
 प्रेषदेषद्वातो न सूरिरा मेहे ददे सुव्रतो न वाजम् ॥६॥
 वयं चिद्धि वां जरितारः सत्या विपन्यामेहे वि पुणिर्हितावान् ।
 अथा चिद्धि प्माश्विनावनिन्या पाथो हि प्मा वृषणावन्तिदेवम् ॥७॥
 युवां चिद्धि प्माश्विनावनु दून्विस्दस्य प्रस्त्रवणस्य सातौ ।
 अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥८॥

ní yád yuvéthe niyútaḥ sudānū úpa svadhābhiḥ sřija-
 thaḥ púranidhim | préshad véshad váto ná sūrír ā mahé
 dade suvrató ná vájam || 6 || vayām cid dhí vām jaritāraḥ
 satyā vipanyāmahe ví pañír hitāvān | ádhā cid dhí shmā-
 śvināv anindyā pāthó hí shmā vřishaṇāv ántidevam || 7 ||
 yuvām cid dhí shmāśvināv ānu dyūn vírudrasya prasráva-
 ṇasya sātaú | agástyo narām nřishu práśastaḥ kārādhunīva
 ejtayat sahásraiḥ || 8 ||

You have restored milk to the cow. You have matured the first raw milk in the udders of the milch cow. The devout and earnest devotee worships you, truth personified, with dedication. He is as vigilant in the midst of the ceremony, as a snake in the midst of a thicket. 3

You render the fierce heat soothing as sweet butter to the really detached person ; for the sake of relief, you invest it with the coolness of water, therefore, for you, O cosmic twins, inspirers of the sacred works, the fire-offering is made. The sweet expressions flow towards you like chariot-wheels (down a slope). 4

O destroyer of enemies, may I by means of my prayers bring you hither, to bestow upon me that aid, which you could give to the infirm son of the saviour. Your greatness compasses earth, heaven and ocean. May this, your aged worshipper, enjoy long sinless life. 5

O bounteous ones, when you come speedily with your yoked cosmic chariot, you replenish the earth with food: May this, your worshipper, be swift as the wind to propitiate and please you. Through your great favour may he, like a pious man, obtain plenty of food and become great. 6

We, your sincere adorers, verily praise you in various ways. Our heart, the container, is full with your devotion. O blameless cosmic twin powers, showerers of benefits, may you both freely participate in the sparkling glory of God. 7

O pair of cosmic vitality and consciousness, the steady-minded sage, eminent amongst the leaders of men, arouses you daily with numerous invocations, like a musical instrument with thousands of notes so that torrents of blessings may flow from you to him. 8

प्र यद्वेहेथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता ।
 धत्ते सूरिभ्य उत वा स्वव्यं नासत्या रयिषाचः स्याम ॥९॥
 ते वा रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यम् ।
 अरिष्टनेमिं परि द्यामियानं विद्यामेघं वृजनं जीरदानुम् ॥१०॥

prā yād vāhethē mahinā rāthasya
 prā syandra yātho mānuṣho nā hōtā | dhattām sūribhya
 utā va svāsyāṃ nāsatya rayishācaḥ syāma || 9 || tām vām
 rātham vayam adyā huveṃa stōmair aśvinā suvitāya nā-
 vyam | āriṣṭānemiṃ pāri dyām iyānām vi° || 10 ||

(१८१) एकाशीत्युत्तरसप्ततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मेधावकणिरगस्त्य कपिः । अश्विनौ देवते । विष्टुप् उन्मः ॥

॥२५॥

कदु प्रेष्टाविषां रयीणामध्वर्यन्ता यदुन्निनीथो अपाम् ।
 अये वा यज्ञो अकृत प्रशस्ति वसुधिती अवितारा जनानाम् ॥१॥
 आ वामश्वासः शुचयः पयस्पा वारतरंहसो दिव्यासो अत्याः ।
 मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहन्तु ॥२॥
 आ वा रथोऽवनिर्न प्रवत्वान्त्सुप्रवन्धुरः सुविताय गम्याः ।
 वृष्णः स्वातारा मनसो जवीयानहंपूर्वा यंजतो विष्ण्या यः ॥३॥

181.

Kād u prēshtāv ishām rayiṇām adhvaryānta yād un-
 ninithó apām | ayām vām yajñó akṛita prāśastim vāsudhiti
 āvitārā janānām || 1 || ā vām āśvāsaḥ śūcayaḥ payaspā vā-
 taraṇhaso divyāso ātyāḥ | manojúvo vṛṣhaṇo vītāpṛishṭhā
 éhā svarájo aśvinā vahantu || 2 || ā vām rátho 'vánir ná
 pravátvān śṛiprávandhuraḥ suvitāya gamyāḥ | vṛṣhaṇa
 sthātārā mánaso jáviyān ahampūrvó yajató dhishṇyā yāḥ
 || 3 ||

When, by virtue of your cosmic chariot, you come quick to the place of worship and when, like the ministering priest, after discharging his function, you depart, gliding away, you give to the devout worshippers a reward, say, of vehicles or good horses. May we be rich, O ever-true cosmic twins, through your grace. 9

We invoke today, O pair of cosmic twin powers, with hymns for our welfare and invoke your praiseworthy cosmic chariot of undamaged wheels, while traversing the sky. May we obtain through you food, strength and long life. 10

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O cosmic twin forces, bestower of protection and prosperity, we glorify you with our dedicated actions. O dearest twins, while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment? 1

O cosmic twin forces, may your celestial waves, pure, rain-drinking, swift as the tempest, heaven-born, quick-moving, rapid as thought, vigorous, well-backed and resplendent in its own light bring you hither. 2

O cosmic twin forces, firmly founded in your own station, may your cosmic chariot, which is strong, swift as mind, venerable, equipped with charming face, vast like earth, extensive, speedy, come near us for our welfare. 3

इहेह॑ जा॒ता सम॑वाव॒शीतामे॒पसा॑ त॒न्वा॒ऽऽ नाम॑भिः स्वैः ।
 जि॒ष्णुर्वा॒मन्यः॑ सु॒म॒स्वस्य॑ सृ॒रि॒द्रि॒वो अ॒न्यः सु॒भगः॑ पु॒त्र ऊ॒हे ॥४॥
 प्र वा॑ नि॒चेरुः॑ क॒कु॒हो व॒शी॑ अ॒नु पि॒शङ्ग॑रूपः स॒दनानि॑ ग॒म्याः ।
 ह॒री अ॒न्यस्य॑ पी॒पय॑न्त॒ वाजै॑र्म॒थ्रा र॒जांस्य॑श्चि॒न्ना वि घोषैः॑ ॥५॥

ihéha jātā sām avāvasītām arepāsā tanvā nāmaabhiḥ
 svasāḥ | jishṇūr vām anyāḥ sūmakhasya sūrīr divó anyāḥ
 subhāgaḥ putrá ūhe || 4 || prā vām niceerūḥ kakuhó vāśān
 ānu piśāṅgarūpaḥ sádanāni gamyāḥ | hārī anyāsya pīpā-
 yanta vājair mathrá rájaṅsy aśvinā ví ghóshaiḥ || 5 ||

॥२३॥

प्र वा॑ श॒रद्वा॒न्वृष॑भो न ति॒ष्पाद् पूर्वी॑रिषंश्चरति म॒ध्वं इ॒ष्णन् ।
 प॒र्व॒र॒न्यस्य॑ पी॒पय॑न्त॒ वाजै॑र्वेप॒न्तीरू॒र्ध्वा न॒द्यो न आ॒गुः ॥६॥
 अ॒स॒र्जि वा॑ स्यवि॒रा वेध॑सा गी॒र्वा॒ळ्हे अ॒श्विना॑ त्रेधा क्षर॑न्ती ।
 उ॒प॒स्तुता॑व॒वतं॑ नाध॒मानं॑ यामु॒न्नयो॑मज्जृ॒णुतं॑ ह॒व मे ॥७॥
 उ॒त स्या॑ वा॒ र॒डा॒तो व॒प्स॒सो गी॒स्त्रि॒व॒र्हि॒पि स॒द॒सि पि॒न्वते॑ नृ॒न् ।
 वृ॒षा वा॑ मेघो वृ॒षणा॑ पी॒पाय॑ गो॒र्न से॒के म॒नुषो॑ द॒शस्य॑न् ॥८॥
 यु॒वां पु॒षेवा॑श्चि॒न्ना पु॒रै॒धिर॑ग्निमु॒षां न ज॑रते ह॒विष्मा॑न् ।
 हु॒वे य॒ज्ञो व॒रि॒वस्या॑ गृ॒णानो॑ वि॒द्यामे॑षं वृ॒जने॑ जी॒रदा॑नुम् ॥९॥

prā vām śarādvān vṛishabhó ná nishshát pūrvīr īshaḥ
 carati mādḥva ishṇān | évair anyāsya pīpáyanta vājair vé-
 shantīr ūrdhvā nadyò na āguḥ || 6 || āsarji vām sthāvīrā
 vedhasā gír bāllicé aśvinā tredhā kshāranti | ūpastutāv ava-
 tam nādhamānam yāmann áyāmañ chṛiṇutam hāvam me
 || 7 || utá syá vām rīśato vápsaso gīs tribarhīshi sádasi pin-
 vate nrīn | vṛishā vān meghó vṛishanā pīpāya gór ná séke
 mánusho daśasyān || 8 || yuvām pūshévāśvinā pūramdhir
 agnīm nshām ná jarate havishmān | huvé yád vām variva-
 syá grīṇānó vi° || 9 ||

You have been glorified together, as faultless by your many famous names. One of you is victorious son of inter-space and promoter of dedicated sacred actions; the other, the auspicious offspring of cosmic stellar regions. Both of you thus uphold the entire cosmos. 4

O twin forces, may down-gliding, exalted golden coloured space-chariot of one of you, traversing at will the quarters of space, come to promote our dedicated actions; and may our men supply to the motor engines of the other the fuel and the twins shall stir the regions with roars. 5

One of you is eternal disperser of the clouds like the sun, the annihilator of foes, acceptor of devotion and bearer of numerous nourishments. The other controls the vigorous, extensive and upward going streams, capable of providing nourishments. Let these streams of favour come swelling to us. 6

O cosmic twins, hymns of devotional songs flow across three paths to secure your steady favour. May you protect him, whosoever solicits your favour and whether moving or stationary. May you hear his invocation. 7

This praise of your resplendent forms is uttered in the hall of worship, where three-fold dedication is offered. O mighty showerers of benefits, may the swollen rain-cloud, proceeding to man, nourish him like a sprinkling of cow's milk. 8

Like nourisher, the wise offerer of oblations praises you, O cosmic twin divines, as he would praise supreme God and the dawn. I am invoking you with devotion. May you help us in obtaining food, strength and long life. 9

(१८२) इषणीवृत्तगततमं सूक्तम्

(१-६) अष्टषण्मास्यं सूक्तस्य मयावर्णितगन्धः कृषिः । अश्विनो देवते । (१-५, ७) प्रथमादि-
पञ्चमो ममम्वाथ जगती, (६, ८) षष्ठ्यष्टम्योश्च विष्टुषु छन्दसी ॥

१८२]

अभूद्विदं वयुनमो पु भूषता रथो वृषण्वान्मदेता मनीषिणः ।
 धियंजिन्वा धिष्यो विष्पलावस् दिवो नपता सुकृते शुचिव्रता ॥१॥
 इन्द्रतमा हि धिष्यो मरुतमा दसा दंसिष्टा रथ्या रथीतमा ।
 पूर्णं रथं वहेथे मध्व आचितं तेन द्वाश्वासमुप याथो अश्विना ॥२॥
 किमत्र दसा कृणुथः किमासाथे जनो यः कश्चिदहर्विर्महीयते ।
 अति कमिष्टे जुरते पुणेरसु ज्योतिर्विप्राय कृणुतं वचस्येव ॥३॥

182.

Abhūd idāṃ vayūnam ó shū bhūshatā rātho vṛṣhaṇ-
 vān mādatā manishīṇaḥ | dhiyaṃjinvá dhīshnyā viṣpālāvasū
 divó nāpata sukṛite śúcivratā || 1 || indratama hí dhīshnyā
 marúttamā dasrá dānsishthā rathyā rathítamā | pūrṇāṃ rā-
 thaṃ vahethe mādhwā acitaṃ tēna dāśvānsam ūpa yātho
 aśvinā || 2 || kīm ātra dasrá kṛiṇuthaḥ kīm āsāthe jāno yāḥ
 kāś cid āhavir mahīyāte | āti kramishṭam jurātam paṇēr
 āsum jyótir víprāya kṛiṇutaṃ vacasyāve || 3 ||

जम्भयन्तमभितो रायन्तः शुनो हतं सृधो विदधुस्तान्यश्विना ।
 वाचैवाचं जरितु रतिनी कृतमुभा शसं नामत्यावतं मम ॥१॥
 युवमेतं चक्रधुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौ यायु कम ।
 येन देवत्रा मनसा निरूहधुः सुपत्नी पेतधुः शोदसो महः ॥२॥

jambháyatam
 abhíto ráyataḥ śūno hatām mṛidho vidáthus tány aśvinā |
 vācam-vācam jaritú ratnīnīm kṛitam ubhá śānsam nāsa-
 tyavataṃ máma || 4 || yuvām etaṃ cakrathuḥ śīndhushu pla-
 vām atmanvāntam pakshīṇaṃ taugryāya kām | yēna deva-
 trā mānasā nirūhāthuḥ supaptāni petathuḥ kshódaso ma-
 hāḥ || 5 ||

O wise learned men, the information has been received ; be ready with your praises, for the benefit-showering cosmic chariot of the twin divines has appeared. Rejoice and be ready to welcome them, For they are abiders of benevolent laws. They are sustainers of the cosmos, beneficent to mankind and giver of wisdom to the performer of noble deeds. 1

O foe-destroyer twin divines, in truth you are most imperial like resplendent Lord, and vital like wind. You are most active; you are indeed eminent riders and most distinguished charioteers. You drive a cosmic chariot, fully heaped up with ambrosia. May you come with that chariot to the dedicated worshipper. 2

O destroyer of evils, mighty cosmic twin divines, what do you do here ? Why do you linger for a man who makes no oblation, still honoured ? Pass over him; take away the life of the miser; grant light to the pious man who is eloquent in your praises. 3

O holder of eternal seed of life, annihilate them on every side who bark at us like dogs ; slay our enemies ; you know them well. Give reward and excellent wealth to the poet for the praises he offers you. Accept, O truth-abiding twins, my devotional praises. 4

You construct, amid the flood water, that animated ship with wings to fly for the saviour of the pious, whereupon, with God-devoted mind, you bear him up and quickly descending from the cosmos, you make a path for him out of the mighty surge. 5

॥२८॥

अत्रविद्धं तौध्यमुप्स्वन्तरनारम्भणे तमसि प्रविद्धम् ।
 चतस्रो नावो जठलस्य जुष्टा उदुश्चिभ्यामिषिताः पारयन्ति ॥६॥
 कः स्विद्धो निष्ठितो मध्ये अर्णसोयं तौध्यो नोधितः पर्यपस्वजत् ।
 पूर्णा मृगस्य पतरोरिवारम्भ उदुश्चिना ऊहधुः श्रोमताय कम ॥७॥
 तद्वा नरा नासत्यावन्तु प्याद्यद्वा मानास उचथमवोचन् ।
 अस्मादुच्य सदसः सोम्यादा विद्यामेपं वृजनं जीरदानुम् ॥८॥

āvavidddham tangryām apsv āntār anārambhāṇe tānāsi
 prāvidddham | cātasro nāvo jāthalasya jūṣṭā ūd aśvībhyām
 iṣhitāḥ pārayanti || 6 || kāḥ svid vṛikṣhó nīsthitō mādhye
 urnaso yām tangryō nādhitāḥ paryāśhasvajat | parṇā mṛi-
 gāsya patāror ivārūbha ūd aśvinā ūhathuḥ śrōmatāya kām
 || 7 || tād vām narā nāsatyāv ānu shyād yād vām mānāsa
 neātham āvocan | asmād adyā sādasaḥ somyād ā vi^o || 8 ||

(१८३) उपशीयुत्तरशततमं सूक्तम्

(१-५) पदुवण्याय सूक्तस्य मेधावरुणिरगम्य ऋषिः । अधिनो देवते । विष्टुप् छन्दः ॥

॥२९॥

ते युञ्जाथां मनसो यो जवीयान् त्रिवन्धुरो वृषणा यन्त्रिचक्रः ।
 येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पूर्णैः ॥१॥
 सुवृद्धो वर्तते यन्त्रिभिः क्षां यत्तिष्ठथः कर्तुमन्तानु पृष्ठे ।
 वपुर्वपुष्या संचतामियं गीर्द्विषो दुहित्रोपसा सचथे ॥२॥
 आ तिष्ठतं सुवृत्तं यो रथो वामनु व्रतानि वर्तते हविष्मान् ।
 येन नरा नासत्येष्यथ्यै वर्तिर्याथस्तनयाय त्मने च ॥३॥

183.

Tāṁ yuñjāthāṁ mānaso yó jāvíyān trivandhuró vṛi-
 shāṇa yās tricakrah | yēnopayāthāḥ sukrīto duroṇām tri-
 dhātuna patatho vír ná parṇāḥ || 1 || suvrīd rātho vartate
 yānn abhī kshām yāt tīsthatathāḥ krātumantānu pṛikshé |
 vāpur vapuṣhyā sacatam iyām gir divó dubitróśhāsā sacc-
 the || 2 || ā tīsthatam suvrītam yó rātho vām ānu vratāni
 vārtate havīshmān | yēna narā nāsatyeshayādhyai vartir yā-
 thās tānayāya tmāne ca || 3 ||

Four ships move into the midst of the floods, sent by the cosmic twin divines. They bring safe to shore the son of the saviour. He is cast headlong into the flood by his foes, and plunges into the thick inevitable darkness. 6

What tree or cosmic chariot is that which stands fixed in the surrounding cosmic ocean, and to which the supplicating son of saviour clings? O cosmic twin-divines, as twigs are caught hold of for support by a falling creature, you bear him up to safety. 7

May this hymn, which your devout adorers utter, be acceptable to you, O ever-true cosmic twin divines. May you today, in this sacred place of worship help in obtaining food, strength and long life. 8

183

O showerers of benefits, make ready that cosmic vehicle which has triple seat, three wheels and is as quick as thought. With this vehicle, embellished with three elements, you come to the dwelling of the pious worshipper. With this you fly like a bird with wings. 1

Full of action, you mount this easy-rolling cosmic vehicle alighting upon the earth for the sake of sacrificial food. May this melodious hymn delight you and promote your well-being; and as you travel, may you unite with the dawn, the damsel of the cosmic region. 2

O ever-true cosmic leaders, ascend your easy-rolling cosmic chariot, filled with sacred offerings. This vehicle takes you both, to carry out your assigned work. Mounted on this you come into the house of the worshipper, to encourage him and his children to proceed to the place of worship. 3

मा वां वृको मा वृकीरा दधर्षीन्मा परि वक्तमुत माति धक्तम् ।
 अयं वां भागो निहित इयं गीर्दस्त्राविमे वां निधयो मधूनाम् ॥४॥
 युवां गोतमः पुरुमीळ्हो अत्रिर्दस्त्रा हवतेऽवसे हविष्मान् ।
 दिशं न दिष्टाश्चेज्येव यन्ता मे हवं नासत्योप यातम् ॥५॥
 अतारिष्म तमसस्पाग्मस्य प्रति वां स्तोमो अश्विनावधायि ।
 एह यातं पृथिभिर्देवयानैर्विद्यामेपं वृजनं जीरदानुम् ॥६॥

mā vāṃ vṛiko mā vṛikīr ā
 dadharshīn mā pāri varctam utā māti dhaktam | ayāṃ vāṃ
 bhāgō nīhita iyāṃ gīr dāsrāv imē vāṃ nidhāyo mādhu-
 nām || 4 || yuvāṃ gōtamaḥ purumīḥhō ātrir dāsrā hāvate
 'vasc havishmān | diśaṃ nā diṣṭām riṇyūyēva yāntā me hā-
 vaṃ nāsatyōpa yātam || 5 || ātarishma tāmasas pārām asyā
 prāti vāṃ stōmo aśvināv adhāyi | éhā yātam pathibhir de-
 vayānair vi^o || 6 ||

(१८४) वनुरदीन्युनरदानमे मुक्तम्

(१-६) षड्वचस्यास्य मुक्तस्य मेवावस्त्रिगमस्य ऋषिः । अश्विनौ देवते । विष्णु उच्यते ॥

॥१॥ ता वां च तावपरं हुवेमोच्छन्त्यामुपसि वह्निरुक्थेः ।
 नासत्या कुहं चित्सन्तावयो दिवो नपाता मुदस्ताराय ॥१॥
 अस्मे ऊ पु वृषणा मादयेधामुत्पणीहितमूर्त्या मदन्ता ।
 श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णेः ॥२॥
 श्रिये पूषन्निपुक्तेव देवा नासत्या वहतुं सूर्यायाः ।
 वच्यन्ते वां ककुहा अप्सु जाता युगा जुर्णेव वरुणस्य भूरेः ॥३॥

184.

Tā vāṃ adyā tāv aparāṃ huvemochāntyām ushāsi vāh-
 nir ukthaiḥ | nāsatyā kūha cit sántāv aryō divō nāpātā su-
 dāstarāya || 1 || asmē ū shū vṛiṣaṇā mādayethām ūt pañūr
 hatam ūrmyā mādantā | ṣrutām me āchoktibhir matinām
 ēṣṭā narā nīcetāra ca kārṇaiḥ || 2 || śriyē pūshann īshukṛi-
 teva devā nāsatyā vahatūṃ sūryāyāḥ | vacyānte vāṃ ka-
 kuhā apsu jātā yugā jūrṇēva vāruṇasya bhūrēḥ || 3 ||

May I be safe in your protection; may you not torment me, nor deliver me to some one else. O destroyer of evils, here is your share of offering; here is a praise for you. The treasure of sweet devotional prayers is for you alone. 4

O true and sweet cosmic forces, persons of eminent intelligence, full of bliss and ever moving, invoke both of you with offerings for protection. May you come to them like one who goes straight by an easy path to the assigned destination. 5

O ever-true cosmic twin-divines, we have crossed the region of this darkness. Our praises have been addressed to you. Come hither by the paths which other divine forces have travelled. May you help us in obtaining food, strength and long life. 6

184

O ever-true cosmic twin-divines, we invoke you both this day as on any other day, when the priest has kindled the fire and is singing hymns at the break of dawn, the dispeller of darkness. O twin-divines wheresoever you be, come here for the benefit of the benevolent worshipper. 1

O brave cosmic twin-divines, may you be delighted by our constant chant of sweet expressions of devotion and destroy the unfaithful misers who do not offer homage. May you graciously hear with your own ears, my pious praises, as you favour the true devotee and retain his prayers. 2

O bounteous nourisher, cosmic twin-divines, in whom is no untruth, you carry dawn, an offspring of the sun, for glory and go straight like an arrow. Your giant steeds move on, today as in the ages past, sprung from the cosmic ocean of the mighty venerable Lord. 3

अस्मे सा वा माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
 अनु यद्वा श्रवस्या सुदानू सुवीर्याय चर्षणयो मदन्ति ॥४॥
 एष वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
 यातं वर्तिस्तनयाय तमे चागस्त्ये नासत्या मदन्ता ॥५॥
 अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
 एह यातं पथिभिर्देवयानैर्विद्यामेष वृजनं जीरदानुम् ॥६॥

asmé

sā vām mādhvī rātīr astu stómaṁ hinotam mānyaśya kā-
 rōḥ | ānu yād vām śravasyā sudanū suvīryāya carṣaṇāyo
 mādanti || 4 || eṣā vām stómo aśvinav akāri mānebhīr ma-
 ghavānā suvṛiktī | yātām vartīs tānayāya tmāne cāgāstye
 nāsatyā mādantā || 5 || átāriśma — || 6 || | ||

(१८५) पञ्चासीत्युत्तरघाततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य सैषावरणिपरमस्य कृतिः । यावापृथिवी देवते । त्रिष्टुप् छन्दः ॥

॥२॥

कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
 विश्वं तमना बिभ्रतो यद्वा नाम वि वर्तेते अहनी चक्रियेव ॥१॥
 भूरि द्वे अचरन्ती चरन्ते पृहन्ते गर्भमपदी दधाते ।
 नित्यं न सृनुं पित्रोरुपस्थे द्यावा रक्षते पृथिवी नो अभ्यात् ॥२॥
 अनेहो दात्रमदितेरनर्व हुवे स्वर्वदवधं नमस्वत् ।
 तद्वोदसी जनयते जरित्रे द्यावा रक्षते पृथिवी नो अभ्यात् ॥३॥

185.

Katarā pūrva katarāparayōḥ kathā jāte kavayaḥ kō vi
 veda | viśvaṁ tmānā bibhṛito yād dha nāma vi vartete
 āhanī cakriyeva || 1 || bhūriṁ dvé ācarantī carantam pad-
 vāntaṁ gārbham apādi dadhāte | nityaṁ nā sūnūm pitrōr
 upāsthe dyāvā rākshatam prithivī no ābhvāt || 2 || anehō
 dātrām āditer anarvām huvé svārvad avadhām nāmasvat |
 tād rodasi janayatam jaritré dyāvā — || 3 ||

O cherishers of sweet devotions and bounteous cosmic twin forces, may your grace be with us. May you be pleased with the hymns sung by earnest and active devotees. May we all be joyful in your glorious realm and obey your commands to secure fame and renown. 4

O bounteous ever-true lords of cosmic vitality and conciousness, this hymn is recited with respect and regards. Therefore, please do come to our house and be favourable to the sages of mature wisdom and bless them and their children. 5

We have crossed the sea of this darkness, O lords of cosmic light and vitality. This hymn is addressed to you; come hither along the paths by which all the Nature's forces have travelled. May we find strengthening food in abundance. 6

185

Which of these two (heaven and earth) is elder and which is younger, and how are they born, who knows, O sages ? Both of you independently support the entire universe, and day and night revolve very much like wheels. 1

These two heaven and earth, though apparently motionless and footless, sustain creatures moving and footed. As a son is nursed on the lap of his parents, similarly, O heaven and earth, defend us from perils and miseries. 2

I solicit the unrivalled bounty of the sun which is perfect, celestial, deathless and exempt from any kind of harm. May heaven and earth produce this wealth for him who adores them. O heaven and earth, defend us from perils and miseries. 3

अत॑प्यमाने॒ अव॑सावन्ती॒ अनु॒ प्याम॒ रोद॑सी॒ देव॑पुत्रे ।
 उ॒भे दे॒वाना॑मु॒भये॑भिर॒ह्नां द्या॒वा रक्ष॑तं पृथि॒वी नो॒ अभ्वा॑त् ॥४॥
 संग॑च्छमाने॒ युव॑ती॒ सम॑न्ते॒ स्वसा॑रा जा॒मी पि॒त्रोरु॑पस्थे ।
 अ॒भिजिघ्र॑न्ती॒ भुव॑नस्य॒ नाभिं॑ द्या॒वा रक्ष॑तं पृथि॒वी नो॒ अभ्वा॑त् ॥५॥

átapyamāne áva-

sāvanti ānu shyāma ródasī deváputre | ubhé devānām ubhá-
 yebhir áhnām dyāvā — || 4 || samgáchamāne yuvatī sám-
 ante svásārā jāmī pitrór upásthe | abhijighranti bhúvanasya
 nábhim dyāvā — || 5 ||

॥३॥ उ॒र्वी स॒द्मनी॒ बृ॒हती॒ ऋ॒तेन॑ हु॒वे दे॒वाना॑मव॒सा जनि॑त्री ।
 द॒धाते॒ ये अ॒मृतं॑ सु॒प्रती॑के द्या॒वा रक्ष॑तं पृथि॒वी नो॒ अभ्वा॑त् ॥६॥
 उ॒र्वी पृथ्वी॑ ब॒हुले॒ दुरे॑अ॒न्ते उ॒पे ब्रु॒वे नम॑सा॒ यज्ञे अ॒स्मिन् ।
 द॒धाते॒ ये सु॒भगे॑ सु॒प्रतृ॑ती द्या॒वा रक्ष॑तं पृथि॒वी नो॒ अभ्वा॑त् ॥७॥
 दे॒वान्वा यच्च॑कृ॒मा क॒च्चिदा॒गः सखा॑यं वा॒ सद॒मिज्जा॑स्पतिं वा ।
 इ॒यं धी॒र्भूया॑ अव॒यान॑मे॒षां द्या॒वा रक्ष॑तं पृथि॒वी नो॒ अभ्वा॑त् ॥८॥
 उ॒भा शं॑सा॒ नर्या॑ मा॒मवि॑ष्टा॒मुभे॑ मा॒मूती॑ अव॒सा स॒चेता॑म् ।
 भूर्नि॑ चि॒दुर्यः॑ सु॒दास्त॑रा॒येषा॑ म॒दन्त॑ इष॒येम॑ दे॒वाः ॥९॥

urvī sádmanī bṛihatī ṛitēna huvé devānām ávasā já-
 nitrī | dadháte yé amṛitam suprátike dyāvā — || 6 || urvī
 pṛithvī bahulé dūrēante úpa bruve námasā yajñé asmín |
 dadháte yé subhāge suprátūrti dyāvā — || 7 || devān vā yác
 cakṛimá kác cid ágaḥ sákhāyam vā sádam íj jáspatiṁ vā |
 iyám dhír bhūyā avayānam eshām dyāvā — || 8 || ubhá
 śánsā náryā mām avishṭām ubhé mām ūtí ávasā sacetām |
 bhūri cid aryáḥ sudástarāyeshá mádanta ishayema devāḥ
 || 9 ||

The heaven and earth are the source of natural forces, are not subject to annoyance, and satisfy all beings with food. May we live in harmony with them all the days and nights. O heaven and earth, defend us from perils and miseries. 4

Going always together, young and of the same limits, these twin sisters exist as if lying in their parents' bosom, kissing the navel of the world together. O heaven and earth, defend us from perils and miseries. 5

I invoke these two, heaven and earth, who are beautiful to look on, who sustain ambrosial showers, who are vast and mighty and the progenitor (of rain and corn), for the protection of enlightened devotees. O heaven and earth, defend us from peril and miseries. 6

O heaven and earth, splendid, extensive of varied forms, bounteous, all-sustaining, and of limitless bounds, I address you with this hymn of praise; O heaven and earth defend us from perils and miseries. 7

Whatever sin or offence we may have at any time committed against Nature's forces, against our friends, or against the Lord of the universe, thereof may this hymn be expiation. O heaven and earth, defend us from perils and miseries. 8

May both these blessed benefactors of mankind preserve me. May heaven and earth equip me with all the means of protection. O divine forces, may we, while enjoying plenty of food, be blessed with wealth for liberal charity. 9

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
 पातामवद्यादुरितादभीके पिता माता च रक्षतामवोभिः ॥१०॥
 इदं द्यावापृथिवी सत्यमस्तु पितृमार्तर्यद्विहोपवृवे वाम् ।
 भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

ritām divé tād avocam prithivyā abhisrāvāya pratha-
 mām sumedhāḥ | pātām avadyād duritād abhīke pitā mātā
 ca rakshatāmāvobhiḥ || 10 || idām dyāvāprithivī satyām
 astu pītar mātār yād ihópabruvé vām | bhūtām devānām
 avaméāvobhir vidyā° || 11 ||

(१८६) पृथिवीत्युत्तरागतं सूक्तम्

(१-११) एकादशवेद्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥५॥ आ न इन्द्रोभिर्विदधे सुशस्ति विश्वानरः सविता देव एतु ।
 अपि यथा युवानो मत्संथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥
 आ नो विश्व आस्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।
 भुवन्यथा नो विश्वे वृधासः करन्त्सुषाहा विधुरं न शर्वः ॥२॥
 प्रेष्टं वो अतिथिं गृणीषेऽग्निं शस्तिभिस्तुर्वणिः सजोषाः ।
 अस्यथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः ॥३॥

186.

Ā na īabhir vidāthe suśastī viśvānarah savitā devā
 etu | āpi yāthā yuvāno mātsathā no viśvam jāgad abhipitvé
 manīshā || 1 || ā no viśva āskrā gamantu devā mitró ar-
 yamā vāruṇaḥ sajōshāḥ | bhūvan yāthā no viśve vṛdhāsaḥ
 kāran sushāhā vithurām nā śāvaḥ || 2 || prēsthām vo āti-
 thim grīṇīshe 'gnīm śastībhis turvāṇiḥ sajōshāḥ | āsad yā-
 thā no vāruṇaḥ sukīrtīr īshaḥ ca parshad arigūrtāḥ sūriḥ
 || 3 ||

Endowed with understanding, I have recited this excellent hymn to you, O heaven and earth, to be heard around. May father, the heaven and mother, the earth, preserve us from reprehensible iniquity and be always close to us to offer protection. 10

May this my prayer, which I address to you, be fulfilled, O earth and heaven—father and mother. May you always be ready with your protection in the proximity of those who praise you. May you help us in obtaining food, strength and long life. 11

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May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever young, gladden all our people by your participation. 1

May all the bounties of triumphant Nature, such as cosmic light, cosmic order and cosmic plasma, come here in unison for participation in the sacrifice of creation. May they all be promoters of our welfare, and with great might may they preserve our strength from slackness. 2

I praise with hymns, O Nature's bounties, your best beloved participant, the cosmic fire, who is prompt to partake of the oblation, and who is well-pleased along with you ; so that thereby the cosmic plasma, the possessor of renown, the subduer of foes, the animator of men, may provide us with the power of creativity. 3

उप व एषे नमसा जिगीषोपासानक्ता सुदुर्धेव धेनुः ।
 समाने अहन्विमिमानो अर्के विपुरुषे पयसि सस्मिन्नध्वन् ॥४॥
 उत नोऽहिर्वृध्न्योऽश्मयम्कः शिशुं न पिप्युषीव वेति सिन्धुः ।
 येन नपातमपां जुताम मनोजुवो वृषणो यं वहन्ति ॥५॥

úpa va éshe námasā jigīśhóshāsānāktā sudúrgheva dhe-
 nūh | samāné áhan vimímāno arkām víshurūpe páyasi sá-
 sminn údhan || 4 || utá nó 'hir budhnyō máyas kaḥ śśiṣum
 ná pipyúshīva veti síndhuh | yéna nápātam apām junāma
 manojúvo vṛṣhaṇo yām váhanti || 5 ||

॥५॥

उत न ई त्वष्टा गन्त्वच्छा स्मत्सूरिभिरभिपित्वे सजोषाः ।
 आ वृत्रहेन्द्रश्चर्षणिप्रास्तुविष्टमो नरां न इह गम्याः ॥६॥
 उत न ई मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति ।
 तमीं गिरो जनयो न पत्नीः सुरभिष्टमं नरां नसन्त ॥७॥
 उत न ई मरुतो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
 पृषदश्वासोऽवनयो न रथा रिशदसो मित्रयुजो न देवाः ॥८॥
 प्र नु यदेपां महिना चिकित्रे प्र युञ्जते प्रयुजस्ते सुवृक्ति ।
 अध यदेपां सुदिने न शरुर्विश्वमेरिणं प्रुपायन्त सेनाः ॥९॥

utá na im tváshṭā gantv ácha smát sūribhir abhipitvé
 sajóshāh | á vṛitrahéन्द्रas carshaniprás tuvśhṭāmo narām
 na ihá gamyāh || 6 || utá na im matáyō 'śvayogaḥ śśiṣum
 ná gávas tárūṇam rihanti | tám im gíro jānayo ná pātñih
 surabhśhṭamam narām nasanta || 7 || utá na im marúto vṛid-
 dhāsenāh smád ródasī sámanasah sadantu | prśhadasvāso
 'vánayah ná ráthā riśádaso mitrayújo ná devāh || 8 || prá
 nú yád eshām mahiná eikitré prá yuñjate prayújas té su-
 vṛiktí | ádha yád eshām sudíne ná śarur víśvam érinam
 prusháyānta sénah || 9 ||

I approach you, night and dawn, with reverence as willingly as a gentle cow comes to be milked, mixing for you on the appropriate day the sacrificial food, consisting of the many preparations of milk within the same udder. 4

May lightning grant us happiness. May river nourish us as a cow does her calf, whereby we may propitiate the grandson of the waters, the fire divine, whom the clouds, swift as thought, convey. 5

Moreover, may the architect of creation come to this sacrifice, equally well-pleased with those who praise Him at the excellent rite at which He is present ; may the most potent resplendent Lord, the protector of man, the destroyer of darkness, come to bless the benevolent actions of men. 6

May our minds too, yoked together like horses, tend to the ever-youthful resplendent Lord, as cows to their calves and may our songs yield to Him, the most delightful Lord, as husbands embrace their wives. 7

May the vital principles too, all of one nature, come from heaven and earth to the sacrifice ; may they who are a mighty host, who have many-coloured steeds, who are like protecting chariots, and who are devourers of foes, come like friendly deities. 8

For, verily, their greatness is well known, as they diligently discharge their functions ; by which their spout pours rain upon every arid soil, as light spreads universally on a fine day. 9

प्रो अश्विनाववसे कृणुध्वं प्र पुषणं स्वतवसो हि सन्ति ।
 अद्वेषो विष्णुर्वति ऋभुक्षा अच्छा सुन्नाय ववृतीय देवान् ॥१०॥
 इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदनी च भूयाः ।
 नि या देवेषु यतते वसुयुर्वियामेषं वृजनं जीरदानुम् ॥११॥

pró asvínāv ávase kṛiṇudhvam prá
 pūshānam svátavaso hí sánti | adveshó vīshṇur vāta ṛibhu-
 kshá ácha sunnáya vavṛitiya devān || 10 || iyám sá vo asmé
 dídhítir yajatra apipráṇī ca sádani ca bhūyah | ní yá de-
 vēshu yátate vasūyúr vi° || 11 || ॥

(१८७) सप्तम्यन्तुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरग्न्यस्य ऋषिः । अश्वे देवता । (१) प्रथमर्चोऽनुष्टुप्-
 भौग्लिकः, (२, ५-७, ११) तृतीयायाः पञ्चम्यादितुल्यस्यैकादश्याश्वायुष्टुप्, (११) एकादश्या
 वृहती वा, (२, ४, ८-१०) द्वितीयायतुल्यैरष्टम्यादितुल्यस्य च गायत्री छन्दसि ॥

॥१॥ पितुं नु स्तोषं महो धर्माणं तविषीम् । यस्य त्रितो व्योजसा वृत्रं विषर्वमर्दयत् ॥१॥
 स्वादो पितो मधो पितो वयं त्वा ववृमहे । अस्माकमविता भव ॥२॥
 उपनः पितवा चर शिवः शिवाभिरुतिभिः । मयोभुरद्विषेण्यः सर्वा सुशेवो अद्वयाः ॥३॥
 तव त्ये पितो रसा रजस्यनु विष्टिताः । दिवि वाता इव श्रिताः ॥४॥
 तव त्ये पितो ददतस्तव स्वादिष्टुते पितो । प्र स्वाद्धानो रसानां तुविद्यीवा इवेरते ॥५॥

187.

Pitūm nú stosham mahó dharmānam távishim | yásya
 tritó vy ójasā vṛitrām víparvam ardáyat || 1 || svádo pito
 mādho pito vayām tvā vavṛimahe | asmákam avitá bhava
 || 2 || úpa naḥ pitav á cara śivāḥ śivābhir ūtibhiḥ | mayo-
 bhúr advishenyaḥ sákhā suśévo ádvayaḥ || 3 || táva tyé pito
 rása rájansy ānu víshṭhitāḥ | diví vātā iva śritāḥ || 4 || táva
 tyé pito dádatas táva svādishṭha té pito | prá svādmāno
 rásinām tuvigrivā iverate || 5 ||

Propitiate for protection the pair of twin powers and the provider of nourishment, independent and perfect in their own spheres. Friendly may be to us the omnipresent, omnipotent and omniscient God. I express my regards to all of them for my happiness. 10

O reverent devotees, may that wealth-abounding effulgence which manifests itself amongst the Nature's bounties and gives animation to their perpetual existence help us to obtain food, strength and long life. 11

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Now I will glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. 1

O delicious drinks and sweet food, we adore you; may you be our protection. 2

Come hither to us, O nutritious food, benevolent with favourable aids, source of happiness, unkind to none, friendly, benign and indiscriminatingly one to all. 3

These saps which, O food, are yours, are diffused in space throughout the regions like vapours. 4

O nutritious delicious food, those who enjoy you sharing you with others are dear to you. Those, on the contrary, who relish your flavours alone are vain ones. 5

॥७॥ त्वे पितो महानां देवानां मनो हितम् । अकारि चारुकेतुना तवाहिमवसावधीत् ॥६॥
 यदुदो पितो अजगन्विषस्व पर्वतानाम् । अत्राचिन्नो मधो पितोऽरं भक्षायं गम्याः ॥७॥
 यदुपामोषधीनां परिशमोऽरिशमहे । वातापि पीव इद्वेव ॥८॥
 यत्ते सोम गवांशिरो यवांशिरो भजामहे । वातापि पीव इद्वेव ॥९॥
 कुरम्भ ओषधे भव पीवो वृक् उदारथिः । वातापि पीव इद्वेव ॥१०॥
 तं त्वा वयं पितो वचोभिर्गावो न हव्या सुपूदिम ।
 देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥११॥

tvé pito mahānām devānām māno hitām | ākāri cāru
ketunā tāvāhim āvasāvadhīt || 6 || yād adó pito ajagan vi-
vāsva párvatānām | ātrā cin no madho pitó 'ram bhakshāya
gamyāḥ || 7 || yād apām oshadhīnām pariṁśām āriśāmahe |
vātape píva íd bhava || 8 || yāt te soma gāvāsiro yāvāsiro
bhājāmahe | vātape — || 9 || karambhā oshadhe bhava pívo
vrikkā ndārathīḥ | vātape — || 10 || tām tvā vayām pito
vácobhir gāvo ná havyā sushūdima | devébhyas tvā sadha-
mādam asmābhyam tvā sadhamādam || 11 ||

(१८८) अष्टाशीत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१) प्रथमर्च इयमः समिद्धो वाग्निः,

(२) द्वितीयायास्तनूतपान्, (३) तृतीयाया इजः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्गावः,

(६) षष्ठ्या उषासानक्तः, (७) सप्तम्या देव्यो होतारी प्रचेतसो, (८) अष्टम्यास्तिस्रो

देव्यः सरस्वतीजाभारग्यः, (९) दशम्यास्त्यष्टा, (१०) दशम्या वनस्पतिः,

(११) एकादश्याथ स्वाहाकृत्यो देवताः । गायत्री छन्दः ॥

॥८॥ समिद्धो अद्य राजसि देवो देवैः सहस्रजित् । दूतो हव्या कविर्वह ॥१॥
 तनूतपादतं यते मध्वा यज्ञः समज्यते । दधत्सहस्त्रिणीरिषः ॥२॥

188.

Sāmiddho adyā rājasi devó devaḥ sahasrajit | dūtó ha-
vyā kavir vaha || 1 || tánunapād ṛitāni yaté mádhvā yajñāḥ
sām ajyate | dádhāt sahasrīṇīr iṣah || 2 ||

O nutritious food, even the mind along with the sense-organs depends on you (for their vigour). Under your banner and protective help, the intellect is helped to get over the evil thoughts. 6

O nourishing food, when water-laden clouds arrive in plenty then, O sweet food, may you be available to us at hand in abundance for eating. 7

May we enjoy in abundance the food, milk, butter and condiments, and may thereby our body grow healthy and strong. 8

O gracious food, we enjoy you, combining milk products along with barley preparations ; may thereby our body grow healthy and strong. 9

O cake of fried meal, may you be wholesome, substantial and strengthening. May thereby, our body grow healthy and strong. 10

We draw from you, O nourishing food, by our prayers, the sacrificial gifts for offerings as we draw milk from cows for oblation. You are as delightful to the elite as to us. 11

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O divine conqueror of thousands, kindled by the dedicated worshippers you are shining brilliantly today. You are the prudent messenger of cosmic forces. May you convey our oblations to them. 1

The sacred metabolic fire proceeds to react with the nutritious food and produces thousands of types of body-building units. 2

आजुह्वानो न ईड्यो देवौ आ वक्षि यज्ञियान् । अग्ने सहस्रसा असि ॥३॥
 प्राचीनं वहिरोजसा सहस्रवीरमस्तृणन् । यत्रादित्या विराजन्त ॥४॥
 विराट् सम्राड्भवीः प्रभ्वीर्वह्नीश्च भूर्यसीश्च याः । दुरो घृतान्यक्षरन् ॥५॥

ājūhvāno na īdya

devān ā vakshi yajñīyan | āgne sahasrasā asi || 3 || prācī-
 nam barhīr ōjasā sahasravīram astṛiṇan | yātrāditya virā-
 janta || 4 || virāt samrāt vibhūḥ prabhvīr bharīḥ ca bhū-
 yasi ca yāḥ | dūro ghṛitāny aksharan || 5 ||

॥१॥ सुरुक्मे हि सुपेशसार्धि श्रिया विराजन्तः । उषामावेह सीदताम् ॥६॥
 प्रथमा हि सुवाचसा होतारा देव्या कवी । यज्ञं नो यक्षतामिमम् ॥७॥
 भारतीले सरस्वति या वः सर्वा उपब्रुवे । ता नेश्वोदयत श्रिये ॥८॥
 त्वष्टा रूपाणि हि प्रभुः पृथग्विश्वात्समानजे । तेषां नः स्फातिमा यज ॥९॥
 उप त्मन्या वनस्पते पाथो देवेभ्यः सृज । अग्निर्हव्यानि सिष्वदत् ॥१०॥
 पुरोगा अग्निर्देवानां गायत्रेण समज्यते । स्वाहाकृतीषु रोचते ॥११॥

surukmé hí supéśasārdhi śriyā virājataḥ | uśhāsāv éhā
 sīdatām || 6 || prathamā hí suvācasā hótārā dāvyā kavī |
 yajñām no yakshatām imām || 7 || bhāratīle sārvasvati yā vaḥ
 sārṇvā upabruvé | tā naḥ codayata śriyē || 8 || tvāshṭā rū-
 pāni hí prabhūḥ paśūn vīśvān samānaje | tēśhām naḥ
 sphātīm ā yaja || 9 || ūpa tmānyā vanaspate pātho devē-
 bhyah śrija | agnīr havyāni sishvadat || 10 || purogā agnīr
 devānām gāyatrēṇa sām ajyate | svāhākṛitīḥu rocate
 || 11 ||

O metabolic fire, you are adorable and endowed with thousands of glories. Invoked by us, may you bring hither such Nature's bounties as are benevolent. 3

Devotees, with their prayers, prepare facing to the east, such sacred seats, on which countless dedicated worshippers take their place. O suns, may you also grace this place with your presence. 4

They have sprinkled water (and oil) on the doors of the fire-place variously and perfectly radiant, manifold, excellent, many and numerous. 5

May the brilliant and beautiful day and night, shining with surpassing lustre, participate in the sparkling glory of God. 6

Let these two chief, eloquent, divine sages who are invokers of Nature's bounties help us in performing all dedicated actions. 7

O divine mother of culture, wisdom and speech, I invoke you all that you may guide us on the path of prosperity. 8

The supreme author of this universe has fashioned all forms of beings and has given distinct shapes to all animals. 9

O forests, create nutritious food on your own, for all living beings, for the consummation of the metabolic fire. 10

The fire divine, preceder of cosmic bounties, is honoured with the sacred metre of Gayatri. He glows when oblations are offered commencing with the word Svaha. 11

(१८९) एकोनवत्युत्तरशततमं सूक्तम्

(१-८) अष्टवैश्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अग्निर्विश्वा । मिथुप् छन्दः ॥

॥१०॥

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
 युयोध्यस्स जुहुगणमेनो भूयिष्ठां ते नमसुक्तिं विधेम ॥१॥
 अग्ने त्वं पारया नव्यो अस्मान्स्वस्तिभिरति दुर्गाणि विश्वा ।
 पृथ्वं पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥२॥
 अग्ने त्वमस्मद्युयोध्यमीवा अनसित्रा अभ्यमन्त कृष्टीः ।
 पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतैर्भिर्यजत्र ॥३॥

189.

Ágne náya supáthā rāyé asmán víśvāni deva vayúnāni
 vidván | yuyodhy ásmāj juhurāpām éno bhúyishthām te ná-
 matúktim vidhema || 1 || ágne tvám pārayā nāvyo asmán
 svastibhir áti durgāni víśvā | pūṣ ca pṛithvī bahulā na urvī
 bhāvā tokāya tānayāya śam yóh || 2 || ágne tvám asmād
 yuyodhy ámivā ánagnitrā abhy ámanta kṛishṭīḥ | pūnar
 asmábhyam suvitāya deva kṣhām víśvebhir amṛtebhir
 yajatra || 3 ||

पाहि नो अग्ने पायुभिरजस्वेभिरग्ने सदान् आ शुशुक्रान् ।
 मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥४॥
 मा नो अग्नेऽयं सृजो अघायाविष्यवे रिपवे दुच्छुनायै ।
 मा दुत्वते दशते मादते नो मा रीपते सहसावन्परा दाः ॥५॥

pāhi no agne pāyúbhir ájasrair utá priyé sá-
 dana á śusukván | má te bhayám jaritāram yavishṭha nū-
 nám vidan māparām sahasvah || 4 || má no agné 'va sṛijo
 aghāyāviśhyāve ripāve duchúnāyai | má datváte dáśate mād-
 áte no má ríshate sahasāvan párá dāh || 5 ||

O adorable God, may you lead us along the wholesome path for our prosperity, since O Lord, you are in knowledge of all our actions. May you cleanse us of the sin that forces us astray. With humility, we offer you our most reverential homage. 1

O reverential adorable God, lead us beyond all danger and affliction. May our city be spacious and land extensive. May you bless our children and offspring with prosperity and happiness. 2

O adorable God, keep us away from disease and from those men who are non-believers and adverse to us. O protector of noble deeds, may you ordain all immortal cosmic bounties to work for our welfare. 3

O adorable God, cherish us with incessant protective bounties; shine always in our hearts with your divine consciousness. O ever-youthful adorable God, let no danger touch him who praises you. O mighty one, let no danger touch any one else too. 4

O mighty adorable God, keep us away from the wicked, voracious and malevolent enemy that brings us trouble. Abandon us not to one who has fangs and who bites, nor to one without teeth, nor to the one malignant; O powerful one, nor may you give us up to disgrace. 5

॥११॥

वि घृ त्वावीं ऋतजात यंसद्गणानो अग्ने तन्वे३ वरूथम् ।
 विश्वाद्रिश्नोरुत वा नित्सोरभिहृतामसि हि देव विष्पट् ॥६॥
 त्वं तां अग्न उभयान्वि विद्वान्वेपि प्रपित्वे मनुषो यजत्र ।
 अभिपित्वे मनवे शास्यो भूर्मर्मृजेन्य उशिग्भिर्नाक्रः ॥७॥
 अवोचाम निवचनान्यस्मिन्मानस्य सृनुः सहसाने अग्नौ ।
 वयं सहस्रमृषिभिः सनेम विद्यामेपं वृजनं जीरदानुम् ॥८॥

vī gha tvāvāi ṛitajāta yaṁsad gṛiṇāno agne tanvè vā-
 rūtham | viśvād ririkshór utá vā ninitxór abhihrítām ási
 hí deva vishpát ॥ 6 ॥ tvám táu agna ubháyan vī vidván
 vēshi prapitvé mánusho yajatra | abhipitvé mánave śásyo
 bhūr marmṛijénya usígbbhir nákráh ॥ 7 ॥ ávocāma niváca-
 nāny asmin mánasya sūnúḥ sahasānè agnaú | vayám sa-
 háśram řishibhiḥ sanema vi° ॥ 8 ॥

(१९.०) नवत्युत्तरयातनम् सुक्तम्

(१-८) अष्टवंश्यास्य सुक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । बृहस्पतिर्देवता । विष्णु उन्मः ॥

१२॥

अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्केः ।
 गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः ॥१॥
 तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।
 बृहस्पतिः स ह्यज्ञो वरीसि विभ्वाभेवत्समृते मातरिश्वा ॥२॥

190.

Anarvāṇam vṛishabhām mandrājihvam bṛihaspátim var-
 dhayā návyam arkaiḥ | gāthānyāḥ surúco yásya devá āṣṛiṇy-
 ánti návamānasya mártāḥ ॥ 1 ॥ tám řitvīyā úpa vācaḥ sa-
 cante sárgo ná yó devayatām ásarji | bṛihaspátih sá h
 añjo várānsi víbhvābhavat sám řité nātariśvā ॥ 2 ॥

O adorable God, sustainer of eternal laws, your honest worshipper glorifies you to seek protection for his physical body. May you guard him from all who are inclined to harm or revile him. O divine God, surely you are the adversary of those who are oppressive. 6

O all-wise adorable God, you discriminate between both of them (godly and godless). May you bless the worshipper at the appropriate time and be the bestower of his wishes. May you instruct men, like the priest, who directs the institutor of the sacred ceremony. 7

We address our pious compliments to the terrestrial fire, born of mechanical attrition, and which is the subduer of foul odours. May we, by these sacred invocations, obtain food, strength and long life. 8

190

Glorify with hymns the universal preceptor who is blameless, worthy of adoration, showerer of benefits, sweet-tongued and mighty. He is the one to whose sermons the enlightened and pious devotees listen with respect. 1

To Him are addressed the hymns appropriate to the occasion and they serve Him well. Verily He is the creator of those worshippers who aspire to be enlightened. He, the universal preceptor like the cosmic wind, manifests His extensive power in the vast jurisdiction of the universe. 2

उपस्तुतिं नमस् उद्यतिं च श्लोकं यंसत्सवितेव प्र बाह ।
 अस्य कर्त्वाह्न्यो३ यो अस्ति मृगो न भीमो अरक्षस्तुविष्मान् ॥३॥
 अस्य श्लोकं दिवीर्यते पृथिव्यामत्यो न यस्यक्षभृद्विचेताः ।
 मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायौ अभि द्यून् ॥४॥
 ये त्वा देवोस्त्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।
 न दृढ्ये३ अनु ददासि वामं बृहस्पते चयस् इतिप्यारुम् ॥५॥

ūpastu

tiṁ nāmāsa ūdyatiṁ ca ślōkaṁ yaṁsat savitēva prā bāhū ।
 asyā krátvāhnyō yó āsti mṛigó ná bhīmó arakṣbāsas tú-
 viṣhmān ॥ 3 ॥ asyā ślōko divíyate pṛithivyām átyo ná yaṁ-
 sad yakṣhabhṛd vícētāḥ | mṛigāṇām ná hetáyo yānti cemā
 bṛihaspáter āhimāyau abhí dyūn ॥ 4 ॥ yé tvā devosrikām
 mānyamānāḥ pāpā bhadrām upajívantī pajráḥ | ná dūḍhyē
 ānu dadāsi vāmām bṛihaspate cāyasa ít pīyārum ॥ 5 ॥

॥१३॥

सुप्रेतुः सृयवसो न पन्थां दुर्नियन्तुः परिप्रीतो न मित्रः ।
 अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥
 सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।
 स विद्वां उभयं चष्टे अन्तर्वृहस्पतिस्तर आपश्च गृध्रः ॥७॥
 एवा महस्तुविजातस्तुविष्मान्वृहस्पतिर्वृषभो धायि देवः ।
 स नः स्तुतो वीरवद्भानु गोमद्विद्यमेषं वृजनं जीरदानुम् ॥८॥

supraítuḥ sūyávaso ná pánthā durniyántuḥ páripṛito ná
 mitráḥ | anarváṇo abhí yé cākshate nó 'pīvṛitā apornuvánto
 asthuḥ ॥ 6 ॥ sām yām stúbho 'vánayo ná yānti samudráṁ
 ná sraváto ródhaecakráḥ | sá vidvān ubháyaṁ caṣṭe antár
 bṛihaspátis tára āpaḥ ca grídhrah ॥7॥ evā mahás tuvijátas
 tūviṣhmān bṛihaspátir vṛiṣabhó dhāyi devāḥ | sá na stutó
 vīrávad dhātu gómad vi° ॥ 8 ॥

May He accept the compliments, the verses which narrate His details. May He bring forth His light, like the outstretched arms of the sun. Opposed by none, He maintains His daylike glory and he is mighty in vigour like a terrible wild beast. 3

His glory spreads through heaven and earth like the sun; He is remarkable, worthy of adoration, source of wisdom and bestower of happiness. Like hunter's weapons the justice of the universal preceptor chases daily the wicked. 4

O universal preceptor, you do not bestow wealth upon those stupid men who are sinful and mean and live merely on your bounty, considering you as an old ox. But you favour him who is dedicated to you. 5

He is like a fair path where grass is pleasant and like a friend who is, though hard to win, yet very affectionate. May those sinless men who instruct us, though enveloped by ignorance, come out of their covering (from their stupidity). 6

To whom hymns of praise go forth as men assemble round a master; and as rivers rolling between their banks flow to the ocean, in the same way the universal preceptor, the wise, eagerly looks at the rivers and the boats going across. 7

So, the universal preceptor the mighty, the beneficent, the powerful, the showerer of benefits has been glorified. May He thus lauded give us vigour, wisdom and wealth. May we find strengthening food in full abundance. 8

(१०.१) एकनवपुनरागतम् सूक्तम्

(१-१६) षोडशर्षस्यास्य सूक्तस्य मैत्रावरुणिरास्य ऋषिः । अप्सवस्यो देवताः । (१-९, १४-१६) प्रथमादि-
नवर्षा चतुर्दश्यादितृचस्य चानुष्टुप्, (१०-१२) दशम्यादितृचस्य महापङ्क्तिः,

(१३) वयोदश्याश्च महाबृहती छन्दसि ॥

॥१४॥

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।
 ह्राविति प्लुषी इति न्यः॑दृष्टा अलिप्सत ॥१॥
 अदृष्टान्हन्त्यायत्यथो हन्ति परायती ।
 अथो अवघ्नती हन्त्याथो पिनष्टि पिपती ॥२॥
 शरासुः कुशारासो दुर्भासः सैर्या उत ।
 मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥३॥

191.

Kāukato ná kāukató 'tho satinākaūkataḥ | dvāy iti plú-
 shi iti ny ādrīshṭā alipsata || 1 || ādrīshṭān hanty āyaty átho
 hanti parāyati | átho avaghnati hanty átho pinasṭi piñ-
 shatī || 2 || śarāsaḥ kūśarāso darbhāsaḥ sairyaḥ uti | mauñjā
 ādrīshṭā vairināḥ sārve sākāṁ ny ālipsata || 3 ||

नि गावो गोष्टे असद्वन्नि मृगासो अविक्षत ।
 नि केतवो जनानां न्यः॑दृष्टा अलिप्सत ॥१॥
 एत उ त्वे प्रत्यदृष्ट्रप्रदोषं तस्करा इव ।
 अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥२॥

ní gāvo go-
 shṭhé asadan ní mṛigāso avikshata | ní ketāvo jānānām ny
 ādrīshṭā alipsata || 4 || etā u tvé prāty ādrīshṭan prado-
 shām tāskarā iva | ādrīshṭā vīśvadrīshṭāḥ prātibuddhā abhū-
 tana || 5 ||

Creatures, poor or rich in venom or some venomous aquatic reptiles; creatures of two kinds stinging and unobserved, both infect me with poison. 1

This (antidote herb) destroys the unseen venomous creature, destroys the seen and departing creature. It destroys them even (by its odour) and while being ground, crushes these venomous creatures. 2

Some reptiles live in small grass (*Saccharum Sara*), some behind long grass (*Poa Cyanosuroides*), some in soft grass (*Saccharum spontaneous*), some in the meadow grass (*saccharum munja*, *Andropogon muricatum* etc.) adjacent to the rivers, some in the jute grass. All these unobserved reptiles have infected me with poison. 3

When cows settle down in their stalls, the wild beasts retreat to their lairs, the senses of men go to rest, then the unseen reptiles infect me with their poison. 4

These reptiles are like lurking thieves at an evening time. They appear to see everyone but remain unseen themselves. Therefore, O men, be vigilant. 5

॥१५॥

द्यौर्वीः पि॒ता पृ॒थि॒वी मा॒ता सोमो॑ भ्रा॒तादि॑तिः स्व॒सा ।
 अदृ॑ष्टा वि॒श्वदृ॑ष्टास्तिष्ठ॑ते॒लय॑ता सु॒ कम् ॥६॥
 ये अ॑स्या ये अ॒ङ्ग॒वाः सु॒ची॒का ये प्र॑क॒ङ्क॒ताः ।
 अदृ॑ष्टाः किं च॒नेह॒ वः सर्वे॑ सा॒कं नि॒ जस्य॑त ॥७॥
 उत्पु॑रस्ता॒त्सूर्य॑ एति वि॒श्वदृ॑ष्टो अदृ॒ष्टहा॑ ।
 अदृ॑ष्टान्त्सर्वी॒ज्जम्भ॑यन्त्सर्वी॒श्व यातु॑धान्यः ॥८॥

dyaúr vah pitá prithiví mātá sómo bhrátáditih svásā |
 ádṛishṭā víśvadrishṭās tishṭhateláyatā sú kam || 6 || yé áṁsyā
 yé áṅgyāḥ sūcīkā yé prakaṅkatāḥ | ádṛishṭāḥ kíṁ canéhá
 vah sárve sākám ní jasyata || 7 || út purístāt sūrya eti ví-
 śvadrishṭo adrishṭahá | adrishṭān sárvāṁ jambhāyan sár-
 vāś ca yātudhānyāḥ || 8 ||

उद॑प॒त्तदु॒सौ सूर्यः॑ पु॒रु वि॒श्वानि॑ जू॒र्वन् ।
 आ॒दित्यः॑ पर्व॑तेभ्यो वि॒श्वदृ॑ष्टो अदृ॒ष्टहा॑ ॥९॥
 सूर्ये॑ विष॒मा संजा॑मि दृतिं सु॒राव॑तो गु॒हे ।

सो चि॒न्नु न म॑राति॒ नो व॒यं म॑रामा॒रे अ॒स्य यो॑जनं ह॒रि॒ष्टा मधु॑ त्वा मधु॒ला च॑कार ॥१०॥

úd apaptad asaú sūryaḥ purú
 víśvāni járvan | ādityāḥ párvatebhyo víśvadrishṭo adrishṭahá
 || 9 || sūrye vishám á sajāmi dṛitiṁ sūrāvato grihé | só cin
 nú ná marāti nó vayám marāmāré asya yójanam harishṭhá
 mādhu tvā madhulá cakāra || 10 ||

Heaven is your father, earth your mother, moon is your brother, sunshine your sister. Live in your own holes, unseen and yet seeing all; enjoy your own pleasure. 6

Those who move with their shoulders, those who move with their bodies, those who sting with sharp fangs, those who are virulently venomous, why are you here, ye unseen? Depart together away from us. 7

The all-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous creatures) and all evil insects of the night. 8

The sun has risen on high destroying all poisons. The sun, the all-seeing, the destroyer of all-unseen things, rises behind the top of the hills for the good of living beings. 9

I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun will not die, nor shall we die; for though afar, yet with all his powerful beams he will overtake the poison. The science of antidotes shall convert the poison into sweet ambrosia. 10

॥१६॥

इयत्तिका शकुन्तिका सका जघास ते विषम् ।

सो चिच्छु न मरन्ति नो वयं मरामरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥११॥

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षन् ।

ताश्चिच्छु न मरन्ति नो वयं मरामरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१२॥

नवानां नवतीनां विषस्य रोपुषीणाम् ।

सर्वीसामग्रभं नामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१३॥

iyattikā śakuntikā sakā jaghāsa te vishām | só cin nú
— || 11 || triḥ saptā vishpuliṅgakā vishāsya púshyam akshan |
tās cin nú ná maranti nó vayám ma° || 12 || navānām na-
vatīnām vishāsya rōpushīṇām | sārvasām agrabham nāmārē
asya yó° || 13 ||

त्रिः सप्त मयूर्यः सप्त स्वसारे अग्रुवः ।

तास्ते विषं वि जभ्रिर उदकं कुम्भिनीरिव ॥१४॥

इयत्तकः कुपुम्भकस्तकं भिन्दयश्मना ।

ततो विषं प्र वावृते पराचीरनु संवतः ॥१५॥

कुपुम्भकस्तदब्रवीद्दिरेः प्रवर्तमानकः ।

वृश्चिकस्यारसं विषमंसं वृश्चिक ते विषम् ॥१६॥

triḥ saptā mayūryāḥ saptā svāsāro agrúvaḥ |
tās te vishām ví jabhrira udakām kumbhīnīr iva || 14 || iyat-
takāḥ kushumbhakās takām bhīnadmy āśmanā | tāto vi-
shām prā vāvṛite pārācīr ānu samvātaḥ || 15 || kushumbha-
kās tād abravīd girēḥ pravartamānakāḥ | vṛścikasyārasām
vishām arasām vṛścika te vishām || 16 ||

This little insignificant bird has swallowed your venom; she does not die; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert the poison into sweet ambrosia. 11

May the thrice-seven sparks of fire consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert poison into sweet ambrosia. 12

I recite the names of ninety and nine rivers, the destroyers of poison; although afar, the sun with his beams, will overtake the poison; the science of antidotes has converted you, *poison*, into sweet ambrosia. 13

May the thrice-seven peahens, the seven-sister rivers, carry off, O body, your poison, as maidens with pitchers carry away water. 14

May the insignificant mungoose carry off your venom, *poison*; if not, I will crush the vile creature with a stone; so may the poison depart from my body, and go to distant regions. 15

Hastening forth at the command, thus spoke the mungoose, (who was familiar with an antidote herb): the venom of the scorpion is innocuous; scorpion, your venom is innocuous. 16

NOTES

Book I

Hymns 122-191

प्रथमं मंडलम्

सूक्तानि १२२-१९१

Hymn-122

For verse 4 see Nir. VI. 21.

1. **Raghumanyavah**, mild tempered (लघुक्रोधः) — *Daya.*; little wrath (*raghu*=*laghu*).

2. **Starīh na**, from *stara*, cover, the boat covered with mechanical devices; like the boat — *Daya.*, like the sun invested or clothed with light (*Sayana*); also destructive of foes (स्तरिः नवृणां हिंसकः तेजसाच्छन्नः वा प्रादित्यः — *Sayana*).

3. **Vasarha**, one capable of providing residence, or comfortable (वासनां वासहेतुनामहंकः — *Daya.*). Also means Agni or fire, as assuming various vestures (*vasa*) or forms in the Garhapatya and other fires; or as destroying the vesture of the earth, the trees; or as causing the revolutions of day and night.

Indra-parvata, like the sun and clouds; another name of Indra, as regulating the *parvas*, the joints or periods of the day or year (*Sayana*).

4. **Napatam-apam**, the grandson of water (Agni is regarded so. From water or moisture, trees and shrubs come out, and the fire proceeds from timber and hence fire is the grandson of water) — *Sayana* and *Wilson*; cf. Manu IX. 321. According to Dayananda, *Na-pata* is not falling (of rains); it means also the ever continuing path; never coming to an end.

Matara, the one loving as mother; also day and night; a pair of measurers or surveyors, (मानकारको; — *Daya.*).

5. **Ausijas**, see I.18.1; II.2.11; II.9.9; II.2.4; 5; IV.21.6; V. 41.5; VI. 4.6; X.99.11; the son of Usij, the son of a lover of knowledge.

6. **Sindhuh**, a river; *Sayana* regards it as a deity presiding over waters (जलाभिमानो देवः).

7. **Pare**, in the conveyer (पथके, *Daya.*). See I.116.7; II.7.6; II.2.7.

Srutarathe and **Priyarathe**, in the enjoyable or famous chariot; in the charming or favourite chariot (*Daya.*); *Sayana* refers the two

terms to *mayi* (मयि), "on me possessing a famous car, a favourite car."

8. **Mahimaghasya radhah**, the wealth of an honest and respectable dealer or a business magnate. Also company or assembly of the gods.

Nahusa, a man, bound by the cycle of his actions, good or vicious (*Daya.*), (Nigh. 11.3).

9. **Abhidhruk**, one offending or opposing from the front (*Daya.*).

Aksnayadhruk, one offending or opposing in a crooked manner (*Daya.*). Offends by a wheel (चक्रेण) or a way (मार्गेण); or in other manner (अन्यथा प्रकारेण)—*Sayana*.

Yaksmam hṛdaye nidhatte, he places or deposits consumption (a disease) in the heart. *Yaksmā* may also be regarded a sickness in general.

11. **Amṛtasya nahusah havam sureh**—*nahusa*=a learned person, *havam* = a word of sincere advice (*Daya.*); *sureh*=person adept in knowledge, well-versed man. "The invocation of the immortal deity by me a mortal worshipper." (*Wilson*).

12. **Dasatayasya**, one well versed in ten disciplines of knowledge (*Daya.*); a decade; *Sayana* renders it as food, by which the vigour of the ten senses is augmented; also Soma juice offered in ten ladles (*Sayana*).

13. **Dasatayasya**, of ten sorts; of the ten *indriyas* (organs of sense).

Dvi-panca, two times five : by *five*, we have teacher, preceptor, student, disciple and general people (*Daya.*); *Sayana* interprets it as ten ladles for some oblations.

Istasvah, the one who gets the horses.

14. **Arناه**, purified water; also a synonym of form or *rupa*; a son (*Sayana*).

Hiranyakarna, one with rings or *kundala* in ears; *manigriva*, with a necklace of precious stones in neck (*Daya.*).

15. **Sisvah**, the one worthy of being instructed or trained

(*Daya.*); infants; childish.

Hymn-123

1. **Daksinayah**, from the south side (*Daya.*); or the clever one; one who is skilled in her own function (*Sayana*).

Cikitsant, healing, remedying the malady of darkness or ignorance; bringing health.

2. **Vajam**, moving, motive; *vijnanam* or knowledge (*Daya.*); *jayanti vajam*, victoriously gathering divine knowledge (*Daya.*); the darkness, that goes away with the dawn (*Sayana*); also producing food as the reward of morning sacrifice.

3. **Bhagam**, share, participation.

Suryaya for the enlightenment from God (*Daya.*). (So that the sun or enlightenment may come).

4. **Ahana**, by the day; by the dawn; *Ahana* may be synonymous with dawn (*Yaska*, Nir. XI. 6).

7. **Ahani**, day and night (*aho-ratri*).

8. **Varunasya**, of the sun (*Sayana*); of the wind (*Daya.*).

Trimsatam yojanani, 30 yojanas = 120 *kroshas*.

Varuna may be identified with the sun as the remover of darkness, who according to *Sayana*, revolves daily round Mount Meru, the centre of the earth, performing diurnal circuit of 5059 *yojanas*; the dawn being always 30 *yojanas* in advance of his rising; or first appearance from behind the mountain in the east (the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured as to the duration by 21 *ghatikas* and 26 *palas* or *paras*. Taking the *ghatika* at its lowest valuation = $\frac{1}{2}$ of a *muhurta* = 24 minutes; and a *pala* or *para* = $\frac{1}{30}$ th of a *ghatika*, we should have in a day or 60 *ghatikas* more than one third allotted to the dawn, which is definitely an error. Again if the sun travels 5059 *yojanas* in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatika*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of *Sayana's* commentary (*Wilson*).

12. **Gomatih**, one possessing earth; or rays (*Daya*).

Hymn-124

For verses 4 and 7 see Nir.IV. 16 and III.5 respectively.

1. **Ityai**, for going; for getting or acquiring (प्रापयितुं, *Daya*.); for our use (*Wilson*); for carrying on our own affairs (*Sayana*).

2. **Aminati**, not leaving, not injuring (अहिंसन्ती—*Daya*.); not opposing, not unsuited to.

Praminati, particularly injuring (प्रकृष्टतया हिंसन्ती—*Daya*.).

4. **Sundhyuvah**, the solar rays (आदित्यकिरणाः —*Daya*).

Vaksah, the achieved thing (Nigh. IV. 2); according to Sayana, *sundhyuh* is the name of the sun; also a water bird of white colour, to whose white plumage the morning light may be compared (*Wilson*). Also when used in plural, it means waters (शुन्ध्युरादित्यो भवति शोधनात्). (सकुनिरपि शुन्ध्युरुच्यते शोधनादेव आपोपि शुन्ध्युव उच्यन्ते शोधनादेव—Nir. IV.16).

Nodhas, a learned person, well-versed in different disciplines of study; a seer, composer or interpreter of a new hymn. (Nir. IV. 16). As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms.

Admasat, of the one that evokes the food (*adma*=food or dwelling); *sad*=who goes or abides; the mistress of the house, that rises with the dawn and wakes up the sleepers of the household.

5. **Aptyasya**, of the extensive world.

6. **Ajamim**, one that is not one's wife (*Daya*).

Jamim, belonging to one's own species (सजातीय—*Sayana*); one's own wife.

Also *jamim*, gods or divine beings (of same species); *ajamim*, human beings or विजातीय, or of different species.

7. **Abhrateva**, like the daughter, who has no brother.

Pumsah, of the person, or for the support.

Pratici, looking or going to the West (Usa's face towards the West),

Garta-arugiva, like the one lying in the pit of poverty and trouble.

Sanaye dhananam, for the division of property.

Like the one who ascends (*aruh*, to mount) a house (*garta-grha*) for the gift or receipt of riches; (applicable to the dawn and to the girl who has no brother).

We have in the Nirukta (III. 5) : Like a brotherless maiden, who goes towards men, i.e. parental ancestors to render the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the assembly room* in order to obtain wealth, i.e. a woman from the south. *Garta* signifies the pillar of the assembly room (गर्तः सभास्थानं गृणातेः सत्यसंगरो भवति, Nir. III. 5); it is derived from the $\sqrt{\text{g}}$, to invoke ($\sqrt{\text{g}}$ निगरणे); transactions made under it are true. There she, who has neither son nor husband, ascends. There they strike her with dice; she obtains wealth. The cemetery heap is also called *garta* being derived from $\sqrt{\text{g}}$ र, to raise; it is raised up (श्मशानं संख्योऽपि प्रगतं उच्यते, गृह्णतेरप-गुणो भवति, Nir. III. 5).

Jaya-via patye etc. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth (or her form). According to Yaska, there are four similies: one should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this the prohibition of marrying a brotherless maiden and the father's right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now, some law-givers cite the following stanza in support of the denial of a daughter's right to inheritance (Manu IX. 134). Some are of opinion that the major share belongs to the appointed daughter (cf. R̥v. III. 3.2. See also the Atharva, 1.17.1).

Hymn-125

For verse 2 see Nir. V. 19.

*Durga remarks that the custom of the South Indian people is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.

2. *Muksijayeva padim ut-sinati*—A net is so called from being let loose on the ground (मोचनाच्च), or from lying on the ground (शयनाच्च) or from being spread on the ground (ततनाच्च, Nir. V. 19).

3. *Isteh putram*, son of the householder's position (इष्टस्य गृहाश्रमस्य स्वानात्—*Daya.*); son of sacrifice. Sayana explains *putra* as पुरु व्रातारम्, much-protecting, or कर्तारम्, performer. Dayananda renders *putra* as one pure, or the son (पवित्रं तनयम्).

4. *Prnantam ca papurim ca*, one who gives pleasure, repletion or satisfaction (पूणन्तं, पुण्यन्तं, पपुरि, पुष्टम् —*Daya.*). Sayana associates *prnantam* to progenitors (*pitṛ*)—पूणन्तं पितृन् प्रीणयन्तम्, and *papurim*, to all living beings (प्राणिनः पूणयन्तं पुरुषम्) (पपुरि प्रीणयन्तीलमिष्टदातारम्).

5. *Iyam daksina*, the fee or gifts obtained from teaching (*Daya.*); Sayana interprets *daksina* as earth or *bhumi*, that is able (*daksa*) to bear crops.

6. *Daksinavatam*, the givers of gifts, as well as the acceptor of gifts.

Imani citra, these wonders, these variegated things (चित्राण्यद्भुतानि); also personal decorations, as garlands, sandals, jewels and pearls.

7. *Anyas tesam paridhir astu*, may some other one be their surrounding defence (*Wilson*); or be their *kavacasthaniya* (कवचस्थानीय, in the place of armour)—*Sayana*. Sayana is not clear about the sense of *anyas* (may be any person—तेभ्योऽप्यो यः कोऽपि पुरुषः).

Hymn-126

2. *Satam niskan*, hundred gold coins (*niskan sauvarnan*—*Daya.*); one *niska*=4 *suvarnas* (another gold coin)—*Manu*. (VIII. 134); but according to the *Amarakosa*, it is rated at 108 *suvarnas*; *Panini* also refers to *niska*.

4 -5. *Pajrah*, available to others प्रपन्नाः पद्यन्ते गच्छन्ति मार्गान् वैस्ते—*Daya.*). See also I. 51. 14; 116. 7; 117. 6; 10; 126. 5; 167. 6; 190. 5; VI. 59. 4; VIII. 4. 17; 6. 47; 63. 12; IX. 82. 4; X. 106. 7.

Vah, those who proceed or accompany, ये व्रजन्ति,—*Daya.Nigh.* IV. 2.

Aridhayaso gah, to be held or attained by rich man (*Sayana*); by

braves dealing with enemies (*Daya*).

5. **Visya iva vrah**, by troops of people having mutual affection (*Sayana*); like the business people or like the one prominent amongst common men (*Daya*).

Anasvantah, the one possessing numerous carts (*Daya*); having carts or barrows (*Sayana*). (Small carts are used to carry Soma plant in Soma sacrifices).

6. **Parigadhita**, mixed all around; the well-meant policy from all sides (for *gadhyati*, see Nir. V. 15). *Gadhyam* is derived from √गृह्, to seize. Like food which is to be seized, they desire to unite themselves with the straightforward (IV. 16.11). The verb √गृध् means to mix; mixed on all sides, mixed all around (प्रागधिता परिगधिता, I. 126.6).

7. **Romasa**, the one with profuse hair on body.

Gandhari, the queen-empress (पृथिवी-राजघट्ट, *Daya*).

Hymn-127

The hymn consists of 11 verses in *asti* (verses I-3, 8, 9); *bhurig-asti* (verses 4, 7 and 11) *atyasti* (verses 5 and 6), and *bhurig-atissakvari* (verse 10) metres.

In this hymn and the twelve following, the verse is arranged in three lines and the number of syllables varies from 57 to 79, being in most of the lines 65, 66, 67; the distribution of the feet does not seem to follow any definite rule.

It is a peculiar feature of this and other twelve hymns, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line, (सुनुं सहसो जातवेदसं विप्रं न जातवेदसम्; and so on). This is for verbal beauty of the lines, alliterative and musical. It is in no way easy to retain the beauty of the original *parucchepa* hymns in translations.

4. **Vaneva**, like rays (*vana*=rays —Nigh. I. V).

5. **Uparasu**, in the cardinal directions (*upara*=directions, दिग्; Nigh. I. 6).

7. **Kistasah**, men of wisdom (Nigh. III. 15).

Bhṛgavah, the destroyer of pains (*Daya*).

10. **Ksasu**, on the earth (Nigh. I. 1).

Jurnih, suffering from fever etc. (*Daya*).

Hymn-128

1. **Ila**, or **Ida**—Reverence.

यददिदस्पदे परिबीत इदस्पदे—On a spot or site of ground, on the earth i.e. the altar; they call the altar the utmost end of the earth; so much, verily, as is the earth as much as is the altar.

According to Sayana, **Ida** (**Ila**) is the daughter of Manu, and *pada* refers to the spot where in the form of a cow, *go-rupa*, she placed her feet, alluding to the legend of Manu's daughter being the first institutor of sacrificial rites (*Wilson*). **Ida**, the daughter of Manu, was the institutor of sacrifice; glory to the butter-charged footmark of **Ida**.

6. **Aratih**, one who is not easily pleased; a sovereign; one who helps in attaining right conduct (*Daya*).

Taraniḥ, one that helps in conveying across (*Daya*); one who conveys across the sea of life; also an epithet of the Sun or Agni.

Na may mean *iva* or like and *not* (negative) both. In the negative sense, it is attached to *sisrathat*, loosened, let go.

7. **Trasate varunasya dhurtemaho devasya dhurteh**, preserves us from the malevolence of the obstructor of religious rites (*Sayana*); *varuna*=*varaka*, the impeder.

Hymn-129

For verses 6 and 8, see Nir.X. 42 and VI. 4 respectively.

2. **Nṛbhīh**, by leaders, officers (*Daya*); by men (i.e. by *maruts*)—*Sayana*; also by worshippers.

3. **Yavin ararum sura martyam pari-vṛnakṣi martyam**—Thou mixest with the departing mortal, thou abandonest the mortal (*Wilson*). *Sayana* interprets the first *martyam* as cloud, the skin that contains the

rain; *vṛsanam*, *tvacam*, trying to escape; like an enemy, from the hero, *sura*; the second *martyam* is also cloud, but it is after it has parted with its waters, like an enemy who has been killed and whom then victor abandons (*Wilson*).

4. *Pr̥tsusu*, in the battle (संग्राम)—Nigh. II. 17.

9. *parake*, in the distant land (Nigh. III. 26).

10. *Tva mahima saksat avase mahe mitram*, great is present to thee for protection, as to *mitra* for great protection (*Wilson*).

Mitra, the friend (*Daya*.)—as praise animates a friend, with great attachment.

Adrivah, from \sqrt{ad} to eat : devourer of foes. (Nir. IV. 4); *adrih*, thunderbolt, is so called because with it he splits (mountains), or it may be derived from $\sqrt{पद्}$ to eat.

11. *Tva janita jijanad vaso*—Here *vasa* is an abode of all; one who resides in the hearts of good people (*Daya*.). यः सज्जनेषु वसति तत्सम्बुद्धौ (*Daya*.). Asylum of all men (*Wilson*).

Janita, genitor, the first maker of the universe (*Sayana*).

Hymn-130

1. *Vidathaniva satpatir astam rajeve satpatih*—Here *vidatha*=a battle or *samgrama* (*Daya*.); *sat patih*, lord of virtuous people, (*Daya*.); cherisher of the good (*Sayana*); *rajeve*, like the one shining, (*Daya*.).

Vidatha, is also an apartment of sacrifice.

2. *Avatam na vansagah, tatṛsano na vansagah*—*Tatṛsanah*, very thirsty (*Daya*.); *vansagah*, first, the good distributor; the second, an ox (*vṛsabha*)—*Daya*.; man going swiftly (*Sayana*),—like a thirsty ox to a well; like an ox.

3. *Nihitam guham nidhim*, the hidden treasure. According to a legend, this refers to the soma plant, brought from heaven by Gayatri, (Taittiriya School legend).

Isah parivṛtah—According to Sayana, it refers to the rains shut up in the clouds. In the second reiterated phrase, the same may mean the seeds shut up in the earth, germinating on the fall of the rain, and affording in either case food (*Isah*=food).

4. **Gabhastyoh**, of the arms (गृह, Nigh. II. 4).

Ksadmeva, like the water; *ahi-hatyaya*, for the destruction of cloud (*Daya*).

5. **Vṛtha**, without a purpose (*Daya*.); without an effort (*Sayana*); fruitlessly or in vain.

7. **Nṛto**, of a twister of the body parts for acquiring knowledge (*Daya*.); of a dance; of one dancing in war.

For **Divodasa**, **atithigvaya** and **Sambaram**, see earlier notes.

Atithigva : I. 51.6; 53.8; 10; 112.14; 130.7; II. 14.7; IV. 26.3; VI. 18.13; 26.3; 47.22; VIII. 53.2; X. 48.8.

Divodasa : I. 112.14; 116.18; 119.4; 130.7; 10; and other references.

Sambaram : I. 51.6; 54.6; 59.6; 101.2; 103.8; 112.14; 130.7; II. 12.11; 14.6; 19.6; 24.2; IV. 30.14; 26.3; VI. 18.8; 26.5; 31.4; 43.1; 47.2; 21; VII. 18.20; 99.5; IX. 61.2.

8. **Tvacam krsnam**, black skin; stripped of skin, (√कृ, to draw); attractive skin. There is a legend also. An *asura*, named *kṛśna* or 'black' advanced with ten thousand followers to the bank of the *ansumati* river, where he committed fearful devastation, until Indra with the Maruts, was sent against him, by Bṛhaspati, when he was defeated by Indra and stripped of his skin.

9. **Surascakram pra bṛhat**, he threw the sun's wheel (*Sayana*), or the wheel of the chariot of the sun. There is a mythological legend in this respect :

The *asuras* obtained a boon from Brahma that they should not be destroyed by the thunderbolt of Indra, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal. This is a baseless legend, more of a Pauranic character than the Vedic. (*Sayana* as quoted by *Wilson*).

Vacam musayati, deprives them of speech or existence, steals or takes away speech. (*Wilson*).

Musayati, behaves like a cutter (चंडक इवाचरति—*Daya*).

10. **Divodasebhih**, by the giver of enlightenment (*Daya*).

Hymn- 131

3. **Mithuna**, a pair of man and woman (*Daya*); couples consisting of husband and wife; this verse gives wife a right for full participation in sacred duties of life, like *agnihotra* etc. Sayana discusses this verse with his conservatism and reconciles only to the extent that whilst a wife cannot independently study the Vedas, and cannot alone perform the sacred rites of *agnihotra*, she would do all these with her husband and recite the Vedic *mantras* too. See Purva Mimansa, for sanctioning right to women in *yajnas* (Chapter VI, *adhikarana* 3-4.). *Mithuna tatasre*, husband and wife (the *yajamana* and his *patni*) perform *yajna* together.

4. **Purah saradih**—As defended for a year by walls and ditches (*Sayana*).

5. **Pṛtanasu**, amongst men (*Nigh. II. 3*)—*Daya*.

Cakartha karam, uttered a shout; *karasabda*, a noise or sound (*Sayana*). This may be a war cry or an exclamatory slogan.

7. **Ristam na yaman**, like one wearied on the road; towards whom evil|design may be entertained by robbers (*Sayana*); to punish as deserved (हिसितं इव यामनि—*Daya*).

Hymn-132

For verse 1 see Nir. V. 2.

1. **Vanuyama vanusyatah** : *vanusyati* means the action of slaying; its grammatical form is not known. "May we slay those who seek to injure us". This is a Vedic quotation. "May we, in battle, conquer those the perverse and him who seeks to injure the long-spread (*dirgha-prayajyum*) (sacrifice)". May we, in battle, conquer the perverse (*dṛḍh-yam. दृढ्यम्*), i.e. the pernicious, the sinful person (वापयिष्यम्) who desires to spoil our long-spread (*dirgha-pratata*) sacrifice. (दीर्घप्रततयज्ञम्, Nir. V. 2).

Bhare kṛtam, pious rites concerning sustenance; also concerning war (Nir. IV. 24, भर इति संग्रामनाम)—*Daya*. May our pious rites attain the gods; attain the presence of gods (*Wilson*).

2. **Svasminnanjasi**, in both places, epithets of *vakmani*, which according to Dayananda, means *upadese* (in the teachings), otherwise *marge*, on the road or path. The first is as usual, peculiar, the latter is explained by Sayana as honest, straight, free from fraud, etc.

To Dayananda, the first *anjasi* is *prakata*. (प्रकट) i.e. in the open, and the second *kamayamane* (कामयमाने) in the desired or aspired manner. In fact, it is always difficult to expound the puns or double meanings of the reiterated terms.

3. **Rtasya varasi ksayam**, thou art possessed of the place of the abode of the sacrifice, termed *ṛta*, or the true, as giving unfailing reward, or *ṛta* means water, and then, we have: "Thou abided in the dwelling of water", equivalent to the sender of rain. *Rta* also means the sun, and then we have: "Thou caused (the sacrificer) to go to the region of the sun".

According to Dayananda: *Rtasya var asi* (= वाः + अस्ति) *ksayam* = सत्यस्य जलमिव अस्ति प्राप्तव्यम् ।

Varam akrnvata ksayam = वर्तुं कुर्वन्तु निवासम् ।

Gavesanah—(i) यो गां वाणीमिच्छति सः, here *go*=speech; (ii) गावां किरणानां इष्टः सूर्य इव; here *go*=rays.—*Daya*.

Gavesanah, (i) possessed of, or practising the seeking after water; the sender of rain; (ii) maker of search after the cows; or the seeker for the reward of the worshipper (*Sayana*).

4. **Vrajam**—This occurs twice; Dayananda gives two meanings: (i) ज्ञातव्यम्, worth knowing and अवर्त्ममार्गम्, the non-virtuous or vicious path. According to Sayana, the two meanings are (i) a cloud, and (ii) the cattle of the *angirasa*s stolen by Pani. The word *gavesanah*=cow-pen or pasture.

5. **Sravyasyavan**—This occurs twice, with meanings: (i) श्रावमनः श्रवः श्रवणमिच्छवः (the desire to hear own self) (ii) श्रावमनः श्रवमिच्छव इव वर्तमानः (like the one who desires to hear ownself),—*Daya*. According to Sayana, (i) from *sravas*, food or fame, implying a wish or desire for either. They desirous of food and (ii) desirous of offering of food—oblations to Indra.

Indre okyam, in the magnificent beautiful dwellings (*Daya*.); In the heaven of Indra (*Sayana*).

6. **Indraparvata**, one like the sun and clouds; cloud and the deity presiding over clouds (*Sayana*).

Hymn-133

1. **Vailasthanam**: *Vaila* from *vila*, a hole, a cavern, a pit; one pertaining to *vila* is *vaila*. According to *Sayana*, in this verse and in the third verse, this represents *smasana* or a place where dead bodies are burnt (or buried-*Wilson*). *Sayana* suggests another meaning: The *Naga-loka*, the Serpent World, or the regions below the earth—which is rather *Pauranika* than *Vedic* (*Wilson*).

2. **Yatuminam**, of the army where we have a host of killers (*Daya*); of injury-inflicting armies, or those possessing weapons; or of hosts composed of *Raksasas* (*Sayana*).

3. **Vailasthanaka**, *vailastha*, from *vila*, hole, pit or cavern; as in verse 1.

4. **Pisacim**, one who creates trouble (*Daya*.); a malicious being; also it means “decay”.

5. **Adrivah**, twice occurring: (i) one spreading like a cloud, or like the sun; (ii) one pertaining to vast stretch of hills and mountain. (*Daya*.).

Susmi, strength, power or valour.

6. **Ghṛnanna bhisam**, of blazing fire personified, like the one blazing in terror.

Tri-saptaiḥ, i.e. $3 \times 7 = \text{twentyone}$. In rituals, an allusion to seven platters, offered to the *Maruts*, repeated at the three daily rites; or attended by *Maruts*, to whom thrice seven offerings are presented (cf. I. 72.3).

Hymn-134

For verse 2, see *Nir.* IV. 19.

1. **Purvapitaye**—First drinking; (i) of the earlier drinkers; (ii) of

the early drinkings (*Daya*).

Sayana for the second gives 'before other gods'.

Niyutvata, the one in which a large number of horses are yoked (*Daya*.); with the car having the *niyuts* (*Sayana*), i.e. horses of Vayu.

Davane, to the giver; Sayana gives two meanings: (i) Come for that which is to be given by us; (ii) for giving to us that which we solicit.

3. *Rohita*, pink or red like blood; *aruna*, substances (like smoke or water) capable of conveying or transporting things (from √रुह् to carry or convey. (Also river and finger, Nigh. I. 13; II. 5)

4. *Dansu*, the process in which people acquire control over mind. (*Daya*.). According to Sayana, *dansesu karmavatsu*, doing their work. *Dansa* may mean a house and hence, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice.

Bhadravastra, fine or excellent or auspicious clothes.

Sabardugha, fulfilling all desires (*Daya*.)(*Sabar—amṛta* or ambrosia); the one that yields ambrosia.

5. *Bhurvani*, twice repeated with two senses :

(i) धारणवति, the one upholding, (ii) पोषणवति, the one sustaining. (*Daya*.).

Sayana also gives two meanings ; (i) sacrifice or *yaga*, (ii) a cloud.

Takva-viye, the path where we have no robbers or thieves (for causing to go elsewhere thieves—*Sayana*).

6. *Asiram*, repeated twice with two meanings :

(i) the nourishing milk etc. भोगम्. (ii) the wholesome and nourishing—समन्तात् भोग्यम्—*Daya*. Sayana gives two meanings: (i) milk, (ii) *ghṛta* or clarified butter, both being material of oblations and the like.

Hymn-135

Satinibhih, an army with hundreds of brave soldiers (*Daya*.); *sahasrena niyuta* etc., the army with thousands of horses and hundreds of soldiers. Numerical figures represent indefinite large numbers.

2. **Pariputo adribhih**, purified by effusion. (Soma is purified by straining through Kusa grass).

Pari kosam arsatī, it goes to the ladle, as it were, in place of a receptacle (*Sayana*).

3. **Sarasmin surye saca**, the offering is simultaneous with sunrise (*Sayana* and *Wilson*).

4. **Candrena**, by gold (*Nigh.* 1.2).

Vayava radhasa agatam, indrasca radhasa a gatam—*Dayananda* interprets *vayu* as the killer of vicious people; and *indra* as electricity. *Radhasa*, means to attain the objective. The repetition indicates the pairing in two ways; (i) *Indra* and *Vayu*; and (ii) *Vayu* and *Indra*.

5. **Marmrjanta**, intensely cleaned with care (अत्यन्तं मार्जयन्तु शोधयन्तु—*Daya.*); as the groom rubs down; have strained, cleaned and rubbed. (*Sayana*).

Vajinam, one with good speed (*Daya.*); *asumatyam*, going quick; like a quick horse going quick (*Sayana*).

Second *vajinam* has been interpreted by *Dayananda* as बहुशुभलक्षणान्वितम् i.e. one possessing numerous good qualities.

6. **Ayansata**, (i) should give. (ii) should receive—(*Daya.*).

Pavitram, the filter, the purifier; usually applied for *kusa* grass, which is used for filtering the Soma juice.

Ati romanyavyaya somaso atyavyaya, romani,, hairs; *avyaye*, unexhausted, not subject to deterioration or destruction; *somasah* owes prosperity; second *avyaya* such pleasures which are lasting (*Daya.*).

According to *Sayana*, in the first place, the Soma juices having gone through the unclipped hairs, or (अव्यया=अवि+मयानि, made from the sheep). Sheep's wool; fall into the vessel that receives them; (ii) in the second place, अव्यया is said to bear its ordinary meaning, unexpended, unexhausted.

7. **Gacchatam**, in both places (*Daya.*).

Adhvaram, (i) virtuous characters like non-violence etc., (ii) noble deeds and sacrifices, *yajna* (*Daya.*).

8. *Asvattham*, religious fig tree, like the *pippala*, (*Daya.*); but Sayana translated it as पर्वतादि व्याप्ति प्रदेशे स्थितम्; one found spread through mountains etc.

Na upa dasyanti dhenavah—na apadasyanti; *upadas*=infirm or wasted (*Sayana*) by sickness (अप्यन्ति-*Daya.*); *apadas*, to be carried by thieves.

Dayananda gives two meanings of *dhenavah* : (i) cows, (ii) speech or *vani* in plural (वाण्यः).

9. *Agiraukasah*=*agira*+*okasah*, अगिराऽशोकसः, the place of stay of the non-manifested speech; having no dwelling by speech. They are not brought to a stop by abusive speech (*Sayana*).

Hastayor durniyantavah, difficult to be checked by both hands (by physical forces); they are not to be deterred by words, or by pulling up the reins from coming to the sacrifice (*Sayana*).

Hymn-136

For the verse 3, see Nir. II. 13.

1. *Ta Samraja*, the two (तौ) shining with great lustre (सम्प्रज्ञाजेदे) *Daya*; thoroughly shining (*Sayana*).

Mṛl-yat'bhyam, (i) like those who give happiness. (*Daya.*); (ii) along with such parents who bestow happiness.

2. *Rasmibhih caksur bhagasya rasmibhih—Rashmibhih* (i) by the rays at both places (*Daya.*).

Bhagasya, of the wealth; or of the sun. (*Daya*).

3. *Dive dive*, every day (at both the places).

Yatnavat' janah, (i) the one with a hand of diligent workers, (ii) daring persons and the like (*Daya*). Also animator of mankind, by whom man are being impelled to exertion or incited to the discharge of their respective functions (*Wilson*).

Aryaman, judicial head (*Daya.*). According to Sayana, it may imply one by whom the irreligious, or those not performing worship may be cast into the infernal regions (*naraka*).

4. **Abhagah**, (i) with entire resplendence (ii) with entire prosperity and good fortune (*Daya*).

5. **Anhasah**: (i) from vicious acts, (ii) from sins. (*Daya*).

Vratam, (i) noble virtues (ii) noble determinations.

6. **Varunaya midhuse sumrlikaya midhuse varunaya**—For the one with superb virtues.

Midhuse, (i) for the one who impregnates with noble qualities, (ii) for the one who provides happiness to others (*Daya*).

Sayana separates the first attributive form from Varuna, and applies it to Rudra, the showerer of desired benefits; the two next words he applies equally to Mitra, Varuna and Rudra.

Hymn-137

1. **Matsarah**—Repeated twice meaning (i) exhilarating, and (ii) envious.

Gavasirah=*go*+*asirah*=surrounded by (i) sense-organs like, (ii) rays (*go*=cow, sense organs and rays, —*Daya*.) and also food mixed with milk.

2. **Dadhyasirah**—(i) Foods mixed with curd and (ii) like foods containing curd.

Mitraya, for the friendly; *varunaya*, for the venerable and *ṛtaya*, for the truthful behaviour (*Daya*).

3. **Duhanti adribhih**: (i) Milking out with stones (expressing the Soma juice with pressing stones), (ii) milking out along with clouds.

Sutah, effused out, pressed out, refined.

Hymn-138

For verse 4, see Nir. IV. 25.

1. **Tavaso na tandate**: *Tavasah*, of the strength; *tandate*, destroy or leave.

Makhah—(i) Those who have acquired knowledge, (ii) those living like *yajna*, or sacrifice. (*Daya*). According to Sayana, (i) *makha* = Yajnavan, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits. Thus *manah ayuyuve*, 'mixing with' or assenting to his thoughts or mind. In the reiteration, *makha* is considered to be put for *makham*, objective case, the sacrifice, with which Pusan mixes, or is present at, until completed.

2. **Ustro na**, like a camel; as a camel bears a burden.

Dyumninah krdhi, make them possessed of wealth, approbation, or reputation (यद्विद्वानः प्रवृत्तकीर्तिमतः—*Daya*).

3. **Bubhujire**, enjoy.

Sari bhava, be famous and well known, be our leader; be ever accessible to us.

4. **Ajasva**, pertaining to one where we have goats and horses both (*Daya*); he who is drawn by goats or has goats for horses. "Be near us, O goat-teamed one, gracious and bounteous". (Nir. IV. 25).

Hymn-139

1. **Srausat**—Dayananda translates it as the offerer of the substances constituting oblations (हविर्वातीम्). The word does not occur anywhere else in the *R̥gveda*. In ordinary use, this word is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods. Sayana translates *astu srausat*, as "may there be a hearing of this hymn", or "may Agni or other deity be a hearer".

Dhitayah, occurs twice: (i) fingers; (ii) the upholder (*Daya*).

Nabha, the navel; the centre of attraction (मध्यभागोऽङ्गवर्धने—*Daya*). Sometimes, the *yajna* or sacrifice is called the navel of the world (यज्ञमाहुर्भुवनस्य नाभिः).

Vivasvati, shining; in the solar corona (*Daya*); in the sun.

2. **Svena manyuna**, by one's own wrath or anger (*Daya*).

Svebhjaksabhih, by one's own (i) sense organs. or (ii) conscious-

ness. (स्वकीयैरिन्द्रियैः or स्वकीयैः प्रज्ञानैः—*Daya.*).

3. *Hiranyaye rathe dasra hiranyaye, hiranyaye rathe* is golden chariot; *dasra*, the dispeller of pain. Sayana gives two interpretations of *hiranya*—(i) *madhu-purna* or rich in sweetness, and in consistence with it, he translates *prusayante pavayah*, as “the circumferences of the wheels distil (सरन्ति स्रवन्ति), or scatter honey as they revolve”. In the reiteration, he proposes to render it by “pleasing, heart delighting.” *Prusayante* = मधूनि स्रवन्ति, or scatter honey; *pavayah*, चक्राणि or wheels (*Daya.*).

4. *Divistisu*, twice repeated in the sense (i) in the space; in the space routes, (ii) in the heavenly behaviours (*Daya.*).

Anjasa sasata rajah; rajas=water (Udaka) metonymy for rain (*Sayana*). Dayananda gives two meanings: (i) world, लोकम् (ii) dignity or ऐश्वर्यम्.

6. *Sutasah udbhidah*—*Sutah*, composed (निर्णीत), effused; *udbhidah*, coming out of the earth, breaking forth. (*Daya.*).

Agahi, do come.

7. *Yajniyebhyah*, (i) by persons adept in the technique of *yajna*, (ii) worthy of the *yajna karma* (both almost the same)—*Daya.*

Saca, the helper or sympathizer.

Angirobhyah, to those who are adept in the vital sciences; *dhenuh*, cow and speech. Sayana quotes a legend in this connection: The Angirasas having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire (*Wilson*).

Esa tam veda me saca—He knows her along with me, and Sayana adds to it “either I, Aryama, or I and Aryama know her.” (Why?—not known; it is conjectural as *Wilson* remarks).

8. *Uta jarisuh, ma uta jarisuh*, twice repeated. *Jarisuh*—(i) the spoiled ones, (ii) may not be spoiled.

Yat ca dustaram—Here *dustaram* is the strength to get over

troubles and pains.

Ghosat, from the sound; from speech (Nigh. I. 11); also sounds, noises (*ghosah*); and by metonymy, those who utter them, men or cattle.

9. **Dadhyan**, see I. 80.16; 116.12.

For **Priyamedha**, **Kanva**, **Atri** and **Manu**, see earlier notes.

Priyamedha : I. 45.3; 4; 139.9; VIII. 2.37; 3.16; 4.20; 5.25; 6.45; 8.18; 32.30; 69.8; 87.3; X. 73.11.

Kanva : I. 36.10; 11; 48.4; 112.5 and others.

Atri : I. 112.7; 116.8; 117.3; 118.7 and others.

Manu : I. 36.19; 80.16; 114.2 and others.

A person with loving intellect is *priya-medhah* प्रिया मेधा प्रज्ञा, यस्य सः—*Daya*.)—a common name, not a proper noun. A man of wisdom is **Kanva** (मेधाविनः); the enjoyer of pleasure or happiness is **Atri** (सुखानामता); a rational or thinking beings is **Manuh** (मननशीलः). *Name gira*, homage to speech (वाणी).

10. **Venah**, the person with aspirations (कामयमानः); *uksabhih*, in the company of great persons (*Uksa*=great, Nigh. III. 3).

Puruwarebhih, by the person having many excellent qualities (पुरवो बहुवो वारा वरितव्या गुणाः येषां तैः—*Daya*.); *aravinda*=water (उदक, Nigh. I. 12).

11. **Ekadasa**, eleven i.e. (i) ten *pranas* and the eleventh, the soul or *jivatman*, and again (ii) ten organs and mind (*Daya*). Also eleven in heaven, eleven on the earth, and eleven in the mid-air.

Hymn-140

1. **Dhasim**, food, the supporter of life, (Nigh. II. 7, *anna*).

2. **Dvijanma**, two-fold generated, a *dvija* or twice-born (Brahmana, Ksatriya and Vaisya), the first birth from mother's womb and the other from the preceptor after the sacred thread ceremony. Also it refers to fire, either as produced by attrition from the two sticks, or in the first instance by attrition and in the second from consecration for sacrificial use. (मघनेन and आधानसंस्कारेण—*Sayana*).

Trivṛdānnaṃ, triple food: clarified butter, *puroḍaśa* (cakes fried in butter), and Soma juice (*Sayana*); the food, inspiring for acquiring knowledge; noble selfless actions, and love and dedication towards God; i.e. *jñāna*, *karma*, and *upāsana*—*Daya*.

Jagdhām im punaḥ, the same stuff (or type of food) eaten repeatedly, or renews what has been eaten (i.e. the same articles offered annually—*Sayana*).

Vanināḥ, forest trees or waters (*vana*—water or *udaka*, Nigh. I. 12).

Ava—*asyena*, by mouth (*Daya*. and *Sayana*).

Anyasya, of the other (*Daya*.); of the oblation (*Sayana*); or with the mouth in one form (or sacrificial fire), he receives the oblation through tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests (*davagni*), he consumes the trees.

3. **Trisu cyutam**, readily fallen down (क्षिप्रं पतितं, *trisu*=*ksipra*, readily, with speed, Nigh. II. 15).

4. **Raghu-druvaḥ**, going lightly (*Sayana*); the procurers of sweet and tasty foods (ये रघुन्वास्वादीयान्बन्धानि द्रवन्ति—*Daya*.).

Kṛśṇa-sitasah, black-pathed or dark-tracked (*Sayana*); agricultural track of ploughshare (*Kṛśṇa*—*kṛśi-sadhini*, pertaining to agriculture, *sita*=furrow or track of ploughshare—*Daya*.).

Juvah, quick, speedy (जवन्तः—*Daya*.).

Asamanah, not with one mind (*Daya*.), not same-minded, some going east, some west; or it may mean of different colours.

Ajirasah, graceful, one with refined manners (*Daya*.), moving (*Sayana*).

Raghusyadah, light-gliding.

Vatajutah, wind-impelled; those who move with speed like wind.

Asavah, pervading; pervading in good characteristics (*Daya*.).

Mumuksvah, aspirers of liberation (*Daya.*); giving liberation (*Sayana*).

6. **Patnih**, the one that sustains (पालयित्री:—*Sayana*); the ladies participating in the *yajna-karma* (*Daya.*). *Sayana* conjectures that here *patnih* represents bushes, timber, who cherish Agni (the fire); or even cows

8. **Agruvah**, the foremost in category (प्रग्रगण्या:—*Daya.*); also fingers; (*agruvah kesinih*) those that are in forefront; or crooked or curved like fingers. *Kesinih*, young girl with charming hair (*Daya.*).

9. **Tuvigrebhih satvabhir viyati**, proceeds with resounding existences; he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to forests.

Tuvigrebhih, with loud sounds (*Daya.*).

Satvabhih, with animals (*Daya.*).

Syeni, the female eagle or hawk.

Padvate, bi-peds and quadrupeds; that which has feet (*Daya.*).

12. **Rathaya navam nah grhaya**, *rathaya*, means of transport on rivers and seas (*Daya.*); *navam*, large boats (*Daya.*); or to our carriage-house; *grha* is an asylum of the needy or of the priests (*Sayana*).

Navam nityaritam padvatim, boat ever fitted with oars; boat is the *yajna* or sacrifice; the oars etc. are the priests; materials are the fuel and apparatus, and the feet are the divinities, the prayers and offerings,

Ratha, a means of transport, here a boat.

Aritra, apparatus for measuring the depth of the sea (स्नोतम्भनानि जलमाग्नीर्यंपरीक्षकाणि यस्यां ताम्—*Daya.*).

13. **Dyava-ksama**, heaven and earth; *yavyam*, barley-fields; *isam*, grain, food; *varam*, jewels etc.;, *arunyah*, dawns (*Daya.*).

Hymn-141

1. **Balittha**, *bal*+*ittha*, enlightenment or truth, its halo.

2. **Prksah**, worth of inquiry (*Daya.*); अन्न-साधक or the perfecter or digester of food (*Sayana*).

Vapuh, handsome appearance; having body; the cause of the growth of body (*Sayana*).

Sapta-sivasu, pertaining to seven processes or factors of advantage; with *matrsu*, seven auspicious mothers or the rains fertilizing the seven *lokas* or worlds (*Sayana*).

Vrsabhasya, pertaining to the cosmic *yajnas* which bring rainfall (*Daya.*); pertaining to the showerers. *Asya vrsabhasya dohase*, *Sayana* refers to an allusion intended to the rays of the sun. Earlier, we have referred to the three forms of Agni; terrestrial, maturative or digestive fire, or as the electrical or ethereal element, or lightning in the *antariksa* or firmament. Here he is identified with solar fire, or the sun in heaven or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, where it is transferred to the clouds, and in due season descends again in rain (*Wilson*).

3. **Budhna**, *antariksa* or inter-space.

Mahisa, great or big (*Nigh. III. 7*).

Savasa, by force ((बलवान्,—*Daya.*), or by bodily strength applied to attrition as producing fire.

Matarisva, breaths or vital forces.

4. **Prksudhah**, exceedingly hungry for enjoyment (*Daya.*); expects or desires to be consumed (*Sayana*).

Damsu, in control (दम् ५ वृ), or in teeth.

Yavisthah, the youngest; young in all respects.

Pituh paramat, from the excellence of the sacrificial or the other nutriment.

Pituh from *pitṛ*, which is figuratively the *garhapatya agni* from which the fire is taken, *niyute*, to the *ahavaniya* (*Sayana*). Flames of fire are its teeth (*damsa*).

6. **Bhagam iva**, like the prosperity (*Daya*.); according to Sayana, a great prince; may also be the sun (*aditya*) (*Wilson*).

7. **Hvarah**, crooked, crookedly behaving.

Vakva, the speaker, very much-talkative (बहुवक्ता).

Anakṛtah, unrestrained, not obstructed (न निवारितः—*Daya*.).

Jaranah, praises (स्तुतिः).

8. **Angebhir arusebhir iyate**, by limbs, or flames, having motion (*arusebhih*, by the red ones, i.e. by flames).

Vayah, normally birds; all creatures having mobility, beasts, birds and the like.

9. **Agne**, vocative of Agni, venerable, learned; *varunah*, best, most venerable.

Dhṛtavratah, pledged to accept, and adopt truth; *mitrah*, friend, kind to everyone; *aryaman*, law-abiding, and law-dispensing, a judge; *sudana-vah* generous in giving; *nemih*, the circumference of a wheel; *aran*, spokes.

10. **Devatatim**, God, the highest deity.

Mahiratna, most valuable and attractive in noble qualities; *ratnam*, attractive, means for acquiring knowledge (*Daya*.).

11. **Rayim**, riches; *svartham*, capable of yielding good fruit; *damunasam*, capable of maintaining control; *bhagam*, prosperity; *daksam*, clever and skilful; *dharnasam*, clever in acquiring and possessing knowledge etc; *ṛte*, in truth.

Ubhe janmani, in the two lives, the present one and the preceding (*Daya*.).

Hymn-142

For verse 10, see Nir. VI.21.

Like the hymn 13 of book I, this hymn 142 is also called the *Apri Sukta*, being addressed to a variety of *devatas*, or divinities, called

apris or Agni in personification. (Dayananda does not call them *Apri* hymns). Many of the expressions of the two hymns, 13, and 142 are identical, and the difference arises chiefly from the difference of metre, which in hymn 13 is *gayatṛī* but in the present one *anustubh*. There are 12 verses in the earlier hymn, and 13 in the present one.

3. **Trira** (त्रिः+रा), three times; he comes thrice, or he thrice bestows rewards, (or it refers to three daily sacrifices); *madhva*, with honey or sugar.

6. **Mahi**, earth (Nigh. I. 1), or speech (Nigh. I.11).

7. **Yahvi**, born of the causal form. (कारण-सूत्र, *Daya*.).

Matara, the measurer; one who plans and draws out the project.

8. **Mandra-jihva**, the one with notable tongues; the two flames that give delight.

9. **Ila, Saravati and Mahi**, see earlier references.

Ila—I. 13.9; 31.11; 40.4; 48.16; 128.7; 142.9; 186.1; 188.8; II. 1.11; 3.8; 31.4; III. 1.23; 4.8; 5.11; 6.11; 7.5; 11; 15.7; 22.5; 23.4; 5; 24.2; 27.10; 29.3; 4; 53.1; 54.20; 55.13; 59.3; IV. 2.5; 50.8; V. 4.4; 5.8; 41.19; 53.2; 62.5; 6; VI. 10.7; 52.16; VII. 2.8; 3.7; 16.8; 44.2; 64.2; 65.4; 102.3; VIII. 31.4; 32.9; IX. 5.8; 62.3; 108.13; X. 1.6; 36.5; 70.8; 91.4; 94.10; 110.8.

Sarasvati—I.3.10-12; 13.9; 89.3; 142.9; 164.49; 188.2; II. 1.11; 3.8; 30.8; 32.8; 41.16; III. 4.8; 23.4; 54.13; V. 5.8; 42.12; 43.11; 46.2; VI. 49.7; 50.12; 52.6; 61.1-7; 10; 11; 13; 14; VII. 2.8; 9.5; 35.11; 36.6; 39.5; 40.3; 95.1; 2; 4; 5; 96.1; 3; VIII. 21.17; 18; 38.10; 54.4; IX. 5.8; 67.32; 81.4; X. 17.7; 8.9; 30.12; 64.9; 65.1; 13; 75.5; 110.8; 131.5; 141.5; 184.2.

Mahi—I. 8.8; 13.9; 22.13; 102.7; 117.19; 131.1; 142.9; 157.1; 164.33; II. 33.14; III. 31.3; 13; 61.7; IV. 14.3; 41.5; V. 5.8; 41.15; 43.8; 47.1; 81.1; VI. 45.4; 66.3; VII. 15.14; 56.4; VIII. 25.3; 40.4; 46.33; IX. 5.8; 86.44; X. 60.9; 77.4; 85.2; 92.4; 96.10; 101.9; 133.7.

10. **Nabha**—*nabhau*, in the centre; it refers to rain; Sayana regards *Tvastṛ* as personified electric fire or lightning, in which capacity, he is the sender of rain.

11. **Vanaspati**, the fire or Agni or the sacrificial post, *yupa*, from

its being of timber (*Sayana*).

12. *Gayatra vepase*, in the form of *gayatra*, according to *Sayana*, a name of Indra. *Gayatram* is the protection of one that sings. *Gayatra vepase* is "गायत्रं गायन्तं त्रायमाणं वेपो रूपं यस्मात्, तस्मै"—*Daya*.

13. *Savaha-kṛtani*, with the utterance of the syllable *SAHA*, also the performance of a rightful action (*Daya*). The personification of *agni* is, however, *syaha*, as one of the *Apris* (*Wilson*).

Hymn-143

For verse 4, see Nir. IV.23.

1. *Apam napat*, grandson of water. For this, a few of the references are I. 23.6; 122.4; 143.1; 186.5; II. 31.6; 35.1-3; 7; 9; 10; 13; III. 9.1; VI. 50.13; 52.14; VII. 34.15; 35.13; 47.2; VIII. 19.4; X. 8.5; 92.13.

Dayananda translates "*napat*" as the one not falling, not getting degraded (यो न पतति स:); *apam* is, of course, of waters.

How *Agni* is the grandson of waters (*apam napat*) has been thus explained: vegetable substance are the progeny of rain; and fire is the progeny of vegetation like timber or fuel.

2. *Matarisvane*, for the wind in the mid-space; this has to be fanned into flame; of. त्वमग्ने प्रथमो मातरिस्वन आविर्भव (I.31.3) be first manifest, *Agni*, to the wind.

3. *Na rejante*, desist not, flicker not (कम्पन्ते,—*Daya*). They do not move, or are-moved in burning, maturing and the like.

Bhatvaksasah, persons possessing the strength of enlightenment. (*Daya*). *Tvaksa* is strength or force (Nigh. II. 9).

4. *Bhṛgavas*, those who dispel ignorance with knowledge, such learned persons (विद्ययाऽविद्याया भर्जका निवारका विद्वांसः—*Daya*.)

7. *Akrah*, that one which could not be dominated by others (derived from \sqrt{kram} , to go, and hence *akranta* or *anukranta*, not surpassed or exceeded by—*Sayana*).

Hymn-144

1. *Ninsate*, kisses, *dhama prathamam hi*, which first kisses his

dwelling; which are the first to present oblations.

2. **Svadha**, water (Nigh. 1.12).

3. **Savayasa**, two of the same age (also in the verse 4—*dva sava-yasa*). The two refers to husband and wife, associated in the performance of *yajna*; (or two pupils of the same age,—*Daya*.).

Samayansta sarathih, as a charioteer gathers; *rasmin*, reins (of a horse). (Streams of butter, spreading like rays—*Sayana*).

5. **Vrisah**, by transposition of letters *vasya* (वस्य) became *vrah* (वः) (*varna-vyatyaya*) *Daya*.; *prajah* or progeny.

Hymn-145

1. **Iyate**, and *nu-iyate*, he proceeds; he goes, (प्राप्नोति, and goes or attains quickly—सद्यः प्राप्नोति—*Daya*.); or is gone to or worshipped (सेव्यते—*Sayana*).

Tasmin santi pra' sisah tasmin istayah, in him is the power of re-training or controlling; he is able to accomplish what may be affected (*isti*, sacrifice or enjoyment—*Sayana*; good company—*Daya*.).

2. **Na mṛsyate prathamam na aparam vacah**, nor endures a rejoinder; he is never vague or indefinite regarding the first, nor the subsequent one—*Daya*.).

3. **Vacansi**, words (speech) in the question form (*Daya*.); *rabhah*, great; a great person (*Daya*.).

4. **Svantam**, one with matured experience (श्वान्तं-श्रान्तं, परिपक्वज्ञानम्, a case of transposition of *ra* and *va*—*Daya*.).

Tatsara, approach in a crooked way (*Daya*.), from सर, to go; *yujyebhih* is that as may be joined with. (Sayana provides several interpretations: as being joined with abilities; that may be associated with their objects; also Wilson; or with energies fit to be connected with their consequences; or with his horses to his car).

5. **Vanarguh mṛgah**, moving or staying in a forest, the wild animals.

Hymn-146

1. **Trimurdhanam**, the three-headed; with the heads capable of dealing in the best, ordinary, and worst circumstances (*Daya*).

Saptarasmin, seven-rayed, with rays of enlightenment pertaining to seven metres (*Gayatri* etc.), or the seven worlds (*bhuh*, etc.) *Daya*; seven colours of solar spectrum.

According to Sayana, three heads are the daily sacrifices or three household fires (*garhapatya*, *ahavaniya* and *daksina*), or the three regions, heaven, earth and mid-air. The seven rays are seven flames of fire (*Kali*, *Karali*, *Manojava*, *Lohita*, *Dhumravarna*, *Visvarupi*, *Visvaruci*), or *rasmi*, ordinarily a ray, may be used in the sense of rein or measure, when it may allude to the seven Vedic metres.

3. **Samanam vatsam**, two calf-like day and night; or heaven and earth (*Daya*); *abhi sancarati*, both cordially moving together; two well-disposed milk-cows (either the institutor of the rite and the priest; *yajamana* and *purohita*; or *yajamana* and his wife). The calf or offspring is *agni*.—*Sayana*.

Ketan, impressions or knowledge (बोधान्—*Daya*).

Hymn-147

For verse 2, see Nir. III. 20.

Yavistha, most prominent amongst youngs; *mamhisthasya*, of the most intelligent. For this also see Yv. XII. 42.

Piyati tvo annu tvo gr̥nati, one half reviles (demons) one half praises (gods); *tvah* and *nemah* are synonyms of half (नेमे देव नेमेऽसुरः; here *neme* means half; Maitr. Samhita II. 9). Also त्वो नेम इत्यर्धस्य—Nir. III. 20.

Tvah, the other one (द्वितीयः, *Daya*). The verse also occurs in Yajurveda, XII. 42.

3. **Andham mamateyam**, the blind sons of Mamata. Sayana refers in this connection the Pauranik legend of the birth of Dirghatamas from Mamata, the wife of Utatthya; the persons are obviously allegorical and in the text, there is no hint to the legend. According to Dayananda, *mamata* is *praja*, the people or progeny; *andham*, the ignorant one; blindness is of nescience.

Dirghatamas, means long darkness; *mamata* is mine-ness or selfishness also.

Aghayuh, one desirous of vicious or sinful acts—*Daya*.; *dwayena*, by the two sorts of actions (*Daya*.). Wilson regards in this verse a reference to an allusion to the use of maledictory prayers or imprecations.

5. **Dwayena**, by the types of actions, teaching and preaching (or instructing)—*Daya*.

Hymn-148

1. **Vapuse**, for the form (*Daya*.); for the accomplishment of sacrifice or of its object (*Sayana*).

2. **Karoh**, of the one adept in technology.

3. **Su=su** (सु=सु) (*Panini* VI. 1. 70); *rahanah*=*rahanah* (ररहाणाः=ररहाणाः) (*Panini* V. 1. 7). *Pranayanta*, this alludes, according to *Sayana*, to a especial part of ceremony; the solemn conveyance of fire from the *garhapatya* (or household), to the *ahavaniya* or sacrificial fire.

Hymn-149

1. **Dan**, दाता, the donor (the Vedic exception).

2. **Nabhanyah**, नभन्यो वायुः one that exists in space, i.e. wind (*n* on account of the transposition of letters, *varna-vyatyaya*). See *Nigh.* I. 4.

4, 5. **Dvijanma**, the one born of the two (space and air—*Daya*.); from the two pieces of stick, from attrition; or from the two (earth and heaven); this refers to the terrestrial fire or *agni*.

Hymn-150

For verse 1, see *Nir.* V. 7.

1. **Simya**, by actions (*Nigh.* II. 1). I, who am a liberal giver, invoke thee along. *Arih* means an unfriendly person (*amitra*); it is derived from $\sqrt{\text{ऋ}}$, to injure. The master, i.e. *isvara*, is called *arih*, also from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, "as in the cavity of some great well," i.e. as in the opening of some great chasm, *Nir.* V. 7.

Todasya, the teaser; a tormentor; one who creates trouble; a tyrant, (अयकस्य,—*Daya*.).

Dasvan, the liberal giver (दातृ); *arih*=master; *mahatah todasya*, of great well; also of a great teacher or a mighty master. *Sarane*, in the cavity; in the dwelling (सरणे, गृहे, in the house—*Daya*.).

The verse occurs in the Samaveda (verse 97) also.

Arih is also *arta* (a servant) according to Sayana: 'since I, *agni*, going verily into thy presence for the purpose of conveying oblations, I am a servant'. We can render it as; "I take shelter in thee, as a servant does in his chief master's house (or a pupil in his preceptor's abode)."

3. **Candrah**, the rejoicer of all, चाहुनादकारकः, (*Daya*.), or the moon. See the Chandogya Up: 'from *pitrs* to the *akasa*, from the *akasa* to the moon; this is Soma the king' (V. 10.4). See also Prasna Up. V. 4; Mundaka I. 2. 5. 6.

Hymn-151

For verse 7, see Nir. VI. 8.

1. **Mitrasah na**, as a friend (*Daya*.). *Simya*, by action (Nigh. II. 1). *Mitra* may refer to the fire of firmament, i.e., lightning also.

2. **Purumidhasya**, of the one, consecrated with many noble virtues. *Sominah*, of the one possessing abundance and prosperity (*Daya*.); abundantly flowing. The traditionalists erroneously regard Purumidha a prince.

3. **Janma rodasyoh**, your (of you two) birth from heaven and earth. *Vam*=*yuvam*, you two; *vrsana*, showerer of knowledge (or benefits)—*Daya*.

4. **Divo brhato daksam a bhuvam gam na dhuri upayunjathe apah**: you to join the work (*apah*, Nigh II. 1), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load (*Wilson*), or in other words, as the cow is able to bear a burthen suited to her bodily strength, or it may allude to her ability to give milk. etc. (*Sayana*).

7. **Accha**, in the best manner (*nipatasya ceti dirghah*—*Panini* VI. 3. 135); *accha* (अच्छ) has become *accha* (अच्छा).

9. **Mahinam**, most venerable, अत्यन्तपूज्यम्; (*Daya.*); great (Nigh. III. 3).

Panayah, the traders (व्यवहारमाणाः); businessmen; *asuras* (*Sayana*).

Hymn-152

1. **Pivasa**, robust, stout, fat, (स्पूलानि—*Daya.*); (as an epithet of *matarisvan*—*Wilson*), or untorn (as an epithet of *vastrani*); also intense radiance.

2. **Etaccana tvo esam**=एतयोर्मध्येत्वश्चन एक एव=one of you two (*Sayana*); any of you (*Daya.*). *Trih-asrim*, (i) acquired through the three agencies of speech, thought and actions (*Daya.*); triangular one (*Sayana*); (ii) *Catuh—asrih*, acquired through four Vedas (*Daya.*); quadrangular one (*Sayana*). According to *Sayana*, he who has a quadrangular weapon kills him who has a triangular weapon; i.e. the one with a superior weapon (अधिकायुधवान्) gains victory over the one possessing an inferior weapon.

3. **Apad**, the dawn, the one without a foot, footless; the integrated knowledge, the knowledge without divisions (*Daya.*). Dawn is so called as it does not move by its own feet or steps, but as depending upon the motion of the Sun.

4. **Jaram kaninam**, the lover of the maiden (कामयमानानां वयोहानिकारकम्, —the age depriver of the loving one—*Daya.*).

5. **Acittam brahma yuvanah**, *Brahma*=food and wealth (*Daya.*), *yuvanah*, young; *acittam*, without life (*Daya.*); connecting the inconceivable mystery (*Wilson*); *acittam*, not an object of mind or thought (*Sayana*); *brahma*, the act of which the nature is declared very great (*Sayana*).

6. **Sasmin**=*svasmin*; in the Vedic usage, there is a disappearance of *va*=well-filled.

Udhan=*udhani*=in the udders (दुग्धधरे—*Daya.*).

Pitvo bhikseta, let him beg of food (*pitvo*=of food).

Vayunani, actions, to wisdom or learning.

Mamateyam, the son of Mamata, or attachment (self-possession).

7. **Vavṛtyam**=*varttayeyam* (Vedic exception वपः वृत्ः). *Supara*, well across, let the rain be carrying us well across, or to the completion of our duties by causing the growth of grain, to be used in *yajnas*.

Hymn-153

For verse 4, see (Nir. IV. 19).

2. **Prastutir vam dhama na prayuktiḥ ayami**—the previous purpose of praising you is not the fulfilment, but I come to your abode well attached (*Wilson*—literal).

Mitra-varuna, two friends; teachers and preceptors (*Daya*).

Vidathesu, in the disciplines of knowledge. *Surih*, learned.

4. **Dan**=*dadān*=giving (vedic exceptional usage—दपो दृक्).

Vitam patam payasah usriyayah—eat, drink of the milk of the cow; eating refers to curds and butter. (*vitam*=eat; to pervade, व्याप्नुतम्, —*Daya*).

Hymn-154

For verses 2 and 6, see Nir. I.20 and II. 7 respectively.

1. **Parthivani**, belonging to earth; Sayana includes all the three worlds in the word *prthivi* (lower middle and upper)—See Yv. V. 18.

Parthivani rajamsi, particles of earth; *rajamsi*=worlds, लोकान्; also dust.

Visnoh, of all pervading Lord.

Vicakramanah tredha, thrice (or in three ways) traversing; going in the three regions, as Agni (on the earth), Vayu (in the midspace) and Aditya (or sun, in heaven).

2. **Mṛgah**—wild beast. गिरिष्ठाः=गिरिजम्बाः, residing in hilly regions; *bhimah kucarāḥ*, wild and fierce, roaming everywhere. This refers to a lion; *giristhah* also means one dwelling in prayers.

As a fierce animal roaming everywhere, haunting the mountains. *Mrgah* is derived from $\sqrt{\text{मृग्}}$, to go. *Bhimah*, fierce: of whom all are afraid (विभ्यस्त्य). (*Bhismah* or *dreadful* is derived from the same root also). *Kucarah* means 'one who moves in a crooked manner'. When it is an epithet of a deity, it means, "where does he not go?" *Giristhah*, haunting the mountains, living in mountains. *Girih* means a mountain; it is raised (Nir. I. 20).

3. **Giri-ksite**, here *giri*, is mountain or cloud; one who dwells in a mountain is *giriksit*; one who abides in high places.

Tribhiih, the aggregate of three, *pr̥thivi*, *jala* and *tejas* (earth, water and light) or three periods of time (past, present and future) or three qualities (*sat*, *rajas* and *tamas*—*Daya*.).

5. **Priyam abhi pathah**, his favourite path, the firmament (Nir. VI. 7).

Visnoh paramē pade, also *vṛ̥snah paramam padam* (वृष्णः परमं पदम्)—(verse 6)—The highest step of the wide striding Visnu.

6. See Nir. II. 7.—We long to go to those regions of you two, where are rays (many-horned) having a large number of horns. The word *bhūri* is a synonym of *bahu* or many, so called because it produces much. *Sṛnge* (horn) is derived from $\sqrt{\text{सृज्}}$, to rest, on, or from $\sqrt{\text{सृज्}}$ (to stay), or from $\sqrt{\text{शम्}}$ to destroy; or it is so called because it grows up to protect, or it comes out of the head. *Ayasah* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced *visnu*. *Padah* (foot) is derived from $\sqrt{\text{पद्}}$, to go, when it is placed down, (the same word in the neuter gender) means a foot-step. The word also signifies a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pada* (पाद) of division (Nir. II. 7).

The verse occurs in Yv. VI. 3 also with some difference of reading; and for *avabhāti* (अवभाति), we have in the Yajurveda *avabhari* (अवभारि) (an interchange of *r* and *t* which is permissible in the Veda).

Hymn-155

2. **Kṛsanoh astuh**, on fire, the scatterer (of good things), or the disperser of enemies. *Astuh*, अस्तुः, scatterer, *Daya*.

Indra-visnu, a pair of lightning (or electricity) and the sun, or teacher and preceptor. (*Daya*).

3. **Dadhati putro varam param pituh nama tṛtiyam**: The son of the father has an inferior name or that of grandson; a superior or that of son; and a third, which with respect to them is that of father. The ecclesiastical meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as the two of the Adityas, or forms of the sun, who thereupon sends down the rain, whereby the earth is rendered fruitful, and the generations of man are sustained, whence fathers, and sons and grandsons, are successively engendered (*Wilson*).

5. **Tṛtiyam asya nakih**, but he apprehends not the third; his path on earth and in the midspace is visible, not so in the heaven.

Vayascana patayantah patatrinah, *vayah*, birds, *patayantah*, those who fly up and down; these two may be maruts; *patatrinah*, again birds, like *garuda*; may also mean winds.

Caturbhih sakam navatim, $90 + 4 = 94$ periodical motions; the year, two solstices, 5 seasons, 12 months, 24 half-months, 30 days, 8 *ghatikas*, and 12 zodiacal signs ($1 + 2 + 5 + 12 + 24 + 30 + 8 + 12 = 94$).

Yuva akumarah, not infantine; young, not a boy. (One of beyond 65 years of age—*Daya*).

Hymn-156

1. **Bhava**=(भव) *bhava* (भव), short *a* (अ) has become long *a* (आ) according to दृष्टचोऽस्तित् (Panini, VI. 3. 134); and *adha* (अध) = *adha* (अध), according to निपातस्य च (VI. 3. 135).

2. **Sravobhir yujyam cidabhyasat Sravobhih**, by hearing, thinking and realizing (*Daya*), or by food, or by fame, he attains what is to be joined with (*Sayana*).

3. **Janusa pipartana**, attain through birth (of enlightenment) or propitiate of your own accord (*Wilson*), or pleasure, or propitiate him by your birth, or *svata eva*, of yourself, or spontaneously without any motive or self-interests.

Rtasya garbham, the germ of sacrifice (*Sayana*); *rtasya*=of truth;

garbham, the germ, the initiation of enlightenment (*Daya*).

Kratum sacanta marutasya vedhasah, assisted by the company of priests (*Wilson*); *vedhas*, creator (विधातुः, *Daya*), = Visnu attended by Maruts.

Dadhara daksam uttamam aharvidam, possesses heaven-conferring power; or superb power (प्रशस्तं बलम्, *Daya*); *aharvidam*, cognizant of day (योऽह्नि विन्दति तम्, *Daya*); also स्वर्गोत्पादकम् (generative of *svarga*, *Sayana*).

Vrajam, cloud; *apornute*, removes the shrouds; brings to light out of the darkness (*Daya*); sits upon the clouds or sends down rain (*Sayana*).

5. **Trisadhasthah**, knowledge, action and worship (*Daya*); or three daily celebrations of worship; or three worlds.

R̥tasya bhage, blessings of truth (*Daya*); share of the sacrifice or the share that follows the rite; the blessings granted as a reward.

Hymn-157

1. **Asvina**, a pair of learneds, teachers and preceptors (*Daya*).

Jmah, out of earth or ground.

2. **Gh̥r̥tena**, by water (*Daya*); *p̥rtanasu*, in the armies. (*P̥rtana* = man, Nigh. II. 3), children and dependents (*Sayana*).

Madhuna gh̥r̥tena, with trickling honey, or with sweet water; ambrosia with trickling nectar. (See verse 3 also where the chariot of Asvins is *madhuvahanah*, honey bearing).

3. **Dvipade-catuspade**, our people (bipeds) and our cattle (quadrupeds).

4. **Madhumatya nah kasaya**, with your honeyed speech. *Madhumatya*, associated with a large quantity of water—vapour, or speed—*Daya*. *Kasaya*, by motion; by education mix us with your honeyed whip (literal); but *kasa* is also speech, *vac*.

Hymn-158

1. **Rekna**—wealth (*dhana*, Nigh. II. 10).

Vasu, granters of dwellings (वासयितारौ —*Daya.*), or possessors of wealth.

Rudra, dispellers of sin; from √रुह्, to cause pain, or sin; *dru*, what drives away.

Rudra is the name of that Brahmacarin, who has led a disciplined life of celibacy up to 36 to 44 years of age (*Daya.*); the *vasu*, the one who leads such life up to an age of 24; the *aditya* the one who continues up to 48 years.

2. **Pade goh**, to the desired place of the earth (*Daya.*); to the site of the altar (*Sayana*), or *vedi*.

Revathi purandhih, wealth-possessing, sustainers of the body, or cows abounding in milk (*Sayana*). *Purandhih*, also sustainer of the city; *revathi*, rich towns (*Daya.*).

5. **Taugryeya**, superb in strength (*Daya.*) (For *tugra* see I. 116. 3)

Arnaso madhye, in the midst of the water.

Pajras, strong and mighty (*Daya.*). See I. 116. 7; 117. 6; 10; 120.5; 126. 4; 5 and others.

4. **Tmani khadati ksam**, may he eat up the earth in the self; should of himself bite the earth (Dayananda takes up *ma* (मा) also in its connection, and then he negates the idea). According to *Sayana*, being unable from age and infirmity, to walk, he crawls or rolls on the ground.

5. This verse has been very popular, cf. *Nitimanjari*, vol. I p. 267; see our note on *dvita* and *trita* (I. 52. 5).

Siro yadasya traitano vitaksat—There is a superstitious usage of this verse. The silent repetition of this verse is said to be a sure protection against a murderer, a wolf or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack (*Wilson*).

Traitanah, the provider of three types of comforts, physical, mental and spiritual (*Daya*).

6. See our previous notes on *Dirghatamas mamateya* (I. 147.3; 152. 6; IV. 4. 13). For *Dirghatama*, also see VIII. 9. 10. The *Mamateya Dirghatamas* (one who stays long in darkness) becomes ill in the 10th *yuga* (a *yuga*=5 years), and leads the life of dedication (*yati*) after this period (*Daya*). This is not the historical description of a particular person. *Dirghatama* is a historical person also (*a rsi*), who meditated on this and several other hymns of the R̥gveda, and made visual observations in the long nights, and laid the foundation of the science of astronomy.

Hymn-159

1. **Devebhir ye devaput্রে sudansasa**, cherishing their worshippers as children, or who having the gods for children are revered by the gods. (*Wilson*). To Sayana, *deva* is *yajamana*. Dayananda renders *devebhir*, by the divine substances like water etc., and *deveputra* as born of the divine Nature like sons.

2. Heaven (*dyuloka*) is said here to be the father, and Earth, *prthivi*, the mother (चौर्वः पिता पृथिवी माता, I. 191. 6; see also Nir. II. 8 *Mata*=*antariksa*, inter-space; मातान्तरिक्षम् । निर्मायन्तेऽस्मिन् भूतानि । योनिरन्तरिक्षम्।).

3. **Advayavinah**, having no second parent, or protector; no other to depend upon for subsistence (*Wilson*); the only one, of which there is no second (न द्विष्टे द्वितीयो यस्मिंस्तस्य—*Daya*).

4. **Mayinah**, the possessor of divine knowledge or *prajna*. *Ditih* = *diptih* (The Vedic exception, allowing the disappearance of a letter).

5. **Satagvinam**, the one in whose possession are hundreds of cows.

Hymn-160

3. **Vahnih**=वोह, bearer; bearer of rewards of pious rites (*Sayana*); *pitroh*, of father, i.e. of wind and sky (*Daya*); *prsn̥*=the sun.

Duksata=*dhuksata*, milk out (प्रदुहन्ति—*Daya*; *d* is used for *dh*, as a Vedic usage; बाण्डन्यतीति षष्ठावः, *Panini*, VI.1.102; also III 4.88).

Hymn-161

1. Wilson quotes a legend from Sayana regarding this verse; of course, it is not to be taken up seriously. The three Rbhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing. Observing that they exactly resembled each other, Agni assumed the like form; and it is to this that the verse refers in calling him brother, and questioning his comparative age. One purpose of Agni's visit is stated in the next verse to be the order to convert the one spoon or ladle, *camasa*, used for drinking the Soma juice, or for libations into four. For Rbhus see hymn I.20; I.110 and I.111.

Ajagan (आजगन्) = *ajagan* (अजगन्), (यङि लङि बहुलं छन्दसीति शपो लृक्) (a vedic exception).

Nindima = *nindema* (a Vedic exception).

2. *Camasam*, cloud (*Daya*).

3. *Saudhanvana*, sons of *sudhanvan*, well adept in handling excellent bows or defence weapons (*Daya*).

4. *Cakrvamsah*, the creator; *rbhavah*, men of wisdom (Nigh. III. 15).

Camasam, to cloud.

5. *Tvasta*, the penetrating like the sun; a learned; a sculptor.

Devapanam, drinkable through sense organs or rays (*Daya*).

6. *Indrah*, the sun; *hari*, forces of attraction and gravitation etc.

7. *Yuvasa*—(युवशा) *yuvasa* (युवस) (see Panini, लोमादिपामादिपिच्छादिभ्यः शनेलचः, V.2.100) a change of श for स.

8. *Saudhanvana*, see our note on verse 3. Some of the references on this are I. 161.2; 7; 8; III. 60.1; 40; IV. 35.1; 8; and also for the differently accented word I. 110.2; 4; 8; III. 60.3; 5. The word means archers and also surgeons.

For Rbhus getting share in the oblations, see I. 20.8 also.

They may be the participants of the libations offered at dawn or at noon, or in an evening sacrifice. According to the mythology, R̥bhus were three sons of Sudhanvan, a descendent of Angiras—R̥bhu, Vibhu and Vaja, and styled collectively as R̥bhus from the name of the elder. (Nir. XI. 162 and Nitimanjari for the legend, which has no basis). R̥bhus are men of wisdom, employed in Yajnas also. R̥bhu, Vibhu and Vaja are the architects of transport vehicles moving in space, on sea and on land respectively. (IV.33. 9).

9. **Vardhayantim**, a line of clouds or the earth (*Sayana*); earth (*Daya*). It is an assignment of super importance. Some assign it to water, some to fire and some to earth.

Camasan, clouds.

10. **R̥bhus** as three priests in the last rites of the dead body, offered to fire: one represents red water or blood, the other flesh; and the third excreta (शकृत्). Dayananda translates *sronam* (श्रोणं), as *srotavyam*; *man-sam*, (मांसं), the parts of the dead body, and *sakṛta* (शकृत्) as excreta; *pitaraḥ* as parents.

11. In this and the subsequent stanzas, *r̥bhus* are identified as the rays of the sun, as the instruments of rain and the causes of fertility—Nir. XI. 16. (The rays of the sun are called *r̥bhus* also).

Agohyasya gr̥he, in the abode of the sun. *Agohya* is another name of the sun, which is not to be hidden (मोहितुं रश्मिभुवनहंस्य—*Daya*). The Nirukta says: when you slept in the house of the unconcealable one, because (you were there); hence, O R̥bhus, you did not come here today (so long as you were there, you were not here). As long as you are there, you are not here, यावत् तत्र भवत्य न तावदिह भवत्य—Nir. XI. 16.

Adya i dam anugacchatha, *Anugacchatha* = अनुसृत्य न गच्छथ, having come forth, go not away without doing this; *idam*, your office of sending down rain for so long a period as you repose in the solar orb. (*Sayana*).

12. **Tatya pitara**, parents of that occasion (*Daya*). It refers to the sun and the moon, the protectors of the world, which during the rains are hidden in the clouds.

Prabravita, to speak harshly or kindly both; with affection or without respect; to instruct without a reservation (*Daya*).

13. **Svanam bodhayitaram**, *bodhayitaram* the awakener; *svanam*, प्रन्तरिक्षे स्वपन्तं वायुं the wind, the reposer in the mid-space, (*Sayana*). *Svanam* प्रेरकम्, the inspirer (*Daya*).

Samvatsare idam adya vi akhyata—You have made this world today luminous, (i.e. after the close of the rainy season, when the sun and the moon are both visible since there are no clouds to hide them).

Hymn-162

For verses 1, 2, and 7, refer to Nir. IX. 3; IX. 2 and VI. 22 respectively. The whole of the hymn is given in the Yajurveda, XXV. 24-45.

Rbhuksah, the same as *rbhavah*, men of wisdom (वेद्याधी), *Daya*.; also a synonym of Indra, and also Prajapati.

Vajinah, one moving with speed; horses (वेगवतः—*Daya*).

Ayuh, the knower (ज्ञाता—*Daya*), a synonym of Vayu. For Mitra. Varuna, Aryaman, Indra and Maruts, see earlier notes.

Devajatasya, sprung from Devas, the one possessing illuminating character—*Daya*; also born as the type of various divinities—*Sayana*.

2. **Nirniija**, ever pure, Nigh. III. 7 (स्वनाम).

Indrapusnoh, the one with prosperity, and sustenance.

Ratigrbhitam, the prepared offerings; the procured gifts (*Daya*); the ritualists like Katyayana and Mahidhara refer to the offerings to be made for the horse (the remains of the burnt-offering made the night before one to be given to the horse.)

Supran-ajah, goat going before him (*Sayana*). The ritualists refer such passage to *pusan*, synonymous with Agni, and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, black-necked, Kṛsnagriva, being always regarded as an *agneya pasu* or a victim (Katyayana Sutra 98 etc.). See also

Yv. XXIX. 58, for black-necked goat. Such interpretations are derogatory, and refer to latter practices of a dark period of the Vedic Age.

3. **Esah Chagah**, goat going before the horse; *purodasam*, or preliminary offering, of well-cooked foodstuff; an offering or cake and butter; (lit. that which is to be first offered).

4. **Atra** (अत्रा) *atra* (अत्र) (ऋचि तुनुषेति दीर्घः—*Panini*, VI. 3. 132). *Ajah* refers to the same goat. It refers to the immolation of moon as it goes round the earth.

5. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests; *hotr* (होत्र), *adhvaryu* (अध्वर्युः), (familiar ones), *avayah* (आवयाः) (*pratiprashatṛ* प्रतिप्रश्नात्)—who brings and places the offerings; *agnim-indhah* (*agnidh*, अग्निमिन्धः अग्नीध्रः), the kindler of the fire; *grava-grabhah* (ग्रावग्राभः), the praiser of the stones that bruise the Soma plant; *sanstr* (शंस्तु), *prasastr* (प्रशस्तु), and the last *suviprah* (सुविप्रः), which may be the *Brahma* (ब्रह्मा).

Dayananda gives *hota* (होता), the executor of the sacrifice (यज्ञस्या-ह्वताः), *adhvaryu* (अध्वर्युः), the one who aspires to save himself from immolation; *avayah* (आवयाः), the one who associates himself with a noble act; *agnim-indhah* (अग्निमिन्धः), the kindler of fire; *grava-grabhah* (ग्रावग्राभः), one who receives invocations; *sansta* (शंस्ता), the one who utters the praises; and *suviprah* (सुविप्रः), the intelligent and learned.

Vaksanah, the rivers; *a pṛnadhvam*, replenish; fill the rivers, or offer rivers of butter, milk etc.

6. **Yupavraskah**, the cutters of wood for the wooden post; *yupavahah*, those who carry the wooden posts; *casalam*, a specific tree; *asvayupaya*, a post for binding the horse; *taksati*, it should be in plural, they cut (*vacana-vyatyaya*) i.e. singular for plural.

Katyayana and others give the description of the sacrificial posts which are said to be twenty-one in number, made of different kinds of wood, each 21 cubits long, and 349 ordinary+260 wild animals (609) in all are fastened to these posts. Our Rgvedic text refers to only one post. This is not a long sacrificial post; only domestic short posts (or pegs) to which the horse is fastened.

8. **Dama** is a rope fastened round the horse's neck (for controlling or restraining, (दमन-साधनम्—*Daya*). *Sandana*, a rope that fastens the feet. *Rasana-rajjuh*, the head fastening rope (खलीन-रज्जुः).

9. **Kravisah**, one who moves with measured foot (क्रमणशीलस्य).

Svarau svadhitau riptam, *riptom=liptom*=smeared, or anointed; *svarau* is the instrument (or substances) with which the animal is anointed (or grease or fat); *svadhitau* is usually axe, or self-possessed (स्वेन धृती) (an instrument for dissecting).

10. **Sṛtapakam**, ripened by boiling.

11. **Gatrat agnina pacyamanad**, by the hand warmed or ripened with the heat of anger (*Daya*).

Sṛta-pakam of the previous verse implies boiling; we have a reference to a pot or caldron, *ukha*, in verse 13.

Sulam, spit (Wilson concludes that a part was boiled and a part roasted). Dayananda interprets *sulam* as the pain-inflicting enemy.

Ma Srisat=*ma slisat*, may not fall upon.

12. **Im**=*jalām*, water (Nigh. I. 12).

Mansa-bhiksam, the non-availability of flesh (मांसस्य भिक्षामलाभम्—*Daya*).

Ya imahuh surabhir nirhareti, who say of it, it is fragrant, therefore, give us some; *nirhara*, take off or give.

13. **Yanniksanam manspacanya ukhayah**: *niksanam* is the wooden stick for trying if the cooking is complete. (मांसु=मांस)

Patrani yusna asecanani, the vessels that are the sprinklers of the boiled juice or broth (*Sayana*).

Carunam, cooking utensils (*Daya*).

Apidhana, covers for cooking vessels.

Ankah, slips of cane (वेतस-शाखा).

Sunah, implements of dissection, the knives.

14. The verse indicates the details of horse-training, grass, the fodder.

15. **Jaghrih**, smelling with heat, odoriferous.

16. **Vasah**, a cover, a cloth for cover; *adhivasam*, the upper cloth; a screen (Katyayana refers to the obscene practice, implying the lying down of the queen during the night by the side of the horse behind this screen!).

18. **Catus-trimsat**, thirty-four, perhaps ribs (other animals have 26 ribs—Mahidhara and others). Dayananda refers to a dynamo or electricity generating machine with 24 interceptors.

Achidra gatra, dissectors to name the parts, as heart, tongue, breast, as they divide them (earlier commentators); द्विधा भावरहितानि यात्राप्यङ्गानि—*Daya*.

19. **R̥tuh**, season, time, one with time.

Dva yantara, they are two, day and night, to regulate; *rtutha*, in the season and season; according to season.

21. The first half of the verse occurs in Yv. XXIII. 26; and the whole as in XXV. 44.

Hari, the one with the character of attraction and sustenance.

22. **Aditi**, explained by the commentators, as 'not poor or mean', *adina* as an epithet of *asva*; Dayananda explains the term as 'indivisible', or undivided, not prone to destruction.

The horse of this entire hymn is not a horse of sacrifice as is normally supposed. Dayananda sees in it the science of harnessing energy. The allegory of horse, at places, has been utilized to explain astronomical phenomena too, and as Wilson also says, "there is no obvious indication however, of the same ceremonial that, is described in the text of the Yajuh, (as understood by Mahidhara etc.), or the Sutras of Katyayana or even in the Ramayana, and which evidently belongs to a later and more corrupt state of manners".

Hymn-163

For verses 2, 7 and 10 refer to Nir. IV. 13; VI. 8 and IV. 13

respectively.

The hymn occurs in the Yajuh, XXIX 12-24.

1. **Prathamam jayamanah ut-yan samudrat ut va purisat**, first born out of *samudra* or of *purisa*. *Samudra* is inter-space or *antariksa*, *Daya*. *Purisa*, the full-cause, *purna-karana*, the material cause. It refers to the birth of the sun. *Syenasya paksa*, wings of a falcon. *Harinasya bahu*, limbs of a deer.

2. **Tritah**, a synonym of Vayu; the float (संत्लावकः—*Daya*). *Yama*, the ordainer (नियामकः—*Daya*.); name of Agni (*Sayana*).

Gandharva=Soma (*Sayana*); one which sustains the earth (*gam*=*prthivim*), the Vayu. (*Daya*.).

Surat=सूर्यात्, from the sun.

Vasavah, personified solar rays; the Brahmacarins who have lived with discipline up to an age of 24.

3. **Guhyena vratena**, by a secret or mysterious act; by an act of universal character (गोप्येन वीलेन—*Daya*.).

Trini bandhanani, three bindings (उत्पत्तिकारणानि, media of origin): Vasu, Aditya, and Dyau. It may even refer to the sun who diffuses his warmth to the three regions.

4. **Trini bandhanani**, three bindings in the heaven (दिवि), three in waters or earth (अप्सु) and three in mid-space (समुद्रे=अन्तरिक्षे—*Daya*.). These are the bindings of the Sun or of horse. The three are food, site and seed (अन्न, स्थान and बीज) on the earth (अप्सु); the three in the inter-space (समुद्रे) are clouds, electricity (lightning) and thunder (*megha*, *vidyut* and *stanitam*), and in the heaven are Vasu, Aditya and Dyuthana (*Sayana*); भूलोकोऽपि अप् (दिवि) शब्देनाभिधीयते; *ap*=the earth.

5. **Sapha**, the one that gives comfort, (सं कणन्ति तेषाम्—*Daya*.).

Rasanah, tasty (प्रास्तादनीयाः—*Daya*.); *saphanam nidhane*, the place of sacrifice; the field in which he is pastured.

Rasana rtasya gopah, the guards attending on the horse or the priests (*Sayana*).

7. **Anat**, attains (*naksati*, to go, गतिकर्मा, Nigh. II. 14).

8. **Bhagah kaninam**, loveliness or prosperity or good fortune of the maiden (or the dear one).

9. **Hiranya-sṛṅgah**, golden-horned; his mane is of gold (*Wilson*); golden halos like the horns of a moon.

10. **Irmantasah silika madhyamasah**, thin-ended (thin-pointed) and plump-waisted; an allusion to a troop or head of horses (*Sayana*); this may refer to the horses of the sun's car. Yaska identifies the horses with the Adityas, Nir. IV. 13. With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path (the text). On this, the Nirukta comments thus: With well-formed haunches, with protruding or broad haunches, with symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle (सिलिक मध्यमासः). Or else, *siras* refers to the sun, i.e. it follows all created things to rest and stands in their midst. This other meaning of *siras* (i.e. the human head) is derived from the same root also; the senses depend on it. Together, the spirited (divine coursers).

Sarah (spirited) is derived from √सृ, to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows.

Hansah, (swans) is derived from √हन्, to smite; they tread the way in lines.

Srenih, (row) is derived from √स्रि, to combine, they are combined.

When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is—the panegyric of the horse, for the horse was fashioned from the sun. O Vasus, ye fashioned forth the horse from the sun. (I. 163. 2)—Nirukta IV. 13.

11. The horse is identified with Agni, whose flames consume the forest.

12. **Ajah purah niyate nabhirasyanu pascad kavayo yanti rebhah**, goat bound to him etc. Dayananda translates *ajah*, as not born, causal in form; *arva*, horse or horse-like. The goat that is fastened to horse's head is led first; next, the goat fastened to his waist or the navel (*nabhirasyanu*) afterwards (*pascad*) got to the priests,

kavayah, men of wisdom and the singers, *rebhah*, or praisers, (*Wilson*). This hymn indicates the identity of the horse with the Sun.

13. *Adya* (अद्य) = *adya* (अद्य), today (*Panini*, VI. 3.135) for *a* (अ) becoming *a* (आ).

Hymn-164

A hymn of 52 verses of which 23 have been referred to in the *Nirukta* as follows.

Verse	Nir.	Verse	Nir.	Verse	Nir.
1	IV.26	27	XI.45	42	XI.41
2	IV.27	28	XI.42	44	XII.27
11	IV.27	29	II.9	46	VII.18
12	IV.27	32	II.8	47	VII.24
13	IV.27	33	IV.21	48	IV.27
16	V.1	37	VII.3	50	XII.41
21	III.12	40	XI.44	51	VII.23
26	XI.43	41	XI.40		

This hymn is commonly known as the *asya vamasya*, or even *asya vamiya sukta*, since its first two words of the first verse are *asya vama-sya*. The hymns 140-164 (25 in all) are associated in history with the name of *ṛsi* Dirghatama Aucatthya who interpreted the revealed hymns (140-164) to us. His son Kaksivan Dairghtamasa has also been the interpreter of certain hymns of the First Mandala (116-125); and also of the first five verses of hymn 126. There are certain stories about the *ṛsi* Dirghatamas himself (narrated by Atmananda at the end of his comment). There were two brothers, both of them men of great wisdom, named Ucathya and Bṛhaspati. Ucathya had a wife Mamata and she was pregnant. At that time the younger brother, Bṛhaspati desired to have illicit union with his elder brother's wife. The son in the womb objected to this new admixture of the seed of another child with himself who had been already there; and further, she was like a mother to him. When this objection was raised, Bṛhaspati cursed him that he would be born blind, and would remain blind throughout his life. The son born became Dirghatamas. He was very much afflicted by his blindness and he prayed to the various gods like Agni, and subsequently, he was relieved of his defect. This legend was concocted by someone to explain or interpret his name *dirghatamas*; to me it appears, he was not born blind. He is one of our foremost astronomers, and he continuously

gazed at the motion of stars and planets unaided by anything like telescope, and hence after long long years, he became old, weak and with eyesight almost lost. It is also so said that his wife's servants tried to kill him by throwing him into fire or into the floods of a river, but was providentially saved by someone. His son Kaksivan was also a reputed scholar, and we have a few legends about the name of this scholar too. There are several verses of this hymn 164, which have become proverbial in connection with some of the highest thoughts of human possession. Such as "*ekam sad vipra bahudha vadanti*" (42), there is one Supreme Personality but known by various names.

The great hymn starts with a mystic verse, and a mention of "a beloved invoker grown grey, with his two brothers, who is the Lord and father of seven children". There is a beloved invoker and there is a beloved bird and finally, an invocation to the bird (verses 1, 7, 52).

1. Dayananda refers to the three fires, electricity (mid-space), fire of wood (terrestrial), and the fire of the sun (celestial).

Saptaputram, born of seven elements (*Daya.*); seven solar rays, or it refers to the seventh son, Aditya being the seventh son of Aditi.

Tṛtiyo bhrata, third brother; or the third like the brother. The three brothers are Vayu, Agni and Aditya. This refers to the consciousness of a type of identity or similarity of the individual with the Supreme Spirit.

2. **Ratham eka cakram**, one wheeled chariot or car; the orb of the sun, or time or a year.

Sapta yunjante, ekah asvah, saptanama—Seven horses yoked are seven solar rays (with seven ranges of visible spectrum), or the six seasons with their aggregation and year, or the six double months and one intercalary month. The wheels of the car are, as typical of time, the past, present and future, should be three but all of them are essentially identical, and are said to be but one.

Eko asvah, one horse, **saptanama**, with seven names. This refers to the Sun, who is essentially one, but known under different names Surya, Savitṛ, Mitra, Visnu, Pusan, Vivasvat, and Aditya. The sun is also regarded as the absorber of seven *rasas* or flavours and hence the **saptanama**. To these seven, we may also add Bhaga and Tvastṛ. The word **sapta** may have a pun also; the word means *horse* and *seven* both.

Trinabhih, three navels; may be three holes of the wheels; or the day and its three *sandhyas*; or the year with three seasons, summer, rains and winter; or three parts of time, past, present and future.

3. **Sapta cakram**, seven wheeled.

Sapta vahanti asvah, drawn by seven horses.

Sapta Svasarah, seven sistets (Six double and one intercalary month).

Gavam nihita, of the cows concealed (voice, notes or utterances).

Sapta nama, seven names.

Sapta-tasthuh, seven portions, year (*varsa*), solstice (*ayana*), season (*rtu*), month (*masa*), fortnight (*ardha-masa*) day (*dina*, *ahar*), night (*ratni*).

Seven musical notes are the seven utterances. If *gavam* is used in the sense of waters, then seven rivers.

4. Who has been seeing the first-born possessing bones, which what has no bones been bearing? Where then is the life, the blood, the self of the earth? Who went near the wise to ask this?

Asthanvantam, having bones, corporeal (अस्थियुक्तं देहम्—*Daya*). The boneless is Prakṛti of the Samkhya, sustaining the bony structures.

Bhumi, implies *sthula sarira*, gross body; *asuh*, breath; or the *pranamaya* body; the *suksma sarira*, or subtile body; *asrk*, blood, the circulatory system; *atman*, the *cetana*, or thinking principle (the mental or *manomaya* sheath).

5. **Pakah**, matured; but here in the sense of 'what is to be matured, i.e. immature). (तपसा परिपक्वनीय—*Daya*).

Sapta tantu, seven threads; seven forms of some sacrifice, or seven metres of the Veda.

Vatse; baskaye; adhi, on the child; young; on or upon. Dayananda translates *baskaye* as "worth being seen"; the word occurs nowhere else in the Rgveda.

6. **Kim api svid ekam**—What is that one alone? This 'one', according to Sayana, is the orb of the ungenerated sun, on which the six seasons depend.

Rajamsi, regions; *ajasya*, of the unborn. This is in continuation of the question in verse 5, in the form of the unborn, someone has made the six regions firm. According to Dayananda, *rajamsi* are the gross elements, like earth etc.

7. Let him declare here who surely knows this—the concealed position of the lovable bird. From his head the cows draw milk; they have been drinking water with their foot, wearing the vesture (*vavrim*, from \sqrt{v} , to cover).

Vamasya, lovable; the extensive world (*Daya*). *Veh* (वे), of the bird. *Anga*, O dear.

The trees drink water from their foot (the roots); several allegories are combined in this verse. Just as birds fly in the air, similarly, all the stars and other heavenly bodies are moving in space: cows sustain their calves with milk, similarly, the universe is being sustained by the Creator.

The verses 4-7 are to be read as constituting one unit. After describing the chariot and the wheel and the things concealed in the chariot (verses 2 and 3), the apt questions put are : who has seen this mystery of the first formation of the universe? Who can go and ask about this? And where is the location of that mystery? (Verse 4). The question is repeated in the verse 5, of course, now using the first person. He asks about the concealed position of the gods. The poets have woven some mystery (Verse 5). The poets know who gave form to the universe, the milk drawn from the head, and drinking water from the foot are puzzles (Verse 7); here is mentioned the concealed position of this lovable bird. There is evidently some relation between *vamasya bhrata* (brother of the lovable) and *vamasya* of the lovable bird whose position is concealed. (Verse 7).

8. **R̥te**, in the eternal law.

Babhaje, to apportion; to give the share.

Bibhatsuh, timid, the terror giving (*Daya*).

Garbharasa, having the juice within (*garbhe*).

Upavakam, to address nearby (उपगता वाक् यस्मिंस्तम्—*Daya.*); *iyuh*, went.

The mother has been giving the father the share in the *rta*; indeed she has been coming together with thought and with mind, in the beginning. She is timid, having the juice within, being hit into. There they came bearing adorations to address nearby. (Here we have a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility—(*Wilson*).

9. **Visvarupyam gam**, the omniform cow. *Animat vatsah*, the calf bellowed. *Mata*, mother, the earth (*Daya.*).

Dhuri, yoke; *daksinayah*, on (of) the right side.

Vrjanisu, in the water-clouds; in the prohibited orbs (*Daya.*).

Trisu yojanesu, in the three bindings (*Daya.*); in the three expanses of the space.

10. **Tisrah matr̥h**, (मातृः), the three mothers (best, medium and worst positions of the earth—*Daya.*); earth, sky and heaven (*Sayana*).

Trin pitṛn, (पितृन्), three fathers, three forms of Agni, the fire in the sun, fire in the lightning and the terrestrial fire (*Daya.*); the three deities, Agni, Vayu and Aditya (*Sayana*).

Glapyanti, make fatigued.

Mantrayanta, utter in a low or silent voice (मुप्तं प्रापयन्ते—*Daya.*).

Behind of that heaven, they utter in a low voice, the word that comprehends all (*visvavidam vacam*), that does not move all (*avisvamin-vam*).

The three *veress* (8-10) form another group of this hymn. This refers to the father and the mother and the womb and the calf. Some of the ideas are continued in the subsequent verses too.

11. **Dvadasaram**, twelve spokes; the year with twelve months (*Daya.*); *jaraya*, for decay; *varvarti*, to go round (वृणं वर्तते, exists all round, *Daya.*).

Mithunasah, pairs; *putrah*, sons.

Sapta-satani vimsatih, seven hundred and twenty (360 days and 360 nights together make 720 in a year). Day and night form a pair. The wheel of Law, with twelve spokes goes round and round the heaven; it is not indeed to be decayed. Here stand, O Agni, the seven hundred and twenty sons in pairs.

12. **Panca padam**, having five feet (*ksana*, *muhurta*, *prahara*, *divasa* and *paksa*—*Daya*.).

Dvadasakṛtim, having twelve forms, i.e. having twelve months.

Purisinam, having *purisa*; a synonym of water (Nigh. I. 12). *Purisin* may be the name of the sun, as the source of rain. The first five feet are the five seasons (spring, summer, rains, autumn, and winter), *hamant*+*sisira* form one winter season. *Purisa* may mean first cause also. It in Nighantu I. 12. is a synonym of water.

Sapta cakre, having seven wheels, i.e. seven rays.

Sad-are, having six spokes; the six seasons.

Athame anya upare, then these others in the high, i.e. then, these others say (of him) as the clear-seeing, placed in the high chariot with seven wheels and six spokes.

13. **Panca-are**, having five spokes; *cakre*, in the wheel, *parivartta-mana*, rolling, or which rolls; *tasmin-a-tasthuh*, that stand out.

Aksah, axle; *sanat*, from the beginning.

Sanabhih, having navel.

In that wheel, having five spokes, which rolls on, all the beings stand out. Its axle, bearing immense load, does not break, from the beginning itself.

The beautiful poetic fancy of a chariot not breaking down even with immense load and not decaying in course of time, is worth taking notice.

14. The wheels with the felly (*sanemi*) roll on without decaying (*ajaram*). The ten, yoked (*dasayuktah*) draw it on the upward (*region*). Like the sun's eye (*suryasya caksuh*), it goes along, shrouded with its space. In it are all beings placed.

Dasa, ten, sense organs (or five *lokapalas*, and five classes of human beings (*Sayana*); ten regions of space (or ten vital breaths—*Daya*).

Sat it yamah, the six are twins (six seasons of two months duration each are the six twins).

They say of the seventh among what are born together, that he is born as one, that the six verily are twins, the wise, born of gods. What are coveted by them, placed according to their proper position, move, changing in form, for the sake of him who stands by.

16. Them, being women, (*striyah satistan*), they verily declared to me as men (*u me pumsa ahuh*). One with eyes sees; the blind knows not (*pasyet aksanvan; na vi cetet andhah*).

Sah pituh pita asat—They of the father father became, i.e. he who knows them well became the father of father. A new topic now starts in the hymn. There is obviously a glorification of wisdom, enabling one to see and know. One is not sure what they are; who, though women, are declared to be man.

17. **Avah parena, ena avarena**, etc. Beneath of what is above, above of this that is beneath, the cow has stood up, bearing the calf with the foot.

Sa kadrīci, she (the cow) whither going?

Kam svid ardham para agat, to what half is she going away?

Kva svīt sute, where gives the birth (to the calf)?

Na hī yuthe antah, it is not within the herd.

18. Who recognizes the father (*pitaram anuvēda*) as beneath of what is above (*avah parena*); as above of this that is beneath (*parah enat avarena*)—who behaving like a poet (*kaviyamanah kah iha*), has explained this here? Whence has sprung up the god-mind (*devam manah*).

19. **Ye arvanah tan un paracah ahuh**—They, who are recent, them they call ancient.

Ye parancas tam un arvacah ahuh—They, who are ancient, them

call recent (*u—उ—* a particle to indicate emphasis. This is always given as unnasalized *उ=ऊ*): O Soma, them which Indra and thou have done, them carry they that look like being yoked to the pole of space. (*Dhura na yukta rajaso vahanti*).

Rajasah, of the space.

20. **Dva suparna sayuja sakhaya** etc. Two birds, comrades, united (or associated) to each other, resort to a common tree. Of the two, one eats the tasty berry (*pippalam*) the other without eating, looks on.

The two birds are (i) the infinitesimal soul (*jivatman*) who eats the tasty berry (i.e. along the cycles of birth and death enjoys the fruits of its good and vicious actions); (ii) the Infinite Supreme (*paramatman*) who merely looks on; He is unattached, and provides the inferior bird the opportunities of *jnana*, *karma*, and *bhoga*, (knowledge, actions and the enjoyments). The lower soul enjoys the rewards of its deeds.

The verse refers to the eternal realities of the three categories, two of which are the *cetana*, and third one the inert matter. *Brahman*, the Supreme, the first cause of the universe and Infinite; *prakṛti*, the material casue, and simultaneously existing since eternity along with the Brahman, and the third one innumerable number of eternally existing infinitesimal souls or the *jivas*. The relation between the Supreme Self and individual souls is also clear in this verse, where the universe made out of *Prakṛti* is regarded as a tree, the individual souls eat (enjoy and suffer) whilst the Supreme Self without tasting, merely shines of His own glory and merely looks on (*cakasiti=अक्षिपश्यति*, looks on —*Daya.*).

Geldner in this verse sees a reference to the two sets of people resorting to the tree of wisdom (*वृक्ष*); one of them realize it and enjoy, whilst the other does not realize or enjoy and simply stares.

21. Where the birds (*suparna*) ceaselessly sing forth (*abhisvaranti*) about their share of immortality (*amṛtasya bhagam*), before the learned assembly (*vidatha*), there the lord of all (*visvasya*), (*bhuvanasya gopah*), the protector of the world; he, the wise entered me the unripe (*sah ma dhirah pakam atra avivesa*).

Suparnah, or birds, are the lower souls (*jivah*). In verse 19, there is a reference to knowing the father; here in this, a reference to the knowledge of the father (*ma dhirah a vivesa*, or the wise entering me). The share of immortality (*amṛtasya bhagam*) is what knowledge of

immortality, they have realized. In the assembly of the learned where the wise people sing of that immortality, there I had the vision of that knowledge of father (mentioned in verse 19). The wise devotee had the wisdom from their discourse.

Same commentators regard the sun as the Suparna in this verse.

22. Again a reference to the tree (*vrksa*); eating and drinking of honey (*madhvadah*), the honey of transcendental knowledge, the birds (*suparnah*), the berry (*pippalam*), sweet and tasty (*svadu*) and the father (*pitaram*).

Upon which tree, honey drinkers, the birds rest in peace, and all inspire themselves; on the top of it, they say, is verily, the sweet berry. One does not reach up to it, who does not know the father. (Geldner's classification into two sorts of people is more relevant in this verse, rather than in verse 20). Only the God-abiding and God-loving people can enjoy the sweetness of the berries hanging on the top of the tree.

23. Only those persons are entitled to attain immortality, who have known the mystery that the Gayatra is placed upon the Gayatra, or who has constructed a *tristup* from what is in *tristup*; or who has known that the *jagat* quarter (*padam*) is placed in the *jagat*.

Gayatra metre with 8+8+8+syllables. *Tristup* with 11+11+11+11, four quarters. *Jagat* जागत् metres with four quarters of 12+12+12+12 syllables.

From the verse begins the liturgical teaching of the spiritual science, with a reference to divine speech and its revelation. The Supreme Self not only created the universe for the enjoyment of lower self, He also gave the Divine Speech and through it the Divine Enlightenment.

24. With the Gayatra, one fashions the praise (*arkam*, pertain to Rk, the Rgveda), and with the Rgvedic hymns, he constructs the *mantra* of the Sama or the Book of Songs (Samaveda) and with *traistubha*, one constructs *vak*, (or address or speech) or the prose of the Yajurveda, and with the *vak* or *yajuh*, he constructs the *dvipada* (of two quarters) and *catuspada* (of four quarters) metres of the Atharvaveda; and thus in all the entire divine literature of the seven metres (*sapta vanih*), out of the syllables (*aksarena*).

25. Now in this verse, we have a mystic parallelism and concordance in what we have in the cosmic creation and the Divine Speech :

With the *jagat*, one established the river (*sindhum*), in the heaven (*divi*), in the *rathantara*, one saw the sun (*suryam*) again and again. They speak (*ahus*) of three fuels (*tisrah samidhas*) of Gayatra. Therefore, it excels far (*pra ririce*) with its immense (*mahna*) grandeur (*mahitva*).

26. I call here (*upahvaye*) the cow (*dhenu*) easy to milk (*sudugham*). And the one who can milk a cow (*godhuk*) with a dexterous hand (*sahastah*) has milked her (*dohat enam*). May the Savita (the sun or the Creator) inspire us (*savisat*) with the noblest inspiration (*srestham savam*). The oven (*gharmah*) is kindled (*abhiddhah*). This, verily, I speak out (*tat um iti su pra vocam*).

27. Making a bellowing sound (*hinkṛnvati*) she has come here (*ममि+आ+मगात्*), the mistress of wealth and plenty (*vasupatni*), yearning for her calf (*vatsamicchanti*) in heart (*manasa*). May this cow (*aghnya*, not to be hurt or killed) yield milk (*duham*) for the Asvins (*asvibhyam*); may she prosper (*sa varddhatam*) for the sake of immense happiness (*mahate saubhagaya*). The cow is the cattle; it is the divine speech and it is the mother earth (*पृथिवी धेनुर्व—Daya.*). The allegory applies to all the three. The description continues in the next verse.

28. The cow lowed towards her calf (*gauh amimet anu vatsam*), that was keeping the eyes open (*misantam*); she made the bellowing sounds, (*hinn akṛnot*), verily, to measure (or to smell, to lick) (*matavai hin iti*) the face or forehead (*murdhanam*). Fondly inviting (*vavasana*) its mouth (*śṛkvanam*) towards her warm udder (*gharmam*, Nir. XI. 42), she produces a bellowing sound (*mimati mayum*), makes it drink (*payate*) with her profuse milk (*payobhih*). The ritualists utilize this verse in the ritual when the calf is moved off from the cow for milking. Again this verse refers to cow and the earth both.

29. This he (*ayam sah*), by whom the cow is encompassed (*yena gauh abhivṛta*), makes a bellowing sound (*mimati-mayum*). She remaining upon the height (*dhvasanau adhisrita*), makes a bellowing sound. With her thoughts (*sa cittibhir*) she keeps down the mortal (*ni hi cakara martyam*) becoming the lightning (*vidyud bhavanti*), she has thrown back (*prati auhata*) the garment (*vavrim*).

Perhaps here the reference is to the rising of the sun from the dawn; *vidyut* may not be lightning, merely 'shining'.

The general idea is that though the calf (even moon) waxed, and superceded the mother cow, the mother stood on the heights and she

along with the calf made a bellowing sound. She remained above the mortals, and becoming the lightning, she threw back the garments of darkness.

30. Now begins another theme in the hymn, pertaining to the mysteries of life and death.

The life (*jivam*), breathing (*anat*), moving fast (*turagatu*), is at rest (*saye*); rushing (*ejat*), it is firm (*dhruvam*) in the middle of habitations (*madhya a pastyanam*). The immortal self of the Dead (*jivah mṛtasya*), having the same birth-place with the mortal (*amartyo martyena sayonih*), wanders about (*carati*) at his own will (*svadhabhih*). The body is mortal and the self is immortal. Both are united like brothers having a common origin. Again, in a very abstract form there is a reference to the difference, when the soul is confined in the body and when it comes out of it as a free entity.

31. Now we have a reference to the cosmic creator and protector (*gopam*), and the same cycle of birth and death, bondage and freedom.

I have seen the protector (*apasyam gopam*) who does not stumble down (*anipadyamanam*), who wanders (*carantam sah*) hither and away (*a ca para ca*) along the paths (*pathibhih*); going together (*sadhrichih*), going all round (*visucih*), hidden (*vasanah*, covered or wearing robes), he moves about (*a varivartti*) within the world (*bhuvanesu antah*).

God and the souls are both invisible, the soul is not always cognizant of God's existence, whilst God is always cognizant of the existence of souls. According to the eternal law of God, the souls move about in the cycle of life and death, according to their own actions, good, bad or indifferent (the Law of Karma) throughout the universe, and the Supreme God is the ordainer.

The poetic imagery of the cowherd is beautiful. He never falters in his steps. This way or that way, he is always seen moving with the flock, and all round the flock. So often he gets hidden, moving about within the fields. *Gopa*, in this sense is the ordainer.

32. He who created this (*yah im cakara*) does not know this (*na so asya veda*); from him who saw this (*ya im dadarsa, tasmāt*), verily this is indeed hidden (*hiruk it nu*). He is shrouded (*parivṛtah*) within the womb (*antah yona*) of the mother (*matuh*); he who has many off-springs or many births (*bahu-praja*) enters suffering (*nirṛtim a vivesa*).

Bahu prajah, may also mean 'one who has gone through many births' (*Sayana*); also the same, *bahujanma* (*Daya*.) *Nir-ṛti* is the earth

or the place of bondage and suffering.

33. Now we take up the theme of cosmic creation. The sky or celestial space is my father (*dyauh me pita*), the progenitor (*janita*); here is my navel (*nabhih atra*). This vast earth is my mother, the friend (*bandhuh me mata prthivi mahi iyam*). Within the two vessels (*camvoh*) held upside above (*uttanayoh*) is my place of birth (*yonih antah*). Here the father produced the pregnancy of the daughter (*atra pita duhituh garbham a adhat*).

34. I ask thee (*prcchami tva*) of the ultimate limit of the earth (*param antam prthivya*); I ask of (*prcchami*) that where (*yatra*) is navel of the world (*bhuvanasya nabhih*). I ask thee (*prcchami tva*) of the semen of the strong horse (*vrsno asvasya retah*); I ask of the ultimate abode of speech (*prcchami vacah paramam vyoma*).

35. The answers of the above questions follow in this verse :

This altar (*iyam vedih*) is the ultimate limit of the earth (*para antah prthivya*); this sacrifice (*ayam yajnah*) is the navel of the world (*bhuvanasya nabhih*). This Soma (*ayam somah*) is the semen of the strong horse (*vrsno asvasya retah*); this Brahman (*brahmayam*) is the ultimate abode (*paramam vyoma*) of speech (*vacah*). Speech (*vac*) is not the ordinary spoken word; it is the transcendental inspired knowledge, the source of which is the Supreme Reality. There is the *sapta-nama* or seven names mentioned elsewhere also.

36. The seven embryos (*sapta ardhagarbhah*), the semen of the world (*bhuvanasya retah*), stand up for their separate functions (*tisthanti vidharmani*) through the ordinance of Visnu (*visnoh pradisa*). They with their thoughts (*te dhitibhih*), they, wise, with their mind (*manasa te vipascitah*), encompassing (*paribhuvah*) remain encircling all (*paribhavantī visvatah*).

37. I do not understand this (*na vi janami idam*), like which I am (*yadiva asmi*); I roam about in hiding (*ninyah*), enwrapped in thought (*sam naddho manasa carami*). When there came to me (*yada magan*) the first-born off-springs of the Rta (*prathamaja rtasyad*) immediately after that (*at it*). I enjoy a portion of this speech (*vacō asmuve bhagam asyah*).

38. Here is a verse which supports the doctrine of the cycle of births and deaths, enjoined by the Veda. Rearwards (*apah*) and for-

wards (*prañ*) goes one held by *svadha* (*eti svadhaya gr̥bhīto*), becoming immortal, having the same origin as the mortal (*amartyah martyena sayonih*). These two (*ta*), eternal (*sasvanta*), moving around (*visucina*), go in different directions (*viyanta*). They understand the one (*ni anyam cikyuh*); they do not understand the other (*na ni cikyuh anyam*).

There are two sorts of people; people of one group who have seen the truth; and of the other who have not. One group of people always move forward, from lower life to the higher one, the other go round without an escape from the bondage.

39. Upon which *aksara* (song—syllable, or indestructible) the supreme position (*parame vyoman*), all the gods (*visvedevah*) have been taking their seats (*adhi niseduh*); what can he do with the knowledge of *ṛca* (*kim ṛca karisyati*) who does not know that (*yas tanna veda*)? They who know this (*ya it tad viduh*), verily, they sit together (*ta ime sam asate*).

40. This is a verse, dedicated to cow (earth and speech); love and regards to cow.

Eating good barely grass (*su-yavas-at*) may you be indeed happy (*bhagavati hi bhuyah*); then may we be happy (*atho vayam bhagavanto syama*). O, cow, thou shall not be hurt (*aghnye*)! always (*visadanim*) eat grass (*addhi tṛnam*), drink clear water (*piba suddham udakam*), wandering about (*acaranti*).

41. The pink cow (*gaurih*) has made a bellowing sound producing waters (*mimaya salilani taksati*); she (*sa*) becoming one footed (*ekapadi*), two-footed (*dvipadi*), four-footed (*catuspadi*) eight footed (*astapadi*), nine-footed (*navapadi*), is with a thousand syllables (*babhuvasi sahasrak-sara*) in the supreme heaven (*parame vyoman*).

Here cow is speech; the waters produced are some kind of transcendental happiness (referred earlier). In the lower world, the speech is one-footed etc., but in the transcendental realm (which is its natural position), it has thousands of syllables (so much so that it is soundless integrated whole).

42. From her the oceans flow out here and there (*tasyah samudra adhi vi ksaranti*); thereby are alive the four directions (*tena jivanti pradis-sas catasrah*); thence flow the syllable (*tatah ksarate aksaram*); all live upon that (*tad visvam upajivati*).

The life is poetry; the entire vocabulary is the *sindhu* or ocean. The syllables first appeared as ocean; the ocean is the language that

one speaks, the total vocabulary.

43. I see the smoke of the cowdung at a distance (*sakamayam dhumam arat apasyam*), above of this that is all around and that is below (*visuvata parah ena avarena*). The horses (*virah*) have cooked (*apacanta*) the spotted bull (*uksanam pr̥snim*). They became the first dharmas (*tani dharmanī prathamani asan*).

Dayananda translates *uksanam* as *secakam* (सेचकम्), the cloud that impregnates with water; *pr̥snim* is *akasa* or space; and *virah* are people well-versed in knowledge; *apacanta* is the practice of austerity by leading a disciplined life. "The horses have cooked the spotted bull" carries no sense. The smoke from cow-dung has also no direct relevancy here. It is rhetoric; the fire is the fire of austerity, and it produces the virile smoke (वृत्तमयं ब्रह्मचर्यं कर्मानुष्ठानान्निष्कृतम्—*Daya*).

44. Three steeds with manes (*trayah kesinah*) look on from time to time (*rtutha vi caksate*). One among them effects a share during the year (*samyatsare vapate ekah esam*). One grazes on the entire world (*visvam ekah abhi-caste*) with its powers (*sacibhih*). Of one, the flight is seen (*dhrajih ekasya dadṛse*), not the form (*na-rupam*).

Saci=*karma* (Nigh. II. 1), power.

By *trayah kesinah* (three steeds), Dayananda interprets Vayu (air), Vidyut (lightning) and Surya (the sun); *kesinah*=shining.

45. Speech (*vak*) is divided as four quarters (*catvari parimita padani*); the poets who have intuition know them (*tam viduh brahmanah ye manisinah*). Three of them, concealed in the cave, do not move (*guha trini nihita nengayanti*), the fourth of the speech, men speak (*turiyam vacah manusyah vadanti*).

Commentators have given an extensive thought to the four divisions of speech: the four Vedas; the four kinds of words,—noun, verb, preposition and indeclinables (particles); or the language of the *mantras*, the *kalpa*, the *brahmana*, and *laukika* or current speech; or the languages of serpents, birds, insects and man; or they may be *para*, audible; *pasyanii*, visible; audible only to sages and saints; *madhyama*, intelligible or expressive, proceeding from the heart; and *vaikhari*, articulate, as residing in the mouth, and enunciated by the palate, lips, tongue etc; or again, they may be of the three upper worlds and of the world of man.

46. They speak of Indra, Mitra, Varuna, Agni, then he is the *suparna garutman*. What is one, poets speak in many ways (*ekam sad*

vipra bahudha vadanti); they speak of Agni, Yama, Matarisvan.

47. The ruddy birds rise up to the heaven (*harayah suparnah ut patanti divam*), to the dark path (*kṛṣṇam niyanam*) robed in waters (*apo vasanah*). They have come back hither from the abode of *ṛta* (*te a vavṛtran sadanat ṛtasya*). Immediately after that the earth is soaked with ghee (*at it ghṛtena pṛthivi vi udyate*).

48. Twelve spokes (*pradhayah*); one wheel (*ekam cakram*); three navel-nails (*nabhi*); who, indeed, has known this? Therein together (*tasmin sakam*), like poles (*sankavah*)—three hundred and sixty have been placed, not in the least shaking (*calacalasah*).

49. **Stanah**, breast; *sasayah*, lasting; *mayobhuh*, producing vitality; *varyani* (covetable, worthy of being accepted); *ratnadhah*, bringing gems; *sudatrah*, well-giving, freely giving; *kah*, maketh. What lasting breast you have, producing vitality, with which you nourish all that is covetable, which brings gems, which possesses prosperity, and which is freely giving, O Sarasvati, may you make that here for us to drink.

Sarasvati is here invoked as mother.

50. The *devas* performed a sacrifice with sacrifice (*yajna*); they became the first *dharma*s. Lo, these greatnesses resorted to the heaven, where the ancient Sadhyas, the gods, the *devas* are.

51. This water comes up and down alike day by day. They, the *parjanya*s, enliven the earth; Agnis, the fires, enliven the heaven.

Agni=*Vidyut* (lightning); *parjanya* clouds; *udaka*=water—*Daya*.

Water goes up and down day by day alike. This water in the mystic sense, is only some kind of transcendental joy, which migrates from the earth, the *annamaya kosha*, to the innermost realm, *vijnana-maya* and *anandamaya koshas*, the heaven, and then from the innermost realm comes back to the outermost.

52. The divine bird, the great bird, the child of waters, of herbs, worthy to be seen, who brings satisfaction with rains, in the rainy season, that Sarasvat, I invoke again and again.

Sarasvat, is one in which many currents meet; in this sense, a great person of repute and scholarship (*Daya*).

Apam=of the *antariksa*, midspace.

The Atharva-veda reproduces almost the whole of this *asya vama-sya* hymn in two smaller hymns (IX. 9 and IX. 10) of 22 and 28 verses respectively.

We have already said that there is a reference to 23 verses of this hymn in the Nirukta; some of the important derivations of Yaska are as follows :—

1. **Bhrata**, brother, is derived from $\sqrt{\text{भृ}}$ to take; he takes a share of patrimony, or he is to be brought up. His third brother is butter-backed (i.e. Agni).

Seven is an extended (सृज्वा) number. There are seven rays of the sun (IV. 26).

2, 11, 12, 13, 48. Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel. *Cakram*, wheel is derived from $\sqrt{\text{चक}}$, to repel or $\sqrt{\text{चर}}$, to move; $\sqrt{\text{गम्}}$, to go. The word *nama*, (नाम) name, is derived from $\sqrt{\text{नम}}$, from being drawn up; the seven rays draw up the juices for him.

The three-navelled wheel (*trinabhi cakram*) is the year with its three seasons, summer (*grisma*) rainy (*varsa*) and winter (*hemanta*); a year is called *samvatsara*, because people live together by them. *Grisma*, is summer, because juices are swallowed during this period, and; rainy season is *varsa*, because during this time it rains. Winter is *hemanta*, because it is full of snow. Again *himam*, snow, is derived from $\sqrt{\text{हन्}}$, to injure, or from $\sqrt{\text{हि}}$, to hasten.

Five spoked (I. 164. 13) are five seasons of the year, taking the winter and the dewy season together. Six *aras* are said to be inserted (I. 164.13). This is with reference to the six seasons, which are inserted in the navel as spokes. Again *sat*, six is derived from $\sqrt{\text{सह}}$, *sah* to bear.

One wheel and twelve fellies (*pradhayah*) (I. 164. 48), and *twelve spoked one* (I. 164. 11). These are with reference to months, A month is called *masa*, from measuring; *pradhi* is felly, since it is well-secured.

The reference to the fact that in it are placed together 360 (I. 164. 48) *sanikas* or spokes, this is in reference to 360 days (day+night) in a year. Then we have 720 figure (I. 164.11), this is when days and nights are counted separately (Nir. IV. 27).

16. The word *andhas* (I. 164. 16), blind, is so called, because no attention can be fixed in it, or because nothing is visible. The word *andhas* elsewhere is a synonym of food also; because it is to be sought (*adhyaniyam bhavati*) (Nir. V. 1).

21. **Suparna**, for birds is *supatana*, i.e. rays of sun falling in a beautiful manner, invoke or move towards the portion of immortality (*amṛta*=water), i.e. of water, with consciousness. The lord, guardian of all created beings, is the sun. The lord, guardian of all the senses, is the soul. (This is the *adhyatma* explanation). The birds, *suparna*, are the senses; easily going astray, vigilantly invoke, i.e. move towards the portion of immortality (*amṛtasya bhagam*). He, the wise one, approached me, the immature (*pakam*); *pakam* is immature, i.e. one who is to be matured. The soul is such (Nir. III. 12).

26. Cow is called *aghnya* because she is not to be killed (अ+हन्), or she is the destroyer of sin (Nir. XI. 43).

27. This is self-explained, by the mere reading of it. (Nir. XI. 45).

28. The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead, she made the *hin* sound for recognition. She lows like *mayu*, i.e. the sun. This is the atmospheric speech. This is the giver of warm milk, say the ritualists. *Dhenu* is derived from √धे, to suck, or from √धि, to nourish (Nir. XI. 42).

29. Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or like *mayu*, i.e. the sun. This is the atmospheric speech. The word *vavrih* is a synonym of form, because it covers; √वृ to cover. Having overspread the earth with rain, it draws it back again (Nir. II. 9).

32. Yaska refers to the ascetics who say that "people having many children fall into calamity (बहुप्रजा निवर्द्धतिमाविबेन), but according to the etymologists, it refers to the phenomenon of rain. He who made it (य ई चकार); the verbs to make (करोति), to scatter (किरोति) are used in connection with the phenomenon of rain. "न सो अस्य वेद", i.e. he did not know of it, i.e. the middle one (or to *cloud* even). He the middle one who saw it concealed by the sun alone knew of it. *Maturyonau*, मातुर्योनी, or in the womb of the mother; mother (*mata*) means atmosphere, in it the beings are measured out (निर्+√मा); womb means atmosphere. This is a vast region encompassed by air. This other meaning, i.e. a woman's womb (*yoni*), is derived from the same root also; it is surrounded (by sinews and flesh perhaps). Multiplying greatly, he reaches earth through the phenomenon of rain (Nir. II. 8).

33. **Bandhu** or relative. Here is my uterine relative. Relative (*bandhu*) is so called from being connected together (सम्बन्धनात्). Uterine or *nabhih* is so called from being fastened together (संनहनात्). It is said, children are born fastened to the ambitions, thence the near relatives are called as having a common ambition, or a common tie. A near relative (जातिः) is so called from being well-known (संज्ञानात्). The womb (कोनिः) is within the two wide spread world-halves. Widespread (*uttana*)

i.e. spread very wide, or spread very high. There father bestows the life germ on the daughter, i.e. the rain cloud on the earth (Nir. IV. 21).

37. **Na vijanami yadi vedamasmī**, quoted as an illustration of apprehension arising from a particular state (*paridevana*) in the context of a description of *paroksakṛta*, *pratyaksakṛta* and *adhyatmik* (indirectly addressed, directly addressed and self-invocations, Nir. VII. 3).

40. Nothing very particular, Nir. XI. 44—A section dealing with cow.

41. Fashioning waters, *gauri* lowed one-footed (*ekapadi*) with the middle (*madhyami*, air); two-footed (*dvipadi*), with middle air and the sun; four-footed (*catuspadi*), with the quarters (*dik*); eight-footed (*astapadi*), with the quarters and intermediate quarters (*dik and avantara dik*); nine-footed (*navapadi*), with the quarters, intermediate quarters and the Sun. Thousand syllabled (*sahasra aksara*), i.e. having much water in the highest heaven (Nir. XI. 44).

42. **Tasyah samudra adhi vi ksaranti**, i.e. oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live (Nir. XI. 41).

44. **Trayah kesinah**, three lights (having long hairs) perceive at the proper season, i.e., they behold at the right time. One of them strews in the year (*samvatsare vapata eka esam*), i.e. fire burns the earth. One beholds everything with its actions (*visvam ekah abhicaste sacibhih*); i.e. the sun. Of one the motion is seen, but not its shape, i.e., the middle one (Nir. XII. 27).

46. **Garutman**, is so called because he is praised (मरुत्मान् गरुणवान् गुरुत्मा महात्मेति वा), or whose soul is mighty or whose soul is great. He to whom the hymn is addressed and the oblation is offered is this very terrestrial Agni. These two higher luminaries receive praise and oblations under this appellation incidentally only (Nir. VII. 18).

47. **Kṛsnam niyanam**, (*nirayanam*), the dark egression, i.e. the night of the sun. Bay steeds having beautiful wings (*harayah suparna*) are the draught-animals, i.e., the rays of the sun. When from heaven, from the common dwelling place of waters, i.e. the sun, they turn towards the earth, the latter is made wet with clarified butter, i.e. water, *ghṛta*=water, since it is derived from √घृ, to besprinkle (Nir. VII. 24).

50. Yaska refers to a Brahmana passage in connection with this verse (Ait. Br. I. 16); Agni was the victim. They immolated him; with him they made sacrifice, *yajna*. Those were the first ordinances (*dharmani prathamani*).

51. The verse is explained by mere reading of it. Uniform with

days, this water goes up and falls down again. Clouds bring new life to earth; fires animate heaven (Nir. VII. 23). See for Asya Vamasya Hymn, the work of C. Kunhan Raja, Madras, 1956, with Bhasyas of Sayana and Atmananda; and R. V. Vaidya's astronomical interpretation).

Hymn-165

For the verse 7, see Nir. VI. 7.

2. **Brahmani**, the increasing or extending wealth (Nigh. II. 10), or food (Nigh. II. 7)—*Daya*.

Syana=*asva* or horse (Nigh. I. 14).

3. **Mahinah**=महिमायुक्तः, man of repute, respectable—one with reputations—*Daya*. (महति मह्यते पूज्यते वा तत् माहिनम्, Unadi, II. 57).

Sampr̥chase, you require what is right, समीचीनं पृच्छसि—*Sayana*.

Subhanair voceh, you ask of the people with kind words, which is the way? See Yv. XXXIII. 27 also.

4. See Yv. XXXIII. 78.

5. **Antamebhih**, near, close at hand (Nigh. II. 16).

6. **Tuvisman**, strong (Nigh. III. 1).

9. **Maghavan**, the one with huge wealth and prosperity (*Daya*).

Anuttama te maghavan nakirnu na, there is nothing which has not been inspired by you (*Daya*.); whatever is said by thee, Indra, is true (*Sayana*). **Anuttam**, which is not sent or driven away (*Sayana*); अन्तरेरितम् or not inspired—*Daya*.

12. **Anedyah**, worthy of praise, प्रशस्य (Nigh. III. 8) *Daya*.

13. **Esam bhuta naveda ma rtanam**—Be not uncognizant of my merits. **Navedah**, the one free from pains (*Daya*.).

15. **A yasista**, come and be accessible; *mandaryasya karoh*,

capable of conferring delight; capable of having good qualities, actions, and behaviours (*Daya*).

Isam, vrjanam, jiradanum, food, strength and long life. *Daya*. (भ्रमं, बलम्, जीवनम्).

Hymn-166

For verse 6, see Nir. VI. 30.

3. Umasah, the one offering protection. (प्रवितारः—*Sayana*; रक्षण-
दिकर्तारः—*Daya*).

4. Tavisibhih, by strength, (बलैः, *Daya*).

Harmya, beautiful houses.

6. Pasvah, sudhiteva barhana, as a well-hurled weapon wounds the animal (deer). *Krivih-dati*, having sharp teeth (Nir. VI. 30), the one with biting or violent teeth—*Daya*.; missile toothed (विशेषणशील दन्ती—*क्रिविहिंसनमेव दन्ता यस्याः सा*—*Sayana*).

Sayana connects *pasun* with *krivirdati*, the missile of the winds; because he says when the wind blows, animals are withered or chilled.

Arista-gramah—Since when the wind blows the animals are withered or chilled, such villages where needs no violence; peaceful villages, free from danger.

8. Tanayasya pustisu, in the interests of the children, for the well-being of children, (children or descendents).

9. Vavrte (वावृते)=*vavrte*, ववृते (*Panini* VI. 1. 7).

Prapathesu khadayah, *prapatha* is a rest-house for the travellers on high ways, for lodging and boarding (meals, *khadayah*).

10. Sam-mistah, well mixed (सम्यक् मिश्रिताः—*Daya*).

11. Sujihvah, with fine speech, truthful in words, sweet-tongued.

12. Aditeriva vratam, act or obligations of Aditi (the fine attitude of mid-space); *aditi*=*antariksa*; *hrunati*, goes in a crooked manner.

13. **Jamitvam**, the enjoyments of pleasure and pain (*Daya*).
14. **Parinasa**=by many (Nigh. III.1).
15. वयं=वयं=we.

Hymn-167

2. **Samudrasya cit dhanayanta pare**, bearing or collecting wealth, even on the farther shore of the sea (or on the other bank); a metaphorical usage for the winds bearing wealth (i.e. rain) from long distance beyond the skirts of horizon.

3. **Ghṛtaci**, night (Nigh. I. 7).

Upaṛa, the upper direction (Nigh. I. 6).

Guha caranti manuso na yosa, going in the darkness of the sky, as if it was in privacy or in secret, like the wife of a man, who is brilliantly attired, remains in the privacy of female apartments (*Sayana*).

Sabhavati vidathyeva samvak, distinguished in learned assemblies; this may refer to lightning also which at times shows itself as if in an assembly, *sabha*. In the Vedic days, ladies also used to participate in the learned assemblies of scholars in public on equal basis.

4. **Sadharanyeva**, with a common woman, woman in general; like young people in company of ordinary woman. (This refers to lightning, and winds).

Rodasi, sky and earth.

5. **Rodasi**, in this verse has also been taken as lightning by certain commentators or the wife of Maruts—रोदसी मरुत्पत्नी विद्युत् वा एतन्नामिकेयमपि—*Sayana*).

Asurye, in the clouds.

Asurya-iva, like a *Surya* (सूर्या), the wife or daughter of *Surya*. Solar light (*Daya*).

7. **Vṛsamana ahamyuh sthira. ahamyuh**, high-minded, (*Sayana*);

vr̥samana, one who is inclined to impregnate (*Daya.*); one inclined to rain (वृष्ट्यादि वर्षणमनस्का—*Sayana*); with *ahamkara* or self-mindedness and stationary.

8. *Vay̥dhe im maruto dativarah*, *im*, ई, from all sides, *pratyakṣam*; when the offering is presented (*dativarah*)—promotes this your increase.

Dativarah-(यो दाति दानं वृणोति सः—*Daya.*) the one who is liberal in giving; the one who of his own will gives liberally.

Hymn-168

1. *Yajna*—*yajna*, in all *yajnas*. *Tuturvanih*, with a speedy movement.

2. *Vabrasah*, one who goes with speed—*Daya.*

Svatavasah, one who goes with his own strength and initiative.

3. *Tṛpta-ansavah*, with well-nourished branches, or well-nourished limbs, or highly potent (or activated) solar rays (*Daya.*). The term has been also used in connection with Soma creeper.

Duvasah, maid-servants—*Daya.*

Rambhini, a lady well-versed in house-hold duties—*Daya.*

Amsesu, on shoulders, perhaps lances suspended on shoulders of Maruts.

5. *Ṛsti-vidyutah*, possessors of double-edged sword, shining like lightning.

Hanu, chin; *jihvaya*, by tongue or speech.

Etasah, horses; *yamani*, on the paths.

6. *Rajaso mahasparam*, light of the vast region; the great cause of the geo-sphere—*Daya.* This may indicate the limits of rains.

Rajas, regions, also water.

7. *Amavati*, the one full of knowledge.

Svarvati, the one full of happiness.

Ratih, liberal gifts (*danam*)—*Daya*.

Asurya iva janjati, like all-subduing force of the *Asuras*. Just as *asuras* plunder and give to others, so the winds plunder the clouds to enrich the earth.

8. *Yadi* (यदी) = *yadi* (यदि). (*Panini* VI. 3.135).

Ghṛtam = water.

Pavibhyah, solar rays like a thunderbolt.

9. *Pr̥sni*, the sun.

Sapsarasah, those who are in moving (*Nigh.* III. 14).

Stomah, a dialogue in questions and answers. *Mandaryasya*, of him who gives happiness to all.

This verse occurs at I. 165. 15; 166.15; 167. 11; and 168.10.

Hymm-169

For verse 3, see *Nir.* VI. 15.

1. *Varuta*, = *varita*, the one who accepts or agrees.

Sumna, happiness, pleasures.

2. *Visvakṛstih*, all men; people in general—*Daya*.

3. *Rstih*, availability; attainment.

Sanemi, old (*Nigh.* III. 27).

Junanti, attain.

Susukvan, the purifiers (शोधकः)—*Daya*.

4. Rayim, wealth including milk and dairy products.

Daksinaya-iva, like the one given as *daksina*, a fee liberally given.

Ratim, दानम्, a gift, a present.

Vajaih, with food etc.

5. Tve rayah indra tosatamah, here *rayah* may mean riches, wealth or even friends or kinsmen (then Maruts here).

6. Tirthē naryah paunsyani tasthuh, like the manly energy of an enemy in the field of battle; *tirthē*, battle; Dayananda interprets *tirthē* as a boat to carry across and *na aryah*, like a rich businessman (*vaisya*); *naryah* may mean enemies too.

7. R̥navanam, one in debt, debtor (*Daya*.); a contemptible enemy (*Sayana*). The cloud is a debtor to the winds for its water content.

8. Visvajanya, for the creator of universe.

Surudhah, one who contains in himself the penetrating (causing injury) solar rays.

Go-agrah, (*gavah*, गावः=solar rays), the one who has rays in the fore-front.

Hymn-170

For verse 1, see Nir. I. 6.

1. There it seems, it does not exist; i.e., there is no today (*nunam*) nor indeed tomorrow. Today (*adya*), on this day (*asmin dyavi*). *Dyuh*. is a synonym of day because it is bright (*dyut*). Tomorrow (*svah*) the time that is still expected. Yesterday (*hyah*), the time that is expired. "Who knows that which is yet to come (i.e. the future? This other word, *adbhutam* (wonderful)=*abhutam*, i.e. something, which, as it were, is unprecedented. "The mind of another is apt to waver" (*anyasya cittam abhisancarenyam*), i.e. fickle. Another, a person not to be introduced (*anyasya*), to good people. *Cittam*, mind is derived from *cit*, to know. *Utadhitam vinasyati* (lo! the expected is lost), assigned, i.e. a thing intended (for offering) Nir. I. 6.

2. Samarane, in battle (Nigh. II. 17).

Bhratah agastya, friend *agastya*. Agastya, the person full of enlightenment—*Daya*. (An interchange of benefits; presentation of oblations by one; the reward given by the other—*Wilson*).

4. This refers to Indra or Agastya (*Wilson*).

Amṛtasya, never - dying immortal soul, with consciousness (*cetanam*).

5. Vasupati, the lord of riches.

Mitrapati, the sustainer of friends.

Marudbhih, by the learned people—*Daya*.

Hymn-171

1. Mucadhvam asvan, let loose your horses; take the horses out of car that you may not come back to the sacrifice in anger. Wilson thinks that this hymn indicates a trimming between the worships of Indra and the Maruts.

Maruts, learned ones: brave persons, vital breaths.

Namasa, with salutation or with food (*Daya*). (Nigh. II. 7). *Turanam*, those moving with speed. *Helah*—disrespect.

2. Stha = (स्था) *stha* (स्थ).

Vṛdhasah, the prospering ones.

3. Maghava, worthy of reverence—*Daya*.

Vanani, वजनीयादि, worthy of possession and enjoyment.

5. Sthavirah, an experienced old person; the grateful one. (स्तवो वृद्ध;—*Daya*).

6. Avayata-helah, one free from disrespect and disrepute.

Hymn-172

1. *Yamah* (यामः)—Movement.

Ahibhanavah, the illuminator of clouds—*Daya*. = ग्रहीयमान-प्रकाशः
= lights never diminishing (*Sayana*).

Sudanavah, the liberal givers, सुष्टु दातारु—*Daya*. नोभनदानाः—*Sayana*.

2. *Saruh*, the double edged sword which is the killer of evil ones.

3. *Tṛṇaskandasya*, of the one with a blade of greed; of the one who is encouraging greed.

Hymn-173

1. *Gayat sama nabhanyam*, sing the heaven-ascending *Samas*. *Samas* are the hymns which the *udgātṛ* chants: *nabhanyam* नभसि साधु (नभस्यत्ययेन सत्य नः, a transposition of letters), pervading throughout the space—*Daya*.

Gavah, cows; as if, rays (किरणा इव); *dhenavah*, cows giving milk; *adabdhah*, unimpeded; not permitted to be killed (हितितुमयोग्याः—*Daya*).

2. *Maryah*, the mortal; *yajatrah*, invoker; *mithuna*, pair of man and woman.

Vṛsa, showerer of true knowledge; *vṛsabhih*, by them who enlighten—*Daya*.

3. *Krandat asvah*, as a horse neighs; *naya-manah*, the one carrying things; this perhaps refers to the roaring sound of the fire (*Wilson*). *Saradah*—autumn.

4. *Cyautnani*, the Stotras or praises—*Daya*. It is, properly, causing to fall down; firm, hard (अपावयितुं दृढानि स्तोत्राणि कर्माणि स्वकीयानि क्षामर्थाणि वा—*Sayana*).

Dasma-varcah, with valour dominating over enemies.

5. *Vavabrusah*, good-looking, charming.

6. *Opasamiva dyam bhartti*, he upholds the sky; *opasam*, near to, i.e. earth and sky as contiguous to heaven,—*iva*, अत्यन्तं सम्बद्धम्, quite close and contiguous—*Daya*.; also a horn—*Sayana*. He upholds the sky as easily as a bull bears his horns.

7. *Samatsu*, in the battles (*Daya*).

8. *Samudra*, in the midspace or *antariksa*—*Daya*.

Gauh, speech.

Eva एवा = *eva* (एव).

10. *Vispardhasah*, envious in particular (परस्परं विशेषतः स्वर्धमानाः—*Daya*).

Mitrayuvah, friend to the allies; *madhyayuvah*, learned ones maintaining neutrality.

Purpatim, master or mayor of a city.

11. *Juhuranah*, with mind averted, with a crooked mind (दुष्टेषु कृटिलः—*Daya*).

Tirthe na tatrsanam, like a lake to a thirsty.

12. See also Yv. III. 46.

Yavya, as if river (Nigh I. 13).

Gih, truthful speech.

13. *Harivah*, possessors of horses—*Daya*.

Gatum, to the earth.

Isam vrjanam jiradanum, food, strength and long life.

Hymn-174

For verse 2, see Nir. VI. 31.

1. **Tarutrah**, one who takes us across the ocean of miseries
—*Daya*.

Asura, one like a cloud —*Daya*.

2. **Mṛdhra-vachah**—*mṛdu-vacah*, one with soft, sweet and refined speech.

Saradih, pertaining to autumn.

Dano visa indra mṛdhravacah—Indra, make the tribes liberal and sweet in speech (Nir. VI. 31).

Purukutsa, the one having numerous rays potent like thunderbolt—*Daya*.

You have made the subject (rain), soliciting forbearance, descend (in showers); when you had rent as under the gliding, world filling (clouds), then, irreproachable one, you did make the waters flow in channels and did open the chief cloud for young *purukutsa* —(*Sayana*).

3. **Vṛtah Indra**, O the accepted and acknowledged Indra (the head of a state).

Surapatnih, the wives of the brave.

Asusam agnim, fire strong enough for smelting.

Puruhuta, respected by many—*Daya*.

Vṛtah surapatnih, to the cities inhabited by *raksasas*.

Raksah simhah na etc. protect or defend like a lion. As a lion protects the forest, in which his lair (*dame*) is, from the depredations of other animals.

4. **Arnansi**, waters.

Gah, earth; *hari*, two horses driving the chariot.

5. **Kutsam**, the thunderbolt (वज्रम्).

Rjra, straight and direct moving.

Asva, (अश्वा), two horses.

6. **Mitrerun**, enemies of friends.

Aryamanam, the judicial officer.

7. **Arka satau**, in the distribution of food.

Dasaya, for the Sudras.

Danucitrah, actions pertaining to unusual liberal gifts.

Tisrah, three regions, or the best, ordinary and the worst. Sayana refers this to three states of the earth, identical with three rituals of *darsa* or lunar periods, the *pasu* or victim, and *soma* or libation, or as implying earth, firmament, and heaven.

Kuyavacam, those who speak in favour.

Ku-yava, rotten barley (cf. I. 104.4 for Kuyava, vagrant, or कुर्वानि).

Sirah, nerves or veins.

Na sravantih, like flowing rivers.

Paraya turvasam yadum svasti, you have protected; *svasti*, without loss or detriment; *paraya* पारय may mean, bear across, convey over in safety.

Hymn-175

1. **Harivah**, O, the one possessing excellent horses.

2. **Matsarah**, pleasure giving.

Sahavan (सहावां)—*saha-van* (सहृद्वान्).

Pṛtanasat, overthrower of hosts—or armies. (पृतनां नृसेनां सहृते येन सः—*Daya.*).

3. **Dasyum osah**, burn the evil mischievous person.
4. **Susnaya**, the one who harms others and exploits.
5. **Vṛtraghna**, the killer of Vṛtra; the sun who disperses the clouds.

Madah, intoxication; pleasure (हृषं:—*Daya*). **Kratuh**, big achievements.

Hymn-176

2. **Vesaya** (वेसया)—*vesaya* (वेसय), food (*Daya*).
- Girah**, speech; *vṛsa*, adept in agricultural operations.
3. **Panca**, five; five classes in society;—Brahmana, Ksatriya, Vaisya, Sudra, and Nisada (cf. I. 7.9).
4. **Surih**, a learned person.
- Dunasam**, one destroyed with difficulty.
5. **Dvibarhasah**, one who succeeds on account of his two attributes, learning and efforts (*Daya*.); doubly devout.
- Arkesu**, in prayers; in well-cooked food.
- Sanusak**, combination or co-ordination.
6. **Purvehbyah**, *jaritṛbhyah*, the earlier seekers of the science of yoga, or ancient encomiasts.

Hymn-177

1. **Kṛstinam**, cultured persons.
 - Puruhutah**, respected by all.
 - Madrik**, desirous of fulfilment of passions (or desirous of the oblations).
- In this and subsequent verses, we have terms of alike nature;

वृषभः, वृषणा, वृषभसः, वृषभ्यासः, वृषभ्यां वृषभ, *varsa* (वर्ष) and (वर्षाणम्) *varsanam* are showering; shedding; effusing; *vrsana* (वृषण) may be horses; the car is *varsana* (वर्षण); Indra is *vrsabha* (वृषभ); the Soma is *vrsan* (वृषन्), and so on.

Dayananda translates *vrsabhah*, as exceedingly strong (प्रतीव बलवान्), *vrsana*, as strong horses (बलिष्ठवस्त्रौ); *vrsanah*, as strong youths; *vrsabhasah* as bulls or creatures with all round strength and vigour (परिवर्तितबन्धकः); *vrsarathasah*, as strong cars; mighty carriers; *vrsanam* as strong (दृढम्), *vrsabhyam*, the two strong; and so on.

4. Brahmani, riches, wealth (Nigh. II. 10).

Hari (हरी) (dual), two horses; two powers, electrical and gravitational attractions.

Miyedha, from *medha*; Sayana interprets it as a victim of sacrifices; one which is further enlightened, when something is thrown in it. (मियेन प्रक्षेपेणेनैवः प्रदीपनं यस्य सः—*Daya*.).

Hymn-178

1. **Srustih**, knowledge acquired by hearing (श्रोतव्या विद्या)—*Daya*.

Uti, protection; *jaritrbhyah*, for adorers.

2. **Svasara**, the sisters (day and night).

Gha (घा)=gha (घ)=*eva*.

Yonau, गृहे, in the house (*Daya*).

Sutukah, such ladies as are always prepared to accept the best.

3. **Prtsu**, in the battles (*Daya*).

4. **Prakhadah**, good eater.

Prksah, the enquired one; the desired food.

5. Dayananda translates *isam* as the inspiration for work प्रेरणम्, *vrganam* as strength, and *jiradanum* as the consciousness (cf. I.177.5); otherwise the terms also mean food, strength and long life.

Hymn-179

For verses 4 and 5, see Nir. V.2 and VI.4 respectively.

1. **Dosah**, nights; **vastoh**, days; **usasah**, dawn.

Vṛsanah patnih jagamyuh, let husbands approach their wives.

2. **Ṛtasapah**, disseminators of truth.

Patnih vṛsabhih jagamyuh, let wives be approached by their husbands.

Ajim, battle.

Mithunam, pairs of husband and wife.

4. **Lopamudra**, hiding in shyness is the characteristic of whom, such a lady (लोप एव प्रामुद्रा समन्तात् प्रत्ययकारिणी वस्याः सा—*Daya.*). The verse refers to the sexual coitus during the climax of passions.

Nadasya ma rudhatah kama agan—Here *nadah* means a seer, *ṛsi*; it is derived from *nad*, नद्, meaning to praise. "The love of the self-controlled seer has come to me"—self controlled (*rudhatah kamah*) i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words, the seer's daughter wailed (a legend says that seer's daughter is Lopamudra, wife of Agastya).

5. **Pulukamah**, exceedingly sexy; with many desires.

6. **Agastyah**, those who tread on the path of righteousness alone and not drifted to any other course—*Daya.*

Khanitraith, with implements (of digging etc.). **Khanamanah**, one who carries the digging or ploughing operations.

Asisah, the fulfilled desires.

Hymn-180

1. **Diyat**, may go (Nigh. I. 14).

Pavayah, wheels as of a potter.

2. **Visvagurtti**, workers of all crafts—*Daya*; variously going (in relation to car).

3. **Vaninah**, corona of the sun with rays; of a thicket.

Rtapsu, the drinkers of water (*Rta*—water) Nigh. I. 12; one whose forms are truth.

Hvarah na, like a thief (*Sayana*); *hvarah*, the one who dispels anger (ह्वरस्य क्रोधस्यायं निवारकः—*Daya*.).

4. **Gharmam madhumantam**, heat as soothing as sweet (butter or honey); *gharmam*, दिनम्, day (*Daya*.).

Pasvah-isti, the concordance (*sangati*) of the family of cattle (*Daya*.); *Sayana* interprets *pasu* as fire; (पनिः पशुरासीत् Tait. S. V. 7.26)

5. **Dasras**, see earlier references I. 117.5; dispeller of pain (*Daya*.).

Taugrya, belonging to Tugra (see earlier references I. 117.14); belonging to the strongest amongst strongs (*Daya*.).

Yajatra, the co-ordinators (संगमयितारी—*Daya*.).

7. **Panih**, tradesman—*Daya*.

Vipanihitavan, according to *Sayana*, *panih* is पणाधारः, or the pitcher in which the commodities for sale are placed; or the jar or vessel for storing the Soma juice after filtration. (*Hitavan*, being placed). He further suggests that *pani* may mean a trader, and *hitavan* would mean opulent—हितं विद्यते यस्य सः, the one whose advantage is involved—*Daya*.).

8. **Karadhuniva**, *kara* is sound and hence like an instrument of sound—कारान् शब्दान् धूनयतीव—*Daya*.).

10. **Isam**, something worth having, a pleasure.

Vrjanam, movement; *jiradanum*, to the soul (*Daya*.).

Hymn-181

For verse 4, see Nir. XII. 3.

2. **Manojuvah**, those possessing the speed of mind—*Daya*; *vataranhasah*, those who have speeds of winds.

3. **Ahampurvah**, emulative, very generous—*Sayana*; “this is me”, one who has such a knowledge—*Daya*.

4. **Iheha jata**, born in this world; got recognition in this world—*Daya*; the two *asvins* or moon and the sun (here and there born a pair).

Subhagah putrah, auspicious son (moon and the sun).

Arepasa tanva namabhiih svalh: *Arepasa* one free from sin (*repah*, sin). (*Sayana* recalls the legends of Dadhyanc—I. 84.13)—as faultless in your forms and (perfect in) your many excellences—*Wilson*.

Born here and there, they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven—Nir.XII.3.

5. **Kakubhah**, all directions—*Daya*.; points of horizon (*Wilson*); the best—*Sayana*.

Asvin, a pair of air and the sun—*Daya*.

Hari, two horses; the electrical and gravitational forces—*Daya*. *Rajansi*, regions.

6. **Saradvan**, pertaining to autumn and other seasons—*Daya*; also *saranavan*, the disperser of clouds and leaves of trees, or very old and withered.

Evaih anyasya, the faculties of the other. (एवैः प्रायकैः—*Daya*.; कायैः नमनैः वा—*Sayana*).

9. **Purandhiih**, one who sustains the world—*Daya*; one who sustains all, the earth or Pusan—*Sayana*.

Hymn-182

1. *Vispalavasu*, the two who protect the entire community, and provide accomodation; rich in benevolence to mankind. (Sayana refers to the legend of the iron or golden leg given to *Vispala*).

2. *Indratama, maruttama*, the superlatives of *Indra* and *Marut* (excessively prosperous, or most imperial and exceedingly vital).

Rathitama, excellent possessor of cars.

4. *Ratninim*, attractive, charming—*Daya*.; effluent in precious rewards.

Vacam-vacam, every word.

Rayatah sunah, barking dogs.

5. *Plavam paksinam*, winged bark; *plava*—a raft or float; a boat.

Taugryaya, for the one related to *Tugra*, strongest amongst strongs.

6. *Catasro-navah*, four boats. This refers to a legend, about which Professor Roth presented genuine difficulties. *Samudra* means mid-space or *antariksa*; How *Bhuju* should have fallen into jeopardy in the sky, how he should have got there at all? Here the occurrence of the term *navah*, clearly indicates a reference to boat and sea and not the mid-space (*Wilson*).

7. *Parna mṛgasya pataroh-iva arabhe*—As the leaves for the support of a falling animal. Sayana translates *mṛgasya* as of the cleaner scavenger, a sweeper. Dayananda also translates as मानयितुं योग्यः.

Hymn-183

1. *Tribandhurah*, see I.34.2; three bindings; *tricakrah*, three wheels, and *tridhatuh*, three metals (gold, silver and copper); *bandhur* is the charioteer's place, सारथि स्थान; see III.43.1 also बन्धुरेष्टः.

Vih na parnaih, just as a bird (*vih*) with wings.

2. **Kratumanta**, highly mechanized. In this verse we have a reference to the mechanized space-vehicle. On the spiritual side, this vehicle would take one to the inner world sojourn from the *annamaya kosa*, to the innermost cavity of self-realization.

3. **Suvṛtam rathah**, rolling car, the car, whose every part is functioning satisfactorily and nicely (यः सुष्ठुः सर्वाङ्गैः शोभनस्तम्).

Nasatya = *na* + *asatya* = truth, person with true knowledge and true action.

4. **Vṛkah**, wolf, a thief (*Daya*.); a crooked person; *vṛki*, she-wolf; wife of a crooked person—*Daya*.

Gih, speech.

5. **Gotamah**, intellectual person.

Purumidhah, impregnated with various substances (*Daya*.).

Atrih, ever-moving; one free from three categories of pains.

Dasra, the dispeller of poverty and miseries—*Daya*.

6. **Ratreh**, of the night; of the sea of darkness.

Devayanaibh, paths of superior ones; or the paths of learned people.

Hymn-184

1. **Ukthaih**, with laudatory verses or praises.

Divah napata, grandsons of heaven (*Sayana*); one who has no failure in enterprises (*divah* = व्यवहारस्य; *napatah* = न विद्यते पातो यद्योस्ती).

2. **Panin**, to traders (प्रवस्तव्यवहारकर्त्तृन्—*Daya*).

Urmya, with night (Nigh. I. 7).

3. **Isu kṛta-iva**, the two, established by speech (वाणीकृताविव—*Daya*.). **Pusan**, पोषकः, the sustainer, perhaps the sun. According to

Sayana, it indicates the pair of Asvins, i.e. the sun and the moon.

Surya, सूर्य the beloved of Surya (सूर्यस्य कान्ता—*Daya*). See I. 116.17. There is a legend associated with Surya. The Surya (सूर्य) was desirous of giving his daughter, Surya (सूर्या), to Soma, but the gods desired her as a wife; they agreed that he who should first reach the sun as a goal, should wed the damsel. The Asvins were victorious, and Surya, well pleased by their success, rushed immediately to their chariot. Sayana, commenting on the present verse, adds to the legend, that besides Surya, a prize was offered of a hymn of a thousand verses, which the Asvins also won; but at the request of Agni and other competitors, they gave up to them portions of the hymn.

Varunasya bhureh, of the interrupted sacrifice, which is obstructive of the sin that intercepts the reward (*Sayana*); sin-removing sacrifice (*Wilson*); the abundance of the best (or of water)—*Daya*.

4. **Madhvi**, one associated with sweetness; *karoh*, of the worker.

5. **Stomam**, praise.

Maghavana, the prosperous two.

Varttth, right path.

6. The same as I. 163. 6.

Hymn-185

For verse 1, see Nir. III. 22.

1. Of these two, which is prior, which posterior? How were they born? O sages, who know them thoroughly? They themselves support all their functions, whatever, they are. And their two days, i.e. day and night, roll on as if placed on chariot wheels. With these words, the seer describes the greatness of heaven and earth. Nir. III. 22.

Ahani cakriya iva, two days, as if, wheeled (i.e. day and night in succession like rotations of a wheel).

2. **Raksatam no abhvat**, defend us from the great danger

(Wilson). *Abhvat*, from the great (i.e. the great pain arising out of pernicious actions like untruth etc.—*Daya.*); from the terrible sins, महतो भयहेतोः पापात्—*Sayana*.

3. *Aditeh*, of the indivisible; of the earth, or of the sun—*Daya.*; of the mid-space, since that is also indivisible like the earth—*Sayana*.

4. *Devanam ahnam*, divine days, i.e. days and nights; Dayananda translates *devanam* as waters etc.

Devaputre, sons of God; *ahnam*, in the midst of days; *ubhaye-bhih*, alongwith the two, the stationary and moving (स्वावरजङ्गमैः सह—*Daya.*).

5. *Svasara jami pitroh upasthe*, sisters and kindred, placed on their lap as its parents; *abhi jighranti bhuvanasya nabhim*, scenting the navel of the world.

Nabhim, centre of gravity (तहनं मध्यस्थमाकर्षणाक्षं बन्धनम्—*Daya.*).

6. *Amṛtam*=water (Nigh. I. 12).

7. *Pṛthvi*, extensive; *urvi*, the one possessing innumerable substances.

8. *Jah patim*, the protector or sustainer of the wife, the husband; or *jah*=daughter, and hence *jah-patim* is son-in-law (*Sayana*).

Cakṛma (चकृमा)=*cakṛma* (चकृम). *Agah*, crime, fault.

9. *Sudastaraya*, for the one who gives extensively and liberally.

10. *Avadyat*, from abuse (निन्दात्); *duritat*, from vicious actions (*Daya.*). *Mata*, lady architect (मान्यकर्त्री—*Daya.*) i.e. mother.

11. *Bhutam devanamavame avobhih*, be ever with your protection in the proximity of those who praise you.

Avame, in the proximity of.

Avobhih, with your protection.

Devanam, the praisers.

Hymn-186

1. Also see Yv. XXXIII. 34.

Visvanarah, leader of every one—*Daya*; does good to all men.

Ilabhih, with food etc.; *vidathe*, in all acts pertaining to enlightenment (पज्ञे)—*Daya*.

Matsatha (मत्सथा) = *matsatha* (मत्सथ).

3. Atithim, like the guest, like a *sanyasin*.

Agnim, man of enlightenment.

Varunah, respectable learned person.

Surih, highly intellectual.

4. Namasa, with food etc.

Usasanakta—Day and night.

Dhenuh, speech.

Ahan = *ahani*, in the day.

Payasi, in water.

5. Ahirbudhnyah, a cloud in the midspace (*ahih*—cloud, *budhnyah*—one in *antariksa* or inter-space). (See Nir. V. 4; *ahih* and *budhna* both synonyms of *antariksa*.).

Napatam apam, see previous notes.

Sindhuh, a river in general.

6. Tuvih-tamah, superb in strength.

7. Surabhistamam = *surabhih-tamam*, superb in fragrance; most

fragrant fruit.

8. *Avanayo na rathah risadasah*, like the protecting vehicles or defence cars (*Wilson*); *avanayah*, pertaining to earth (*Daya.*); *risadasah*, the destroyer of enemies.

Mitrayujah, the group of allies.

9. *Saruh*, darkness; i.e. light destroyer.

Irinam, oscillating world; the arid land (ऊपर प्रदेश—*Sayana*).

Sudine, cloudless day; a fine day.

Senah, as if army (*Daya.*); the army of clouds; rain-bearing clouds; the army of Maruts.

10. *Rbhuksah*, men of wisdom. *Pusanam*, sustainer.

Svatavaso hi santi, who are of independent powers. (*Svatavasah*—स्वकीयं तवो बलं येषाम्ने—*Daya.*); the possessors of their own strength.

Hymn-187

For verse 1, see Nir. IX. 25.

This hymn has also been known traditionally as one pertaining to food or nourishment.

1. *Pitu*=*palakam*, that which nourishes (*pitu*, पालकं घनम्—*Daya.*). *Tritah*, mind, speech and action—a triad—*Daya*. (Name of Indra also, whose fame spreads over three regions—*Sayana*); three statures of Indra—Yv. XXXIV. 7.

Tavisim—This is a synonym of strength, from √वृ, to increase, with whose vigour, *Trita*, i.e. Indra who abides in three regions rends *Vṛtra* limb by limb. (Nir. XI. 25).

3. *Sivah, sivabhih utibhih, mayobhih* all of them mean pleasure-giving; source of delight or auspicious.

Advayah, not being two-fold; having none but agreeable properties (सुखेवः सुदुसुखः—*Daya.*).

4. *Rasah*, juices, tastes, tasty food; food with six sorts of tastes.

Rajansi, regions of space; *vatah-iva*, like winds.

5. *Tuivigrivah iva irate*, those with strong or stiff necks. Usually *tuvi* means many or much, बहु. Sayana interprets तुविग्रीवा as प्रवृद्धग्रीवा enlarged necks (people when eat sit erect, वृद्धांग, and firm; and when they are without food, the neck is bent). If we consider the case of great eaters, then *tuivigrivah* would mean, as if, they have many throats.

8. *Vatape pivah it bhava*, body, do you grow fat or strong (पौवः वृद्धिकरः—*Daya*). Body is *vatapa* (वाताप), since it is sustained by vital air (*vata*).

9. *Gavasirah*, foods prepared from milk.

Yava-asirah, (यवआशिरः), prepared from barley or flour.

10. *Vṛkkah*, curative in respect to diseases.

Karambha, a cake of parched meal, prepared from *saktu* (सक्तु); this is the name of a medicinal herb also.

Udarathih, carminative, appetizer.

Hymn-188

The hymn is addressed to the various forms of Agni, referred to earlier as *apris*, (आप्री), (*apriyah*). (For *apri* hymns, see Nir. VIII. 21).

1. *Samiddha*, glowing like fire; or well-kindled (cf. सुसमिद्ध).

3. *Idyah*, praised.

4. *Barhih*, sacred grass (I.13.5); enlightenment (संवर्द्धितं तेज इव विज्ञानम्—*Daya*).

5. *Durah*, doors (द्वाराणि).

Virat, and *samrat* are similar terms, from *rat*, राजते, shining;

यो विविधेषु गुणेषु कर्मसु वा राजते—*Daya*.

Vibhviḥ and *prabhviḥ* are also similar terms. (One is व्यापिका, pervading, *vibhviḥ*; the other is समर्थ or potent—*prabhviḥ*)—*Daya*.

8. For *Bharati*, *ida* and *Sarasvati*, see earlier notes.

Bharati, the possessor of entire knowledge (सकल विद्याधारिका).

Ila, worthy of adoration (प्रगस्ता).

Sarasvati, the possessor of enlightenment, movements (सरः) etc. (प्रगस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां तत्सम्बद्धौ—*Daya*.).

9. *Tvasta*, creator, architect.

10. *Svahakṛtisu*, in the duties performed with endings of *svaha* (स्वाहया कृतयः क्रिया येषु व्यवहारेषु तेषु—*Dayā*.).

Hymn-189

1. For this see also Yv. V. 36; VII. 43 and XL.16. It also occurs in the *Isa Upanisad* as the concluding verse, and according to some commentators, it has been put in the mouth of a person, almost now departing from this world.

Vayunani, intentions, *prajnanani*—*Daya*. and *Sayana*; also virtuous and non-virtuous actions.

Juhuranam, born out of the crooked ways, (कुटिलगतिजन्यम्—*Daya*; कुटिलकारी, crooked, *Sayana*); that would force us astray.

Enah, sin.

2. *Tvam paraya navyah asman svastibhiḥ*, (*paraya*) convey us, (*svastibhiḥ*) beyond all evil ways by the sacred acts.

Navyah, adorable in the newer ways; *durgani*, the evil acts, difficult to be overcome, दुर्गमनानि पापानि—*Sayana*; दुःखेन गन्तुं योग्यानि—*Daya*; *pṛthvī*, extensive earth; *puh ca*, the city also.

Urvi bhava, may become spacious; *tokaya*, to offspring or children

and *tanayaya*, sons; *sam yoh*, bestower of happiness.

3. **Amivah**, diseases; *anagnitrah*, unprotected by heat (fire, here fever) अविद्यमानज्वरेण रक्षकाः, protector from the non-existing fever—*Daya*. *Kṛstih*, cultured person; *yajatra*, adorable divinity the one always in accompaniment, संगच्छमान—*Daya*.

4. **Payubhih**, by the means of protection, रक्षणोपायः—*Daya*.

5. **Ducchunayai**, to the crooked ones, to the malevolent; *aghaya*, sinful or wicked; *avisyave*, vicious, righteous, voracious.

Dasate, to the one who bites.

Datvate, to the one with teeth or fangs.

6. **Rtajata**, born for noble acts or sacrifice.

Yansat, may give, यच्छेत्—*Daya*; विमुञ्चति खलु प्राप्तमानम्, may except or release himself—*Sayana*.

Ririksoh, from those who are inclined to harm him.

Vispat, those who obstruct in particular; those who do wrong.

8. **Avocama nivacanani**, we address our pious prayers, (or our words which are definitely pious or righteous—*Daya*).

Manasya sunuh, son of mantras (or prayers)—(नियत इति मनो मन्त्राः—*Sayana*); or son of enlightened persons—*Daya*.

Hymn-190

For verses 1 and 5, see Nir. VI.23 and IV.25

1. **Anarva** means one who is not dependent on others. Increase the independent, mighty (*vṛsabham*) sweet tongued (*mandrajihvam*) and praiseworthy lord of prayer (*brhaspatim*) with hymns (*arkaih*). Increase (*vardhaya*) the lord of prayer, who is independent, who does not depend on others, the mighty, sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy with hymn, i.e. stanzas of praise (*arkaih*), which are means of worship (Nir. VI. 23).

Bṛhaspati in this hymn is the protector or cherisher (पालयितारम्) of the prayer.

2. **R̥tviyah**, the hymns of seasons (particularly of rains).

R̥te, in truth.

Matarisva, like air or wind.

3. **Namasah**, respectful.

Slokaṃ, the true speech.

Saviteva, like the sun.

Ahanyah, pertaining to day, or daily (revolving sun).

4. **Vicetah**, persons with keen intuitions (विविधाश्चेताः प्रज्ञा यस्य—*Daya.*).

5. **Bṛhaspate cayase it piyarum**, O Bṛhaspati, may you destroy the derider. Here *piy* means to deride (Nir. IV.25); *piyarum*, those who wish to enjoy the drinks (पानेच्छकम्)—*Daya.*; lover of Soma drinks (*Sayana*).

Vamam, reputed, a synonym of प्रसूय (Nigh. III. 8).

Manyamanah, stupid; *papah*, sinful; *pajrah*, mean.

Dudhye, दूढ्ये=दुःश्रये, one who thinks viciously in respect of others (*Daya.*).

Usrikam=*usriya*, an old cow who has stopped giving milk; also old bullock; उन्निकम् उन्नियेति गोनाम कुत्सितामल्पशीरोत्साविर्णी गा जीर्णमनद्वाहं वा—*Sayana*.

6. **Suyavasah**=*suyavasah* (सुयवसः), one rich in food grains.

Apivṛtha ap urnuvantah asthuh, enveloped in ignorance, stand extricated from that covering.

7. **Rodhacakra**, river with whirls (Nigh. I. 13).

8. Tuvijatah, beneficent.

Tuvisman, the powerful.

Hymn-191

This is the concluding hymn of Mandala—I of the R̥gveda with a reference to poisons and poisonous creatures. The deities are water, grass and the sun, (अबोधिसूर्या देवता) and has 16 verses. It starts with words *kankatona* and therefore, it is known as the *kankatona sukta*. In respect to this, Saunaka says: 'let anyone who is afflicted by poison diligently repeat the hymn' and as the traditional superstition says, that if so repeated, the person would not suffer, though inflicted by a serpent or an envenomed spear. Of course, the hymn is an instructive one with no superstitions associated with it. The superstition that mere repetition of the verses would remove the malady is a much later innovation in the degraded society.

1. **Kankatah, na kankatah, satina, kankatah**—*Kankatah* is something with very little of venom; *nakankata* is opposite to little, i.e. exceedingly poisonous (snakes); *satina* is synonymous of water in the Nirukta.

Dvaviti, of two types, one with a little venom, and exceedingly venomous.

Adṛstah, the invisible poisonous creatures.

Alipsata, have smeared; always get stick (*Daya.*).

2. **Avaghnati**, a strong antidote, अत्यन्त दुःखयन्ती (*Daya.*); a drug or antidote being destroyed (literal translation—*Wilson*), or a certain drug, understood, destructive of poisonous creatures.

Ayati, coming; *parayati*, departing.

3. **Sarasah**, like blades of grass; *kusarasah*, like blades of thorny grass; *darbhasah*, soft *kusa* grass called *darbha*; *maunjah*, *munja* grass: *Poa cynosuroides*, *Saccharum spontaneum*, *saccharum Munja*, *Andropogon muricatum*. (*Wilson*).

4. For this see, Av. VI. 52.2 (slight variation).

5. **Prati adṛśran**, discovered in the dark, (not by actual seeing); as snakes by their breathing (*Sayana*).

Visvadṛstah, seen by all, such poisonous ones.

6. **Ilayata**, go to your respective places; *soma*, moon.

7. **Ye ansyah ye angyah**, those who move by their shoulders, and the others moving by their body.

Ansyah, अंसेषु स्कन्धेषु भवाः, born in (or on) shoulders—*Daya*. *Sayana* gives other renderings also; *ansarhah* (अंसार्हाः), being suited to the shoulders; *ansagah* (अंसगाः), moving by the shoulders; *ansabhyam khadanto va*, (अंसभ्यां खादन्तो वा), biting with their shoulders. We have similar interpretations of *angyah* also. (अङ्गना अङ्गेन गरीरेण हन्तारो वा लुत्तिकादयः)—*Sayana*.

Sucikah, having sharp needle-like stings (like scorpions)—*Daya*.

8. **Adṛstaha**, अदृष्टहा, destroyer of the unseen; dissipator of darkness (*Daya*). (See Av. V. 23. 6 also).

9. See Av. VI. 52. 1 with some variations.

10. **Dṛtim**, leather bag for holding liquor.

The verses 10 to 13 deal with the science of poisons or *visa vidya* also known as *madhu-vidya* or science of ambrosia. "Having taken the poison in the solar orb (*surye*) with the fourth finger, having made it ambrosia, and caused them to blend together, may it become poisonless." (Sunlight with its actinic rays is considered as instrumental in counteracting, the effect of poison.) The science of antidotes is known as *madhula*, or *madhuvidya* (verse 1).

11. **Iyattika**, insignificant bird.

Sakuntika, *kapinjala* bird; francoline partridge.

12. **Trih-sapta vispulingakah**, $3 \times 7 = 21$ kinds of small birds; *vispulingakah*, a small bird; *catika*, female sparrow. [Seven tongues, with three variations (red, white and black) of each also gives the number 21.].

13. *Navanam navatinam*, 99 (innumerable) types of waves of pain.

14. *Trih sapta mayuryah*—21 types of pea-hens.

**Agruvah*, rivers (Nigh. I.13).

15. *Kusumbhakah*, *nakulah* or mungoose (*Viveta Mungoose*), whose hostility to the snake is so well known.

16. *Vṛscika*, scorpion.

According to M. Langlois, this hymn alludes to the state of sky before the commencement of a sacrifice. According to him *visa* is darkness which is dispersed by the morning light, or by the rays of the sun.

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