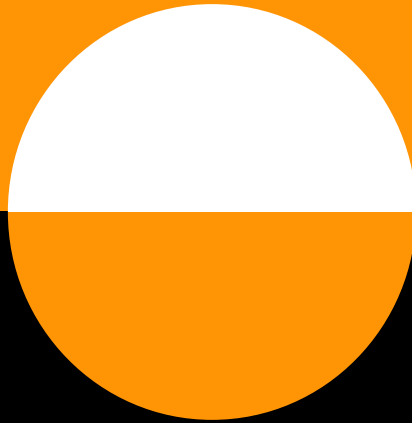


SRI AUROBINDO



RIG VEDA

Volume 1

SERIES
WORKS BY SRI AUROBINDO

No. 2



Compiled by Michael Dmitriev

Sri Aurobindo

Rig Veda

Translations and commentaries

with interlinear translation of Rigveda
made in the light of Sri Aurobindo
by Michael Dmitriev

Volume 1
Mandala 1

Russia, 2020

www.aurobindo.ru

Contents

Foreword of the Compilervii

Mandala 1

1.....3	41..... 262	81..... 414
2.....64	42..... 268	82.....418
3.....80	43..... 270	83.....421
4.....125	44..... 272	84.....423
5.....139	45.....275	85.....426
6.....147	46.....277	86.....429
7.....149	47.....281	87.....432
8.....153	48.....283	88.....434
9.....157	49.....286	89.....436
10.....161	50.....287	90.....438
11.....165	51.....289	91.....440
12.....168	52.....295	92.....446
13.....171	53.....300	93.....451
14.....175	54.....303	94.....454
15.....178	55.....306	95.....470
16.....181	56.....308	96.....475
17.....183	57.....310	97.....479
18.....190	58.....312	98.....481
19.....192	59.....316	99.....482
20.....193	60.....319	100.....483
21.....199	61.....321	101.....492
22.....200	62.....326	102.....496
23.....203	63.....332	103.....500
24.....207	64.....335	104.....503
25.....212	65.....340	105.....506
26.....216	66.....345	106.....512
27.....218	67.....349	107.....515
28.....221	68.....352	108.....516
29.....223	69.....355	109.....520
30.....225	70.....358	110.....523
31.....229	71.....361	111.....526
32.....234	72.....366	112.....528
33.....237	73.....372	113.....534
34.....242	74.....377	114.....539
35.....245	75.....388	115.....541
36.....248	76.....393	116.....542
37.....254	77.....398	117.....547
38.....256	78.....406	118.....552
39.....258	79.....407	119.....554
40.....260	80.....409	120.....556

121	558	145	625	169	686
122	561	146	626	170	688
123	565	147	627	171	693
124	569	148	628	172	700
125	573	149	629	173	701
126	575	150	630	174	704
127	577	151	631	175	706
128	582	152	633	176	707
129	585	153	636	177	709
130	588	154	638	178	710
131	591	155	644	179	711
132	593	156	646	180	713
133	595	157	647	181	715
134	597	158	649	182	717
135	599	159	651	183	719
136	602	160	652	184	721
137	605	161	653	185	723
138	606	162	656	186	725
139	608	163	661	187	728
140	611	164	664	188	730
141	616	165	675	189	732
142	619	166	678	190	734
143	621	167	681	191	736
144	623	168	684		

Appendices

Appendix 1.....	743
Appendix 2.....	758

Foreword of the Compiler

1. Brief History of Translations of Rigveda by Sri Aurobindo

At 1905–1907, before studying of Rigveda, Sri Aurobindo wrote: “At the root of all that we Hindus have done, thought and said through these many thousands of years, behind all we are and seek to be, there lies concealed, the fount of our philosophies, the bedrock of our religions, the kernel of our thought, the explanation of our ethics and society, the summary of our civilisation, the rivet of our nationality, a small body of speech, Veda. From this one seed developing into many forms the multitudinous and magnificent birth called Hinduism draws its inexhaustible existence. Buddhism too with its offshoot, Christianity, flows from the same original source. It has left its stamp on Persia, through Persia on Judaism, through Judaism, Christianity and Sufism on Islam, and through Buddha on Confucianism, and through Christ and mediaeval mysticism, Greek and German philosophy and Sanskrit learning on the thought and civilisation of Europe. There is no part of the world's spirituality, of the world's religion, of the world's thought which would be what it is today, if the Veda had not existed. Of no other body of speech in the world can this be said.”¹

At 1912 Sri Aurobindo began to study Rigveda: “It was, therefore, with a double interest that for the first time I took up the Veda in the original, though without any immediate intention of a close or serious study. It did not take long to see that the Vedic indications of a racial division between Aryans and Dasyus and the identification of the latter with the indigenious Indians were of a far flimsier character than I had supposed. But far more interesting to me was the discovery of a considerable body of profound psychological thought and experience lying neglected in these ancient hymns. And the importance of this element increased in my eyes when I found, first, that the mantras of the Veda illuminated with a clear and exact light psychological experiences of my own for which I had found no sufficient explanation either in European psychology or in the teachings of Yoga or of Vedanta, so far as I was acquainted with them, and, secondly, that they shed light on obscure passages and ideas of the Upanishads to which, previously, I could attach no exact meaning and gave at the same time a new sense to much in the Puranas.”² At the same year Sri Aurobindo wrote to his disciple: “Sri Krishna has shown me the true meaning of the Vedas, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new Nirukta can be formed and the new interpretation of the Veda based upon it”³. Truly, Veda is Shruti – it was

¹ A&R.– Volume 1, No 1 (1977, April), p. 31.

² CWSA– Vol. 15– 1998, p. 39.

³ SABCL, Vol. 27, p. 433.

revealed to old Rishis, as to the new ones! But despite general vision of the Veda, its truths, its aims and discipline there were ahead decades of most scrupulous work, when all details must be worked out, every difficulty met, unique linguistic investigations carried on, lost meanings reconstructed, translation method formulated.

From 1912 till 1913 Sri Aurobindo wrote 80 manuscripts on Veda. At 1914–16 he published at monthly *Arya* series *The Secret of the Veda* and *Selected hymns*; at 1915–1917 series *Hymns of the Atris*; at 1920 – translations of else 12 hymns.

At 1946 was published a little book *Hymns to the Mystic Fire*. At the foreword Sri Aurobindo wrote: “the object of this publication is only to present them [translations] in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture”. When we compare the first and the last translations we can see how long was a passed way: many initial meanings and even conceptions were changed, so these translations often much differ. But even on most late translations Sri Aurobindo wrote: “In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the hymns had been translated and were ready for publication; but this time has not yet come.” But this book was the last intravital publication of his works on the Veda. We have about 3700 translated riks (i.e. 35% of Veda). The fifth Mandala was translated about at 83%; 1–4 Mandalas at 50%; 6, 7 Mandala at 30%; 8–10 Mandalas at 20% or less. Before and during *Arya* (1912 – 1921), Sri Aurobindo worked mostly on the 1st and 5th Mandalas; afterwards – 3, 8 and 10 Mandalas.

2. Order of the Material and its Sources

The four volumes having common title *Rig Veda* contain translations and commentaries by Sri Aurobindo, original text of Rigveda itself in Sanskrit (Samhita and Padapatha) and its interlinear translation from Sanskrit into English by compiler in light of Sri Aurobindo.

All text of every volume is placed in order of Mandalas and Suktas of Rigveda. Every Sukta forms one chapter, every chapter contains two parts. The first part includes text of Rigveda in Sanskrit and its interlinear translation, the second part includes texts by Sri Aurobindo (if there are some).

The 1-st part has such structure:

The head of Sukta:

Number of the Sukta within Mandala;

Author(s) of the Sukta (i.e. from whom it is spoken);

god(s) to whom Sukta is addressed;

metres.

Riks of the Sukta with such structure:

Number of rik within current Sukta;

Foreword of the Compiler

Text of Samhita in Devanagari script with accentuation;
Text of Padapatha in transliteration symbols with accentuation;
interlinear translation from Sanskrit into English by compiler (in the light of Sri Aurobindo).

The second part of chapters contains texts by Sri Aurobindo related to current Sukta (if there are such texts). These texts are placed in reverse chronological order, i.e. at the beginning of the part are the most late texts, at the end – most early ones. Every text by Sri Aurobindo has a head of such format:

1. Ordinal number of the text within current part.
2. Number of the source of the current text. Numeration of sources of texts was made by compiler. At the end of the volume there is an index of these sources in order of their numbers.
3. Date of writing or edition, or the first publication of the text.

Samhita. Samhita of Rigveda was transferred by the oral traditions of several schools (śākhā), some of which has their own Samhita. Mahābhāṣya Patanjali (circa 150 BC) mentions 21 schools, five schools survives (they are mentioned at caraṇavyūha), but only 3 of them preserved their Samhitas at manuscripts:

1. śākala. Its Samhita of this school is identified with Rigveda and considered as “canonical”.
2. āśvalāyana. The school preserved its Samhita but its oral tradition is lost. Its Samhita includes 212 riks more than śākala’s Samhita. These riks are belong to a lower date; 40 riks are in the Suktas that already exist at śākala, and 172 riks form 15 standalone Suktas, that do not exist at śākala¹.
3. kauṣītaki (śāṅkhāyana). This school preserved its Samhita (consimilar to āśvalāyana) and Kaushitaki Brahmana and Upanishad.
4. bāṣkala. Preserved only its Upanishad (part of Aranyaka). Samhita and Brahmana were lost after 16 cent. There is also collection of 98 “non-canonical” Suktas khilāni (Kashmir manuscript, is kept at Poona²).
5. māṇḍūkāyana. Perhaps most old school. Samhita was lost.

We are publishing here the “canonical” Samhita of śākala. It is given according³ to *Rig-Veda-Samhita. The Sacred Hymns of the Brahmans. Together with the commentary of Sayanakarya* / Edited by F. Max Müller. Published under the patronage of His Highness the Maharajah of Vijayanagara.– In 4 volumes.– Second Edition.– London: Oxford University Press Warehouse,

¹ Perhaps also 11 vākhilya suktas (77 riks from 80), included at printed texts of Samhita of śākala (8.49–8.59), were taken from āśvalāyana.

² Texts were published at *Die Apokryphen des Rgveda (Khilāni)* / herausgegeben und bearbeitet von Dr. phil. J. Scheftelowitz.– Breslau: M. & H. Marcus, 1906.– XII, 191 p.– (Indische Forschungen; H. 1).

³ Sometimes at Padapatha anusvara ँ was “decoded” by symbol of nasal (ङ ञ ण न म) according to following consonant.

Foreword of the Compiler

Amen Corner, 1890–92. Also we used *The Hymns of the Rig-Veda in the Samhita and Pada Texts* / F. Max Müller.– Second edition.– In 2 volumes.– London: Trübner and Co, 1877.

Additional (absent in sākala) riks and Suktas from āśvalāyana also were included in this publication:

1. if riks from āśvalāyana were presented in sākala Suktas, they were added in those places where they are in āśvalāyana, but their numbers were took in square brackets;
2. if riks from āśvalāyana formed separate Suktas that are absent in sākala, these suktas were placed at the end of appropriate Mandala.

Riks from āśvalāyana were took from *Āśvalāyana-Saṃhitā of the R̥gveda: with padapāṭha, detailed introduction and two indices* / Edited by B.B. Vhaubey.– In 2 volumes.– New Delhi: Indira Gandhi National Centre for the Arts, 2009.– ISBN 81-85503-17-6 (Set)

Padapatha. Text was given if symbols of transliteration IAST (International Alphabet of Sanskrit Transliteration) with such deviations: (1) for ष was used symbol ṣ; (2) for ष – symbol ṣ; (3) for ष (ananusika) – symbol ṣ̣. Also for the sake of convenient reading symbols of Danda were replaced by void intervals: i.e. instead of “etaśam | vaṅkū iti | vātasya | paṛṇinā” was used record “etaśam vaṅkū_iti vātasya paṛṇinā”. Original void intervals – where Padapatha contained some – were replaced by symbol “_”.

Texts by Sri Aurobindo

Most of these texts were took from CWSA:

1. Sri Aurobindo. *Vedic and Philological Studies II* The Complete Works of Sri Aurobindo.– Volume 14.– Pondicherry, Sri Aurobindo Ashram, 2016.– 742 p.
2. Sri Aurobindo. *The Secret of the Veda II* The Complete Works of Sri Aurobindo.– Volume 15.– Pondicherry, Sri Aurobindo Ashram, 1998.– 604 p.
3. Sri Aurobindo. *Hymns to the Mystic Fire II* The Complete Works of Sri Aurobindo.– Volume 16.– Pondicherry, Sri Aurobindo Ashram, 2013.– 762 p.

Full list of these works see at the end of the first volume.

3. Interlinear translation

At 1946 at the foreword to Hymns to the Mystic Fire Sri Aurobindo wrote: “...in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics.”¹ (Besides, the interlinear translation enable us to see — are some translations of the Veda by any authors interpretations of the Veda itself – without evaluation of accuracy of such interpretations – or they are detached from actual text of the Veda being ideas of the authors themselves.)

Again, as Sri Aurobindo wrote at 1915: “...For while a literal English

¹ CWSA. Volume 16.– Pondicherry, 2013, p. 22.

rendering of the hymns of the ancient Illuminates would be a falsification of their sense and spirit, a version which aimed at bringing all the real thought to the surface would be an interpretation rather than a translation. I have essayed a sort of middle path,— a free and plastic form which shall follow the turns of the original and yet admit a certain number of interpretative devices sufficient for the light of the Vedic truth to gleam out from its veil of symbol and image.... It would have been possible to present a literal version on condition of following it up by pages of commentary charged with the real sense of the words and the hidden message of the thought. But this would be a cumbrous method useful only to the scholar and the careful student.”¹

So we can constate, the both translations – a literal and an interpretative – are needed, because every one solves its own problems and they supplement one another, not exclude.

While we have Sri Aurobindo’s translations only for 30% of the Veda, he give us instrumentation for its translation — his psychological method, fixed meanings of many Vedic words, his interpretation of many Vedic conceptions. So, wanting to read all Rigveda in Sri Aurobindo’s light, we dared an attempt (sometimes more successful, sometimes less) to make – by using this instrumentation – literal (so far) interlinear translation of all Rigveda. This translation is placed after Sanskrit text of the riks. This translation makes no pretence to present viewing of Sri Aurobindo (it is his prerogative), does not it claim to be relevant (for this we must have all knowledge of Rishis – as temporal and lost with their time inasmuch as universal and eternal Brahmavidya).

Occasionally the interlinear translation is differ from Sri Aurobindo’s translations: sometimes to show alternative possibility, sometimes because of using of latter meanings of the words from another Sri Aurobindo’s texts.

An effectuation of interlinear translation presents key difficulty: many Vedic words have many meanings, but the ability to choose one meaning from many turns (to some degree) any literal translation into interpretative one and so we can easily make an error. It is Sri Aurobindo’s understanding of the sense of Veda and Rishi’s thought enables him to fix meaning of Vedic words. Therefore our first task was to collect all these fixed by him meanings. For this aim we compared Sri Aurobindo’s texts with original Sanskrit and made a list of meanings for every Vedic word, then we choose later meanings as most valid, keeping them in our mind or using them directly during translation of Rigveda.

Some words (about 40% of all lexicon of the first Mandala) we were forced to take from some dictionaries (mostly Monier-Williams’) or from available interpretations of the Veda, while the meaning of these words often is doubtful.

¹ CWSA. Volume 15.– Pondicherry, 1998, p. 363-64.

Special marks:

- [] within square brackets after every word of phrase of the interlinear translation there is a number of appropriate Vedic word or phrase at Padapatha. So reader can find all links between original and translation, where order of the words was not preserved¹.
- () At parenthesis – interpretative meaning of the word after its outer meaning.
- { } implicit word, not presented at original.
- | Several possible meanings divided by symbol «|».
- (?) very conjectural meaning.
- < > Short notes by translator that were not moved to footnotes.
- Empty place in Sri Aurobindo’s texts.

4. Brief history of commentaries and translations of Rigveda²

The first interpretation is at two Brahmanas: Aitareya brāhmaṇa (perhaps 8-6 cent. BC, 40 chapters) and Kauṣītaki (later, 30 chapters). To the Brahmanas’ time real knowledge of Veda was lost³ – Veda transferred as oral tradition and practised as ritual and Brahmanas mostly attempted to formalize and interpret this ritual. So later Indian tradition refers Brahmanas and Samhita to karmakāṇḍa, i.e. to the works.

Aitareya and Śāṅkhāyana āraṇyaka are the part of Brahmanas, but they paid more attention to the inner yajna, so tradition refers them to jñānakāṇḍa, i.e. to the knowledge, along with 10 Upanishads associated with Rigveda: Aitareya, Kauṣītāki (Mukhya canon), Ātmabodha, Mudgala (Samanya), Nirvāṇa (Sannyasa), Tripura, Saubhāgya-lakshmi, Bahvr̥ca (Shakta), Akṣamālika (Shaiva), Nādabindu (Yoga). Upanishads are trying to reopen lost knowledge of the Veda.

Samhita, Brahmanas, Aranyakas, Upanishads are regarded as śruti (“heard”, i.e. revealed knowledge). Six Vedangas are regarded (inter alia) as smṛti (something that come from man’s mind): śikṣā, phonetics and phonology; chandas, prosody; vyākaraṇa, grammar; jyotiṣa, astrology and astronomy; kalpa, ritual; nirukta, etymology. One of the first commentary was Nirukta by Yaska, compiled, perhaps, about 5 cent. BC. Next commentator after Yaska was Shaunaka (author of ṛgveda prātiśakhya, bṛhaddevata, caraṇa-vyūha and six anukramaṇī-s). Also we have comments by Jaimini (au-

¹ Sri Aurobindo wrote: “a literal and external translation gives either a bizarre, unconnected sequence of sentences or a form of thought and speech strange and remote to the uninitiated intelligence.” (CWSA. Volume 15.– Pondicherry, 1998, p. 363.)

² The short list of some commentaries and translations of Rigveda is at the end of the volume.

³ Even an approximate time of Rigveda’s compilation is unknown. There are many versions, theories and speculations on its age: from 3 to 9 thousand years ago.

Foreword of the Compiler

thor of Mimansa sutras, who regarded Veda as ritual), Udhitcharya, Skandavamin (circa. 6-8 cent.), Venkata-Madhav (venkaṭamādhava, circa 10-12 cent.). Commentary of Madhavacharya (13 cent.) is of peculiar interest because of adhyatmic (spiritual) interpretation.

Commentary of Sayana (14 cent.) has become *de facto* basis, on which European Science of 19-21 cent. built its works, and together with this Science he made deep impression on India. Often, even if some authors refuse him, their works may be placed together on the same bookshelf because of poorness of their final sense. It is primary erroneous viewing of the Veda as historical or just ritualistic text, collection of piacular hymns to the Nature's forces, images of savage and pastoral being and incomprehension of its spiritual nature were a source of all incorrect interpretations, which only accidentally allowed some diffused Light. And even when interpreter laboured to make impartial and exact scientific translation, the matrix of primordial defective interpretation often was fatal.

Works that trying to find true, spiritual, sense of Rigveda are few and among them works by Sri Aurobindo have peculiar place, because of his supramental knowledge and experience that knows knowledge and experience of Rishis and clearly see Veda's lines, following them without wandering and errors.

ॐ सत्यं ज्ञानं ज्योतिररविन्द

Mandala 1

Sukta 1.1

To whom: agni. **From whom:** madhucchandas vaiśvāmītra. **Metres:** gāyatrī

- 1.1.1 अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजं । होतारं रत्नधातमं ॥
agnim īle purāḥ-hitam yajñāsya devām ṛtvijam hótāram ratna-dhātamam
To Agni [1] { 1 } aspire [2], vicar priest [3] of the sacrifice [4], the god [5], priest of the rite [6], priest of the call [7], who most founds the ecstasy [8].
- 1.1.2 अग्निः पूर्वेभिरृषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥
agnih pūrvebhiḥ ṛṣi-bhiḥ īdyaḥ nūtanaiḥ utā sah devān ā ihā vakṣati
Agni [1] adorable [4] by ancient [2] Rishis [3] and [6] by new ones [5], he [7] brings [11] here [10] the gods [8].
- 1.1.3 अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । यशसं वीरवत्तमं ॥
agninā rayim aśnavat poṣam evā divé-dive yaśāsam vīravat-tamam
By the Agni [1] one obtains [3] a treasure [2] that [5] increases [4] day by day [6], glorious [7], full of hero-powers [8].
- 1.1.4 अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इहेवेषु गच्छति ॥
agne yam yajñam adhvaram viśvataḥ pari-bhūḥ āsi sah it devēṣu gacchati
O Agni [1], who [2] is [7] encompassing [6] pilgrim-sacrifice [3-4] on every side [5], he [8] indeed [9] in gods [10] goes [11].
- 1.1.5 अग्निर्होता कविकर्तुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥
agnih hōtā kavī-kratuḥ satyāḥ citrāśravaḥ-tamaḥ devāḥ devēbhiḥ ā gamat
Agni [1], priest of the call [2], seer-will [3], true [4], rich in brilliant inspirations [5], may god [6] with gods [7] come [9].
- 1.1.6 यद्गं दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमंगिरः ॥
yāt aṅgā dāśuṣe tvām agne bhadram kariṣyāsi tāva it tāt satyām aṅgirah
Truly [2], your [4] bliss [6], which [1] you will create [7] to the giver [3], o Agni [5], it [10] <is> your [8] Truth [11], o Angiras [12].
- 1.1.7 उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयं । नमो भरंत एमसि ॥
ūpa tvā agne divé-dive doṣā-vastaḥ dhiyā vayam nāmaḥ bhārantah ā imasi
To [1] thee [2], o Agni [3], day by day [4], in the darkness and in the down [5], we [7] bearing [9] by thought [6] our obeisance of surrender [8] are coming [11].
- 1.1.8 राजतमध्वराणां गोपामृतस्य दीदिवि । वर्धमानं स्वे दामै ॥
rājantam adhvaraṅām gopām ṛtāsya dīdivim vārdhamānam své dāme
To the ruling [1] guardian [3] of pilgrim-sacrifices [2], to the illuminating [5] of the Truth [4], to the growing [6] in your own [7] home [8].
- 1.1.9 स नः पितेव सूनवेऽग्रै सूपायनो भव । सचस्वा नः स्वस्तये ॥
sah naḥ pitā-iva sūnāve āgne su-upāyanah bhava śacasva naḥ svastāye
You [1] for us [2], as the father [3] for his son [4], o Agni [5], be [7] easily accessible [6], cleave [8] to us [9] for blissful state [10].

1. Source № 158. Early 1940s

1. The Fire I pray, the divine vicar of the sacrifice and ordinant of the rite, the Summoner (or, priest of the offering) who most founds the ecstasy.
2. The Fire, desirable to the ancient seers, so even to the new, — may he come to us with the gods.
3. By the Fire one obtains a wealth that increases day by day, glorious and full of hero-powers.
4. O Fire, the pilgrim sacrifice which thou encompassest on every side, reaches the gods.
5. Fire, priest of the call, the seer-will rich in brilliant inspirations, may he come to us, a god with the gods.
6. O Fire, the happy good that thou wilt create for the giver, is That Truth of thee, O Angiras.
7. To thee, O Fire, day by day, in the dawn and in the dusk, we come bringing to thee by the thought our obeisance,
8. To thee, who rulest the sacrifices of the Way, the shining Guardian of the Truth, growing in thy own home.
9. O Fire, be easy of access to us like a father to his son; cleave to us for our weal.

2. Source № 157. 1939–40

1. The Flame I pray, the divine vicar of the sacrifice, the ordinant of the ritual, the Summoner who founds the ecstasy.
2. The Flame, desirable by the ancient seers and by the new, may he come hither with the gods.
3. By the Flame is won an energy that surely increases day by day, glorious and full of warrior-power.
4. O Flame, the pilgrim sacrifice that thou encompassest from every side, goes to the gods.
5. The Flame is our priest of the call, the seer-will true and brilliant in inspiration; may he come, a god with the gods.
6. The good that thou wilt create for the giver, O Flame, is that truth of thee, O Angiras.
7. To thee we come, O Flame, day by day in the dark and in the light bringing by the thought our obeisance; —
8. To thee, the ruler of our pilgrim-sacrifices, the shining Guardian of the Truth, growing in thy own home.
9. O Flame, be easy of access to us like a father to his son, cleave to us for our weal.

3. Source № 156. February – March 1917

1. Fire I pray, the priest set in front of the sacrifice, the god Ritwik, the flamen of the call, who gives most the ecstasies.
2. Fire, desirable by the ancient sages and by the new, is he that brings here the gods.
3. By the Fire man enjoys a treasure that grows day by day, riches glorious, (most) armed with the heroes (to which most are joined the heroes).
4. O Fire, the pilgrim sacrifice around which thou comest into being on every side, that alone goes to the gods.
5. May the Fire, the priest of the call, the Seer Will true and most full of rich inspirations, come to us a god with the gods.
6. The happiness that thou wilt make for him that gives is That Truth of thee, O Flame-Seer.
7. To thee, O Fire, day by day, in the light and in the night we come bearing by the thought our surrender, –
8. To the luminous guardian of the Truth ruling over the (pilgrim) rites increasing in his own home.
9. Then be thou easy of approach to us like a father to his son, O Fire, – cling to us for our weal.

4. Source № 318. Perhaps 1915–17

1. "I adore the flame who is in the vicar, the divine Ritwik of the Sacrifice, the summoner who founds the ecstasy."

īḍe – bhajāmi, prārthaye, kāmaye: I adore.

purohitam – one who sits in front of the sacrifice; representative of the sacrificer and performer of the sacrifice.

ṛvijam – one who performs the sacrifice according to the time, the place and the occasion.

hotāram – one who by invoking the gods accomplishes the sacrifice.

ratnadhā – Sayana gives the meaning of 'beautiful riches' to the word 'ratna'; it would be more correct to say 'delightful wealth.'

dhā – one who bears, directs or firmly establishes.

2. "The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods."

The word sa gives the hint why they are adorable.

eha vakṣati – iha āvahati: Agni brings the Gods in his own chariot.

3. "By the flame one enjoys a treasure that verily increases day by day, most full of hero-power."

rayim – ayiḥ, rāyaḥ etc. have the same meaning as the word ‘ratna’. But in the word ratna the sense of delight is more prominent.

aśnavat – aśnuyāt, obtains or enjoys.

poṣam etc. are adjectives of rayiḥ; poṣam means that which grows, increases.

yaśasam – Sayana translates it sometimes as ‘fame’ and sometimes as ‘food’.

Probably its real meaning is success, attainment of goal, etc. The meaning ‘radiance’ is also quite just but it does not apply here.

4. “O Flame! the pilgrim sacrifice on every side of which thou art with the envisioning being, that truly goes among the Gods.”

adhvaram – the root ‘dhvr̥’, means to kill. Sayana translates it as ahiṃsita yajña, a sacrifice with no killings. But the word adhvaram itself has come to denote sacrifice; such a development is impossible for the word. The word adhvān means the path, so adhvaram must signify the voyager or one having the form of the path. The sacrifice was the path that led to the abode of the gods; at the same time, the sacrifice was well-known everywhere as the pilgrim in the abode of the gods. This meaning is right. The word adhvaram like the word adhvān derives from the root dhv̥; as proof, we find that both the words dhvā and adhvaram were used in the sense of sky.

paribhūh-parito jātaḥ

deveṣu – the locative case indicates the destination.

it-eva, truly.

The Spiritual Significance. The Universal Sacrifice

The universal life is like an immense sacrifice.

God himself is the lord of the sacrifice. God is Shiva, and Nature is Uma. Though she carries the image of Shiva in her heart, still she misses his visible form; she yearns for his tangible body. This yearning is the deep significance of the universal life.

But by what means can her intention be fulfilled? By which appointed path can Nature attain the Supreme? How can she recover her own true form and that of the Supreme? Her eyes are tied with the bandage of ignorance and her feet are bound with a thousand chains of matter; as if the physical Nature has imprisoned the infinite existence within the finite and herself become the prisoner, no longer able to find the lost key of the self-made prison; as if the inert vibrations of the life-energy in matter have overpowered the free and unlimited Consciousness-Force and made her dumb, self-oblivious and unconscious; as if the infinite Bliss wandering about in the disguise of an inferior consciousness subject to trivial happiness and sorrow, has forgotten its real nature and unable to remember sinks lower and lower in the bottomless mire of suffering; as if the truth has been drowned under the uncertain waves of falsehood. The supramental principle beyond intellect is the foundation of the infinite Truth. The action of the Supermind is either forbidden in the earth-consciousness or very rare like the momentary glimmer of the lightning from behind the veil. The timid, lame and dull mind is again and again looking for it and by its titanic efforts may even catch a glimpse of it but the authentic, infinite and luminous form of the integral Truth escapes its grasp. The knowledge as well as the action of mind are afflicted with the same strife, indigence and failure. Instead of the smiling

and effortless divine dance of the Truth-action, there is the shackled attempt of the will-power of the inferior Nature struggling in agony with the inextricable bonds of truth and falsehood, virtue and vice, poison and nectar, action, inaction and wrong action. The free, unhesitating, desireless, triumphant, blissful and passionate divine power of action, intoxicated with the wine of oneness remains as yet unrealised. Its natural and easy universal movements are impossible for the will-power of the inferior Nature. Can the terrestrial Nature, ensnared in the noose of the finite and untrue ever hope to obtain that limitless Existence, that boundless Consciousness-Force, and that immeasurable Bliss-Consciousness, and if so, by what means?

The sacrifice is the means. The sacrifice implies surrender, and self-immolation. What you are, what you have, what you become in future by your own effort or by the divine grace, what you can earn or save in the course of your action, pour all like clarified butter, into the fire of divine energy, as offering to the all-Blissful. By giving a tiny whole you will receive the infinite whole. The Yoga is implicit in the sacrifice. The infinity, the immortality and the divine felicity are legitimate results of the practice of yoga. To follow this path is the means of Nature's salvation.

The Universal Nature knows the secret. So with this immense hope, night and day, year in and year out, age after age, sleepless and restless, she performs the sacrifice. All her actions, all her endeavours are part of this cosmic ritual. She immolates everything she produces. She knows that the divine Player who is present in all, tastes the delight without reserve and accepts all effort and askesis as sacrifice. He is the one who is ever slowly leading the cosmic sacrifice on the ordained path towards the ordained goals by detours and zigzags, through rise and fall, across knowledge, ignorance and death. His assurance has made her fearless, unwavering and indiscriminate. Moved by the unceasing and ubiquitous divine impulsion, she consciously throws all that she can lay hands on, creation and killing, production and destruction, knowledge and ignorance, happiness and suffering, the ripe and the unripe, the beautiful and the ugly, the pure and the impure, into that huge eternal conflagration of sacrifice. The subtle arid material objects constitute the clarified butter used in the sacrifice, the Jiva, the being, is the bound animal. The Nature is constantly immolating the Jiva, fastened to the slaying-post with the triple bond of mind, life and body. The bond of mind is ignorance; the bond of life is suffering, desire and conflict; the bond of body is death.

Nature is shown the path of her salvation; by what means can the Jiva in fetters be delivered? By means of sacrifice, self-surrender and self-immolation. Instead of being under the domination of Nature and being offered by her, the Jiva has to rise, become the sacrificer and offer all that it possesses. This indeed is the profound secret of the universe that the Purusha is not only the god of the sacrifice but the object sacrificed as well. The Purusha has surrendered into the hands of Prakriti his own mind, life and body as offering, as principal means of performing the sacrifice. There is this hidden motive behind his self-surrender that one day, becoming conscious, he will take the Prakriti by the hand, make her his consort and companion in the sacrifice and himself perform the ritual. Man has been created to fulfil this secret longing of the Purusha who wants to play the Lila in a human body. Selfhood, immortality, the multiple infinite bliss, unlimited knowledge, boundless force and immeasurable love must be enjoyed in a human body, in a human consciousness. All

these forms of delight exist within the Purusha himself and as the Eternal he enjoys them eternally. But creating man, he is actively engaged in relishing the opposite taste of oneness in the multiplicity, the infinite in the finite, the inward in the outward, the supra-sensible in the senses and the immortal existence in the terrestrial life. Seated at the same time above our mind, beyond our intellect in the hidden Supramental principle of the Truth and in the secret plane of consciousness behind the heart within us, in the cavern of the heart, in the concealed ocean of submerged consciousness where heart, mind, life, body and intellect are only little ripples, the Purusha experiences the delightful taste of the blind effort and search of the Prakriti and her endeavour to establish unity by the shock of duality. Above, he enjoys in knowledge; below, he enjoys in ignorance; he carries on these two actions simultaneously. But if he is for ever immersed in this condition, then the deep intention, his supreme purpose cannot be fulfilled. That is why the day of awakening is fixed for each human being. The inner godhead will one day give up this mechanical, meritless, lower self-immolation and begin in knowledge, by chanting his own mantra, the performance of the sacrifice. To perform the sacrifice consciously and with the right mantra is the 'Karma', the work, mentioned in the Veda. It has a double objective; a completeness in the universal plurality, what is known in the Veda as the universal godhead and the universal manhood, and the realisation of immortality in the one self-being of the supreme Divine. The gods mentioned in the Veda under the names Indra, Agni, Varuna are not the inferior small godheads of later days disdained by the common people; they are different forms of the Divine, powerful and luminous. And this immortality is not the puerile heaven described in the Puranas, but the svar, the world of Divine Truth desired by the Vedic Rishis, the establishment of the Infinite Existence; the immortality mentioned in the Veda is the infinite Being and Consciousness of the Existence-Consciousness-Bliss.

5. Source № 155. Perhaps 1915-17

1. I adore the Flame, the Vicar, the divine Ritwik of the sacrifice, the summoner who most founds the ecstasy.
2. The Flame, adorable by the ancient sages, is adorable too by the new; he brings here the gods.
3. By the Flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-powers.
4. O Flame, the pilgrim sacrifice on every side of which thou art with thy enviring being, that truly goes among the gods.
5. The Flame, the Summoner, the Seer-Will, true and most full of richly varied listenings, may he come, a god with the gods.
6. O Flame, the happy good which thou shalt create for the giver is That Truth and verily thine, O Angiras!
7. To thee, O Flame, we day by day, in the night and in the light, come carrying by our thought the obeisance,
8. To thee who reignest over our pilgrim sacrifices, luminous guardian of the truth, increasing in thy own home.

9. Therefore be easy of access to us as a father to his son; cling to us for our happy state.

6. Source № 154. Perhaps 1915–17

A hymn to Agni the divine Flame, priest of the sacrifice, bringer of the gods to man, giver of the treasures, protector and leader and king of the sacrifice of the path, inspired seer will in works, giver of the supreme good and truth and its shining guardian.

- [1] I adore the Flame, divine vicar of sacrifice, Ritwik and offering priest who most founds the Delight.
[2] The Flame adored by the ancient sages is adorable too by the new. He brings on earth the gods.
[3] Man can get by the Flame a treasure that increases day by day, splendid and full of heroes' strengths.
[4] O Flame, alone the sacrifice of the path which thou surroundest with thy being on every side, goes among the gods.
[5] The Flame is a priest, a seer will to acts, true and rich in many lights of inspiration, and shall come to us a god with the gods.
[6] O Flame, that happiness thou wilt create for the giver of sacrifice, is thine only and is that Truth, O Angiras¹.
[7] To thee day by day, O Flame, in night and in light we come carrying to thee by the thought our adoration,
[8] To the ruler of the sacrifices of the path, the luminous guardian of the Truth, who increases in his own home!
[9] O Fire, be thou easy of access to us like a father to his son, cling to us for our happy ease.

7. Source № 272. December 1915

5. who does the work of the seer, the true, the rich in varied light of inspiration

8. Source № 262. February 1915

5. May Agni, priest of the offering whose will towards action is that of the seer, who is true, most rich in varied inspiration, come, a god with the gods.
6. The good that thou wilt create for the giver, that is that truth of thee, O Angiras.

¹ The seven Angiras seers, sons of the Flame, discovered, says the Veda, that Truth, the sun that was lodged in the darkness. This unconscious darkness is figured as the cave of the Panis; Indra and the Angiras seers enter and find the shining cows of the Dawn, the Dawn herself, the Day, the Sun, the vision of knowledge and man's path to immortality. This is the day said in the next hymn to be discovered or known by the adorers of Vayu. The name Angiras is given also to the gods as finders of the Truth.

7. To thee day by day, O Agni, in the night and in the light, we by the thought come bearing our submission, —
8. To thee who shinest out from the sacrifices (or, who governest the sacrifices), guardian of the Truth and its illumination, increasing in thy own home.

[Notes]

6. “The good (happiness) which thou wilt create for the giver, that is that truth of thee, O Agni.” In other words, the essence of this truth, which is the nature of Agni, is the freedom from evil, the state of perfect good and happiness which the Ritam carries in itself and which is sure to be created in the mortal when he offers the sacrifice by the action of Agni as the divine priest. Bhadram means anything good, auspicious, happy and by itself need not carry any deep significance. But we find it in the Veda used, like ṛtam, in a special sense. It is described in one of the hymns (V.82) as the opposite of the evil dream (duḥṣvapnyam), the false consciousness of that which is not the Ritam, and of duritam, false going, which means all evil and suffering. Bhadram is therefore equivalent to suvitam, right going, which means all good and felicity belonging to the state of the Truth, the Ritam.

7. There seems to be stated the condition of the effective sacrifice. It is the continual resort day by day, in the night and in the light, of the thought in the human being with submission, adoration, self-surrender, to the divine Will and Wisdom represented by Agni. Night and Day, Naktoṣāsā, are also symbolical, like all the other gods in the Veda, and the sense seems to be that in all states of consciousness, whether illumined or obscure, there must be a constant submission and reference of all activities to the divine control.

9. Source № 153. Perhaps 1914

1. I adore Agni the god, the Purohit of the sacrifice, the Ritwik, the Hota, most delight-placing.

I seek with adoration the God-Will, divine priest of the sacrifice placed in front, sacrificer in the seasons, offerer of the oblation, who most ordains the ecstasy.

Agni (अग्नि and अज) is the brilliant, the strong, the preeminent, he who moves, leads, drives, acts. He is the Flame, at once Heat and Light, Force and self-possessing Consciousness in the Force, Will with perfect revealing and intuitive knowledge in the will and its acts, — the Seer-Will of the one & infinite Divine Conscious-Existence at work in the universe.

The Rishi, seeker and finder of knowledge, adores and seeks this divine Seer-Will as the priest of the inner sacrifice by which man seeks the godhead. He is the priest in the three chief functions of that divine priesthood. The divine Seer-Will is the Purohit, that power which is placed in front of our consciousness to act for the human being; replacing the fallible human will this divine force as soon as it is kindled conducts the sacrifice; he leads it in its journey through the stages by which the sacrificer rises to the supramental divine consciousness; he is its vanguard and front-

fighter in the battle of the divine with the undivine and the march of man to his goal, पुरस्ता, प्रणेता. The Seer-Will is the Ritwik, he sacrifices in the order, the right seasons, the right periods, the twelve months, the hundred years of the sacrificial session: he knows the time, place, order by which the Swadha, the self-arranging self-movement of the divine Nature in man that is developing itself, progresses till it turns itself into the Swaha, [svāhā], the luminous self-force of the fulfilled divine Nature of the gods. This order of the sacrificial seasons is called ऋतु and represents the progressive movement of development of the hidden truth of things in man. The Seer-Will is also the Hota, the power that brings the divine powers into the physical consciousness of man by his flaming force in the revealed Word, manifests & forms them there and offers to them the whole activity of the being as a sacrifice of the lower human to the higher divine. The result of this progressive action is the divine delight or ecstasy, the Ananda of the infinite & divine Consciousness, brought into man, there established, held, expanding till it possesses the whole being and occupies all the energies. The Seer-Will is the godhead in us which is most powerful thus to establish, hold, order the action of the Delight in us. This delight is represented as the wealth of the divine existence, by the words रयिः, रयः, राः, रत्न, each of which has a different connotation. रयिः is simply the accumulation of the riches, the mass of the felicity; रयः its riches as affecting the mental, emotional heart-consciousness, its vital and sensible abundance; राः is the bliss, the higher joy of these riches, more than mental in its touch on man; रत्न is its pure ecstasy of the Ananda. This last aspect, as it is the culmination of the Vedic वेदस्, the finding, conscious possession of the Divine, is rightly put here in front in the first rik of the Veda. The Seer-Will is the first means, the Ananda of the divine riches the ultimate aim and last achievement of the Vedic Yoga.

10. Source № 152. 1913 – Early 1914

I will cite first a passage in the first hymn of the first Mandala, the invocation to Agni with which the Rig Veda opens. Agni the god of the sacred flame, ruler of the sacrifice, is described there as the “shining guardian of the Truth increasing in his own home”, gopām ṛtasya dīdivim. If we wish to render this verse ritualistically and take Agni as nothing but the physical fire we must interpret rita otherwise, “king of the sacrifices, the shining guardian of the rite”, and if he increases in his own home, it must be in the house of sacrifice or on his own place on the altar. Or if “ṛta” is the cosmic Law Agni is the god of fire who is the guardian of the Law — in what sense? — and who is manifested in the sacrificial flame on the altar. Now, if we take the rik by itself, there is no means by which we can decide among these and other possible interpretations. But in the first place the idea of the guardian of the ṛta is a common thought of the Vedic Rishis and it occurs in passages where ṛta cannot well mean the sacrifice; even the phrase gopām ṛtasya occurs elsewhere with this clear significance. The gods generally are said to be born in the Rita, ṛtejaḥ, ṛtajātaḥ; they are increasing the ṛta, ṛtāvridh, protecting the ṛta, ṛtapā, ṛtasya gopā, touching the ṛta, ṛtaspriś, sending down streams of the ṛta, knowing the ṛta, ṛtam id cikiddhi, rita-conscious, ṛtacid. It is evident even at a first glance, and we shall be able to establish it conclusively enough, that ṛta must mean in these phrases some kind of truth and not the ritual of the sacrifice. Moreover this rik is preceded by three others in which there is repeated mention of the ideas of truth and thought and knowledge. Therefore in the absence

of convincing reasons to the contrary we are justified in supposing that Agni is described as the shining guardian of the Truth and it must then immediately occur to us that if he is spoken of here in a psychological function and the Truth is a psychological not a physical conception, then he is described as its “shining” guardian because his light is necessary to that guardianship. The light of the god must therefore be an image for a psychological and not a physical illumination. Equally, the own home of such a deity increasing in the exercise of such a function should be rather a psychological region than the house of ritual sacrifice or a place on a sacrificial altar.

Let us examine the three Riks more minutely. The fifth verse runs:

[5.] “Agni, the priest of the oblation (or, of the summoning), the seer-will (or he whose work, whose sacrifice or whose power-of-works is a seer’s), the true, who has most richly-varied (inspired) knowledge, may he come, a god with the gods.”

In this verse we have two words of doubtful meaning, śravas and kratu. Sayana wherever he can, renders śravas food, elsewhere fame, or where neither of these will do, śravas (also śruṣṭi) is for him wealth or rarely hymn. But there is the word satya, true! That he forces to mean “giving true or right results of the sacrifice”, evidently a meaning which the text itself does not suggest and read into the word from the commentator’s mind. Again there is the phrase कविक्रतुः and we cannot fit this into the ritualistic interpretation unless we destroy the Vedic significance of the word Kavi. Well then, we have two words satya and kavikratu which suggest a profound psychological character for the god Agni, the shining guardian of the Truth. It does not matter how we take kratu. Kavi is the seer, one who has vision of the revealed Truth and receives the inspired word, the draṣṭā of the Vedic mantra with the inspired mind of knowledge. If kratu is sacrifice — Sayana often prefers “work” — then Agni is the priest whose sacrifice is that of the seer, therefore the sacrifice over which he presides is that over which the divine knowledge presides; if work, then he is the god of the inspired workings; if power of workings, then the god whose power for works is guided by divine knowledge. I suggest that kratu which Sayana sometimes interprets [as] knowledge and which has for one of its senses “mind”, is in a psychological sense the mental power that presides over all action, that is to say the will or the volitional mind. The two words kavikratuḥ satyaḥ, coming together in this intimate way, cannot be disconnected; the phrase must mean therefore that Agni is guided in his will or his works by the seer’s vision of the Truth because he is himself true in his being, free from the cosmic falsehood. What then of citraśravastamaḥ? Has it no connection at all with the two preceding words or does it mean that because Agni is true in being and has the seer-will, therefore he gives man all sorts of food or all sorts of wealth? I suggest that śravas means hearing or that which is heard (this is the root of its other sense fame) and is used by the mystics for the inspired knowledge which is contained in the Vedic mantra or else simply the inspirations that come from the divine Truth of which Agni is the seer. We have then a clear connection and interdependence of sense in the three epithets of Agni, he is the Truth in his being, therefore his will or works are those of the seer of the Truth and he receives all the varied inspirations of the knowledge that comes from the Truth; for that reason he is the hotā in the sacrifice which the soul of man offers to the Lords of the

Truth. We see at once in these three illuminative epithets all that is meant by the description of Agni as the shining guardian of the Truth.

The next verse runs,

[6.] "O Agni, the good which thou wilt create for the giver, thine verily is that truth, O Angiras."

This is interpreted ritualistically, "The good that thou wilt do to the giver, that (good) is *thine*, (this statement is) true (and not false)." But it is hardly possible on any rational law of poetic composition that *satyam* here should have no relation to *satya* immediately preceding it in the last verse. At any rate, the phrase *tat satyam* is used elsewhere in the Veda to mean "that truth" and is applied to the hidden sun or imprisoned light which the Angirases find as the result of their sacrifice & seeking in the cave of the Panis. Here too in connection with the same phrase *tat satyam*, Agni is described as the Angiras. The coincidence can hardly be fortuitous. Now the Angiras of the Veda, we shall find, is precisely the seer-puissance or seer-will, *kavikratuh*. So the good which Agni, the Angiras or seer-will, is to create for the human soul, giver of the sacrifice, is that divine Truth now withheld from man, the hidden light, the lost Sun which the powers of the seer-will find for man. We see in another hymn that Bhaga, a Sun God, creates this good or *bhadram* for man by getting rid of the evil dream to which the darkness or falsehood of existence belongs. We shall find too that in the Vedic idea the divine bliss or immortality of beatitude was held to be a result of the winning of the supramental Truth and this is evidently the idea which the verse indicates. It is indeed the central conception of the Vedic doctrine.

The next verse introduces and is connected in syntax with the *rik* which speaks of Agni as the guardian of the Truth; the two have to be taken together.

[7-8.] "To thee, O Agni, we come day by day, in the night and the light, bringing with (or, by) the thought the obeisance; to thee ruling over the sacrifices, shining etc."

This in the ritualistic sense must mean that the priests offer sacrifice daily both during the day and during the night by means of the hymn or the work (Sayana interprets *dhī* sometimes in one sense, sometimes in the other according to his pleasure, but sometimes admits the significance "thought" or "understanding"), bringing, that is to say, doing obeisance or perhaps bringing the food or portion to the god¹. But if Agni is the god of an inner Flame, then we must interpret the verse differently. We see that the obeisance is brought, carried (*bharantah*, Latin *ferentes*, Gr. *φέρωντες*) by the thought; therefore, the obeisance must be an inner bowing down or submission to an inner flame. *Namas*, the obeisance, implies also obedience; the verb is used in the Veda in the sense of subduing. Now Agni *kavikratuh* is the luminous force or will-power of the Divine Existence, *ekam sat*; the force is the flame, the light of the flame is the knowledge; therefore he is the shining guardian of the Truth,

¹ Sayana interprets "namas" sometimes as food, a sense which he gives to a host of Vedic words, even to *brahma*, *dyumna* etc. I do not see why he should avoid it here, where it goes so well with भरतः.

for his unified power and knowledge protect all the workings of the divine Truth in the universe. The sacrifice offered by Man is a sacrifice offered for the conquest and conscious possession of this Truth at present concealed from him by ignorance and darkness. Therefore he is the ruler of the sacrifice; therefore the seekers come to him from day to day bringing to him submission in their thought so that the divine Will may govern their mentality and their action and lead it to the Truth. Day and night are, we shall see, symbols of the dark and illumined states of the human mind; the former is our ordinary consciousness, the latter that on which there comes the dawn, the light and power from the supramental Truth. Moreover this Agni increases in his own home. We shall see hereafter whether the own home of Agni is not the plane of the supramental Truth itself on which the divine powers dwell and from which they descend to the aid of the seeker. We must also understand the weal or “good state of being” [in] the closing verse,

[9.] “Be easy of approach to us as a father to his child; cleave to us for our happy being”,

as the state of bliss, the good, *bhadram*, which comes by the possession of the Truth. The Rishi is obviously not asking physical fire to allow him to approach and embrace it as a son with his father or pleading to fire to cleave to him for his welfare; the fulfilment of such a prayer would be slightly inconvenient and hardly lead to welfare. It is to the godhead, the Divine, that he prays, not the sacrificial flame on the altar, and what can be meant by the cleaving of a godhead to man, — not, be it noted, merely its succour or nearness — if Agni does not represent some divine power which must embrace the human being as a father his child and whose constant presence leads, not to the possession of herds and slaves and gold, but to a spiritually perfect state, *svastaye*? It is because the words of the Veda are not given their proper force, because we shirk their precise and evident meaning, preferring to think that the Rishis wrote loosely, clumsily and foolishly rather than to admit that they had other and profounder & subtler thoughts than ours — it is for this reason that we miss constantly the true sense of the Veda.

11. Source № 151. 1913 – Early 1914

- [1] The Will I seek with adoration, divine priest of our sacrifice who is set in its front and sacrifices in the seasons of the Truth and offers the oblation and establishes in us wholly the Bliss;
- [2] Will, the object of their adoration to the seers of old and to the seers who are now, for he brings into this world the godheads.
- [3] By the Will man attains to wealth of the felicity and it increases day by day and is victorious in attainment and full of hero powers.
- [4] That sacrifice which in its journey on the path thou encompassst with thy being on its every side, that travels to the gods.
- [5] Will the priest, the seer-will, the true in being, richest in his shining inspirations of the truth, may he come divine with all the divine powers.

- [6] O Will, in that thou wilt surely create his good for the giver of the sacrifice, thine is that truth, O Seer-Puissance.
- [7] To thee, O Will, day by day, we come both in the light and in the night bringing the offering of our submission by the thought;
- [8] To thee, who rulest our sacrifices in their march, to the shining guardian of the Truth who increases in his own home.
- [9] Do thou be easy of access as is a father to his child, cleave to us for the bliss.

12. Source № 150. 1913 – Early 1914

1. The God-will I seek with adoration, divine priest of the sacrifice who is set in front and sacrifices in the seasons of the Law, giver of oblation who most ordains the ecstasy.
2. The Flame adored by the ancient finders of knowledge must be sought also by the new, for it is he that shall bring hither the god-heads.
3. By the flame of the Will man enjoys a treasure of felicity that grows day by day and is a splendour of attainment and rich in hero-energies.
4. O Will, around whatsoever sacrifice travelling to its goal thou comest into being on its every side, that reaches truly the gods (or goes truly to the gods).
5. God-will is the priest of the oblation, for his is the Seer-will (or who has the will of the seer) true in its being, with a most rich and varied inspiration; let him come to us, a god with the gods.
6. The Good that thou wilt create for the giver of the sacrifice, thine is that Truth, O Will, O Seer-Puissance.
7. To the God-will we come day by day, in the night & in the light, carrying by our thought our offering of submission,
8. To the Ruler of our pilgrim sacrifices and shining guardian of the truth, increasing in his own home.
9. Therefore do thou, O Will, be as easy of approach to us as a father to his child, cleave to us for that happy state of our being.

13. Source № 149. September 1913

- [1] The Strength I seek who is set in front as our divine representative in the sacrifice and offers in the order of the Truth, the priest of our oblation who disposes utterly delight.
- [2] The Strength [was] desirable to the ancient sages and they of today must seek him too, for 'tis he that brings hither the gods.

- [3] By the Strength one attains a wealth of felicity that increases from day to day and, full of hero might, victoriously attains.
- [4] O Strength, the sacrifice in its march that thou encompasseth with thy being on every side, that reaches to the gods.
- [5] Strength is the priest of our oblation, he has the seer-will and is true in his being and is rich in varied inspirations; may he come to us, a god with the gods.
- [6] O Strength, that thou wilt create for the giver of the offering his weal, that is the truth in thee, O Puissance.
- [7] To thee, O Agni, we approach day after day, in the light and in the darkness, bringing thee submission by the thought,
- [8] To thee that rulest the march of the sacrifices, the protector of the Truth and its outshining, increasing in thine own home.
- [9] Therefore be easy of approach to us, O Strength, as a father to his child; cleave to us for our blissful state.

14. Source № 148. Before April 1913

1. ईळे. To praise, in the ritualistic sense; but ईङ् is a secondary root of ई and means to seek, go towards, attain, desire, adore, pray to, ask for (cf मातरमन्नमैट्). The former senses have been lost and only “to desire”, “pray” or “ask for” are left in later Sanskrit; but the other senses must have existed, as the idea of desiring, asking is never a primary sense of any root, but derived figuratively from the physical sense “to go, seek, approach”. We may therefore render ईळे either “seek”, “desire”, “adore” or “pray to”.

पुरोहितं. Sayana, “Purohit”, or else “placed in the front of the sacrifice as the Ahavaniya fire”. The Purohita of the Veda is the representative power in the sacrifice who stands in front of the consciousness and the action and conducts it. This is always the force of the “placing in front” which is so common an idea in the hymns. Normally this place belongs to Agni who leads the sacrifice.

देवं. Sy. दानादिगुणयुक्तं. Sayana’s dealing with the word देव is peculiar; sometimes he renders it simply “god”, sometimes he gives it some root value, दान, देवन, sometimes he makes it mean the priest. There is not a single passage in the Veda where the ordinary sense “god”, “divine being” does not give a clear and sufficient & the best sense. No doubt, the Vedic poets never left out of sight its root meaning; the gods are the Shining Ones, the Lords of Light as are the Dasyus the Dark or Black Ones, the sons of Darkness.

ऋत्विजं. “He who sacrifices at the right season” is the outward or ritualistic sense; but ऋतु in the Veda, as we shall see, is the order of the truth, its arranged law, time, circumstance. Agni is the representative priest who sacrifices according to the law, order, season of the Ritam.

होतारं. Sy. “because he utters the Mantra” and he quotes अहं होता स्तौमि; but he renders it sometimes आह्वता, sometimes होमनिष्पादकः, sometimes gives us the choice. Un-

doubtedly होता is the priest of the oblation, who gives the offering, हु to offer, and not हू to call. The hymn was an attendant circumstance of the offering, therefore the invocation or praise might also fall to the part of the होता; but in the system of the Rigveda the proper name for the reciter of the Mantra is ब्रह्मा. Agni is the Hotri, Brihaspati the Brahma.

रत्न. Sy. यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा. धा to hold and धा to nourish (cf धात्री nurse). But in other passages he takes रत्न = रमणीयं धनं which shows that he took it to mean literally “that which is delightful” and made it = wealth, as he makes द्युम्न = “that which is shining” and renders it “wealth”. We need not follow him. रत्नं means “delight” or Ananda (cf रम्, रतिः, रण, रण्व, राघ, रंज् etc) just as द्युम्नं means “light”. धा is to hold or else to place.

Ritualistic sense

I praise Agni the Purohit (or, who is set in front) of the sacrifice, the god (or, bountiful), the Ritwik, the Hota who holds very much wealth.

Psychological

I seek the God-Will, the priest set in front of our sacrifice, the divine offerer who sacrifices in the order of the truth, who disposes utterly the delight.

2. ऋषिः Lit. “seeker, attainer” so “knower” from ऋष् to go.

इह देवो — the divine powers into the mortal life and mortal being.

वक्षति. वह् + स् + ति. This स seems to have been either frequentative in force, “he constantly or habitually bears”, or intensive, “he entirely bears”, or desiderative, “he wills or intends to bear”. From the latter sense we have the use of स for the future, cf S. नी, नेष्यामि, Greek luo, I loose, luso, I shall loose, and English, I *will* go, where the desiderative will = wish, intend, has acquired the sense of a simple future.

“The God-Will is desirable as to the ancient sages, so to the new, for ’tis he that bringeth here the gods.”

3. अश्रवत्. Sy. प्राप्नोति — but the form gives a certain semi-imperative sense or the idea of a rule of action or law of occurrence. “He shall attain.” अश्, to possess, have, obtain, enjoy — Gr. echo, I have.

यशसं. Sy. दानादिना यशोयुक्तं — so famous; but “a famous and man-fullest wealth” seems an absurd way of talking. यश् is literally to go, strive towards, attain; here it means success, fame; also from another sense “to shine” = splendour. It is connected in sense with या, यत्, यस्. We have in the Veda रयि, wealth or felicity, often described as expansive, pervading, breaking down obstacles on the way. There is therefore no inappropriateness or violence in rendering it “enjoyment that attains” or “a victorious riches”.

वीरवत्तमं. Sy. अतिशयेन पुत्रभृत्यादिवीरपुरुषोपेतं. It is absurd to take वीर = पुत्र Sayana does; it means “men, heroes, strengths” and is often the equivalent of नृ which is never used for servants in the Rigveda.

रयिं. There are two words रयि, from रि to go and from रि to attain, enjoy. The latter means “enjoyment” or the things enjoyed, “felicity, prosperity, riches”. The former sense is found in the Upanishad where रयि movement or matter is opposed to प्राण life.

Ritualistic

By Agni one attains a wealth daily increasing, famous and most full of men.

Psychological

By the God-Will one shall enjoy a felicity that shall increase day by day, victorious, fullest of hero-powers.

4. अध्वरं. Sy. हिंसारहितं because it is not destroyed by the Rakshasas, from अ privative + ध्वर (ध्वृ to hurt). But अध्वर is used by itself to mean sacrifice and it is quite impossible that the word “unhurt” used by itself can have come to mean sacrifice. It must express some essential quality of the sacrifice or it could not thus have been singled out. It is a notable fact that अध्वर is continually used for the sacrifice when there is a question of the sacrifice travelling or moving on the path towards the gods, as here. I therefore take अध्वर from an original Rt अघ् to move, & connect it with अध्वन् path; it means the moving or travelling sacrifice, the sacrifice regarded as a pilgrimage of the soul or its gifts towards the gods.

Ritualistic

O Agni, the unhurt sacrifice that thou encompassest on all sides, that goes to the gods.

Psychological

O God-Will, whatsoever sacrifice on the path thou encompassest with thy being on every side, that indeed arrives to the gods.

5. कविक्रतुः Sayana takes कवि here = क्रांत and क्रतुः = either knowledge or work. It means then “the priest whose work or whose knowledge moves”. But there is absolutely no reason to take कवि in any other than its natural & invariable sense. कवि is the seer, the one who has the divine or supramental knowledge. क्रतु from कृ or rather old root क्र to divide, to do, make, shape, work. From the sense “divide” comes that of the discerning mind, Sy’s प्रज्ञान; cf Grk. krites, judge etc; and this is the sense of karuttu in Tamil which means mind. But from the sense “to do”, क्रतु means (1) work, (2) power of work, strength, cf Grk. kratos, strength, (3) will or working force of the mind. For this last sense, cf Isha Upanishad क्रतो कृतं स्मर where the collocation क्रतो कृतं shows that that power of the mind is meant which conducts or dictates the work or action. Agni is the divine Seer-Will that works with the perfect supramental knowledge.

सत्यः. Sayana explains “true in its fruits”; but the collocation of “seer will” and श्रवः inspired knowledge indicates rather the sense “true in his being” & therefore true in knowledge श्रवः and in will क्रतुः. श्रवः is the supramental knowledge called the Truth, ऋतं, the vijnana of the Upanishads; कविक्रतुः means having the will that is full of that knowledge, the vijnanamaya will, the divine Ājnana; सत्यः means “vijnanamaya in

his substance”.

चित्रश्रवस्तमः. Sy. having most varied kinds of fame, — an insipid & meaningless epithet for a god. श्रवः is used like श्रुति to indicate the inspired hymn; it must therefore be capable of meaning inspired knowledge. There are two kinds of supramental knowledge, दृष्टि & श्रुति, sight & hearing, revelation and inspiration, but श्रवः is usually used to indicate the knowledge gained by the supramental faculties.

Ritualistic

Agni, the priest, who sets in motion the knowledge (or work), true in his fruit, very varied in his fame, may he come a god with the gods.

Psychological

The God-Will, priest of our offering, true in his being, with the will of the seer, with richest variety of inspired knowledge, may he come to us divine with the powers divine.

15. Source № 147. 1912–13

1. Agni I adore, the priest who stands forward for the sacrifice, the god who acts in the truth of things, the giver of the oblation who disposes utterly delight.
2. Agni adored by the ancient seers is adorable still to the new, for he brings here the gods.
3. By Agni one gets day by day energy & increase victorious and full of force.
4. O Agni, whatsoever material sacrifice thou encompasseth with thy being on every side, that goes to the gods.
5. Agni, he that offers the oblation, whose strength is in wisdom, the true, the rich in various inspiration, comes a god with the gods.
6. That thou, O Agni, wilt surely bring about good for the giver, that is the truth of thee, O lord of love.
7. To thee, O Agni, day by day, in darkness and in light we come in our minds bearing our submission, —
8. To thee, who rulest over all below, guardian of immortality, a brilliance increasing in its home.
9. Therefore do thou be easy of approach to us as a father to his child, cleave to us for our weal.

ऋत्विजं ऋतु = law, truth, fixed arrangement, season.

रयिः motion; so energy, matter, wealth. Cf Prasna Upanishad.

पोष more probably noun than adjective.

वीर in the Veda means 1. a hero. 2. force, strength. 3. manifest, vigorous, in full force, vī to open.

- यज्ञमध्वरं a passage conclusive showing that adhvara does not mean sacrifice except by transition from an earlier meaning.
- कवि one of the passages which show that कवि like ऋषि, सू etc, is used of knowledge as well as of the knower. Another possible meaning would be “who is the strength of the seer or the strength of Wisdom”.
- चित्रश्रवस्तमः श्रवः = inspired knowledge, the result of the vijnanamaya process of sruti; coming with कवि & सत्य it cannot mean fame.
- गोपामृतस्य Cf राजानो अमृतस्य in a hymn of Kakshivan Dairghatamasa.
- सचस्व सच् means 1. to cling. 2. to be strong.

16. Source № 146. 1912–13

- [1] Agni I adore, the representative priest of the Sacrifice, the god who sacrifices aright, the priest of the offering who disposes utterly delight.
- [2] Agni adorable to the seers of old, is adorable also [to the] new, for he brings hither the gods.
- [3] By Agni one gets him energy and an increase day by day full of success and full of power.
- [4] Agni, the material sacrifice which thou encompassest with thy being on every side, that indeed goeth to the gods.
- [5] Agni the priest of the offering, who has the force of the wisdom, the true, the full of rich inspiration, comes to us a god with the gods.
- [6] That thou, O beloved Agni, wilt do good to the giver, this is the truth of thee, O lord of love.
- [7] To thee, O Agni, day by day, by night & by day, we by the understanding come bringing to thee our submission, who governest all things below,
- [8] protector of the Truth, a brilliant flame increasing in its home.
- [9] Therefore do thou be easy of approach to us as a father to his child, cleave to us for our weal.

17. Source № 145. 1912–13

- [1] Agni I adore, the representative priest of the sacrificial act, the god who is the Adept of the sacrifice, the offerer of the action who dispoth utterly delight.
- [2] Agni adorable to the seers of old, is adorable always to the new, he beareth here the gods.
- [3] By Agni one getteth energy and increase also day by day and effective strength of highest forcefulness.
- [4] O Agni, whatso material action of sacrifice thou encompassest on every side, that verily moveth in the gods.

- [5] Agni, the offering priest whose might is knowledge, the true, the exceeding rich in inspiration, cometh a god with the gods.
- [6] That thou, O friend, O Agni, wilt surely effect the weal of the giver, that is the nature & truth of thee, O lord of love.
- [7] To thee, O Agni, day by day, O dweller in the twilight, we with the discerning mind bring our submission when thy strength is at its height,
- [8] to thee the ruler of all here below, guardian of Immortality, a high splendour increasing in its home.
- [9] Therefore do thou be easy of approach to us as a father to his son; be thou strong for our felicity.

18. Source № 144. 1912–13

1. Agni I adore who stands before Yajna, the god that seeth right, the offerer of the oblation, chief disposer of delight.
2. Agni, adorable to the former sages, adorable to those of today, he brings here the gods.
3. By Agni one getteth delight (or force) and increase too day by day, & widest victory (or most manifest or most forceful).
4. O Agni, the Yajna here below which thou encompassest on every side is that that moveth in the gods (or goeth to the gods).
5. Agni, the Hota, the strong in wisdom, the true, the varied in inspired knowledge, comes a god with the gods.
6. That thou, O beloved, doest good to the giver, O Agni, this is the truth in thee, O lord of love.
7. To thee, O Agni, day by day because thou protectest in the dimness, we with the understanding (come) bearing salutation and thou growest to thy strength.
8. Ruling over things below, O protector of immortality, a splendour increasing in its home.
9. Therefore do thou, O Agni, be accessible to us as a father to his child, cleave to us for our bliss.

19. Source № 143. 1912–13

1. अग्निम् । The primitive root अ, to be, when combined with certain consonants क्, ग्, ज्, र्, contracted a sense of existence in the superlative, क् giving more the sense of height & intensity, ग् of strength, solidity or quantity, ज्, र्, of rapidity, vigour, activity, command. All strong action or quality could be denoted by अग्नि, as in अग्निः, Gr. ἄκροος, topmost, first, foremost; ἄγω, ago, I lead, act; ἀγαθός, good, brave; ἄγαν, excessive; names like Agis, Agamemnon, Agamedes (cf Sanscrit अजः, अजमीढः); ἀγλαός, brilliant; etc. In Sanscrit the root अर् is much preferred to the guttural com-

bination. There can be no doubt, however, that अग्निः meant strong, brilliant, forceful. Nasalised, we have it in अङ्गति fire (also a conveyance, cf ἄγω & S. अङ्ग), अङ्गारः a live coal, अङ्ग to stir, move; and in अङ्गिरः and अङ्गस्ति,— the former term often applied to Agni. There was another signification, to cling, embrace, love, which we find in the Greek ἀγαπη, love, ἀγαπός, tender, gentle, charming, which seems to have been another meaning of अङ्गिरः, loving, and appears in the mode of address अङ्ग, in अङ्गः, अङ्गम् etc, & in अनङ्ग the god of love. Agni is the bright and strong, the bright god of fire, the strong, burning god of Tapas, heat and force.

ईळे । The root is इल् or ईल्, ल् being a modification which now survives only in the Southern Aryan tongues, Marathi, Tamil etc. इल् is itself a secondary root from इ to go, move, go after, wish for, desire, go to, reach, embrace, possess, control (cf ईह्, इच्छ्, ईश). The liquid increases the closeness of contact, steadiness of action, or soft intensity of feeling. ईल् is to love, woo, desire, adore, embrace, press upon physically or mentally urge, crowd. The meaning, praise, is of later development from the sense of wooing or adoration. In words like इला, the earth, इल् has the original sense of motion. I adore or desire, or I praise will equally fit the first line, but in view of the second, where the coincident root ईह् means obviously desirable or adorable, not praiseworthy, the more primitive meaning must be preferred.

पुरोहितं । Not Purohit, but placed in front. Unless we take Yajna in the sense of sacrifice, there is no need to take पुरोहितम् in any but its original and primitive sense. Agni may be described as the Purohita or representative of the gods in the sacrifice, he is in no sense a sacrificer at the ceremony, in no sense either Purohit or Ritwik. He is the eater of the sacrifice not its priest. Even if Yajna is taken to mean sacrifice, Agni cannot rightly be called its priest, and पुरोहितम् will still have to mean standing in front, but with the idea of the Gods supplied and the genitive यज्ञस्य understood of general relation without any idea of possession, “who stands forth for the gods at the sacrifice”. But the language of the Vedas is always precise and sufficient and no such omission of a word need be supplied.

यज्ञस्य । यज्ञ is acknowledged to be a name for Vishnu, for the Supreme Lord, and the Supreme is not a sacrifice. We must find some other meaning for यज्ञ in the etymology of the word. We find the kindred यमः which means he who controls, governs, as in नियन्ता and other members of the य family of roots. The sense of force put forth to reach, obtain or control is a common significance in this group. “Restraint” is a sense of the word यः, “obtaining” of याः; “effort, control, mastery” is found in यत्, यतः, यतिः, यत्न, यन्ता, यन्त्र, यम्, यमः (नियमः, संयमः), यामः; ययी is a name of Shiva; यज्ञः itself is a name of Agni, the master of तपः or force in action and exertion; यशः is fame, glory, beauty, wealth, — in Bengali, success, attainment, probably a survival of its original sense; in यविष्ठ youngest, from a lost यवः, not lost to the Veda, युवन् youth etc, & in यव barley, यवसः grass, the root sense is “strong, flourishing, vigorous”; यत्, यासः (आयासः, प्रयासः) bring us back to the idea of effort and labour. These significations arise [as] developments from the sense of “going”, (combined with effort or an original impetus), with its common, almost invariable development of going after, seeking, striving, desiring, (या, याच्), also reaching, meeting, mixing, acquiring, joining, embracing, enjoying (यु, युज्, योगः, यामी, योषा, युष्, योनि) and the sense of reaching to, joining to or handing, from which we have the idea of giving, यच्छ्, यज् in the

sense of sacrifice, cf याजयति. The sense of strong one, master, controller, lord is established for यज्ञः by the application to Vishnu and Agni, continued at a time when the etymological justification had been lost; the sense of sacrifice is established by the universal later use. But it is also capable of the same senses as योगः, यत्न or the lost यत् from which we have यतिः, यतः etc; it could mean effort, action, tapasya, Yoga; this sense is the basis of the idea attached to the word यज्ञः in the Gita and of the meaning of adhiyajna there as the One in whom all action, tapasya and Yoga rest and to whom they are consciously or unconsciously devoted. The modern form of the Gita is there trying to assimilate an older form in which यज्ञः had its natural meaning, — Yoga, action, tapasya.

देवम् । The root दिव्, दीव् commonly means either “to shine” or “to play”. It is the former sense that gives us देवः, the shining ones, referring to the luminous tejomaya bodies proper to the inhabitants of the Swarloka where tejah is the primary element in all forms. देव by detrition of the व gives Latin deus and Greek θεός; from the long root दीव् we have divus and diva.

ऋत्विजम् । For a reason already alleged, this word need not & should not be taken in the modern sense. The modern derivation ऋतु & इज्, sacrificing in season, is a forced etymology, imposed after the word had contracted its modern meaning. The Ritwik was not a sacrificer in season any more than the Purohit, Hota, Brahma or Adhwaryu. The word meant originally “seer or knower of the truth, the right, the law, the Ritam”, and in this sense it was applied to the priest whose duty it was to see that everything was done according to the fixed rule and rationale of the sacrifice. But originally it had no such narrow significance. It meant “the seer of the ritam” and as applied to Agni it had the same sense as “jatavedah”, he to whom the Veda or direct vision of truth has appeared, — for *jata* in this word has nothing to do with birth. Even if we take the etymology to be ऋतु + इज्, this sense is perfectly possible, ऋतु will then be used in its original sense of established truth, ascertained thought, fixed law (from which the sense of “proper time, season” arose) and इज् in the sense “obtain, acquire, know”, common to the groups of roots which have the sense of motion towards. I suggest, however, that the combination is ऋत् truth, and विज् to see perfectly or decisively. The combination is not contrary to the old laws of sandhi, eg वर्त् + म = वर्त्म, पत् + नी = पत्नी etc. The liquid and nasal consonants did not originally call for the modification of the preceding hard consonant in composition.

The root ऋत् contracts the sense of truth from the original force of ऋ to go, move, go to, to reach, find, know, think, fix. We find in Sanscrit ऋजु, fixed, straight, honest; ऋत, right, proper, true; ऋतम्, rule, law, truth, right; ऋतु, a fixed time, season, period, a fixed order or rule; ऋमु, ऋभ्व, wise, skilful; ऋषि, thinker, knower, sage; ऋषु, wise. In Latin we have reor, I think, judge; ratus, thought, fixed, settled, valid; ratio, rule, method, reason, view, principle; also calculation, account etc; rectus, straight, right; regula, a rule.

The root विज् usually means an intense state of existence, as in Latin vigor, strength, vigour; vigere, to flourish; cf vireo, to flourish, be green, vir, a hero, S. वीरः from a brother root; S. विज् to be excited (उद्वेगः), वेगः speed, intensity; but it has other meanings, eg to discriminate, decide, judge. The primary वि means to appear, burst out, be divulged, to split open, separate, and, transitively, to see, know, discriminate, separate, divulge, expose, etc. A great regiment of words in Tamil & a few in Latin

bear evidence to this sense, especially the Tamil for eye **விழி** and the root **वि** with its numerous derivatives; a number of words meaning open, public, sale, auction, publication etc; Latin vile, common, cheap; villa, open place, country place, county seat; vendo, I sell; venalis, to be sold; but especially video, I see. In Sanscrit we have **विद्** to know; **विज्** to separate, discriminate; **विच्** in the same sense; **वि** itself always implying in some form division or separation; **विना**, except, without, from the same sense; **विष्** and **विप्र** a wise man, seer; **आविर्** manifest; **विल्** to divide, break, & in the causal form to send forth, throw out (originally, to divulge, manifest); **विलम्** (विलम) a hole, fissure; **विश** to enter in, penetrate; **विष्** to separate, disjoin; **वी** to be born or produced, appear; shine, produce; **वीपा** lightning; **वियत्** the open sky; and others. **विज्** may therefore mean either to see, or to separate and discriminate.

होतारम् । The word **होता** again means a sacrificial priest, and it is curious, if these senses are to be taken, that three different words meaning different kinds of sacrificial priests, should be applied to Agni in the course of a short line composed of eight words and not one with any definite appropriateness either to Agni himself or to the context. We must seek a more appropriate meaning.

The root **हु** like all **हृ** roots must have had originally the sense of “to use force violently or aggressively, to come into aggressive contact, to throw, throw out, strike, kill”. This sense we find in **हा** to throw away, abandon; **हत** from **हृ**, slain, killed; **हन्** to strike, injure, kill; **हिंस**; **हिंसा** injury, slaughter; **हेतिः** a weapon; **हंसः** a swan (one who flies flapping the wings); **हठः** violence, force, rapine; **हृद्** to discharge (excrement), (cf Bengali **शगा**); **हनुः** weapon, disease, death, (Greek **θάνατος**, death, **θνητός**, mortal); **हथः** a blow, killing, death; **ह्य** to be weary; **हयः** horse (galloper); **हृ** to seize, ravish; **हरिः** anything strong, swift, brilliant, bright coloured (cf **हरिणः**, **हरितः**); **हल्** to plough, move strongly (we find traces of the idea of moving strongly in the vernaculars, cf **हिल्**, **हिल्लोल**, **हल्ल**); **हस्** to ridicule, originally to insult, slight, humiliate; cf **हिण्ड** to disregard, slight; **हि** to cast, shoot; **हिकृ** to hurt, injure, kill; **हुण्ड** a tiger; **हृल्** to injure, kill; **हुडः** a ram (butter, fighter); **हेड्**, **हेल्** to slight; **हेट्** to vex, hurt; **होड्** a robber; **होड्**, **हौड्** to slight; **हु** to rob, take away; **हस्** to waste, diminish; **हेद्** & **हेष्** to sound loudly, roar, neigh; **ही** to be put to shame. So insistent are these senses of this violent root that it is impossible to believe that **हु** alone, unlike its secondary roots, **हुण्ड्**, **हुड्** & **हृल्**, should not have shared in them. As a matter of fact we find that the sense of sacrifice comes from the idea of throwing; to throw in the fire, hence to sacrifice. We have also the sense of calling, **हवः** a cry, call; **हे** to call, where the idea is of the violent throwing out of the sound from the throat (cf **हाद्**, **हेष्**, **हेष्** etc) and finally **आहवः**, battle. It is in this word **आहवः** that we get the key to the ancient sense of **हु** to slay, strike, fight. If it had this sense in the time of the Veda we may take **होता** as slayer, fighter, **हव** as meaning both battle & cry, call, **होत्रं** as war, battle. On this supposition Agni hota is the slayer, the warrior, the smiter of the foe.

रत्नधातमम् । Again we have a word we cannot take in its modern sense. **रत्न** in the sense of jewel comes from the idea of glittering, coruscating which is an original sense of the root **र** & its derivatives. This root **र** & its brother root **रा**, meant originally to vibrate, to be intense in movement, contact, feeling, so to coruscate, glitter, break up, play, rush, shout, rejoice, feel ecstasy. We have **रः** in the sense of fire, heat, love, desire, speed; **रा** gold; **रं** brightness, lustre; **रंह्** to go swiftly; **रंहतिः**, **रंहस्** speed, impetuosity; **रक्**: the sunstone, crystal or a hard shower; **रक्** to taste, (take delight of); **रक्त**

painted, brilliantly coloured, impassioned, playful; रघु swift; रंगः colour, amusement, passion; रजतं silver; रजस् originally strength, swiftness, passion, force; the dancing of broken dust, etc, cf रद्, रन्त्रं; रंज् to colour, be enamoured, delighted; रट् to shout, call out; रणः (literally a charge), war, combat, ringing sound; रथः a chariot, a hero or fighter (महारथः, अतिरथः, अधिरथः where the sense is evidently a fighter and has nothing to do with chariot); ecstasy, delight; रस् to clasp, embrace; start off, begin; रस्म् impetuosity, vehemence, in Bengali, violent delight or ecstasy; cf S. रामस्यं y delight, violence; रस् to play, rejoice, delight; रंभ् to bellow; र्य् to stream, go; रश्मिः ray, beam; रस् to cry out, scream; taste, relish; रसः delight, taste, liquid, (from “to flow”). Cf also रागः, राधा, राम, रामा, रावः, रवः etc. The root रत् from which रत्न may come (unless we compound र + त्, but this is contrary to the evidence of यत्नः, पत्नी etc) is not found except in रात्रिः and रातिः where it is significant that राति means a friend, a gift, ready or generous, which may all have come from the sense of delight, play etc; रात्रिः & रजनी may also mean the time of enjoyment. We have too रतिः, delight, which is usually derived from रस्. In any case the evidence of the other roots gives as the most probable meanings of a root रत्, delight, light or vehemence of feeling, motion or action. In this passage the two first alone will enter naturally into the sense of the verse. Agni is addressed either as the giver of light, ritvij and jatavedas — for physically Agni is the disposer of light only through Surya — or as the giver of delight, because tapas is the basis of all ananda. But this metaphorical sense of “light” is a doubtful use and for other reasons as well, foreign to the etymological considerations, I prefer the sense of “delight” to the other and more obvious significance.

Translation

Agni I desire, who stands before the Lord, the god who seeth truth,
— the warrior, who disposeth utterly delight.

2. ईड्यो । ड and ल are often interchangeable in Sanscrit; cf हुड् & हुल्, हेड् and हेल्. There is no difference of force or use between इड् & इल्.

नूतनैर् । नु or नू is evidently an old Aryan word for “now” used both of time & logical sequence and in asking questions; this is evident from the adverbs formed from it — Sanscrit नु, Greek νυ, Latin num, nunc. Hence नवः in the sense of new, lit. “belonging to now”, नवीन = तत्कालीन. न, नि, नु seem to have pointed out an immediate object; whence the Sanscrit नि of close relation, Lat. in, Gr. ἐν (from इ-नि, अ-नि, the इ and अ being expletive for the sake of more exact demonstration); also the use of नः to mean us, and of நாம், நம் in Tamil to mean I, us.

उत .. इद् ।¹ In the old Aryan language अ, इ, उ were evidently used as demonstrative pronouns, इ being this here near me, अ this a little farther off, उ that. We have precisely this use in Tamil; அவன், இவன், உவன், the demonstrative pronouns where व् is euphonic & अन् honorific; so too अत्तु, இत्तु. The three are liberally used to define other pronouns and adverbs, eg அப்போது, இப்போது, etc. We have simi-

¹ When Sri Aurobindo wrote out the second verse above (evidently from memory), he initially substituted sa iddeveṣu gacchati from the fourth verse for sa devān eha vakṣati. This paragraph on uta and id was written before the mistake was corrected. — Ed. of CWSA.

larly in Sanscrit अयम्, इयम्, where य is euphonic and अम् definitive (as in वयं, यूयं); अव, इव, अति, इति, अतः, इतः etc. We have in Latin the two forms ille and olle, to say nothing of the suggestions in aliquis etc; we have is, ea, id, for the ordinary demonstrative pronoun. अः, इः, उः appear to have been the masculine forms, अत्, इत्, उत् or अद्, इद्, उद् the neuter. These neuter forms were used latterly only as emphatic adverbs, prepositions or conjunctions. We find similarly अ, इ, उ used by themselves as emphatic particles, or compounded with the adverbial neuters as in इति, अति. We have in Sanscrit इत्, उत्, अति & इति; in Latin at, et, ad, ut, uti; in Greek ἔτι which is evidently the Sanscrit अति, in the sense of still, besides, “encore”. उत् here is emphatic with something of the sense “of course”. इत् corresponds to the later एव. स इत् = स एव. इत् is also found in इत्था, इदा, इदानीम्. इति is इत् farther emphasised and used to mark off reported speech or to fill the place taken in English by inverted commas.

एह । The word is undoubtedly an adverb, but it is a question whether it is a mere variation of इह, as एव or एवम् undoubtedly were variations of इव. There is another possible signification. I suggest that the root इह् was used in the ancient tongue to signify “strength, force”. That this sense of strength was inherent in the इ roots is evident from the Sanscrit इन्द्रः, इन् to invigorate, force, compel, इनः able, mighty, lord, master, इभ्य wealthy, opulent, rich, a king, इषः full of sap or strength, ईश to rule, master, Greek ἰφι, ἰφιθιμοस. एह would be an adverb formed from इह् by gunation to एह and the addition of अ either adverbially or as an accusative termination and would mean strongly, forcibly, with strength.

वक्षति । I take वक्ष as a habitative or intensive form tertiary from वह् = वह् + स, like रक्ष from र्ह्, दक्ष from दह्, जक्ष from जस् & a lost जह् (जहकः, जहत), नक्ष from नस्. Agni ever bears up the gods with strength.

Translation

Agni desirable to the seers of old no less than to those of today, mightily he beareth up the gods.

रयिम् । We have seen that the र roots have a strong sense of swift motion. To the instances already alleged may be added री going, motion; रु to go, move; रङ् to hasten; रन्तु a way, road, river (cf रस्ता); रय् to go, move; रयः a current, river; speed, vehemence; रहस् swiftness; Gr. ῥέω, I flow; ῥόος, stream; ῥεῦμα, flow; Lat. rivus, a river. We have seen also that it bears the frequent sense of light and of delight. रयिः from रय् may mean either light, delight, motion or anything that moves, or from the old identification of substance with motion, it may mean matter, substance, wealth, force, substantial object. Compare the Latin res, thing, matter, affair. रयिः certainly has the sense of Matter in the Upanishad.

अश्रवत् । Rt अश् to have, get, enjoy. Greek ἔχω. I have, hold.

एव । Literally “so”; here evidently used to mean, “so also, also, as well”.

वीरवत्तम् । The word वीर here is a noun adjectivised by the addition of वत्. There must therefore have been a noun वीरः meaning not only hero, strong man, but strength, like vis, viris, in Latin. See under ऋत्विज् in the first shloka. Another possible meaning of वीर would be manifest, intense, splendid, shining. See the same. In either case यशः means not fame but either mastery or strength. See under यज्ञः ibid. We may

translate it either strength most glorious or strongest, most vigorous mastery. The latter seems more probable.

Translation

By Agni one getteth substance and increase too day by day, yea, mightiest mastery.

4. अध्वरम् । Not sacrifice, but an adjective from अघ् a secondary root of अ to be. The sounds घ & व appear to have given an idea of weight, solidity and dullness, with which the ideas of dense matter or downward motion were easily associated. We have अव of descent. We have अघः, a formation from अघ् by the addition of the nominal अस् used in the neuter adverbially; we have अधरः & अधमः, lower & lowest from some lost adjective अघः low; we have अध्वन् a path, originally perhaps a way of descent, a path down, but this is not certain as we have अट् to wander and there are other proofs of a sense of motion in अ roots. Given a word अध्व descent, as we have इत्नन् & इत्वरः formed from a lost इत्, so we shall have अध्वन् & अध्वरः formed from this lost अध्व, & meaning descending or descended, lower. अध्व must also have been capable of the sense substantial or material being, like अन्नम् a kindred root, but अध्वर in the Veda evidently refers to more than the annamaya existence. It embraces the whole aparardha or lower hemisphere of existence believed in by the Vaidic thinkers. It is the opposite of उत्तरः.

गच्छति । In the original sense of moving, not of going towards a particular direction. Cf गा the moving earth, जगती etc.

Translation

O Agni, the Lord below whom thou encompassed with thy being on every side, is the same that moveth in the gods.

5. कविक्रतुः । क्रतुः again has nothing to do with a sacrifice. It meant activity, mastery, strength, doing, action, or the adjectives of these significations. It also meant like केतुः word of the same root family Will or Force. Cf Greek κράτος, κρατερός, κραταιός, κρείσσων (करीयान), क्रातिस्तोस. The Vedic शतक्रतुः does not mean Indra of a hundred sacrifices, but Indra of destroying strength. It is notable in how many cases the obsession of the idea of sacrifice has perverted the original sense of words. The perversion is beyond doubt. The only question is whether it was done before or after the composition of the Vedic hymns.

कविः. The root कृ from the initial sense of curve, hollow, took the derivative idea of containing, holding, knowing, or forming, constructing, writing, drawing etc (cf the similar association of ideas in the म् roots). We have, therefore, the double idea of a sage and a poet or artist, familiar throughout Sanscrit literature. But for कविः in this passage we must suppose the sense not of the knower, but of knowledge. The addition of the nominal इः had always this double utility of indicating the agent or the state or action. कविः means the comprehensive knowledge, the art or science of a subject. Cf कोविदः.

चित्रश्रवः । श्रवः from श्रु to hear may indicate either fame, Gr. κλύω, κλέος ος or knowledge gained by श्रुति. We must take it in the latter significance when it is ap-

plied in a poem where all the words and circumstances are designed to show the principal qualities and activities of the god Agni, the jataveda. Sruti is one of the three processes of ideal knowledge by which Veda is conveyed.

देवेभिः । The third case used not to indicate the instrument, but the accompaniment.

Translation

Agni, the warrior, the strong in knowledge, the true, the rich in revelation, has come a god with the gods.

6. अङ्ग. From अग् to cling, embrace, love, nasalised. Originally “dear”, answering to the Greek φίλος or πέπων, it became a familiar style of address, “ὦ φίλε”, “ὦ πέπων”, and lost its original shade.

दाशुषे । This is a word of considerable importance. In the sacrificial interpretation of the Vedas it must mean a giver, sacrificer; in the religious interpretation it means an enemy, one who hurts or kills or desires to hurt or kill. Both significances are possible etymologically, both give a good sense in this verse. The ceremonial interpretation will run, “That thou wilt do good to the sacrificer, this is that truth of thee, O Agni Angiras”; the religious, “O beloved, that thou, O strong Agni, meanest to do good to him that would hurt thee, this is that truth in thee, O lord of might & love.” *Satyam* refers us back to the “satya” in the last shloka and indicates like every other epithet there used the truth to the right nature of things, the ritam, in the vijñana, the ideal or spiritual plane of existence, where hatred ceases and evil ceases, because these are asatyam, perversions and misunderstandings of the play of God in the universe.

अङ्गिरः । When applied to Agni, this epithet means etymologically the brilliant or mighty, like अग्निः itself, but there is an unmistakable allusion here to the other significance of “loving, tender, attached”, deduced from अङ्ग to love. In अनङ्ग, the other notable Sanscrit word denoting this sense of अङ्ग, the अन् is obviously intensive or reduplicative, not privative. Cf अनर्च from अर्च etc for reduplication; दीदिविः etc for its intensive force. When the idea of the true Nirukta was lost, the false idea of “bodiless” was conveyed into this name of Kamadeva and the story of the Kumarasambhava brought in to explain so inapt an epithet.

Translation

That thou, O beloved, O strong Agni, meanest to do good to him that would hurt thee, this is that truth of thee, O lord of might and love.

7. उप । The preposition expresses relation or subjection.

दोषावस् । दोषा is twilight or darkness; अवः, protector.

त् । An old adverb still preserved in the compound form तर्हि and the Mahratti त्. It seems here to have the force of “if”.

धिया । Used throughout the Veda of the Buddhi, the discerning reason. The reference in this line is to the buddhiyoga and yogic atmasamarpanam enjoined afterwards in the Gita.

नमो । Rt नम् to bend, submit. नमो means submission or obeisance (cf Grk. νόμος, rule, law, custom, that to which one is subject). But भरन्तः from the root भृ does not mean here to fill, but is used in the older sense of to bear (cf भारः, Greek φέρω, Lat. fero). We may therefore more appropriately take नमो in the active sense of that which bends, controls; as in the Greek νόμος, — law, rule, mastery. The participle here used as a verbal adjective dispenses with the necessity of a finite verb.

एमसि । We have seen that the इ roots develop the idea of strength; this sense is particularly appropriate to the combination with म् which means limit, extreme; cf Latin imus, originally extreme, farthest, afterwards lowest. एमसि means, on this supposition, thou growest to thy full or extreme strength.

Translation

O Agni who protectest us in the darkness day by day, if under thee we bear by the discerning mind the law of thy full control, then growest thou to thy perfect strength.

8. राजन्तम् । Either shining, brilliant or ruling, governing. In connection with a अध्वराणाम् we must take it in the latter sense, which is, besides, especially appropriate after the नमो भरन्तः of the last line.

अध्वराणाम् । of all things here below.

गोप । Protector, from गुप् to embrace, shelter, protect. There can be no doubt that this is the significance. The introduction of a vocative, however, is out of place in a series of accusatives. I suggest that गोप is an old form of the accusative preserved by tradition. That there was such an accusative form appears from the Greek γύψ, γύπα etc, where there is no trace of a terminal m. The nominative then would be not गोपः but गोप्.

दीदिविम् । A strong reduplicated form from दिव् to shine, meaning tejas, force, energy, brilliance, splendour. There is a doubt here as to the relation of अमृतस्य. If it is with गोप, it must be taken to mean nectar or immortality and Agni is the protector of the amrita in the body or of the immortality of the body; if with दीदिविम्, it must mean the Immortal, God, and Agni is a splendid energy of the Immortal. The general sense of the verse will be the same, since अमृतस्य दीदिविम् in the latter interpretation explains how Agni has the force to be the protector of all creatures here below.

दमे । house, home, territory. Greek δόμος house; cf also δῆμος people or deme. The root is दम् to master, conquer, own, from which we have the Greek δμῶες (दमायाः), servants, δέμας (दमस), body, δάμαρ, δάμαρτος, wife (दम्रस), δῆμος, territory or people conquered or owned, the Latin domus, house, dominus, master. In all probability दमः, δόμος, domus, originally meant the people of the household, the slaves etc, or the whole family as subject to the master, and was afterwards transferred to the house itself.

Translation

Thee, the ruler and protector of all creatures here below, a splendour of the Immortal increasing in its home.

9. स has the force of therefore and sums up the hymn, but with special reference to the last line.

सुपायनो । Rt इ to go and उप to, with the idea of subjection or inferiority; easy to approach.

सच्चस्व । Cleave, in the ordinary sense of the root.

Translation

Therefore be thou easy of approach to us as a father to his child,
cleave to us for our bliss.

20. Source № 142. 1912–13

Madhuchchhanda Vaisvamitra's Hymn to Agni written in the Gayatri metre in which the first verse runs in the devabhāṣā

agnim īḥ puro hitam yajñasya devam ṛtvijam, hotāram ratnadhātāmam.

and in English,

“Agni I adore, who stands before the Lord, the god who seeth
Truth, the warrior, strong disposer of delight.”

So the Rigveda begins with an invocation to Agni, with the adoration of the pure, mighty and brilliant God. “Agni (he who excels and is mighty),” cries the Seer, “him I adore.” Why Agni before all the other gods? Because it is he that stands before Yajna, the Divine Master of things; because he is the god whose burning eyes can gaze straight at Truth, at the satyam, the vijñanam, which is the Seer's own aim and desire and on which all Veda is based; because he is the warrior who wars down and removes all the crooked attractions of ignorance and limitation (asmajjuhuranam eno) that stand persistently in the way of the Yogin; because as the vehicle of Tapas, the pure divine superconscious energy which flows from the concealed higher hemisphere of existence, (avyaktam, parardha), he more than any develops and arranges Ananda, the divine delight. This is the signification of the verse.

Who is this Yajna and what is this Agni? Yajna, the Master of the Universe, is the universal living Intelligence who possesses and controls His world; Yajna is God. Agni also is a living intelligence that has gone forth, is srishta, from that Personality to do His work and represent His power; Agni is a god. The material sense sees neither God nor gods, neither Yajna nor Agni; it sees only the elements and the formations of the elements, material appearances and the movements in or of those appearances. It does not see Agni, it sees a fire; it does not see God, it sees the earth green and the sun flaming in heaven and is aware of the wind that blows and the waters that roll. So too it sees the body or appearance of a man, not the man himself; it sees the look or the gesture, but of the thought behind look or gesture it is not aware. Yet the man exists in the body and thought exists in the look or the gesture. So too Agni exists in the fire and God exists in the world. They also live outside of as well as in the fire and outside of as well as in the world.

How do they live in the fire or in the world? As the man lives in his body and

as thought lives in the look or the gesture. The body is not the man in himself and the gesture is not the thought in itself; it is only the man in manifestation or the thought in manifestation. So too the fire is not Agni in himself but Agni in manifestation and the world is not God in Himself but God in manifestation. The man is not manifested only by his body, but also and much more perfectly by his work and action, thought is not manifested only by look and gesture, but also and much more perfectly by action and speech. So too, Agni is not manifested only by fire, but also and much more perfectly by all workings in the world, — subtle as well as gross material, — of the principle of heat and brilliance and force; God is not manifested only by this material world, but also and much more perfectly by all movements and harmonies of the action of consciousness supporting and informing material appearances.

What then is Yajna in Himself and what is Agni in himself? Yajna is Being, Awareness and Bliss; He is Sat, with Chit and Ananda, because Chit & Ananda are inevitable in Sat. When in His Being, Awareness and Bliss He conceals guna or quality, He is nirguna Sat, impersonal being with Awareness and Bliss either gathered up in Himself & passive, they nivritta, He also nivritta or working as a detached activity in His impersonal existence, they pravritta, He nivritta. Then He should not be called Yajna, because He is then aware of himself as the Watcher and not as the Lord of activity. But when in His being, He manifests guna or quality He is saguna Sat, personal being. Even then He may be nivritta, not related to His active awareness and bliss except as a Watcher of their detached activity; but He may also by His Shakti enter into their activity and possess and inform His universe (pravishya, adhisthita), He pravritta, they pravritta. It is then that He knows Himself as the Lord and is properly called Yajna. Not only is He called Yajna, but all action is called Yajna and Yoga, by which alone the process of any action is possible, is also called Yajna. The material sacrifice of action is only one form of Yajna, which, when man began to grow again material, took first a primary and then a unique importance and for the mass of men stood for all action and all Yajna. But the Lord is the master of all our actions; for Him they are, to Him they are devoted, with or without knowledge (avidhipurvakam) we are always offering our works to their Creator. Every action is therefore an offering to Him and the world is the altar of our lifelong session of sacrifice. In this worldwide karmakanda the mantras of the Veda are the teachers of right action (ritam) and it is therefore that the Veda speaks of Him as Yajna and not by another name.

This Yajna, who is the Saguna Sat, does not do works Himself, (that is by Sat), but He works in Himself, in Sat, by His power of Chit, — by His Awareness. It is because He becomes aware of things in Himself by some process of Chit that things are created, brought out, that is to say, srishta from His all-containing non-manifest Being into His manifest Self. Power & awareness, Chit and Shakti are one, and though we speak for convenience' sake of the Power of Chit, & call it Chichchhakti, yet the expression should really be understood not as the Power of Chit, but as Chit that is Power. All awareness is power and all power conceals awareness. When Chit that is Power begins to work, then She manifests Herself as kinetic force, Tapas, and makes it the basis of all activity. For because all power is Chit subjectively, therefore all power is objectively attended with light; but there are different kinds of light, because there are different manifestations of Chit. Seven rays have cast out this apparent world from the Eternal Luminousness which dwells like a Sun of ultimate

being beyond its final annihilation, adityavat tamasah parastat, and by these seven rays in their subjectivity the subjective world and by these seven rays in their objectivity the phenomenal world is manifested. Sat, chit, ananda, vijñanam, manas, prana, annam are the sevenfold subjectivity of the Jyotirmaya Brahman. Prakasha, agni, vidyut, jyoti, tejas, dosha and chhaya are His sevenfold objectivity. Agni is the Master of the vehicle of Tapas. What is this vehicle of Tapas of which Agni is the master? It is fiery light. Its Master is known by the name of his kingdom. Strength, heat, brilliance, purity, mastery of knowledge and impartiality are his attributes. He is Yajna manifest as the Master of the light of Tapas, through whom all kinetic energy of consciousness, thought, feeling or action is manifested in this world which Yajna has made out of His own being. It is for this reason that he is said to stand before Yajna. He or vidyut or Surya full of him is the blaze of light in which the Yogins see God with the divine vision. He is the instrument of that universal activity in which Yajna at once reveals and conceals His being.

Agni is a god — He is of the devas, the shining ones, the Masters of light — the great cosmic gamesters, the lesser lords of the Lila, of which Yajna is Maheswara, the one Almighty Lord. He is free and unbound or binds himself only in play. He is inherently pure and he is not touched nor soiled by the impurities on which he feeds. He enjoys the play of good & evil and leads, raises or forces the evil towards goodness. He burns in order to purify. He destroys in order to save. When the body of the sadhak is burned up with the heat of the tapas, it is Agni that is roaring and devouring and burning up in him the impurity and the obstructions. He is a dreadful, mighty, blissful, merciless and loving God, the kind and fierce helper of all who take refuge in his friendship.

Knowledge was born to Agni with his birth — therefore he is called jatavedas.

21. Source № 141. 1912-13

[1] “Agni I adore who stands before the Lord, the god who seeth Truth, the warrior, strong disposer of delight.”

So the Rigveda begins with a song to Agni, with the adoration of the pure, mighty and brilliant God. “Agni, he who excels and is mighty,” cries the Seer, “him I adore.” Why Agni before all the other gods? Because it is he that stands before Yajna, the Master of things; because he is the god whose burning eyes can gaze straight at Truth, at the satyam, the vijñanam, that which is the Seer’s aim and desire and the thing on which all Veda is based; because he is the warrior who wars down and removes all the crooked attractions of ignorance and desire, *juhuranam enas*, which stand in the way of the Yogin, because as the vehicle of Tapas, the pure divine energy which flows from the higher concealed hemisphere of existence, he more than any develops and disposes Ananda, the divine delight.

In order to look into the words of the inspired writing and comprehend, so far as mere intellectual exposition can help us to comprehend, their profound meaning, we must begin with the Vedanta, the great fundamental body of truth which all Veda assumes; for it is by the passing into oblivion of this fundamental knowledge that we have lost the key to the meaning of the Vedas, and it is only by a return to the knowledge that we can recover it. There are two states of being in consciousness, the

divine Brahmi sthiti of blissful unity, from which we descend, and the divided state of the Jivatman into which we have descended. Parabrahman reveals himself first as Yajna, the Supreme Soul and Master of Things, Atman and Iswara; He is utterly one as Atman, He is both One and Many as Iswara, but always without losing His unity, always one without a second, ekam evadwitiyam, because the Many, both in their individuality and totality, are nothing but the One. Nothing is but God; we too are God, each one of us is He, and that which we dwell in is God. The fundamental sayings, So Aham; Tattwamasi, Swetaketo; sarvam khalu idam Brahma, are the sum of all Veda and Vedanta. All is merely the manifestation of Him for the sake of various delight; for Ananda the worlds are, from Ananda they proceeded, by Ananda they abide, to Ananda they return. Anandaddhyeva khalvimani bhutani jayante, anandena jatani jivanti, anandam prayantyaabhisnavishantiti. In this manifestation He as the Universal God pervades, governs, surpasses all. He is the master of the play, — यजति, He controls, rules and arranges it. This is Yajna. He again as the manifold individual God, ourselves, attaches Himself to every created thing (sarvabhuteshu) and limits not Himself but His manifestation in each adhara, arranging and perpetually developing in each a particular nature or law of life, a swabhava, a dharma. So 'rthan yathatathyato vyadadhacchaswatibhyah samabhyah. When we identify ourselves with the play of this various Nature reflected upon our consciousness and lose sight of our godhead, then we resort too utterly to the principle of Avidya, God's power of not knowing Himself, we become its servants, we are subject to Aparā Maya, we stumble about buffeted by grief and error and all sorts of vikaras and viparita vrittis, we know ourselves as the Jivatman and other than the Paramatman, we make division where there is no division; we turn play into bitter earnest and love and joy into hatred and weeping and gnashing of teeth. Nevertheless, this forgetfulness is allowed in order that our secret souls in the Parardha and Brahman in them may enjoy the viparita ananda, the contrary or perverse delight, of the dualities. When we forget the play of Nature on our consciousness, shut our consciousness to it, refuse to reflect it, then we resort too utterly to the principle of Vidya, God's power of knowing His essential unity, we become subject to the Maya of Knowledge, we seem to baffle and bring to nought for ourselves the joy of the Lila, and disappear into some principle of Oneness, Prakriti, Asad Brahman, Sad Brahman, Nirvana or Sacchidananda. It is, or seems, an unnecessary movement; for the world remains just as before so long as God chooses that it shall remain and we cannot end it by our precipitation, and for ourselves we always were Brahman, we always will be Brahman and we are not any the more Brahman by our flight into the Absolute. Nevertheless, this withdrawal too is allowed in order that certain select spirits may help the joy of the manifest world from behind the veil by their immanent blessedness. For we have no need of laya and no need of lila, no need of freedom and no need of bondage, but all things are for delight and not from necessity. But when we remember always and continually our oneness with the Supreme, our eternal and indefeasible Godhead, and at the same time allow Nature to reflect its movements on our souls as on a magical canvas according to His eternal purpose, then we have inalienable joy, then we bring heaven upon earth, then we fulfil the highest purpose of existence. We are then free even when we seem to be bound, and even if we are born again, we are janmasiddha and janmashuddha, nityamukta, and wear the temporary limitations of Nature as children allow themselves to be bound in a game

with bonds which the Yajna, Master of the Revels looses Himself when we have given Him and ourselves the intended and perfect satisfaction.

It is in the spirit of this knowledge that the hymns of the Rigveda have been written. The Isha Upanishad is the Upanishad of the Rigveda and it is there that its spiritual foundations are revealed. To make of Avidya a bridge to immortality and of Vidya the means of keeping our grasp on immortality, is the common aim of the Rigvedic Rishis. This is the keynote, this is the one great tone swelling through its thousand undertones. And as our fingers fall on string after string of this mighty and many-stringed harp of God, they return always one cry, the cry of joyous battle, of war between Deva and Daitya, between mortality and immortality, between man's temporary imperfection and his eternal perfectibility.

In this holy war the Gods are our chief helpers. There are seven planes of cosmic consciousness on which the soul of man plays with the love and wisdom and power of God. When first the unknowable Parabrahman turns towards knowableness in this partial manifestation, — for utterly That allows itself not to be known, — the Absolute first becomes — to the possibility of knowledge, not to its actuality — the Eternal Being or Paratpara Purusha, paro `vyaktad avyaktah sanatanah, who beyond the uttermost darkness of the Asat, Sunyam Brahma or eternal nothingness which is the ultimate negation of this manifest existence shines ever with the light unknown of which seven rays are sufficient to illuminate all these universal systems. He is that perceivable but unknowable glory seated for ever beyond the darkness that swallows up the worlds, tamasah parastat. Out of Him the Asat Brahma appears, the general negation, through which this mighty manifestation in the seven universes passes back into the unknowableness of Parabrahman; and out of the Asat, the Sat, the general affirmation which we know as pure Atman, Self of itself, not yet of things, where nothing is yet differentiated and even Chit and Ananda are involved in mere featureless existence. Asat va idam agra asit, tatah sad ajayata. Atman is featureless, unconnected, inactive, alakshanam avyavaharyam akriyam. It must be featureless in order to contain all possible feature; it must be unconnected with the play of the worlds in order that Chit may play upon Sat with perfect freedom and put forth into the worlds without limitation whatever name, form or being the Lord commands Her to put forth; it must be inactive in order that there may be illimitable possibilities for Her action. For Atman is the foundation and continent of our worlds and if Atman had any definite feature or any bondage of connection or any law of activity, the world play which it supports and contains would be limited by that feature, by that connection or by that activity and God in His manifestation would be bound and not free. Therefore it is that as the featureless, free, inactive Sad Atman the Eternal first manifests Himself on this side of the darkness of Asat. Next, in Atman, He appears to His self-knowledge as the Nirgun Brahma, the Being without quality of the Parabrahman, manifesting an impersonal self-existence, an impersonal self-awareness and an impersonal self-delight, Sat, Chit, Ananda. This too is Tat or That, but being unlike Parabrahman Tat in manifestation can be described, defined, cognised, not as anything else but as Atman and as Sacchidanandam. Tat in manifestation can be aware or unaware of the worlds and It can be both aware and unaware, but its cognition is without relation. It has no connection with the worlds in which it cognises and perceives activity merely as the play of a dream on the surface of its imperturbable quiet. On the calm of the Nirgunam God next imposes Himself

(*adhyaropayati*) as the Personality of the Eternal, the *Paratpara Purusha* manifest in relation to the world. Here first we get relation, quality, activity. At first, the Personality merely contains and informs the activity which plays in it not as unrealised dream, but as realised though not binding actuality and truth, as an infinite active blissfulness of the *Chit* in the *Sacchidananda* in place of an infinite passive blissfulness. The indifference of the Impersonal to the play of the Personal does not make the play an unreality or an immense cosmic falsehood with which Brahman amuses Himself or distresses Himself for a season, any more than the featurelessness of the *Sad Atman* makes feature a lie and an impossibility. On the contrary just as that featurelessness is the necessary condition for features to manifest truly, infinitely, divinely — for Truth, infinity and Deity are one, — so the detachment of the Impersonal is simply the condition for the security of the soul when it plunges into the myriad-billowed ocean of manifest existence. The Impersonal is detachment from *guna* and it is as detached from *guna* that God possesses and enjoys *guna*, otherwise He would be bound by and could not rightly enjoy it. It is because the tranquillity and indifference of the *Nirguna* is concealed within us that our souls can with impunity play at being bound, at being ignorant and at being sorrowful without being really bound by our bonds or darkened by our ignorance or destroyed by our sorrow. For being omnipotent God within us can always go back to the tranquillity within Him and look upon these things as a dream that falls away from Him the moment He cares to wake. It was a dream, but not a dream, just as when we are aware of sights and sounds without attending to them or remember the past and it is to us dreamlike, *swapnamaya*. The world has a reality, but the Impersonal does not interest Itself in that reality, not attending to it; it does not properly recognise it except as a thing that is and yet is not, the *Maya* of Shankara. This also is not a lie but truth, not a foolish, blissful dream, but a perfect reality. Because it was *avyakta* in the *Nirguna*, it is not therefore false when it becomes *vyakta* any more than an apple hidden is an apple non-existent. The world is not utter reality because it is thing in manifestation, not thing in itself. Yet it is real because it is a manifestation of God in Himself and God who is *satyam* conceives nothing that is not *satyam*, nothing that is not Himself. He is not a seer of falsehoods. *Anritam* is merely a *vikara* or perversion of *satyam*. All ignorance is really partial or misplaced knowledge, all bondage a concealment of freedom, all evil good in the making, all sorrow a veiled delight. This the *Saguna* Brahman perceives and knows and as *Vasudeva*, or tranquil Personality, He utterly enjoys without any distinction of pleasure and grief, good and evil, the infinite play of the world within Himself. The *Saguna* is *Sacchidananda* envisaging cosmic activity. On the tranquillity [of] *Vasudeva* God by a new *adhyaropa* manifests Himself to Himself as the *Sarvam Brahman* in all things; He becomes the *Lilamaya*, the eternal Child frolicking in the Universe, the Playmate, Lover, Master, Teacher and Friend of all His creations; He is *Hari*, He is *Srikrishna*, He is the Personal God whom we love and adore and whom we pursue and seize through the Ages. Then, descending a step farther, *avataran*, He is known to Himself not only as the universal Lord of the *Lila*, but as the individual, *Narayana* concealed in *Nara*, playing through him, different from him, one with him. Many *Adwaitins* of the *Kaliyuga* insist that God is a myth and only the *Sad Atman* is a reality, just as many *Buddhists* deny the *Sad Atman* as well and say that only the *Asad* is a reality, but if we know only the *Sad Atman* or only the *Asad*, if we follow after only the *Nirguna* or only the *Saguna*, if we only

embrace Vasudeva-Krishna-Narayan, then we know not the Eternal except in an aspect and we fall under the censure of the Upanishad, *dabhram evapi twam vettha Brahmano rupam*. We must shut our eyes upon nothing, renounce nothing as absolutely false or illusive if we would know the All and be perfectly liberated. Only when we gaze we must gaze aright and see God in all things, not things as aught but God. Our fathers did not commit the error of sectarianism or a partial philosophy. They were mighty as Gods or Titans, not like the men of the Kali Yuga who shout and quarrel over their imperfect philosophies and little bounded religions; their souls were spacious enough to take in all truth for their portion.

In this Brahman then, on the sure foundation of this free and disinterested Atman, in the joy and infinity of this Lila consciousness manifests its sevenfold nature and its sevenfold regions. We are already aware in our human progress of the three lower levels of consciousness; the vyahritis of the Veda, Bhur, Bhuvar and Swar, planes in which we wander in the shadow of the Ajnanam lighted by a broken sunlight from above, erring under the control of Avidya who separated from her eternal companion and playmate Vidya and at strife with that glorious friend and helper stumbles about among the appearances of the world, ourselves always dissatisfied, always struggling, always seeking a good that we cannot grasp and crying out at the end, "Vanity of vanities, all is vanity & vexation of spirit." But in that too we cannot rest; for God condemns us to our own good and spurs us on ever to seek until we find the missing element [that] can complete the incompleteness of our existence. Meanwhile the soul imagining itself irrevocably bound, contents itself with the things of its prisonhouse and wears its chains as ornaments or else, touched by God and uplifted, delights to struggle upward to freedom. For above the three Vyahritis is the fourth, Mahas, where the soul is one with God, yet separate, free, yet consciously plays with bondage, — Mahas, the link between the Parardha and Aparardha, pouring the glory of the higher hemisphere into the lower, — Mahas which we enjoy and possess in the golden ages of our humanity, love and seek for in the iron. For to Mahas we rise, through Mahas we aspire to the perfect oneness of Sacchidananda.

Brahman at first becomes involved in gross matter, — he becomes or seems to become Annam, the conscious principle of Bhu. In pure Annam consciousness is involved, implicit, latent; from annam it has to develop or manifest the other six principles and this development or manifestation is the evolution of the modern Jadavadins. It develops them here, under the law of the universal harmony, in annam and the Jadavadins perceiving this principle of evolution, imagine not unnaturally that it is annam which is evolving and suppose the other six, even Mind, to be mere changes and movements of annam. At first prana or vitality which is latent in the metal, manifests in the tree; then mind which is latent in the tree manifests in the animal, first as chitta or mere receptive consciousness, then as manas or sensational consciousness without any self-conscious centre of individuality, then as the discriminatory faculty or buddhi with its companion Ahankara, egoism, the self-conscious principle. In the animals reason is awake, but elementary and has to be largely replaced by vijnanam, intuitive faculty manifesting not in intellect but in sensational & vital consciousness. Then in man discriminative reason takes the lead, for discriminative reason is the shadow of the vijnanam, the link between the animal and the god and it is not till a fit body is formed for the works of reason that the spiritual evolution begins and the development of the higher states of consciousness

is possible. Man is that fit body, *sukritam eva*, well indeed and beautifully made as a habitation for the gods. His business is to raise the animal in him and develop beyond *manomaya* being, transcending & subordinating even its crown and glory which he considers his peculiar privilege, the discriminative and imaginative reason. For he has to develop *vijnanam* or ideal thought on which all Veda is based, he has to develop Ananda, Chit and Sat, the higher hemisphere of cosmic consciousness. In the present stage of his evolution he can only develop consciously as far as Ananda with Sat & Chit implicit in Ananda; to Chit & Sat proper he cannot arrive in his waking state, but only in the deep trance of *Sushupta Samadhi*, concentration of consciousness in a state of illuminated Sleep. He began his task as the supreme animal, Pashu, Vanara, Nrisingha, developing all these potentialities purely in the *annamaya kosha* or physical sheath of his being in *Annam & Prana*; he went on as the mixed animal, first the *Pishacha* or scientific, curious animal, then the *Pramatha* or aesthetic, curious animal; and from these levels climbed to the condition of the *Rakshasa* or animal-god who satisfies egoism through his sensational and emotional impulses; he is now the *Asura*, Titan or demi-god satisfying in the heart & *buddhi* his emotional and intellectual egoism. He has eventually to become the whole god; he must learn to satisfy himself without egoism through ideal knowledge and blissful spirituality. But always being in the *annamaya* world, in *Bhu*, resting always on the *Anna Atma*, he is compelled to base himself on the body even when rising above the body. The individual may leave the body, but the race has to keep it; it has not to leave the animal in humanity behind in its progress but to raise the animal until it is divine. It is his first business therefore to be conscious not only in the physical sheaths of the *Annakosha* and *Pranakosha*, — this he normally is, — but in the mental sheath or *manahkosha*, and there in his normal condition he is only partially active. Once awake in the mental body, he has to extend his waking consciousness, — whoever can so far develop, — into the *Vijnana* and *Anandakoshas*.

What are these bodies and these *Atmas*? The Vedantins of old recognised that divine consciousness on whatever level always creates for itself through *Prakriti* or *Chit*, its active creative knowledge, a world to live in & a body for its habitation in the world, and in that world and in that body manifests as a part of the *Atman* reflecting their conditions. If therefore there are seven distinct states of consciousness, there must equally be seven conditions of the *Atman*, seven distinct worlds with their denizens and seven kinds of bodies. These seven states are *Annam*, *Prana*, *Manas*, *Vijnanam*, *Ananda*, *Chit* and *Sat*; these seven worlds are *Bhuloka*, *Bhuhvarloka*, *Svarloka*, *Maharloka*, *Janaloka*, *Tapoloka* and *Satyaloka*; these seven conditions of the *Atman* are the *Visva Atma*, *Prana Atma*, *Buddha Atma*, *Mahan Atma*, *Mahajana Atma*, *Chaitanya Atma* and *Satya Atma*; these seven bodies are the *Annakosha*, *Pranakosha*, *Manahkosha*, *Vijnanakosha*, *Anandakosha*, *Chitkosha* and *Satkosha*. In each world the denizens, although living predominately in the body proper to their own element of conscious existence, also live latently or consciously in the other six, and all have therefore seven bodies, each in communication with its proper plane or world & containing its proper principle of consciousness. Man, living here in the *Bhu*, has, he too, his seven bodies. He has for instance the *Manahkosha* containing his pure mental consciousness and, although mind can & does play in the other sheaths, it can only be by becoming awake & living in his mental body as well as his physical that he can realise the utmost potentialities of pure mental activity. It is

because he has these other bodies, that he can, if he will, communicate with the other worlds and have relations with the Gods.

This then is the arrangement of the created universe, and the world we live in is its base, not only earth but all these sidereal systems, Bhuloka, the material universe, our present inheritance. Being the lowest of the Aparardha worlds, it is according to a common action of God's love and wisdom, at once the least and the most privileged, the least privileged because here alone grief and pain are utterly felt, here alone is the whole pain and struggle of evolution, — the most privileged because here alone is the evolution eventually complete in all the potentiality of its parts and heaven perfectly realised in a sevenfold blissfulness. Above us are the six other worlds, homes of the gods who change not ever, except by entering human bodies. First, there is Bhuvar, the Pranamaya world, where Prana is at its height, vitality is stupendous, grief and pain are felt but enjoyed, sensuous enjoyment is perfect and prolonged. Then there is Swar, lower & higher, Swarga and Chandraloka, where Indra and the greater gods reside, manas is at its height, sensation, emotion, aesthetic pleasure and intellectual joy are of a mighty intensity, grief and pain are not felt except as another kind of pleasure and rapture, mental enjoyment is perfect and prolonged. Above there is Mahas or Suryaloka where vijnanam is at its height, intuitive ideal perception, inspiration & revelation are the normal processes of knowledge and the joys of ideal and direct knowledge unmixed with falsehood and error are perfect and prolonged. It is this state of consciousness which is so often called in the Veda, satyam, ritam, brihat and technically termed Bhuma, Mahas or Mahat, the abundant, full or mighty. These are the worlds of the lower hemisphere and of these states of consciousness we can have some conception, we can imagine and even realise or almost realise the condition of the beings who reside in these worlds, to the very highest. But what of the three supreme states of consciousness? what of the three worlds of the higher hemisphere? It is more difficult to conceive of them or to realise what man himself will be or is when he develops them — is, for even now by Yoga he can develop the Ananda. Still, because, debarred though we are from the actual tread of these infinite heavens, we can experience them indirectly and as conditioned by our existence on these lower levels, therefore some idea of them, not altogether inadequate, may be formed by those of us who have a touch of the ideal faculty.

22. Source № 140. 1912-13

1. अग्निम् । The stem is अग्नि, the root अग्, with the addition of न् combined with इ.

The suffix न् is nominal, adjectival and verbal, and as an adjectival or nominal suffix denotes substance or actuality; it uses, like all other such suffixes, the enclitics अ, इ, उ to connect it with the root or with the termination or additional suffix or with both or neither.

The root अग् is a secondary formation from the primary old Aryan root अ which means essentially to be or, transitively, to have. अ expresses being in its widest and barest sense without any idea of substance or attribute. The sound ग् suggests application, contact or a gentle force or insistence. Combining with अ it gives the sense of being or having with an application of force to action, to men, to things and easily acquires significations on the one hand of strength, force, excellence, preeminence,

brilliance, on the other of gentle contact, love, possession. Illustrative derivatives are Latin and Greek ago, ἄγω, to lead, drive, act; stir; move; ἀγαθός, excellent, good; S. अग्र, foremost, in front, Gr. ἄκρος, top, ἀκμή, extreme height, ἀκτῆ, extreme limit, border, coast; ἄγαν, excessively (O.A. अगाम); ἀγανός, brilliant, graceful, gentle; ἀγλαός, brilliant; Ἄγρις, Ἀγαμέμνων; ἀγαπάω, I love, prefer; ager, a possession, field; अगस्ति, and with the nasal, अङ्ग, making the root अङ्ग, to stir, move, walk; अङ्ग, beloved, distinguished; afterwards used only, from the two senses, as a respectful, yet affectionate mode of address; अङ्गति, fire (also a conveyance, cf ago, अङ्ग), अङ्गारः, a live coal, अङ्गिरः, from the sense of brilliant, forceful, distinguished, preeminent, foremost. The word Agni therefore means the strong, brilliant, mighty, and may always suggest along with this, its proper signification as determined by usage, an allusion to its other possible sense of “loving” or “loveable”. Afterwards, it was confined to the sense of fire, Latin ignis.

ईले । Dialectical form of ईले, also ईडे. Root इल् with the addition of the verbal suffix ए (composed of the connective enclitic अ and the personal termination इ).

The root ईल् is a secondary formation from the primary root इ, ई which means essentially to be in relation to some thing, person, time or direction, so to go, drive, press towards, master, study, approach, etc and also means to produce, arise, come into being, as opposed to the idea in a of static existence. The sound लृ is the shabda of love, desire, entreaty, gentle and wooing touch; it expresses softness, sweetness, desire, and by a development passion, intensity, force of the heart. Combining with ई it gives the sense of close adherence, to embrace, cling to, love, adore, approach with love or adoration; of pressure, to crowd, press, pack, press together, make compact or strong; of maternal production, motherhood, to bear, produce, give birth to. It has also the primary senses of motion, to go, move, cast, strike; and by a development from the sense of clinging or persistence in a given place, the opposite idea of motionlessness, rest, — to rest still, lie, sleep. Its derivatives are इला meaning mother and applied to the earth, a cow, Speech; इलिका, earth; इली, a short sword or stick; and from the almost identical root इड् or ईड्, the nouns इड् and इडा having the same meanings, and also the meaning “libation, offering, that which is cast or thrown on the altar or earth”, “a draught, ie what is taken down at a cast into the throat”, “heaven”, the place of bliss, love and delight; (इड् also means people or subjects, from another sense, to control, master, rule, cf ईश); इडः as an epithet of Agni; ईडा, love, desire, prayer or praise; ईडनम्, adoration; ईड्य or ईडेन्य, adorable, desirable. Greek derivatives are ἰλαδόν, in a close throng, pressed together, εἶλη, a crowd, troop; εἰλέω, press together, gather, assemble, hem in; εἰλαο, a stronghold, fortification.

The word here means not to praise or hymn as taken by the commentators and Europeans, but to love, desire, adore, as is evident from the use of ईड्यः in a later verse. इडः as applied to Agni means the adored, loved or loving, from the other meaning of the root अग्नि noted under the word अग्नि above.

पुरो हितम् । Two words, not one. पुरो in front, originally fifth case (genitive) of पुर, meaning door, gate, wall, front; then city or house — cf Greek πύλη, gate; πύλος, walled fort; πόλις, town. Rt पु with the nominal suffix र्, in the sense of “cover, protect”, common to primary प् roots, as in प, पट, पा, पाल, पति, पुंस (originally husband, protector, then male), पुमान्, पुटं (cup, sheath, covering), पुष, to protect, nourish; पिटः (roof, house, basket), पिठरं, etc. Lat. pudor, shame.

हितम् fixed, stationed, put. Rt हि with adjectival suffix त्, in the sense of to cast, throw down, strike in, fix, plant, common to the primary ह् roots; afterwards the sense of striking predominated, the other being preferably expressed by धा and other roots. Gr. χέω (O.S. ह्या), I pour, ἵημι (O.S. हियामि), I throw, cast, send.

पुरो हितम् means him who stands before or in front of and was afterwards applied to the purohita or chief priest at the sacrifice.

यज्ञस्य । Root यञ् with the nominal suffix न्.

यञ् is a derivative from the primary root य which has the essential significances of motion to or from, yearning, contact and union. The sound ज् adds to it the idea of sharply applied and decisive or effective force in the motion, desire or contact. Hence it gets the meaning of effort, seeking after, wooing, application to, adhesion, or strongly maintained union or contact. The sense of successful effort gives that of mastery. Cf यम्, यत्, यस् (आयासः, रयासः, यमः, नियमः, यत्न, यति). It means in its nominals labour, action, control, mastery, Yoga, and when used transitively, ruler, master, Yogin. The word यमः had the same significance. In another sense, to cast before, hand over to, cf यच्छ्, it means to give, offer, sacrifice. A third sense is to woo, court, worship, adore, cf Gr. ἰάλλω, to desire. यज्ञः may therefore mean either, the Master, the Almighty, the Lord, Vishnu, Ishwara; or, action, or yoga; or, sacrifice. All three senses have to be taken into consideration in the Veda. Here and ordinarily it means Ishwara, the Lord.

देवम् । Root दिव् compounded after modification with the nominal and adjectival suffix अ, which gives simply and vaguely the sense of being.

The root दिव् or दीव् has two common senses, to play or sport and to shine, besides some of the significances common to द् roots, viz, to strike, throw; hurt, cause to suffer, vex, torment, harass; destroy; squander, give (द, दा, दान). The sense of to play, gamble, to sport, gambol, rejoice, etc is its most characteristic significance. The sense of shining comes from the sense of coruscation, brilliance caused by light playing brilliantly, vibrating powerfully. The Gods are therefore primarily those who rejoice, to whom life is play, lila or ananda — their occupations being described in the Smṛiti by the significant expression देवानुक्रीडनम्. Deva subsequently came to have the sense, luminous or flashingly brilliant, jyotirmaya, attached to it; also, heavenly, from दिव् the shining or blissful regions, and was used in the ancient language in all these senses, the associations of which have come down to us in the modern sense of देव. The gods are the jyotirmaya beings of the tejomaya, luminous Chandraloka or Swar and jyotirmaya, brilliant Suryaloka or Mahar, the two heavens attainable by mortals.

ऋत्विजम् । An ancient compound word ऋत् and विज् formed in the early childhood of the language before the modern laws of Sandhi were applied.

ऋत् is the root ऋ with the verbal and nominal suffix त् expressing either action or quality. ऋ signifies essentially to move or go vibrantly straight or swift to a mark. It means to go, to go straight; to attempt, attack; reach, acquire; master, know; think. Hence various meanings for its derivatives, eg ऋवथं acquisitions, wealth; ऋय् to flourish, prosper; ऋद्धिः; ऋष्टिः a weapon, sword; ऋक्ण wounded, etc; but the common meaning is based on the idea of straightness, fixity, directness, truth, knowledge, as in ऋजु, ऋतम् (truth, law, rule), ऋतु (fixed time, season; order, rule); ऋषि, knower, thinker, Latin reor, I think, ratio, reason, etc; ऋभु, wise, adept, expert. The word ऋत् here means truth or law.

विज् is a derivative root from the important primary root वि, which has essentially the significance of coming into existence, so to appear, open, separate, be discerned. These meanings can be traced through a host of derivatives in Sanscrit, Latin and Tamil. From the sense of appearing, being open, we get transitively the meaning to see, know, Latin video, Greek εἶδον, οἶδα, ἴσθι, etc; (cf Tamil விளங்கு to give light, shine; விழி eye); Sanscrit दिद्. The form दिद् implies successful, decisive, complete or spontaneous sight or knowledge. ऋत्विज् is therefore the knower of truth, the drashta of the Veda, Agni jatavedas, or the adept in law and rule. In the latter sense it came to mean a sacrificial priest versed in the rules of the sacrifice. The later Nirukta, fixing on the sense of priesthood, the only one then known, very naturally derived it from ऋतु and इज्, sacrificing in season, which is the only possible combination by modern rules and arrives at the right meaning by another road.

होतारम् । Root हु after modification with the verbal termination त्.

The essential significance of ह् roots, हा, हि and हु, is violent contact, movement, application of force. Their primary meanings are to strike, dash, hit, destroy, slay; then, to cast, throw, hurl, fling; then, to hurl forth the voice, shout, call. The sense of abandonment, the sense of casting a libation on the altar, and other derivate senses are of later origin. होता in the old Aryan tongue meant a slayer, striker, destroyer, warrior; हवः and आहवः meant slaughter, battle, war; हविः slaying, strife; हु to hurl, fight, shout, call, invoke assistance (cf Grk βοή, βοηθέω). The sacrificial application is of later origin and belongs to the Dwapara Yuga, the age of sacrifice and ceremonial.

रत्नधातमम् । रत्न and धा with the superlative termination तम्.

The word रत्न is the word रत् with the adjectival & nominal suffix न expressing quality or substance. The root is र which has as its essential significance vibration, swift repeated action, tremulous, eager or impetuous contact, shock or motion, and its characteristic significance, to play, enjoy, sport, take delight; to love, embrace etc; also, to shine, coruscate, shed lustre. It and its derivatives also mean to rule, govern, protect; to fight, attack; set to, begin; to move rapidly, shout loud, make a noise. The word रत् had several of these meanings, but chiefly delight, enjoyment, love, sexual pleasure, passion, lustre, brilliance, and रत्न therefore means delightful, brilliant, and as a noun delight, ananda, or lustre. It is in later Sanscrit that it took the sense of jewel, from the adjectival sense, brilliant.

धा is the root धा to arrange, place, dispose, used as an adjective or noun. रत्नधा therefore means disposer of delight, रत्नधातमम्, mightiest disposer of delight.

2. पूर्वभिः । Root पुर, पू, previously explained under the first sloka and the suffix व which indicates substance, possession or being. Originally the word meant protecting, covering, in front, anterior, and by transference from place to time former, ancient, पुरातन. It had also the sense of first, foremost, best, leading, chief. Here the sense is ancient, those that were before.

ऋषिभिः । Root ऋ to think, reach, know forming the intensitive derivative ऋष्, to know, reach or acquire thoroughly or finally, with the nominal suffix इ expressing action or possession. The rishi is one who knows, possesses, has reached or acquired knowledge, an adept, आप्त, master. (Cf the German word reich, English rich, O.S. ऋश). See under ऋत्विजम् in the first sloka.

ईड्यो । Root ईद् to love, desire, with the possessive or qualitative suffix च used either actively or passively; here passively = desirable, adorable. See under ईळे in the first sloka.

नूतनैः । Root नु or नू with the suffix तनः from root तन् meaning to hold, possess, contain (tenere, terra, तनुः) and therefore expressing a quality.

The root नु means to come forward, appear, come into being, come in, enter, penetrate, push in or forward, move forward, sail, walk etc. It belongs to the न् family of roots, whose essential signification is birth, manifestation, presence, appearance, entry, motion forward, progress (cf नः, nos, nascere, nare, natate, नौः, nauta, नद् meaning in Tamil to walk, नि, नुद्, नदः) and from the sense of birth or new appearance or arrival acquires the sense of newness, in नवः, Latin novus, Gr. νέος. The adverb नु or नू meaning now, (cf the particle नु, Grk νν, Latin nunc, which properly means now, now then, then) takes the adjectival suffix तन to signify the quality of newness; — like पुरा of old, पुरातन old, चिरं long, चिरन्तनः lasting, eternal.

उत । Also. This is a particle which has survived from the ancient Aryan tongue. It belongs to the class represented [by] the Latin et, ut, at, Sanscrit इद्, उ, उत्, अति, Greek ι at the end of a word for emphasis, οὐτοσί, Bengali हे, उ, (झूमिहे, झूमिहेउ). They are all based on the original particles अ, इ and उ, meaning, “this here”, “this there”, “that”, and used for distinction, emphasis, addition, connection; with the addition of the definitive sound त, they formed अत्, इत्, उत्, which again by the addition of the emphatic अ, इ, formed अति, इति, उति, अत्, इत्, उत्. From these words a number of pronouns, adverbs, suffixes, affixes, conjunctions and prepositions are descended in the Aryan languages.

उत has the force as an adverb of also, in addition, verily, much more, quite as much, indeed, or of course, according to the context and spirit of the passage or phrase in which it occurs.

स । The static root स, signifying existence in rest, used as a pronoun, expresses a fixed object resting before the eyes. It is the original of the Greek article, ó, ή, τό, the Greek relative óς (O.S. सः, सा, स), cf óτι because, and in the old Aryan and Vedic languages had not only the demonstrative force, but also when connecting two clauses, the relative or copulative. Here it is the causal relative who, because, and connects ईड्यो and वक्षति. वक्षति gives the reason for ईड्यो. Adorable or desirable because he habitually bears.

देवाँ । The nasal at the end of a word in old Aryan tended always to be a pure nasal, anuswara, as in French, just as s final tended to become a pure aspiration, visarga. This is the reason for the metrical peculiarity by which final s in old Latin and final m both in old and classical Latin become silent and are elided before a vowel or do not affect the quantity of the syllable in the prosody of a verse. The later tendency was to materialise the sound.

एह । The spirit of the sound इ is a certain narrowness and intensity. The root accordingly easily acquires an association of force and strength in action; it easily forms derivatives like ईर् to force out, utter, इरस्यति to be angry, hostile, Latin ira, anger, Gr. ἴημι, I throw, ἴσχω, to control, rule, and in certain forms compounded with strong sounds like ह, प, भ or even with soft sounds like न and ल it has the pure idea of strength, cf S. इन्द्रः, इन्द्रियम्, Gr. ἴφιος, ἴφθιμος, ἴσχυς, ἴς (ivός G.), इष, ईश्वरः. From this sense of the root इह is formed इह, एह, substantives meaning strength, force, with

an old form of the dwitiya or accusative case एह used adverbially to mean strongly, forcibly, with strength. (The derivation of इह, here, is different and it was by an error that this sense was extended to the archaic word एह by the later grammarians on the analogy of इव, एव etc.)

वक्षति । Root वह् in the derivative वक्ष् (वह् + स), to bear habitually. The suffix स or क्ष added to a root gave three senses, intention or futurity, desire, or frequency and habit. It is in the last sense that it occurs here and forms words like वस् to dwell (be or occupy habitually), वक्षः breast, लक्ष् to notice, observe; ऋक्ष star, constellation, etc, इरस्यति. In the former sense स् forms the future in Greek and Sanscrit.

The root वह् is derivative from the primary root व in its sense of “be in space & substance, hold matter, contain, bear”. It also means to bring, carry, sweep, lead.

3. रयिम् । From the sense of vibration and motion in the root र, the word being the root र + the nominal suffix इ, य a merely connective semivowel between two vowels as in जाये, त्रिये, मन्ये (मंये). Sanscrit has lost, Tamil has preserved this connective use of the semivowels य and व as a constant rule of its system of euphony. रयिः is that which vibrates, moves, is in constant play; it comes therefore to signify substance, matter, force, energy, strength, prosperity, play, delight, laughter, with other kindred or derivative senses. It is the Latin res, “thing, affair, object, matter, fact”. In the sense of substance or matter it is constantly used in the Veda. In this passage it means substance or force of substance.

अश्रुवत् । Root अश् to have or enjoy, with the connective verbal affix नु and the impersonal adjectival or participial termination वत्. We find this general use of व in Tamil with the verbal stem to indicate a verbal adjective, “one who enjoys”. The root अश् is a secondary root from अ in its transitive sense “to have”. It is the same word as the Greek ἔχω, I have (अशा), and from the sense of possession develops other significances, to eat, enjoy, etc. अश्रुवत् is in this passage “one enjoys.”

पोषम् । Stem पुष् modified with the nominal suffix अ. पुष् is a habitual, frequentative or desiderative form from पु, to produce, beget, possess, protect (see under पुरो in the first sloka) and develops the sense “to nourish, rear, increase”. It also means “to perfect, develop”, and “to cherish, foster, love”. Cf पुत्र, Latin, pullus; पूषा the Sun; पूज् to worship, adore, developed from the sense of cherishing or loving. The substantive पोषः means, therefore, “increase, development, increasing, perfection”.

एव । The pronominal and adverbial particle व (still used for the second personal pronoun plural as न is used for the first) meant originally “a substantial object, a thing before the eyes”. It came to mean, especially when compounded with अ, इ, उ, thus, this way, in that direction; cf इव, originally meaning, “so”, then, “as”; अव in that direction, in the direction of, then, down to, down; वै, so indeed, verily, वा “or”, originally meaning “so”, “and”, “or”. एव is merely a variant of इव giving a vaguer and more comprehensive sense. It was used formerly with its other form इवम् to mean, “so, and”, the latter significance surviving in the Bengali एव, and only afterwards came to mean “indeed, verily, that and no other, so and not otherwise”. In this passage it has the significance of “and, also”.

दिवे । Root दिव् to shine, be bright, with the nominal suffix अ, “the bright period, day”, or “the bright world”, “heaven”. Here दिवे दिवे means “from day to day”.

यशसम् । Root यश् with the nominal suffix अस् “enjoyment, satisfied possession”.

यश् is an intensitive derivative from य, to reach, join or embrace entirely, (see under यज्ञः in the first sloka) and meant “success, fame, glory, possession, mastery”. It also meant “enjoyment, a thing enjoyed or enjoyable, love, beauty, charm, splendour,” (cf योषा, योषित्, from युष्) which it subsequently lost, and “seat of enjoyment, the vital organs, heart, liver etc,” Latin, jecur.

वीरवत्तमम् । वीर्, manifestation from Root वी, with the adjectival suffix वत् and the superlative suffix तमः, from त in the sense of to stretch, extend; cf तन्, ततः, तालः etc. तमः means extensive, extreme, very, so “most”.

The roots वि and वी mean to open, expand, manifest, a sense chiefly found in the roots विद्, विल् (Tamil, Sanscrit, Latin), cf also आविः, वियत्, the open sky, B. विजलि, lightning, Lat. verus, true etc, etc. From this sense it developed the idea of full and forceful manifestation, strength, energy, courage, heroism, Lat. vis, vir, virtus, Sanscrit वीरः, वीर्यं. The word वीर is here plainly used as a substantive since it needs वत् to give it the adjectival sense. वीर means either “strength, force”, or “manifestation, splendour, openness, fullness”. With यशः in the sense of enjoyment goes most suitably the latter signification, “fullest, most expanded, unstinted”; but “forceful” would also not be inappropriate to the character and function of Agni.

4. यम् । The demonstrative relative in the old Aryan tongue, यः, implies motion or direction from one point to another as opposed to the static force of सः. यः means the one who is yonder, सः the one who is here.

यज्ञम् । Yajna (the Lord, Isha) here refers to the Jivatman; the distinction from the universal Yajna is indicated in the epithet अध्वरम्.

अध्वरम् । This word is an adjective formed by the addition of the common adjectival suffix र् to अध्व (रुचिर from रुचि, असुर from असु, मधुर from मधु). अध्व itself is a substantive formed by the root अघ् by the direct addition of the nominal suffix व. Kindred vocables are अघस्, below, अध्वन्, path, distance, sky, attack, time, place, अघम, lowest, अघर, lower, अघि, originally meaning towards, down to, so from above, above, concerning (Gr. κατά), अधिक, more, आधिः, pain, अधिः, pain, misfortune. अध्वर itself is used in later Sanscrit to mean, “lasting, uninterrupted, attentive, the sky or air, and a sacrificial ceremony”. All these significations are recognisable as developments from the original Aryan root अघ्, a secondary formation from अ, to be. The sound घ् signifies dull contact, downward motion or pressure from above, rest, finality with an idea of tamasic condition, establishment, etc. अघ् therefore means to oppress, cover, rest, descend and rest, reach and end, attack, etc. The air or atmosphere covering or pressing on the earth, place, Time and distance, as continents, grief as a dull tamasic condition, are early derivative meanings. The same relation viewed from two different standpoints creates the opposite senses of “down, lower”, अघः and “above, towards, more”, अधि, अधिक.

अध्वरः means lower, relative, individual, from the lost word अध्व which signified philosophically the lower planes of the universe, the aparadhā, τὸ ἔνεργεῖν. In relation to the word यज्ञः, adhwara signifies the Purusha, Lord or Ishwara manifesting in the aparadhā and attached to an individual adhara; the Jivatman, not bound but relative in his manifestation.

विश्वतः । विश्व, root श्व to lie, remain, be spread out, with the prefix वि meaning open, outspread, diverse, manifold, and the suffix तः which expresses possession, relation

or origin, commonly used to form adverbial expressions. On all sides.

परिभूः । पर, परि or प्र, all signifying in front, beyond, above, from in front, and afterwards variously for, to, towards, around, about, are kindred words from the root प to cover, protect. In the old language परि as preposition governs the second case even when it is part of a compound verb, adjective or noun; it had not at that time either become otiose or lost its separate existence in the compound, but was easily detachable and always bore its especial significance and power. भूः means “existent or in being”, परि “round about or in relation to”.

असि । Thou art. Root अ with the personal termination सि. In the old language there were two forms अस्सि and असि from the secondary अस् (अस्मि, अस्ति) and the primary अ; but the latter alone has survived.

इद् । The old enclitic इत्, kindred to अत् (Latin et) and उत् (Latin ut) and signifying that (Latin id), also, and, indeed, verily, the same (Lat. idem). Cf the use of इति answering to English “that”. “He, the same Yajna whom you surround as the individual soul, is also beyond that relation and universal.”

देवेषु । The gods, as masters of the forces and functions, physical, mental and spiritual which surround with their activities and minister to the individual knowledge and action of the Jiva.

गच्छति । The secondary root गच्छ् from ग is used to form certain tenses of the verb गम् which has replaced both ग and गच्छ्. Cf यच्छ् and यम् from the primary root य. ग means originally to move softly or steadily, or continuously. It is the characteristic root for general motion as opposed to the more specific senses of इ, ऋ, या, and conveys here the same sense of primary cosmic motion as in जगत्, जगती, गा (the world or earth).

5. कविक्रतुः । कवि. Root कु modified before a vowel with the nominal suffix इ. This root is only found in later Sanskrit in the modified form क्व्, to praise or describe, to compose a poem, to paint a picture. The क् roots are among those of the widest scope in the Aryan language. Primarily, they convey the idea of any kind of violent, strong or masterful contact, action or relation to any thing, person or action. The root कु was used in the more ancient language in the sense of do, act, form, make, design, create. को in कोविदः is the substantive, meaning “art, practice”. It also meant to desire, enjoy (Lat. cupio, and from the idea of any strong passion connected with love कुप् to be angry, cf कम्, कामः, κλύω, to kiss, कुमारः etc), to master, seize, hold, contain, shut, confine, protect, imprison (कवचः, कवसः, कवषः, armour, a shield; कवकः, कवलः, कवडः, a mouthful; कवरकी, a prisoner; कव्यं, a handful, then the oblation to the Manes; कुटं, कुटी, कुटीरः; cf कोशः, कोलः, कोरकः, कोशः, कोटः, कोटरः, कूलं, कूपः, कुक्षिः, कुः, earth). Various ideas of calling, crying, crying on or at, praising, reviling (कु, कू, कूज्, कूट्, कुत्स् etc). The idea of curve or crookedness derived from the sense of the circle (Gr κύκλος, κυκλίνδω, कुलं, the circle, society, herd, race, family, कुटिलः, कुह्, to deceive, कुच, कुटी, को in कोदण्डः etc) is fairly common. On the other hand, the root very rarely accepts the more strong and violent senses common to the forms क, कि and कृ, but it has them sometimes as in कुरु a master, ruler or priest, कुह् to cut, pound, burn etc. In the word कवि the sense of perfect creative action is dominant. कवि meant a poet, artist, scientist, craftsman, sage, anyone who was कोविद, who could deal perfectly with his mate-

rial physical or intellectual. It also meant the art or science itself and so, wisdom, skill, mastery, proficiency. It is in this latter sense that it is used in the compound कविक्रतुः, “whose strength is in the mastery of knowledge”.

क्रतु is the Root कृत्, a tertiary formation from कृ by modification of the vowel to र. The root कृ expresses action, work, mastery, strength, rule or any strong, violent or mastering activity, to cut, pierce, slaughter, hurt etc. क्रतुः meant strength, action, force, power of any kind mental or physical. It often meant the Will or any activity of the will. Cf Greek κράτος, κάρτος, κάρτερός. The word शतक्रतु as a name of Indra meant not “he of the hundred sacrifices”, but he whose force was that of a hundred.

सत्यम् । True; free from the dwardwa of truth and falsehood. The root स to be in a fixed state or state of rest, to lie, rest, remain, be fixed, gives to सत् and सत्य the idea of that which is or is true, fact, reality, abidingness. सत्य is formed by the adjectival य from the old substantive सत् existence, truth, reality.

चित्रश्रवस्तमः । चित्र, Rt चि with the verbal suffix त्र. चि indicates fundamentally any action that cuts, splits, divides, separates or distinguishes. Its characteristic significance is to discern, distinguish, analyse, group, arrange and collect. Its verbal adjective चित्र means that which discerns, groups, arranges in a collection or that which is so discerned, grouped and arranged. It has the sense of various, variegated, decorative or decorated, well-arranged and assorted.

श्रवः, from the Root श्रु, to hear, modified, before the nominal suffix अस्. The word is the same as the Greek κλέος, (κλύω, श्रुया, I hear) and had in early times the sense of “fame, repute, renown”, but the sense “to move vibrating, react with a strong harmonious contact”, developing the sense, “to resort to, take refuge with, join” in श्रि and “to be heard, to hear” in श्रु are a yet more essential and original association. श्रवः means the thing heard, the thing received by revelation, knowledge, learning, belief, faith (cf श्रद्धा).

चित्रश्रवस् means “analysed and grouped knowledge of great variety” or one who possesses such knowledge. Agni is he among the gods who possesses most such knowledge, proper to the vijnanam, ideal or purely ideative consciousness. He is जातवेदाः, the one who has the revealed knowledge, in whom and by whom it is born.

आगमत् । Root गम् to go, move, properly with a sense of direction, finality or intended or accomplished arrival. The preposition आ originally conveyed the idea of general relation; in this compound the sense of approach and arrival predominates. The preposition has no relation to the instrumental देवेभिः, which by itself implies union or accompaniment; divus cum divis, a god with the gods. The form आगमत् does not convey the idea of past time, but of general action, the time being vague, “arriveth”, whether now or habitually or as a past experience we have of him. It was from this vagueness that the form afterwards acquired an imperfect or habitual significance with regard to the past.

6. यद् । That. The demonstrative यत् like स was originally used either as a demonstrative pronoun or a relative and in the neuter as a conjunction; the transition from the relative to the conjunctive use is seen in this construction, where यत् is really the relative to the correlative तत्. यत् is a hanging introductory relative vaguely referring to the idea of the sentence भद्रं करिष्यसि and not a relative pronoun qualifying भद्रम्.

अङ्ग । See under अग्निम् in the first sloka.

दासुषे । Root दास् with the verbal suffix ष preceded by enclitic उ, in a desiderative sense, the one who wishes to hurt, the enemy. The root द with its congeners दा, दि, दी, दु, दू, दृ, दृ, expressed always effective, rapid and aggressive movement, contact, action etc. It had predominatingly an aggressive sense, in the beginning to cut, slay, tear, bite, divide; to destroy, ruin, waste, squander; to burn, pillage, havoc. Its most important derivatives as well as its less important, दंश to bite, दशनं, दत्, दन्तः tooth; दक्ष् to act quickly, hurt, kill (also to act or think ably); दघ् to kill, hurt; दङ्घ् to abandon (also, protect, cherish); दंद् to chastise; दम् to injure, hurt, deceive, drive; दम् to conquer, crush, tame; दय् to hurt, divide, as well as to love or pity; दल् to burst open, split, divide; दवः fire, heat, pain; दस् to toss up, destroy, perish; दहर wasted, thin; small and so young; दह् to burn, destroy, torment; दा to cut, divide, then, to give, its later though still ancient use; दात्रम् a sickle, दाश् to hurt, kill, give, grant, are all instances of the predominating frequency of this use. The same tendency may be found in the roots दृ, दू, etc, but other significances were developed in them more frequently, and by a not infrequent irony of transmutation, the sense of loving, cherishing, protecting was developed from the sense of hurting, crushing, taming, and we find such words of tender import as दमः, house, Gr. δόμος, दानं, the Persian दिल (cf the name दिलीप), दयिता, दया, दाराः, etc as descendants of this root of violent or baleful significance. The word दस्यु in the Veda, meaning enemy, afterwards robber, दासः, a captured enemy, slave, (Gr. δούλος from दसुल्) are from the roots दस्, दास्, meaning to hurt, afflict. दासुषे bears the same sense. There is no reason to take it in the later sense of “giver”.

त्वम् । Thou. तु, Lat. tu, Gr. σύ, with the old definitive particle अम्. Cf अहम्, इदम्, Lat. idem, वयम् from व, यूयम् from यु etc. The word तु is demonstrative, that there, like the plural यु (cf यः, the one who yonder) and was used by itself or with the suffix व (त्व) to indicate the second person.

भद्रम् । The word भद्र from the root भ compounded with the noun द्र. It originally meant household wealth, from भ (भवनं, भुवनम्) being, a house, place, world, sky, etc, and द्र (द्रव्य) spoil, plunder, substance, possessions, wealth. From this sense it came to mean ease, happiness, good condition etc. Here it means simply “good”, its latest sense.

करिष्यसि । Thou intendest or desirest to do. The future sense was originally one conveying the significance of intention, purpose, will, all conveyed by the sibilant suffixes स, ष. Cf “I will do” in English.

तव । Originally possessive adjective from तु, thou.

सत्यम् । Here in the sense of “nature”, “essential quality”, from सत् being with the adjectival य, belonging to the being, essential, real. It may also be taken in the sense of truth, which will have the same significance. The sense “oath, vow, promise”, would be out of place in the early language, though it would make good verbal sense, if the line stood by itself in some other context.

अङ्गिरः । Root अग् to love with the adjectival suffix इर्, makes अङ्गिर् the lover, loving, and from the adjectival sense loving, is formed a secondary substantive अङ्गिरस्, again meaning lover or one who loves. Agni as Angiras is the lord of love.

7. उप । उ with the sense to cover, pervade, उप, over, above, through, under, and from the sense of over, in the direction of, towards; from the sense of under, in subjection to, up to. उप has here the sense of approach by an inferior to a superior.

दोषावस् । दोषा darkness, tamas, from दुष्, to assail, attack, overcome, oppress, cover, darken, eclipse. दोषा or दोः also means the striking part of the arm, the forearm.

अवस् Root अव् with the nominal suffix अस्. अव्, a secondary formation from अ, to be in substance, (व् conveying the idea of substance, solidity, patent or objective existence), to be strong, strengthen, maintain, keep, cherish, protect, confirm, desire, love; to rise, soar, fly, be exalted.

दोषावस् he who strengthens, maintains or protects in the darkness.

तर् । An old adverbial form still preserved in तर्हि and the Mahratti तर्, “so”; it meant there, then, thus, इति. Here it is used almost as a vocative “O!”

ध्रिया । The essential meaning of the roots ध, धा, धि, is to set down, fix, place, settle, keep, hold. धि is that operation of the intellect which fixes, arranges and retains, the buddhi or discerning and judging intellect.

वयम् । व् with the definitive particle अम् connected by the semivowel य; cf त्वम्, यूयम् (see under त्वम् in the sixth sloka). व् was used for the plural of the pronoun both in the first and the second persons with a distinguishing prefix which was afterwards lost or replaced the व, न वः or नु वः, we, Latin, nos; य व or यु वः, you. When यूयम् replaced the second form, वयम् came to be restricted to the first pronoun.

नमो । The root नम् means originally go or bring to an end or conclusion. To lead, guide, control, dispose, distribute, mark off, arrange, shape, bend, are its more common later meanings. The Greek νόμος, law, νέμω, to distribute, give, arrange, regulate, occupy or to pasture, graze; νέμος, an apportioned ground or enclosure, so grove or pasturage; νέμεσις (O.A. नमतिः) the goddess who arranges, controls, rewards, punishes, avenges; ὄνομα, designation, name, (S. नाम), Lat. nēmus, are survivals of these significations. In later Sanscrit only the intransitive sense of submission, being governed, ruled, subject, to bend, submit, bow, salute has left traces except in the sense, “to give”, attached to नम्, in the particle नाम, “granted”, “allowed”, “certainly”, and the substantive नाम, name. नमो means submission, self-surrender, नतिः; the later sense of salutation, obeisance does not apply to this passage.

भरन्तः । The participle used in place of the finite verb; the use is almost that of a loose nominative absolute or an anacoluthon. Rt भृ (Gr. φέρω, Lat. fero) with the verbal adjective or participial form of अ, to be. भृ means to occupy, fill, hold, uphold, bear, carry, contain, convey, bestow, be full of, feel within. It is used in this passage in the latter sense, to be full of.

एमसि । There are two words, the locative of एमस् (Rt इ modified with the nominal suffix मस् signifying, “way, path”) and the second person of the verb ईम् or एम्, a final derivative from इ, to reach, to culminate, to grow to full strength. From this root comes ईम्, the intensive particle, meaning, utterly, actually, indeed, at once, now, and इमथा, as things actually are, now, under present circumstances, Lat. imus, uttermost, last, lowest. एमसि means, “thou culminatest, risest to thy full force”.

8. राजन्तम् । Rt राज् intensive form of रा, as रज् of र in the participial form. Like र, रा has chiefly the cognate senses of play, enjoyment, satisfaction, bounty, love, (रागः, राघ, रात्रिः, रामः, रासः, etc) and, to shine, glitter, colour etc. A third set of significations depend on the idea of darting on, seizing, pouncing on, — to seize, ravish, plunder, hold and keep, squeeze, subdue, rule, regulate, conquer, oppress, strike, rend etc (रक्ष, रद्, रघ्, रसः, रक्षः, रावण etc, Lat. rapio, rego). We find राज् itself used in two senses, to

shine or to rule, (cf राजी, a shining streak, line etc, राजीव, coloured blue lotus). He who rules, controls.

अध्वराणाम् । τῶν νεοτέρων. Of things or beings in the lower planes or aparardha.

गोप । Not a vocative, but the old accusative of गोप्, root गप् modified and forming a noun, both substantive and adjective. Cf Grk. γύψ, γύπα. The secondary root गप् is a strongly active, sometimes causal form of ग्, to seize, swallow up, hold, contain, screen, hide, protect, embrace. The Grk. γύψ, vulture, is literally the seizer, the bird of prey. It also means, to hide from, fear, shun, loathe (जुगुप्सा). In this passage, as in most, it means “protector”.

अमृतस्य । अ, negative, with मृतः mortal, liable to death, Greek βροτός. The word is not अमृतम् but अमृतः, used like अक्षरः, to connote the Divine Personality, the imperishable being who is not subject to life or death, who as eternal, unchangeable Sat is the source of the principle of Immortality in the world.

दीदिविम् । Reduplication from दिव् to shine, with the nominal termination इ. The reduplication gives the idea of intensity, frequency or variety. “A shining force, brilliance, fiery energy.”

वर्धमानम् । Rt वृध्, secondary root from वृ to be, extend, cover, be in force, excel, be in activity, act, operate etc. The sound ध always adds the idea of solid or heavy strength and persistence, — to spread, increase, be exalted.

स्वे । Own. स with the suffix व conveying the idea possession, makes either स्व (Lat. suus) or सव (Greek ἑός) as in तव.

दमे । दम् to conquer entirely, crush, tame, possess as entirely one’s own, with the nominal suffix अ. Possession, personal property, home. (Lat. domus, Grk. δόμος.) His own home, ie, the parardha planes as opposed to the Aparardha which he protects.

9. स । Again the causal relative sense used loosely to mean therefore.

नः । The demonstrative न, used generally to indicate the person here, I, we.

पिता । The प roots mean principally to reach, obtain, make, do, produce, protect, cherish, strike, strike out. From the sense “to produce” in पि and पु, come पिता, the begetter, and पुत्र, the begotten.

इव । So, as. इ, this and व. See under एव in the third sloka.

सूनवे । The roots सु, सू are found chiefly in three senses, to press out, distil, pour out, create, beget, from which we have सूनुः, son or daughter, सू with the nominal नुः (न, नि); to besiege, strike, attack, wound, (सूद्, सूर्, सूना, सूच् to pierce); and to be at rest, ease, firm, to confirm, ascertain, teach etc, सु, सुख, सुष्टु, सूच्, सूत्र, सूरिः etc. The last is the primary meaning of the roots in स, but the addition of उ, gives as often an idea of violence, pressure etc, from which comes originally the sense, to press, squeeze, besiege, encroach on, insist, confirm and afterwards all the derivative meanings, even to the most remote from the original idea of rest, eg Greek σείω, I shake (साया from सि, सी), and the sense of siege and battle common in the Veda. See the next hymn.

सूपायनो । The adverb सु, well or very and उपायनो, Rt इ with आ (making the verb ए to

go, come, approach) and उप towards, with the idea of submission or inferiority, prefixed and followed by the nominal suffix न preceded by the enclitic अ. One who can easily be approached, accessible, open.

भव । Root भू, Grk. φύω, Lat. fui, to be, become, from the sense of substantial containing existence essential in the sound भ्. Cf भुवन, भवन, भ, भू etc.

सचस्व । Imperative of Root सच्. स means to be in a state of rest, to lie, lie with, adhere to, be with, embrace. सच् and सज् are intensitive and decisive, to be entirely with, cling, adhere utterly. It means to resort to, follow, love, serve, aid, also to enjoy physically. सचस्व means “Be with us, adhere to, abide with us.”

आ । Expressing relation, emphasises the idea of adherence in सच्.

स्वस्तये । सु and अस्ति, substantive from अस् to be, with the common nominal suffix ति, “happiness, welfare, prosperity, increase”.

Translation

1. Agni I desire who standeth before the Lord, the god who knoweth all the law, the warrior who disposeth utterly delight.
2. Agni whom the ancient seers desired, the modern too adore; for in his strength he beareth all the Gods.
3. By Agni one getteth substance, yes, and increase day by day, and glorious success.
4. O Agni, that Lord here below whom thou encompassest on every side, is he that moveth in the Gods.
5. Agni, the warrior whose strength is wisdom, he of the Truth who has the knowledge rich, cometh, a God attended by the Gods.
6. O beloved, O Agni, that thou desirest to do good to him who seeks to hurt thee, this is utterly thy nature, O Lord of Love.
7. To thee, O Agni who protectest us in darkness day by day, if with hearts full of self-surrender we come, then thou towerest to thy height,
8. To thee, controller and protector of all things below, of the Immortal brilliant force, ever increasing in thy home.
9. So be thou easy to our approach as a father to his child, abide with us for our bliss.

23. Source № 139. 1912

Analysis

॥१॥ अग्निम् । Agni is a devata, one of the most brilliant and powerful of the masters of the intelligent mind. Man, according to Vedic psychology, consists of seven principles, in which the Atman cases itself, — annam, gross matter; prana, vital energy; manas, intelligent mind; vijñanam, ideal mind; ananda, pure or essential bliss; chit, pure or essential awareness; sat, pure or essential being. In the present stage of our

evolution ordinary humanity has developed annam, prana and manas for habitual use; and well-developed men are able to use with power the vijnanam acting not in its own habitation, स्वे दमे, nor in its own rupa, vijnanam, but in the mind and as reasoning faculty, buddhi; extraordinary men are able to aid the action of manas and buddhi proper by the vijnanam acting in the intelligent mind indeed and so out of its proper sphere, but in its own form as ideal consciousness — the combination of manasic and vijnani action making what is called genius, pratibhanam, a reflection or luminous response in the mind to higher ideation; the Yogin goes beyond to the vijnanam itself or, if he is one of the greatest Rishis, like Yajnavalkya, to the ananda. None in ordinary times go beyond the ananda in the waking state, for the chit and sat are only attainable in sushupti, because only the first five sheaths or panchakosha are yet sufficiently developed to be visible except to the men of the Satya Yuga and even by them the two others are not perfectly seen. From the vijnanam to the annam is the aparardha or lower part of existence where Vidya is dominated by Avidya; from the ananda to the sat is the parardha or higher half in which Avidya is dominated by Vidya and there is no ignorance, pain or limitation.

In man as he is at present developed, the intelligent mind is the most important psychological faculty and it is with a view to the development of the intelligent mind to its highest purity and capacity that the hymns of the Veda are written. In this mind there are successively the following principles: sukshma annam, the refinement of the gross annam out of which the physical part of the manahkosha or sukshma deha is made; sukshma prana, the vital energy in the mind which acts in the nadis or nervous system of the sukshma deha and which is the agent of desire; chitta or receptive consciousness, which receives all impressions from without and within by tamasic reaction, but, being tamasic, does not make them evident to the sattwic consciousness or intelligent awareness which we call knowledge, so that we remember with the chitta everything noticed or unnoticed, but that knowledge is useless for our life owing to its lying enveloped in tamas; hrit or the rajasic reaction to impressions which we call feeling or emotion, or, when it is habitual, character; manas or active definite sensational consciousness rendering impressions of all kinds into percept or concept by a sattwic reaction called intelligence or thought which men share with the animals; buddhi or rational, imaginative and intellectually mnemonic faculty, observing, retaining, comparing, reasoning, comprehending, combining and creating, the amalgam of which functions we call intellect; manasa ananda or the pure bliss of existence manifesting through the impure mind, body and prana impurely, ie mixed with pain of various kinds, but in itself pure, because disinterested, ahaituka; manasa tapas or the pure will-power acting towards knowledge, feeling and deed, impurely through the impure mind, body and prana, ie mixed with weakness, dull inertia and ignorance or error; but in itself pure because ahaituka, disinterested, without any ulterior purpose or preference that can interfere with truth of thought, act and emotion; ahaituka sat or pure realisation of existence, operating through the impure organs as ahankara and bheda, egoism and limitation, but in itself pure and aware of unity in difference, because disinterested, not attached to any particular form or name in manifestation; and, finally, Atman or Self seated in mind. This Atman is Sat and Asat, positive and negative, Sad Brahma and Sunyam Brahma; both positive and negative are contained in the Sa or Vasudeva and Tat or Parabrahman, and Sa and Tat are both the same. The Buddhi again is divided into understanding

(medha), which merely uses the knowledge given by sensation and like manas, chitta, hrit and prana is adhina, anisha, subject to sensation; reason or buddhi proper, (smriti or dhi, also called prajna), which is superior to sensation and contradicts it in the derived light of a higher knowledge; and direct jnanam, satyam or sattwam which is itself that light of higher knowledge. All these faculties have their own devatas, one or many, each with his ganas or subordinate ministers. The jiva or spirit using these faculties is called the hansa, he who flies or evolves upward; when he leaves the lower and rises to the sacchidananda in the mind, using Sat, chit and ananda only, and reposing in the Sad Atma or in Vasudeva, then he is called the Paramhansa, one who has gone or evolved to the highest in that stage of evolution. This is the fundamental knowledge underlying the Veda, the loss of which, aided by the corruption of nirukta, has led to the present confusion and degradation of its meaning.

Chandra is the devata of the smriti or prajna; Surya of the satyam; Indra of the understanding and manas; Vayu of the sukshma prana; Mitra, Varuna, Aryama and Bhaga are the four masters of the emotional mind or character; Brihaspati of the sahaituka chit or tapas of knowledge; Brahma of the sahaituka sat; Agni of the sahaituka tapas etc. This is only an indication. The various characteristics and energies of the gods are best developed by an examination of the Veda itself. The gods strive to function perfectly for the Lord or Yajna, the Isha, Master of the adhara or sevenfold medium of manifestation; the Titans or Daityas, equally divine, try to upset this perfect functioning. Their office is to disturb that which is established in order to push man below or give him an opportunity of rising higher by breaking that which was good and harmonious in itself but imperfect, and in any case to render him dissatisfied with anything short of perfection and drive him continually to the Infinite, either by the uttama gati to Vasudeva or, if he will not have that, by the adhama gati to Prakriti. The Vedic Aryans sought to overcome the Daityas or Dasyus by the aid of the gods; afterwards the gods had themselves to be overcome in order that man might reach his goal.

Agni in the sphere of material energies is the master of tejas, the third and central material principle in the five known to Vedic science. Tejas itself is of seven kinds, chhaya or negative luminosity which is the principle of the annakosha; twilight or dosha, the basis of the pranakosha being tejas modified by chhaya; tejas proper or simple clarity and effulgence, dry light, which is the basis of the manahkosha; jyoti or solar light, brilliance which is the basis of the vijnanakosha; agni or fiery light, which is the basis of the chitkosha; vidyut or electrical illumination, which is the basis of the anandakosha; and prakasha which is the basis of the satkosha. Each of the seven has its own appropriate energy; for the energy is the essential reality and the light only a characteristic accompaniment of the energy. Of all these Agni is the greatest in this world, greater even than Vidyut — although the God of the vaidyuta energy is Vishnu himself who is the Lord of the ananda, the vaidyuto manavah, electrical Man, of the Upanishads. In the vijnana, Surya as well as Vishnu is greater than Agni, but here he and Vishnu both work under the dominant energy of Agni and for the satisfaction of Indra, — Vishnu in the Upanishads being younger than Indra, — Upendra. Translated into the language of physics, this means that Agni, commanding as he does heat and cold, is the fundamental active energy behind all phenomena of light and heat; the Sun is merely a reservoir of light and heat,

the peculiar luminous blaze of the sun being only one form of tejas and what we call sunlight is composed of the static energy of prakasha or essential light which is the basis of the satkosha, the electrical energy or vaidyutam, and the tejas of agni modified by the nature of Surya and determining all other forms of light. The prakasha and vaidyutam can only become active when they enter into Agni and work under the conditions of his being and Agni himself is the supplier of Surya; he creates jyoti, he creates tejas, he creates, negatively, chhaya. Right or wrong, this is the physics of the Veda. Translated into the language of psychology, it means that in the intelligent mind, which now predominates, neither jnanam nor ananda can be fully developed, though essentially superior to mind; not even Soma, the rational buddhi, can really govern; but it is Indra full of Soma, the understanding based on the senses and strengthened by the buddhi, who is supreme and for whose satisfaction Soma, Surya, Agni and even the supreme Vishnu work. The reason on which man prides himself, is merely a link in the evolution from the manas to the vijnanam and must serve either the senses or the ideal cognition; if it tries to work for itself it only leads to universal agnosticism, philosophic doubt and the arrest of all knowledge. It must not be thought that the Veda uses these names merely as personifications of psychological and physical forces; it regards these gods as realities standing behind the psychological and physical operations, since no energy can conduct itself, but all need some conscious centre or centres from or through which they proceed. A doubt will naturally arise, how Vishnu, the supreme Lord, can be the Upendra of the Vedas. The answer is that, whatever energy is of supreme importance at a particular stage of the evolution, is taken up by Vishnu-Virat as his especial care. We have seen that the Ananda is now highest in the developed evolution. Vishnu is therefore now preeminently the Lord of the Ananda and when he comes down into the material world he stands in the Sun as the supreme electrical force involved in Agni and evolving out of him, which is the physical counterpart of Ananda and without which no action in the world can proceed. He is not inferior, he only subordinates himself, pretending to serve, while really by service he commands. But Upendratwa is not the highest plane of Vishnu's manifestation, the param dhama; rather it is a special function here in the lowest dhama. Upendratwa is not Vishnutwa, but only one of its workings.

Agni, therefore, is master of tejas, especially fiery tejas, and the agent of the sahaituka tapas in the mind. In the language of modern psychology, this sahaituka tapas is Will in action, — not desire, but Will embracing desire and exceeding it. It is not even choice, wish or intention. Will, in the Vedic idea, is essentially knowledge taking the form of force. Agni, therefore, is purely mental force, necessary to all concentration. Once we perceive this Vedic conception, we realise the immense importance of Agni and are in a position to understand the hymn we are studying.

The word Agni is formed from the root अग् with the nominal addition नि. The root अग् is itself a derivative root from the primitive अ meaning "to be", of which traces are found in many languages. The ण gives an idea of force and अग् therefore means to exist in force, preeminently — to be splendid, strong, excellent and Agni means mighty, supreme, splendid, forceful, bright. We find the same root in the Greek ἀγαθός, agathos, good, meaning originally, strong, noble, brave; ἄγαν, agan, excessively; ἄγω, ago, I lead; Latin, ago; ἀγλαός, aglaos, bright; the names Ἄγης, Ἀγαμέμνων, Agis, Agamemnon, and in the Sanscrit अग्, अगास्ति. It is interchangeable

with its brother root अञ् from which some of the meanings of ἄγω are derived. It seems also to have meant to love, from the idea of embracing, cf Greek ἀγάπη, agape, but in this sense the old Sanscrit preferred अङ्. For the connection between the two roots, cf अङ्गति, in the sense of fire, अङ्गिरः as a name of Agni, अङ्गारः, a live coal.

ईळे । The root like all simple Sanscrit roots has two forms इळ् and ईळ्. The original root was इळ् to love, embrace, flatter, praise, adore; the cerebral ळ is a later form, — a dialectical peculiarity belonging to some of the dominant races of the Dwapara Yuga, which established itself for a time but could not hold its own and either resolved itself back into ळ or was farther transformed into the soft cerebral ड with which it was interchangeable. So we have the form ईड् in precisely the same sense. There is no idea necessarily involved of adoration to a superior, the dominant ideas being love, praise and desire. The meaning here is not “praise” or “worship”, but “desire”, “yearn for”.

पुरो हितम् । The words are two and not one. The sense of “priest, purohit”, put on the compound word in the later ceremonial interpretation of the Veda, is entirely absent in this hymn. The word पुरः was originally the genitive of पुर used adverbially. पुर meant door, gate, front, wall; afterwards, house or city; cf the Greek πύλη, pule, a gate, πύλος, pulos, a walled city or fort, πόλις, a city; so in front. हितम् is the participial adjective from the root हि in the sense of to cast down, throw down, plant, place, which appears in Greek as χέω, cheo, I pour (हया). पुरो हितम् means therefore set or planted before.

यज्ञस्य । The word यज्ञ is of supreme importance in the Veda. In the ceremonial interpretation यज्ञ is always understood as sacrifice and no other conception admitted. The Veda cannot be understood as the source of all Indian spirituality and divine knowledge, if this materialistic interpretation is accepted. In reality यज्ञ is the name of the Supreme Lord Vishnu himself; it also means धर्म or योग, and by a later preference of meaning it came to signify sacrifice, because sacrifice in the later Dwapara Yuga became the one dharma and yoga which dominated and more and more tended to replace all others. It is necessary to recover the proper meaning of this important word by Nirukta, and, in order to [do] so, to lay down briefly the principle of Nirukta.

The Sanscrit language is the devabhasha or original language spoken by men in Uttara Meru at the beginning of the Manwantara; but in its purity it is not the Sanscrit of the Dwapara or the Kali, it is the language of the Satyayuga based on the true and perfect relation of vak and artha. Every one of its vowels and consonants has a particular and inalienable force which exists by the nature of things and not by development or human choice; these are the fundamental sounds which lie at the basis of the Tantric bijamantras and constitute the efficacy of the mantra itself. Every vowel and every consonant in the original language had certain primary meanings which arose out of this essential shakti or force and were the basis of other derivative meanings. By combination with the vowels, the consonants, and, without any combination, the vowels themselves formed a number of primary roots, out of which secondary roots were developed by the addition of other consonants. All words were formed from these roots, simple words by the addition again of pure or mixed vowel and consonant terminations with or without modification of the root and more complex words by the principle of composition. This language increasingly corrupted in

sense and sound becomes the later Sanscrit of the Treta, Dwapara and Kali Yuga, being sometimes partly purified and again corrupted and again partly purified so that it never loses all apparent relation to its original form and structure. Every other language, however remote, is a corruption formed by detrition and perversion of the original language into a Prakrit or the Prakrit of a Prakrit and so on to increasing stages of impurity. The superior purity of the Indian language is the reason of its being called the Sanscrit and not given any local name, its basis being universal and eternal; and it is always a rediscovery of the Sanscrit tongue as the primary language that prepares first for a true understanding of human language and, secondly, for a fresh purification of Sanscrit itself.

This particular root यञ् from which यज्ञ is formed, is a secondary root on the base of the consonant य, the gunas of which are strength and tenderness applied to action, motion, formation and contact. The primary roots are य, यि and यु, with their lengthened forms या, यी and यू — the original devabhasha recognising only three pure vowels, the rest being either modified or mixed vowels. The primary root of यञ् is य, which means essentially to go quietly and persistently, to act or apply oneself quietly and with force and persistence, to master (knowledge or any thing or person) by steady application, to come or bring into contact with gently or lovingly and effectively, to form or express clearly etc. The first sense appears, with its colour rubbed out, in the lengthened form या, in यक्ष, in one of the meanings of यम् etc; the second in यत् & यस्; the third in यञ्, यम् and यन्त्र; the fourth in यञ् and याच् which is originally a causal of यच् to give, now lost except in certain conjugational forms of यम्; the fifth in one of the meanings of यम् (to show), etc. Besides यच् there are other lost roots यल् to seek after, love, desire (Greek *ιάλλω*), यश् with a similar meaning, from which we have यशः which was originally an adjective meaning lovely, charming, and a noun meaning sometimes an object of love or pursuit, sometimes beauty, ambition, fame etc, or love itself, favour, partiality. This is a brief example of the method followed by the original tongue as it can now be observed with its distinctions and shades confused and the colours of the words expunged.

In the root यञ् the force of the consonant ज् determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance and restlessness. It has therefore a frequentative and intensitive force. It means to love habitually and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery; the word यत् means endeavour, but यञ् can never have meant endeavour, it is too decisive and triumphant and must imply possession of mastery, action sure of its result. It means therefore to rule, govern, order, possess. That is why यज्ञ is Vishnu, in the sense of the Almighty Ruler, the Master of man's action, body, thought, the supreme Lord ruling from the higher faculty in man, the parardha or Sacchidananda.

यज्ञः is formed by the addition of न्, a nominal suffix which has the sense of action. It may be adjectival or nominal. It may convey the actor, the instrument, the manner or the sufferer of the action. यज्ञः therefore came to mean, he who rules, the governor or master; loving, adoring, also he who is loved; the means of mastery and so Yoga, in its processes, not in its realisations; the manner of mastery and so dharma, a rule of action or self-government; adoration or an act of worship, though this sense was usually kept for यजुः, giving, offering, sacrifice. As the name of

Vishnu it meant, predominantly, the Master who directs, compels and governs; but the idea of the Lover and Beloved, the Giver and the object of all action, ritual and worship, of all karma also entered into it in the associations of the worshipper and sometimes became prominent.

The Vishnu Purana tells us that Vishnu in the Satya Yuga incarnates as Yajna, in the Treta as the conqueror and king, in the Dwapara as Vyasa, the compiler, codifier and lawgiver. It is not meant that He incarnates as sacrifice. The Satya Yuga is the age of human perfection when a harmonious order is established, the perfect or chatuspad dharma, whose maintenance depends on the full and universal possession of Yoga or direct relation to God and that again on the continual presence of incarnate Vishnu as the Adored, the Master and centre of dharma and yoga. The chatuspad dharma is the perfect harmony of the four dharmas, Brahmanyam, Kshatram, Vaishyam and Shaudram; for this reason separate castes do not exist in the Satya Yuga. In the Treta the Brahmanyam begins to fail, but remains as a subordinate force to help the Kshatram which then governs humanity. Mankind is maintained no longer by viryam or tapas easily sustained by inherent Brahmajnanam, but by viryam or tapas sustaining the Brahmajnanam with some difficulty and preventing its collapse. Vishnu incarnates as the Kshatriya, the incarnate centre of viryam and tapas. In the Dwapara, the Brahmanyam farther fails and turns into mere knowledge or intellectuality, the Kshatram becomes a subordinate force supporting the Vaishyam which has its turn of supremacy. The main qualities of the Vaishya are kaushalam, order and method, and therefore the Dwapara is the age of codification, ritual, Shastra, external appliances to maintain the failing internal spirituality; danam, and therefore hospitality, liberality, the sacrifice and the dakshina begin to swallow up other dharmas — it is the yuga yajniya, — the age of sacrifice; bhoga, and therefore the Veda is used for procuring enjoyment in this world and the next, bhogaishwaryagatim prati. Vishnu incarnates as the lawgiver, ritualist and Shastrakara to preserve the knowledge and practice of the dharma by the aid of the intellect and abhyasa, customary practice based on intellectual knowledge. In the Kali all breaks down except love and service, the dharma of the Shudra by which humanity is maintained and from time to time purified; for the jnanam breaks down and is replaced by worldly, practical reason, the viryam breaks down and is replaced by lazy mechanical appliances for getting things done lifelessly with the least trouble, dana, yajna and shastra break down and are replaced by calculated liberality, empty ritual and tamasic social forms and etiquette. Love is brought in by the Avatars to break down these dead forms in order that the world may be rejuvenated and a new order and a new Satya Yuga emerge, when the Lord will again incarnate as Yajna, the supreme Vishnu in the full manifestation of the chatuspad dharma, knowledge, power, enjoyment and love.

It has been said that Vishnu in our present stage of evolution is preeminently the Lord of the Ananda, but he is also the Sanmay Brahman and the Tapomay. It is as the Sanmay that He is Yajna — the Sat containing in it the Chit or Tapas and the Ananda. It must be remembered that while in the Aparardha we envisage Brahman through thought, feeling, action etc, in the Parardha we envisage Him through essential realisation superior to thought, feeling and action. In the Ananda we realise essential delight; in the Chit, essential energy, intelligence and will; in the Sat, essential truth or be-ness. The Sat is therefore called the Mahasatyam and Mahakaranam, the highest truth in the manifestation, out of which everything proceeds. It is by this

Mahasatyam — distinguished from the ordinary satyam or karanam called objectively mahat and subjectively vijanam, the fourth of the seven bhumis, — that Vishnu as Yajna supports the dharma and yoga in the Satya Yuga. He is the Sad Brahma in manifestation. We shall see when we deal with the word ऋत्विजम् in what sense Agni stands before the Lord.

देवम् । A god. From the secondary root दिव् to flash, gleam, vibrate, play. On the basis of the consonant द् of which the gunas are force, heavy violence, density, dense penetration, dense movement, we get दा to cut, दि to vibrate and दु to trouble and from दि we get द्यु and दिव् or दीव् meaning to vibrate shinningly, gleam, scintillate or play. The Devas are those who play in light. Their proper home is in the vijanam, महर्लोक or karanajagat, where matter is jyotirmay and all things luminous स्वेन धाम्ना, by their own inherent lustre and where life is an ordered lila or play. Therefore when the Bhagawat speaks of the power of seeing the life of the gods in Swarga, it calls that particular siddhi देवक्रीडानुदर्शनम्, watching the sports of the gods, because all life is to them a sport or lila. The Gods, however, dwell for us in the lower Swarloka, ie, Chandraloka of which the summit is Kailas and the basis Swarga with Pitriloka just above Swarga. Nevertheless even there they keep their jyotirmay and lilamay nature, their luminous bodies and worlds of self-existent bliss free from death and care.

ऋत्विजम् । This word is taken in the ceremonial interpretation of the Veda in the later sense of Ritwik, a sacrificial priest, and it is explained by separating as ऋत् + इज् one who sacrifices seasonably. In reality, ऋत्विज् is a very old word compounded in ancient Sanscrit before the creation of the modern rules of Sandhi, and is composed of ऋत् truth and विज्, ecstasy or ecstatic. It means one who has the ecstasy of the truth or satyam.

ऋत् is an abstract noun formed from the root ऋ whose essential meaning was to vibrate, shake, dart, go straight; and its derivate meanings to reach, acquire, or else attack, hurt, injure, or to be erect, rise or raise; to shine; to think, realise truth etc. From the sense of going straight in the secondary verb ऋज् with its adjective ऋजु straight, cf Lat. rego, rectus; ऋत् straight, right, true; ऋतम्, truth, right, established law or custom, — सत्यम् applied to the Supreme Brahman as the satyam or mahakaranam; ऋतु, rule, fixed order, fixed time or season; ऋषि, a thinker, direct seer of truth, cf Lat. reor, I think, ratio, method, order, reason, proposition, etc. The obsolete word ऋत् meant directness, truth, law, rule, thought, सत्यम्.

विज् is noun or adjective from the verb विज् meaning to shake, be troubled, excited, tremble, to be ecstatic, joyous, full of rapture, felicity or ecstatic energy. Cf Latin vigeo and vigor, from which comes the English vigour. ऋत्विज् is therefore one who is ecstatic with the fullness of the truth or satyam. Agni, it has been pointed out, is the god of the tapas or energy at work disinterestedly on the intellectual plane, one of the higher gods working on the lower level in the service of the lower deity Indra. He proceeds straight from the chit, which, when active, is known as mahatapas or chichchhakti, the energy of the essential intelligence in the Sad Brahma, Yajna or Vishnu. The Shakti begins creation by kshobha or ecstatic vibration in the calm Sad Atma and this ecstatic vibration or विज्, वेगः goes out as speed, force, heat, तपः or अग्नि, the basis of life and existence. This tapas born of the Chichchhakti (Shakti, Devi, Kali, Prakriti) is full of the ecstatic movement of the Sat or Mahasatyam manifesting itself. For this reason Agni is called ऋत्विज्, vibrating, ecstatic with the सत्यम्. For the same reason he is called जातवेदाः, he from whom the higher knowledge is born, because he holds in himself the Veda or Satyam and

manifests it; tapas is the basis of all concentration of chit, awareness (the sanyama of Patanjali) and it is by sanyama or concentration of awareness either on the object of awareness (rajayoga) or on itself (jnanayoga and adhyatmayoga) that satyam and Veda become directly self-manifest and luminous to the Yogin. Without this sanyama no Yoga is possible, no effective action of any kind is possible. When Brahma turned his mind to creation, it was the cry of “tapas, tapas” that was heard on the waters of the karan samudra (Mahakaranam or Sad Brahma). The immense importance of Agni as the Ritwij to the Yogin, therefore, becomes manifest; and it is also clear why he is पुरोहितं यज्ञस्य for it is the tapas which stands before the Satyam, which we reach before we can get the Sat. It is the Chichchhakti which takes us to the Sat, — the Devi, Shakti or Kali who brings us to Brahman, to Vasudeva, and Agni, her especial agent for tapas in the mind, is therefore a special intermediary between us and Yajna, who, as has been seen, is Vishnu, Vasudeva or Brahman, in the Sacchidananda or Parardha on the intellectual plane, which is all man in the average has yet reached. This is the reason why Agni was so great a god to the Rishis. To mere sacrificers and ritualists he was great only as the god of fire indispensable in all their ritual, but to the Yogin he has a much greater importance, as great as that of Surya, the lord of illumination, and Soma, the lord of Amrita. He was one of the most indispensable helpers in the processes which the Veda illumines and assists.

होतारम् । Hota is another word of great importance in the Veda. In all existing interpretations of the Veda hota is interpreted as the priest who offers the libation, हविः as the libation and हु in the sense of pouring the offering. So fixed is this notion born of the predominance through several millenniums of the ceremonial meanings attached to all the important words of the Veda, that any other rendering would be deemed impossible. But in the original Veda होता did not mean a sacrificial priest, nor हविः an offering. Agni may by a metaphorical figure be called a purohit of the sacrifice, though the figure will not have any very great Sanscritic exactness, but he can in no sense be the one who pours the libation. He devours the libation, he does not offer or pour it. Hota, therefore, must have some other signification which, without outraging fact and common sense, can be applied to Agni.

The root हु, like the roots हा and हि, is based on the consonant ह्, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. The verb हु originally like ह, हा and हि meant to strike or throw down, attack, slay, the vowel उ adding a sense of pervasiveness which easily brought the idea of battle. We find, therefore, that this root meant to attack, fight, as in आहवः battle; to call, shout, summons, as in ह्वे (originally हवे) etc; to throw, overthrow, destroy; to throw, pour, offer. From the last sense it came to have its more modern meaning. The transference from the sense of battle to the sense of sacrifice is paralleled by the Greek word μάχη, battle, which is certainly the same as the Sanscrit मखः, sacrifice. It must be remembered that the Yoga was to the old Aryans a battle between the Devas and Daityas, the gods being the warriors who fought the Daityas for man and were made strong and victorious by the क्रिया-s or effective practices of Yoga, the Daityas being the Dasyus or enemies of Yajna and Yoga. This will become clearer and clearer as we proceed. This view of life as well as Yoga, which is only the sublimation of life, as a struggle between the Devas & Daityas is one of

the most fundamental ideas of Veda, Purana, Tantra and every practical system in Hinduism. Agni is par excellence the warrior whom the Daityas most dread, because he is full of the ahaituka tapas, against which, if properly used and supported by the Yajamana, the Yogin, no evil force can prevail. The Ahaituka Tapas destroys them all. It is the mighty effective and fighting force which once called in prepares perfect siddhi and an almost omnipotent control over our nature and our surroundings. Even when ashuddha, impure, tapas fights the enemy tamas; when shuddha, when the very action of Agni, it brings viryam, it brings jnanam, it brings Ananda, it brings mukti. Hotaram means therefore the warrior, the destroyer of the Daityas, Agni jatavedas; havis and hava mean battle or strength in violent action; hu to fight.

रत्नधातमम् । Superlative of रत्नधा, joy-giving, the disposer of delight. We have the root रत् as a derivative from the primary root र. The three roots र, रि, रु are themselves variations of the elemental shabda र whose essential significance is tremulous continual vibration. र means essentially to vibrate, shake, quiver abroad, the vowel अ conveying essentiality, absoluteness, wideness, want of limitation as opposed to the vowel इ which gives a sense of relation and direction to a given point. From this essential sense come the derivative meanings, to play, to shine; as in रतम्, रत्न a jewel, रतिः, रम्, रञ्ज, रजतम् silver, रजः dust, रजनी, रात्रि, night etc. From the former meaning there comes the sense, to please, delight, love, adore, etc. as in रामा, रामः, राध, रज, रजः, (rajoguna) etc. The word रत्न in ancient Sanscrit, from the root रत्, had two sets of senses, delight, ananda, pleasure, play, sexual intercourse, a thing of delight, mistress, etc. and splendour, light, lustre, brilliance, a brilliant, a jewel, — the modern sense. At first sight it would seem that lustre, brilliance is more appropriate to Agni, and it would apply well to the warrior who destroys the darkness of the mind, but the central idea of the hymn is not Agni as the master of light, — that is Surya, — but as the master of force, tapas, which is the source out of which comes delight. The three terms of the parardha are sat, chit and ananda. In sat, chit abides and emerges from sat. As soon as it emerges, it generates the energy of chichchhakti which plays throughout the universe; this play, रत्न, is ananda in chit and it emerges from chit. All tapas therefore generates ananda, and the pure sahaituka tapas generates pure sahaituka ananda which being universal, self-existent and by its nature incapable of any admixture of sorrow, is the most sure, wide, and intense. Therefore Agni is most joy-giving, a great disposer of delight. The word धा means to set, create, give, arrange; here it is the old Aryan substantive expressing the agent and often used adjectivally.

॥२॥ अग्निः पूर्वैभिरृचिभिरीड्यो नूतनैरुत There is nothing in these words that needs special explanation, since all the words and their senses are modern. The Rishi indicates Agni, master of the ahaituka tapas, as adorable in all ages by all seers ancient or modern, because to all seekers and at all times, ahaituka tapas is the condition and agent of suddhi, mukti, bhukti and siddhi, the fourfold aim of Yoga. The word Rishi means a knower of truth, one who attains, from ऋ to go straight, attain the goal, reach the object, know, think. Originally it had something of the sense of साधक, the ष giving a habitual force; one who continually goes straight (by knowledge or inspired thought) to the truth. The force of उत्त is here, “much more”, “as a matter of course”. The idea is that not only is Agni the great object of desire and worship to the high sadhaks of these days, but in all times he has occupied the same place in the sadhan, even when man

was in a different stage of evolution and walked in other paths of Yoga. Whatever Yoga is adopted, sahaituka tapas is of the first importance to full siddhi.

देवान् । The gods of the lower functions in the body, prana, mind and vijnana are all borne up by the impartial strength of Agni and the delight, रत्न, which it generates. Ananda is the condition of all existence and persistence, — को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् ॥ Tapas is the stay, the supporter of ananda. Therefore Agni bears up the gods.

एह । From root इह्, an adverb meaning forcefully, with strength. The root इह् meant originally to put forth strength in a given direction, so to will, wish, desire. Cf for this sense of derivatives from the primary root इ, Greek ἰφι, ἰφθιμος, ἰς (ivα), इन्द्र, ईर् to utter, force out, etc. The adverb used is especially appropriate to the action of the god of tapas; it is in strength, by the force of tapas that he supports all the gods.

वक्षति । The root is वह् + ष, and ष in old Sanscrit gave a habitative or desiderative sense, the two being kin to each other, cf the Greek φιλεῖ, meaning both “loves” and “is wont to”. Cf also the previous note about ऋषि. We shall meet this habitative form frequently. Agni is wont to bear up, that is his perpetual office.

॥३॥ अग्निना रयिम् The word रयिः (Latin res) means substance. It comes from the root र to vibrate + इः, an ordinary nominal termination which, when feminine, usually gives the idea of quality or abstract existence. In ancient Sanscrit the semivowels य & व were used to bridge over the gap between two vowels, as in म्रिये, जाये, हुवे, and this usage has been faithfully preserved in one of its surviving daughters of an elder group, Tamil. रयिः therefore means vibration, stir, play, motion, and, because all substance is merely Prakriti or Shakti in motion, it comes to mean substance. The word and the meaning are among the oldest in Sanscrit. By Agni, by sahaituka tapas is got or enjoyed substance, body. Into whatever that stream of force flows, however unsubstantial it may be at the time, it grows in body, being and solidity; it tends to establish itself, to become a *res* or established actual thing.

अश्रवत् । The word अश् is a secondary root from अ to be, one of the most important of all old Sanscrit roots. From this root we have अस् to be, breathe, live, be strong; अद् to be (annam, substance, matter), to eat (अन्नं food); अह् to breathe (अही, प्राह); अन् to breathe, live, be (अनिलः, प्राणः, अनु); अर् to be, be strong, excel, fight, rule (अरिः, आर्य, अर्यमा, Gr. ἀρετή, Ἄρης) and a number of others. Every Aryan primary root was capable of being used either transitively or intransitively, and in its transitive sense अ meant “to have”, whence we get अश् to have, possess, enjoy, eat, get, acquire. अश् becomes in Greek ἔχω. Here both the senses of “get”, and “enjoy”, must be taken together. The root is one of those which still preserves the old verbal enclitics न, ना, नु. The verbal termination वत् is here used impersonally; one gets, there is got.

पोषमेव । The sense of पोषम् is “increase”. The word completes the sense of रयिमश्रवत् which, without the addition of पोषम्, might only imply a single and immediate accretion of substance, but the Rishi refers to the steady action of sahaituka tapas in the Yoga, by which once the stream of Agni is set flowing on the guna, vritti or jnanam to be obtained, it inevitably proceeds to get actuality and to increase in substance and power from day to day until it acquires यशसं वीरवत्तमम्, the utmost manifestation of splendour.

The root पु is important in Vedic etymology. The letter प् has the signification of

sharp, swift and decisive movement, contact, formation etc. The roots based upon it give us variations of the ideas, “to rush, fall, dart, strike, leap, soar; to seize, master, own, be lord of; to enjoy, take, take in, devour, drain, drink, fill oneself, fill; to strike out, forge, do, make, effect; to produce, bring to being or fulfilment; increase, advance” and others developing from the elementary idea of the vocable. We get from the root पु, पुत्र one produced, cf Latin pullus, a son; पू to perfect, पूतः, पूताः (Vedic), पुण्यं perfection, virtue, merit; पवनः the wind, (the rushing one); पूषा the Sun, he who fosters, develops and perfects; पोषः increase; पूज् to foster, cherish, adore, worship; पुर increase, advance, forwardness, front (पुरः, पूर्वेः, पुरा, before, O.S. पुरा (Gr. πύλη) door, gate, पुर, पुरः, पुती front, wall, fortified town, Gr. Πύλος, πόλις) etc.

एव in later Sanscrit means “indeed”, giving emphasis, or has a limiting and restricting sense, eg Isha Upanishad कुर्वन्नेव कर्माणि, “Thou shalt verily do actions (and not refrain from them).” But in old Sanscrit its original force was that of एवम्, so, this, thus; and then “and, also”. In the latter sense एवम् is still used in literary Bengali, for the spoken Sanscrit of the provinces often preserved forms and meanings the literary language lost and these, more or less corrupted, have passed into our modern vernaculars.

दिवे दिवे । From day to day. By the mere lapse of time, without effort on our part, the mere action of Agni being sufficient. This is an important principle of Yogic psychology which will be explained in the Commentary. The word दिवः is from दिव् to shine and may mean either “day”, दिवः कालः the bright period, or “heaven”, दिवो लोकः, the bright world. It has both senses in the Veda.

यशसम् । The word yaśas is from the root यशस्, a secondary root from the primary य.

24. Source № 138. Before May 1912

A hymn of praise, welcome and prayer to Agni, Lord of Tejas, composed when the mind of the Yogin Madhuchchhanda was full of sattwic energy and illumination.

1. Agni the brilliant I adore who standeth before the Lord, the god that has the ecstasy of the truth, the fighter that fulfilleth utter bliss.
2. Agni adorable to the sages of old, adorable to the new, holds up the gods with force & might.
3. By Agni one enjoyeth strength, one enjoyeth increase day by day and a mastery full of force.
4. O Agni, the Lord below about whom thou art on every side a flame encompassing, came by the gods into this world.
5. Agni the fighter, the strong in wisdom, the true, the manifold, the high of fame, has come to us, a god meeting with gods.
6. O beloved, that to the foe who would destroy thee thou, O Agni, doest good, this is the Truth of thee, O Lord of Love.
7. O Agni, to thee yearning if day by day we embrace thee with our mind and bear the law, then thou growest in mastery and might: —
8. To thee the shining one of the gods below who guardest the energy

of the nectar and increasest in thy home.

9. Do thou therefore, O Agni, become lavish of thy approach to us as a father to his child; cleave to us for our heavenly bliss.

Linguistic

अग्निम्. The word Agnis is composed of the root अग्, the suffix नि and the case-ending स्. The root अग् occurs in two other words of this hymn, अङ्ग and अङ्गिरः. Its most common meaning is love, force or excellence. The original root अ of which it is a primary derivative meant existence. The addition of ग् adds the sense of force or power. To exist in force or power is अग् in its initial sense and all other meanings are derivative or deductive from the initial sense. The sound न् is added to roots with an adjectival force as in रत्न from रत्, यज्ञ from यज्. It may have adherent to it either अ, इ or उ, and may be pure or preceded by the enclitics अ, इ, उ or their prolonged forms आ, ई, ऊ. Thus करण, शयान, बकिन, राजन्, वरुण, इष्णु, विष्णु etc. अग्नि means one who exists in force or power. Cf the Greek ἄγαν, exceedingly, ἀγαθός, good, originally meaning strong, powerful, brave. From the same sense of power, force, excellence come various senses of ἄγω, the Latin ago, lead, drive, act, etc. On the other hand the insertion of the nasal sound between अ and ग् gives the sense of love, sweetness, softness, beauty, as the particular kind of force or excellence implied in the root.

ईळे. The root ईल्, dialectically ईळ्, also takes by a slight modification of sound the form ईड्. It is a primary derivative of the original root इ, implying motion towards. The addition of ल् gives the sense of approaching with love and gives rise to the signification, *adore, worship*. It has a strong sense of bhakti, emotional worship.

पुरो हितम्. Two separate words, adverb and participle, “set before”. The participle is generally treated as belonging to घा, but it is originally the past verbal adjective of हि. The sound ह् conveys contact, motion or emission with force. Thus the root ह् is to throw, strike, kill and in its derivatives to leap, dance etc. The root हु is similarly to attack, fight, throw from one, drag away etc. The root हि means to pierce, penetrate, adhere, be set in and actively to strike away, wear away, impair with other meanings. From the sense of adherence, we get a deductive sense of fondness, clinging, love, friendliness, the classic significance of the adjective हित.

यज्ञस्य. This word is of the utmost importance in the Veda. Its subsequent meaning of sacrifice has overclouded the sense of the Scriptures ever since the later half of the Dwapara Yuga; but originally and in the age of Madhuchchhanda it had no shade of this meaning. It is the root यज् with the suffix न् adjectival, as explained under अग्नि. यज् is a primary derivative from the initial root य which had a sense of control, restraint, persistence, preservation. This we find in its derivatives यम् to order, control, regulate; यत् to use force upon, strive, practise; यक्ष् the habitative, to keep carefully from which यक्ष् the guardians of wealth, the ganas, hosts of Kuvera; यर्त् to importune, entreat, supplicate; यच् to control, to regulate, distribute, give. यज् means to regulate, rule, order, govern. यज्ञ is He who does these things, the Lord, Governor, Master, Provider, Giver, and in the Veda it is applied to the Supreme Being, Parameshwara, who governs the universe as the Master of Nature, the Disposer of its Laws, the Almighty Providence, the Master of the Dharma. It has a similar sense to

the word यमः applied to the single god of Dharma, Yama. There is an echo of this use in the Vishnu Purana when it is said that Vishnu is born in the Satya Yuga as Yajna, in the Treta as the Chakravarti Raja, in the Dwapara as Vyasa. In the Satya Yuga mankind is governed by its own pure, perfect and inborn nature spontaneously fulfilling the dharma under the direct inspiration of God within as Yajna, the Lord of the Dharma. In the Treta the Dharma is maintained by the sceptre and the sword guarding the unwritten law. In the Dwapara the Dharma is supported by codes, Shastras, a regulated and written system.

देवम्. From the root दिव् conveying the idea of active, rapid or brilliant energy. It means to shine, to play, (cf दीव् to gamble), to be bright, clear, strong, swift or luminous. The Devas are strictly speaking the sattwic and rajasic powers of the sukshma worlds, Swar and Bhuvan, who govern or assist the operations of intelligence and energy in man; but it came to be applied to all beings of the other worlds without distinction, even to the tamasic forces, beings and powers who hurt and oppose these very operations. It is in this latter sense that the Persians used it after the teachings of Jarad-drashta (Zaruthrusta, Jaratkaru) had accustomed them to apply other terms to the beneficent and helpful powers.

ऋत्विजम्. The word ऋत्विक् like the word पुरोहितम् only latterly came to mean a sacrificial priest. It is composed of two words ऋत् and विज्. In Old Sanscrit ऋ and रि were used inter-changeably like ळ and ड. The root ऋ conveyed the idea of fixity, constancy, ऋत् or रित् is the old verbal noun forming the roots ऋत् and रित् and conveys the ideas [of] fixity, persistence, constancy, truth, steadfastness, wisdom, धैर्यं, सत्यं. From the same root is formed ऋषिः, the root ऋष् being a habitative form of ऋ and meaning to be constant, wise, true, steadfast, calm and still. It was the old word answering to the धीर of the Upanishads. Similarly ऋतम् means truth, law etc, ऋतु is the fixed period or season, the habitual menstruation etc. The word विज् is a derivative of the initial root वि to open, manifest, from which are formed विद् to see, the root विल् conveying the idea of publicity, light, etc common in Tamil and Latin, and विज् meaning also to see. The ऋत्विज् is the drashta, seer or rishi, the one who has vision of spiritual truth.

Sukta 1.2

To whom: 1-3: vāyu; 4-6: indra, vāyu; 7-9: mitra, varuṇa. **From whom:** madhucchandas vaiśvāmītra.
Metres: gāyatrī

- 1.2.1 वायवा याहि दर्शतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवँ ॥
vāyo_īti ā yāhi darśata imé sómāḥ āram-kṛtāḥ tēṣām pāhi śrudhī hāvam
O Vayu [1] who sees [4], come [3], these [5] somas¹ [6] are ready [7], drink [9] them [8],
hear[10] call [11].
- 1.2.2 वायं उक्थेभिर्जरन्ते त्वामच्छां जरितारः । सुतसोमा अहर्विदः ॥
vāyo_īti ukthēbhiḥ jarante tvām āccha jaritārah sutā-somāḥ ahaḥ-vidah
O Vayu [1], by words [2] worshipper [6] call [3] you [4], pressers the Soma [7], knowers of
the Day [8].
- 1.2.3 वायो तव प्रपृच्यती धेनां जिगाति दाशुषे । उरूची सोमपीतये ॥
vāyo_īti tāva pra-prīcāṭī dhēnā jigāti dāsūṣe urūcī sōma-pītaye
O Vayu [1], your [2] brimming [3] stream [4] is going [5] for the giver [6], wide [7] – for the
drinking of the Soma [8].
- 1.2.4 इंद्रवायू इमे सुता उप प्रयोभिरा गतं । इंद्रवो वामुशंति हि ॥
īndravāyū_īti imé sutāḥ ūpa prāyaḥ-bhiḥ ā gatam īndavaḥ vām usānti hī
O Indra and Vayu [1], these are [2] pressed out [3], come [7] here [4] with delight [5], for
[11] Indu (energies of Soma) [8] are wanting [10] both of you [9].
- 1.2.5 वायविंद्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ॥
vāyo_īti īndraḥ ca cetathaḥ sutānām vājīnīvasū_īti_vājīni-vasū tāu ā yātam ūpa dravāt
O Vayu [1] and [3] Indra [2], be conscious [4] of pressed out [5], you who are rich with
plenitude [6], both of you [7] come [9] running [11].
- 1.2.6 वायविंद्रश्च सुन्वत आ यातमुप निष्कृतं । मक्षिवत्था धिया नरा ॥
vāyo_īti īndraḥ ca sunvataḥ ā yātam ūpa niḥ-kṛtām makṣú itthā dhiyā narā
O Vayu [1] and [3] Indra [2], come [6] to [7] the perfected {offering} [8] of the presser [4] so
[10] quickly [9] by thought [11], o Strong Ones [12].
- 1.2.7 मित्रं हुवे पूतदक्षं वरुणं च रिशादसं । धियं घृताचीं साधंता ॥
mitrām huve pūtā-dakṣam varuṇam ca riśādasam dhiyam ghr̥tācīm sādhanā
Mitra [1] { 1 } call [2], who have the purified judgment [3], and [5] Varuna [4], who destroys
the adversary [6], who {both} accomplishing [9] the luminous [8] thought [7].

¹ *This is a key note:* there are hundreds places in Veda (but not this one) where we can see clear enough identity of the offering of soma pressings and the offering by Rishi of ecstatic Word, of bright brahmanas rising from heart, of wisdom-words inspired from above (for example see 1.177.4, 1.109.2, also 1.2.2, 1.5.7, 1.8.10, 1.9.3, 1.10.3, 1.14.1, 1.16.5, 1.16.7, 1.18.1, 1.21.1, 1.26.10, 1.40.4, 1.45.10, 1.46.13, 1.47.2, 1.51.13, 1.75.1, 1.84.5, 1.86.4, 1.91.1, 1.91.7, 1.91.10, 1.91.11, 1.101.9, 1.105.7, 1.108.2, 1.132.1, , 1.167.6 etc).

- 1.2.8 ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहंतमाशाथे ॥
 ṛténa mitrávaruṇau ṛta-vṛdhau ṛta-sprśā krátum bṛhántam āśāthe_íti
 O Mitra and Varuna [2], builders of the growing Truth [3], who in touch with the Truth [4],
 obtaining [7] wide [6] will [5] by the Truth [1].
- 1.2.9 कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसं ॥
 kaví_íti naḥ mitrávaruṇā tuvi-jātau uru-kṣáyā dáksam dadhāte_íti apásam
 O seers [1], o Mitra and Varuna [3], who are of the many births [4], dwellers in the wide-
 ness [5], {you} establish [7] for us [2] a discernment [6], effective in its works [8].

1. Source № 20. 1939–40

1. O seeing Master of Life, come; ready are these pressings of the Wine; drink of them, hear our call.
2. O Master of Life, thy adorers turn in the Words their adoration towards thee; they have pressed out the Wine, they are knowers of the Days.
3. O Master of Life, thy brimming streams move for the giver wide-flowing to the drinking of the Wine.
4. O Indra and Vayu, here is wine pressed out, come to us with your delights; for you the moon-pourings desire.
5. O Indra and Vayu, become conscious of our wine-pourings, you who are rich with the plenitude; so, running, come to us.
6. O Indra and Vayu, come to the perfected offering of the presser of the Wine, swiftly, with right understanding, O Strong Ones.
7. Mitra of purified discernment I call and Varuna who destroys the adversary, accomplishing together a clear light of the understanding.
8. By the Truth, O Mitra and Varuna, growing by the Truth, in touch with the Truth you attain to a vast will-force.
9. Seers, many in your births, dwellers in the wideness, O Mitra and Varuna, you establish for us a judgment effective in its works.

2. Source № 285. December 1916

7. Mitra I call, the pure in judgment, and Varuna, devourer of the foe.
8. By Truth, Mitra and Varuna, Truth-increasers who get to the touch of Truth, you attain to a vast working of the will.
9. Seers, dwellers in the wideness, born with many births, they uphold the judgment at its works

3. Source № 263. March 1915

5. Indra and Vayu awaken in consciousness (cetatah) to the flowings of the Soma-wine; that is to say, the mind-power and life-power

working together in human mentality are to awaken to the inflowings of this Ananda, this Amrita, this delight and immortality from above. They receive them into the full plenitude of the mental and nervous energies, *cetathaḥ sutānām vājinīvasū*.

6. The Ananda thus received constitutes a new action preparing immortal consciousness in the mortal and Indra and Vayu are bidden to come and swiftly perfect these new workings by the participation of the thought, *ā yātam upa niṣkṛtam makṣu dhiyā*. For *dhi* is the thought-power, intellect or understanding. It is intermediate between the normal mentality represented by the combination of Indra and Vayu and the Ritam or truth-consciousness
7. I invoke Mitra of purified strength (or, purified discernment) and Varuna destroyer of our foes perfecting (or accomplishing) a bright understanding.
8. "By Truth Mitra and Varuna, truth-increasing, truth-touching, enjoy (or, attain) a mighty work" or "a vast (effective) power."
9. For us Mitra and Varuna, seers, multiply-born, wide-housed, uphold the strength (or, discernment) that does the work.

Varuna-Mitra and the Truth

If the idea of the Truth that we have found in the very opening hymn of the Veda really carries in itself the contents we have supposed and amounts to the conception of a supramental consciousness which is the condition of the state of immortality or beatitude and if this be the leading conception of the Vedic Rishis, we are bound to find it recurring throughout the hymns as a centre for other and dependent psychological realisations. In the very next Sukta, the second hymn of Madhuchchandas addressed to Indra and Vayu, we find another passage full of clear and this time quite invincible psychological suggestions in which the idea of the Ritam is insisted upon with an even greater force than in the hymn to Agni. The passage comprises the last three Riks of the Sukta.

In the first Rik of this passage we have the word *dakṣa* usually explained by Sayana as strength, but capable of a psychological significance, the important word *ghṛta* in the adjectival form *ghṛtācī* and the remarkable phrase *dhiyam ghṛtācīm*. The verse may be translated literally "I invoke Mitra of purified strength (or, purified discernment) and Varuna destroyer of our foes perfecting (or accomplishing) a bright understanding."

In the second Rik we have Ritam thrice repeated and the words *br̥hat* and *kratu*, to both of which we have attached a considerable importance in the psychological interpretation of the Veda. *Kratu* here may mean either work of sacrifice or effective power. In favour of the former sense we have a similar passage in the Veda in which Varuna and Mitra are said to attain to or enjoy by the Truth a mighty sacrifice, *yajñam br̥hantam āśāthe*. But this parallel is not conclusive; for while in one expression it is the sacrifice itself that is spoken of, in the other it may be the power or

strength which effects the sacrifice. The verse may be translated, literally, “By Truth Mitra and Varuna, truth-increasing, truth-touching, enjoy (or, attain) a mighty work” or “a vast (effective) power.”

Finally in the third Rik we have again dakṣa; we have the word kavi, seer, already associated by Madhuchchandas with kratu, work or will; we have the idea of the Truth, and we have the expression urukṣayā, where uru, wide or vast, may be an equivalent for bṛhat, the vast, which is used to describe the world or plane of the truth-consciousness, the “own home” of Agni. I translate the verse, literally, “For us Mitra and Varuna, seers, multiply-born, wide-housed, uphold the strength (or, discernment) that does the work.”

It will at once be evident that we have in this passage of the second hymn precisely the same order of ideas and many of the same expressions as those on which we founded ourselves in the first Sukta. But the application is different and the conceptions of the purified discernment, the richly-bright understanding, dhiyaṁ ghr̥tācīm, and the action of the Truth in the work of the sacrifice, apaś, introduce certain fresh precisions which throw further light on the central ideas of the Rishis.

The word dakṣa, which alone in this passage admits of some real doubt as to its sense, is usually rendered by Sayana strength. It comes from a root which, like most of its congeners, e.g. daś, diś, dah suggested originally as one of its characteristic significances an aggressive pressure and hence any form of injury, but especially dividing, cutting, crushing or sometimes burning. Many of the words for strength had originally this idea of a force for injury, the aggressive strength of the fighter and slayer, the kind of force most highly prized by primitive man making a place for himself by violence on the earth he had come to inherit. We see this connection in the ordinary Sanskrit word for strength, balaṁ, which is of the same family as the Greek ballō, I strike, and belos, a weapon. The sense, strength, for dakṣa has the same origin.

But this idea of division led up also in the psychology of language-development to quite another order of ideas, for when man wished to have words for mental conceptions, his readiest method was to apply the figures of physical action to the mental movement. The idea of physical division or separation was thus used and converted into that of distinction. It seems to have been first applied to distinguishing by the ocular sense and then to the act of mental separation,— discernment, judgment. Thus the root vid, which means in Sanskrit to find or know, signifies in Greek and Latin to see. Dr̥ś, to see, meant originally to rend, tear apart, separate; paś, to see, has a similar origin. We have three almost identical roots which are very instructive in this respect,— pis, to hurt, injure, be strong; piś, to hurt, injure, be strong, crush, pound; and piś, to form, shape, organise, be reduced to the constituent parts,— all these senses betraying the original idea of separation, division, cutting apart,— with derivatives, piśāca, a devil, and piśuna, which means on one side harsh, cruel, wicked, treacherous, slanderous, all from the idea of injury, and at the same time “indicatory, manifesting, displaying, making clear” from the other sense of distinction. So kṛ, to injure, divide, scatter appears in Greek krinō, I sift, choose, judge, determine. Dakṣa has a similar history. It is kin to the root daś which in Latin gives us doceo, I teach and in Greek dokeō, I think, judge, reckon, and dokazō, I observe, am of opinion. So also we have the kindred root diś meaning to point out or teach, Greek deiknumi. Almost identical with dakṣa itself is the Greek doxa, opinion, judg-

ment, and dexios, clever, dexterous, right-hand. In Sanskrit the root *dakṣ* means to hurt, kill and also to be competent, able, the adjective *dakṣa* means clever, skilful, competent, fit, careful, attentive; *dakṣiṇa* means clever, skilful, right-hand, like dexios, and the noun *dakṣa* means, besides strength and also wickedness from the sense of hurting, mental ability or fitness like other words of the family. We may compare also the word *daśā* in the sense of mind, understanding. All this evidence taken together seems to indicate clearly enough that *dakṣa* must have meant at one time discernment, judgment, discriminative thought-power and that its sense of mental capacity is derived from this sense of mental division and not by transference of the idea of physical strength to power of mind.

We have therefore three possible senses for *dakṣa* in the Veda, strength generally, mental power or especially the power of judgment, discernment. *Dakṣa* is continually associated with *kratu*; the Rishis aspire to them together, *dakṣāya kratve*, which may mean simply, “capacity and effective power” or “will and discernment”. Continually we find the word occurring in passages where the whole context relates to mental activities. Finally, we have the goddess *Dakshina* who may well be a female form of *Daksha*, himself a god and afterwards in the Purana one of the *Prajapatis*, the original progenitors,— we have *Dakshina* associated with the manifestation of knowledge and sometimes almost identified with *Usha*, the divine Dawn, who is the bringer of illumination. I shall suggest that *Dakshina* like the more famous *Ila*, *Saraswati* and *Sarama*, is one of four goddesses representing the four faculties of the *Ritam* or Truth-consciousness,— *Ila* representing truth-vision or revelation, *Saraswati* truth-audition, inspiration, the divine word, *Sarama* intuition, *Dakshina* the separative intuitional discrimination. *Daksha* then will mean this discrimination whether as mental judgment on the mind-plane or as intuitional discernment on the plane of the *Ritam*.

The three *riks* with which we are dealing occur as the closing passage of a hymn of which the first three verses are addressed to *Vayu* alone and the next three to *Indra* and *Vayu*. *Indra* in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, *indriya*, is derived from his name. His special realm is *Swar*, a word which means sun or luminous, being akin to *sūra* and *sūrya*, the sun, and is used to indicate the third of the Vedic *vyāhṛti* and the third of the Vedic worlds corresponding to the principle of the pure or unobscured Mind. *Surya* represents the illumination of the *Ritam* rising upon the mind; *Swar* is that plane of mental consciousness which directly receives the illumination. *Vayu* on the other hand is always associated with the *Prana* or Life-Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by *Indra*. Their combination constitutes the normal mentality of man. These two gods are invited in the hymn to come and partake together of the *Soma*-wine. This wine of *Soma* represents, as we have abundant proof in the Veda and especially in the ninth book, a collection of more than a hundred hymns addressed to the deity *Soma*, the intoxication of the *Ananda*, the divine delight of being, inflowing upon the mind from the supramental consciousness through the *Ritam* or Truth. If we accept these interpretations, we can easily translate the hymn into its psychological significance.

Indra and *Vayu* awaken in consciousness (*cetataḥ*) to the flowings of the *Soma*-wine; that is to say, the mind-power and life-power working together in hu-

man mentality are to awaken to the inflowings of this Ananda, this Amrita, this delight and immortality from above. They receive them into the full plenitude of the mental and nervous energies, *cetathaḥ sutānām vājinīvasū*.¹ The Ananda thus received constitutes a new action preparing immortal consciousness in the mortal and Indra and Vayu are bidden to come and swiftly perfect these new workings by the participation of the thought, *ā yātam upa niṣkṛtam, makṣv itthā dhiyā*.² For *dhī* is the thought-power, intellect or understanding. It is intermediate between the normal mentality represented by the combination of Indra and Vayu and the Ritam or truth-consciousness.

It is at this point that Varuna and Mitra intervene and our passage begins. Without the psychological clue the connection between the first part of the hymn and the close is not very clear, nor the relation between the couple Varuna-Mitra and the couple Indra-Vayu. With that clue both connections become obvious; indeed they depend upon each other. For the earlier part of the hymn has for its subject the preparation first of the vital forces represented by Vayu who is alone invoked in the three opening Riks, then of the mentality represented by the couple Indra-Vayu for the activities of the Truth-consciousness in the human being; the close has for its subject the working of the Truth on the mentality so as to perfect the intellect and to enlarge the action. Varuna and Mitra are two of the four gods who represent this working of the Truth in the human mind and temperament.

In the style of the Veda when there is a transition of this kind from one movement of thought to another developing out of it, the link of connection is often indicated by the repetition in the new movement of an important word which has already occurred in the close of the movement that precedes. This principle of suggestion by echo, as one may term it, pervades the hymns and is a mannerism common to all the Rishis. The connecting word here is *dhī*, thought or intellect. *Dhī* differs from the more general word, *mati*, which means mentality or mental action generally and which indicates sometimes thought, sometimes feeling, sometimes the whole mental state. *Dhī* is the thought-mind or intellect; as understanding it holds all that comes to it, defines everything and puts it into the right place,³ or often *dhī* indicates the activity of the intellect, particular thought or thoughts. It is by the thought that Indra and Vayu have been called upon to perfect the nervous mentality, *niṣkṛtam dhiyā*. But this instrument, thought, has itself to be perfected, enriched, clarified before the mind can become capable of free communication with the Truth-consciousness. Therefore Varuna and Mitra, Powers of the Truth, are invoked "accomplishing a richly luminous thought," *dhiyaṃ ghr̥tācīm sādhanā*.

This is the first occurrence in the Veda of the word *ghṛta*, in a modified adjectival form, and it is significant that it should occur as an epithet of the Vedic word for the intellect, *dhī*. In other passages also we find it continually in connection with the words *manas*, *manīṣā* or in a context where some activity of thought is indicated. The root *ghṛ* conveys the idea of a strong brightness or heat such as that of fire or the summer sun. It means also to sprinkle or anoint, Greek *chrō*. It is capable of being

¹ V. 5.

² V. 6.

³ The root *dhī* means to hold or to place.

used to signify any liquid, but especially a bright, thick liquid. It is the ambiguity of these two possible senses of which the Vedic Rishis took advantage to indicate by the word outwardly the clarified butter in the sacrifice, inwardly a rich and bright state or activity of the brain-power, *medhā*, as basis and substance of illuminated thought. By *dhiyaṃ ghr̥tācīm* is meant, therefore, the intellect full of a rich and bright mental activity.

Varuna and Mitra who accomplish or perfect this state of the intellect, are distinguished by two several epithets. Mitra is *pūṭadakṣa*, possessed of a purified judgment; Varuna is *riśādas*, he destroys all hurters or enemies. In the Veda there are no merely ornamental epithets. Every word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs. There are two obstacles which prevent the intellect from being a perfect and luminous mirror of the truth-consciousness; first, impurity of the discernment or discriminative faculty which leads to confusion of the Truth, secondly the many causes or influences which interfere with the growth of the Truth by limiting its full application or by breaking up the connections and harmony of the thoughts that express it and which thus bring about poverty and falsification of its contents. Just as the Gods in the Veda represent universal powers descended from the Truth-consciousness which build up the harmony of the worlds and in man his progressive perfection, so the influences that work against these objects are represented by hostile agencies, *Dasyus* and *Vritras*, who seek to break up, to limit, to withhold and deny. Varuna in the Veda is always characterised as a power of wideness and purity; when, therefore, he is present in man as a conscious force of the Truth, all that limits and hurts the nature by introducing into it fault, sin and evil is destroyed by contact with him. He is *riśādas*, destroyer of the enemy, of all that seek to injure the growth. Mitra, a power like Varuna of Light and Truth, especially represents Love, Joy and Harmony, the foundations of *Mayas*, the Vedic beatitude. Working with the purity of Varuna and imparting that purity to the discernment, he enables it to get rid of all discords and confusions and establish the right working of the strong and luminous intellect.

This progress enables the Truth-consciousness, the *Ritam*, to work in the human mentality. With the *Ritam* as the agency, *ṛtena*, increasing the action of the Truth in man, *ṛtāvṛdhā*, touching or reaching the Truth, enabling, that is to say, the mental consciousness to come into successful contact with and possession of the Truth-consciousness, *ṛtaspr̥ṣā*, Mitra and Varuna are able to enjoy the use of a vast effective will-power, *kratum bṛhantam āśāthe*. For it is the Will that is the chief effective agent of the inner sacrifice, but a will that is in harmony with the Truth, guided therefore by a purified discernment. The Will as it enters more and more into the wideness of the Truth-consciousness becomes itself wide and vast, free from limitation in its view and of hampering impediments in its effectivity. It works *urānibādhe*, in the wideness where there is no obstacle or wall of limitation.

Thus the two requisites on which the Vedic Rishis always insist are secured, Light and Power, the Light of the Truth working in the knowledge, *dhiyaṃ ghr̥tācīm*, the Power of the Truth working in the effective and enlightened Will, *kratum bṛhantam*. As a result Varuna and Mitra are shown to us in the closing verse of the hymn working in the full sense of their Truth, *kavī tuvijātā urukṣayā*. *Kavī*, we have seen, means possessed of the Truth-consciousness and using its faculties of vision,

inspiration, intuition, discrimination. Tuvijātā is “multiply born”, for tuvi, meaning originally strength or force, is used like the French word “force” in the sense of many. But by the birth of the gods is meant always in the Veda their manifestation; thus tuvijātā signifies “manifested multiply”, in many forms and activities. Urukṣayā means dwelling in the wideness, an idea which occurs frequently in the hymns; uru is equivalent to bṛhat, the Vast, and indicates the infinite freedom of the Truth-consciousness. Thus we have as the result of the increasing activities of the Ritam the manifestation in the human being of the Powers of wideness and purity, of joy and harmony, a manifestation rich in forms, seated in the wideness of the Ritam and using the faculties of the supra-mental consciousness.

This manifestation of the Powers of the Truth upholds or confirms the discernment while it does the work, dakṣaṃ dadhāte apasam. The discernment, now purified and supported, works in the sense of the Truth, as a power of the Truth and accomplishes the perfection of the activities of Indra and Vayu by freeing the thought and the will from all defect and confusion in their working and results.

We see then that in the second hymn we find again the same governing ideas as in the first. All is based on the central Vedic conception of the supra-mental or Truth-consciousness towards which the progressively perfected mentality of the human being labours as towards a consummation and a goal. In the first hymn this is merely stated as the aim of the sacrifice and the characteristic work of Agni. The second hymn indicates the preliminary work of preparation, by Indra and Vayu, by Mitra and Varuna, of the ordinary mentality of man through the force of the Ananda and the increasing growth of the Truth.

We shall find that the whole of the Rig Veda is practically a constant variation on this double theme, the preparation of the human being in mind and body and the fulfilment of the godhead or immortality in him by his attainment and development of the Truth and the Beatitude.

4. Source № 56. 1913 – Early 1914

1. Come, O Vayu visible, these are (ie here are) the Somas (ie Soma-pourings) made ready, drink of them, hear our call.

दर्शत. S. दर्शनीय beautiful. दर्शत, from Rt दृश् to see, may mean either (1) to be seen = therefore worthy to be seen, beautiful, or (2) to be seen = visible. It may even be active = having sight, ie having the power or faculty of the द्रष्टा — cf यजत, भरत. The latter has clearly an active sense.

अरंकृताः. Not another form of अलंकृत as Sayana wrongly supposes, but from अर् which means among other things to work at, so to elaborate, prepare.

2. O Vayu, thee-wards with their (expressive) speakings adore adorers whose Soma has been pressed and who have found (or know) the day.

उक्थ. There is a distinction between उक्थ and स्तोम. उक्थ from उच् (वच्), literally to bring out, express, is the hymn or word that expresses, brings out the god or his workings or the results desired; स्तोम is the hymn or word which affirms or confirms that which has been thus brought out by the उक्थ.

जरंते. From जृ (जृ) lit., to break up, destroy, wound; then from the sexual act, to enjoy, love, as जारः a lover, close friend. जृ, जर्च, जर्झ have also the sense of “to speak” (sound, but properly speaking loud, abrupt or harsh sound). जर्च and जर्झ mean also to blame, revile, from the original sense of hurting. जृ in the Veda means to adore or woo, the *sadhaka* being the desirer of the godhead; but it has in the ritual the sense “to praise, hymn”.

अहर्विदः. अहस्, says Sayana, means a sacrificial rite performable in a single day. This is a far-fetched and artificial ritualistic interpretation. अहस् in the Veda means day in the sense of light, and the Rishi finds or wins the light of day as he is said to find or win the Sun सूर्यं विदत्, सूर्यं जयत्, सनत् or as he finds the luminous kine of the Angirasas. The adorers of Vayu have already pressed the Soma and won the light of the solar day for the *yajna*.

3. O Vayu, thy stream goes brimming (or, filling, lit. touching to the full) for the sacrificer, wide for the drinking of the Soma.

धेना. S. takes धेना = वाक् and gives an extraordinary interpretation. The speech of Vayu goes for Soma drinking to the man who has given, ie to say, Vayu says to him “I am going to drink”; the voice is प्रपृचती = सोमसंपर्कं कुर्वती, ie it praises the Soma, and उरूची, many-going, ie praising or speaking of many sacrificers. The only possible answer to this amazing explanation is that no poet in his senses would use such language in such a sense, and if he did use it in a moment of aberration no reader or hearer would understand “O Vayu, thy speech, making relation, many-going, goes to the giver for Soma-drinking” to mean “O Vayu, thy voice says to the sacrificer ‘I will drink’ and praises the Soma and talks of many sacrificers.”

धेना from धि (धे) to drink, make drink, suckle, foster, means like धेनु, cow, and from धि in the lost sense to move, flow originally common to all the ध् roots, (see Aryan Origins), river, stream, flood — cf धाव्, धारा, धू, धन् (Vedic), धोर, Greek θάω (dhav) to run, etc. From धि to sound comes the sense of speech. धेना means either “the flow, the stream” of Soma or of Vayu or else the Vayavic cow Priṇi, mother of the Maruts; but the latter seems to have no business here.

प्रपृचती. Probably filling, satisfying. We have पृक्षः in this sense. The sense to “touch, join etc” is the literal sense, from which comes that of filling.

उरूची. Sayana takes उरू = many, and the termination च = to move (अंच्), but उरू means wide, and च is simply an adjectival termination like क, त etc suffixed to a root or another word to modify slightly its force, eg पिशाच, दधीचि, घृताचि, सत्राच.

The three first verses complete the first movement of the hymn, which is a hymn of the Soma-offering to the gods who lead towards the Truth. The first of these,— Dyavapriṇi, Night and Dawn and Agni being taken for granted,— is Vayu (Matarīṇwan), master of the life or vital principle. Life and Mind, Force and Light, Power and Knowledge are the continual duos of the Veda. Vayu has the first draught of the Soma, the Wine of Delight or Joy of things expressed or generated in the body of man by the pressure of the divine sensations, those which seek with the electrical force of the divine mind, the pure rasa of things. The Soma juices are ready — the immortalising joy in the mind, the amrita in the body. The Life-force is to drink of these [*incomplete*]

दशत. Rt दश at that time still used in all its parts. The plural is used because the Rishi has in his mind not only Vayu, but the ganas or inferior devatas who assist the functioning of Vayu.

सोमाः. The lunar gods, ganas of Chandra, masters of the nectar of immortality, or “Somas” in the sense of “several cups of Soma” or of “Soma juices”, but this is a very strained sense. The English plural “wines” is not analogical. One would not say in any language “The brandies are ready.”

अरिंकृताः. The root अरि, it has already been said, resembles अग् in conveying the idea of superlative existence, action or feeling. Like अग्, Grk ago, it means to move rapidly or violently, to struggle, to lead, drive, act, or to labour ground etc. From the latter sense comes that of ploughing from which we have the Greek ἄροω, ἄρουρα, ἄροτρον etc, the Latin arum, aro, arator etc (अग् must have had the same sense, cf ager, ἄγρος a field). Cf also अरणिः tinder, that which is rubbed or worked to produce fire, अरित्रम् oar, rudder or boat, Lat. ars, art, working, arma, tools; अरयति to work with an awl, test, try, अररः an awl, अरिन् a wheel. We have the idea of moving, wandering, अरणः (cf अट् to wander, अटवी a forest), अरिन् a wheel, अर्वन् a horse, अरं swiftly; nomadic ground or wild country अरण्यम्, Greek ὄρος (अरस्) a mountain. From the idea of struggle, we have that of fighting and this is one of the most characteristic uses of the root. We have in Greek Ἀρης, the god of war, Ἀρειμανής, our Aryama, ἀρετή, virtue (originally, valour, cf Lat. virtus), ἀρήγω, fight for, succour, ἀριστος, best, (originally perhaps, most valiant), in Latin arcus, a bow, arma, arms, armo, I arm. In Sanscrit we have अरिः, अरातिः, meaning originally a fighter, then an enemy; अररं, war, fighting; अररुः an enemy, a weapon. Other senses are to honour (अर्थ), to love, woo, to shine, to have power, strength, to use power upon. Eg अर्हू to be fit, worthy, honourable; अर्य excellent, best, master, — also, dear, loved; cf आर्यः, ἄριστος; अर्यमा, meaning a bosom friend, as well as the god Aryama; अर्व् to kill, hurt; अर्द to oppress (in Latin to burn); अर्थ, अर्ज and अर्द to woo, press, ask, pray; अर्चिः ray, flame, brightness; अर्थ wish or desire; अर्क to heat; अरु sun etc. A farther sense is little, young, inferior in अर्भक, अर्भग, अर्भ, अरम (low, vile) which may have come from the sense of love applied to children (darling); for the natural sense of अरि is just the opposite; it means superior, sufficient, high, strong; cf Latin arduus, Grk ἄρδω, ἄρρην or ἄρρην, a male, Sanscrit अरं enough, excessively. Among these meanings, we have to find the right sense of अरं in अरिंकृत. Three possible senses suggest themselves; made sufficient, laboriously worked, (both senses leading to the idea of ready, prepared), or made war upon, attacked, taking अरः in the sense of war, just as अरिः means a warrior, fighter, enemy. From the nature of the hymn the last is to be selected, if the deeper interpretation be accepted; the former, if it is the ceremonial. But the plural सोमाः is a strong objection to the ceremonial interpretation.

श्रुधी. This lengthened इ is a trace of the free interchangeability of long and short vowels in the pre-Vedic tongue.

हवम्. The line is capable of two different interpretations. “Protect them, hear their cry”, or “Hear our prayer, protect their battle.” The ceremonial sense would be “Hear us, drink their libation”; but their libation must mean the libation given by the nectar-juices, which has no meaning, or the throwing down of the nectar-juices, where the expression “to drink the offering of” would be a forced and indeed impos-

sible construction in Sanscrit. To interpret “a libation consisting of them” would be to contradict the spirit of the Sanscrit language which does not admit such a loose form of language. A cup of gold is possible in English, स्वर्णस्य पात्रम् is not possible in Sanscrit. On the other hand the other two senses are both of them perfectly straightforward and sensible and can only refer to the lunar gods of immortality who subtly protect the Soma or amritam in the body. The evidence of this line finally disposes of the ceremonial interpretation.

Translation

[1] Arrive, O Vayu; behold ye, these gods of the nectar assailed with war; protect their battle, hear our prayer.

6. Source № 54. 1912–13

1. वायव्. O Wind.

From Rt वा with the addition of the nominal suffix उ, base and suffix connected by the semivowel व्. The roots व, वा mean to exist in substance, solidity, plenty, fact, patent appearance. The wider sound आ, less simple and absolute than अ, brings out and lays stress on the idea of pervasion which the अ only involves and implies. Vayu is he who exists or moves pervading the whole world. The meaning “to blow” is of subsequent development and attached only to the physical aspect of Matariswan manifesting in gross matter as the Wind. It is more prominent in the word वातः.

आयाहि. Come!

य, या express general motion to or from as opposed to the intenser and narrower senses of इ, ऋ etc.

दर्शत. See.

Imperative plural of Rt दृश्, intensive formation from दृ to pierce, tear, divide, cut; also, to seize; from the sense of penetrating, seizing etc in the more instantaneous and decisive दृश् we get the sense “to study, scan; perceive, grasp, see, know, analyse”, all ancient meanings of दृश्. Gr. δέχομαι, I see, δράκων (tearer, biter), δρᾶσσομαι, to seize, are formed from this root. The plural is used, because Vayu is only considered as the leader of the quaternary of great Gods whom the seer is addressing.

इमे. These.

ए, the old plural termination, added to इम्, this; now used as the plural of अयम्, an alternative form of इम्.

सोमः. Juices of immortality.

The root सु modified with the nominal suffix मः. We have seen that सु has various meanings, among which “to press out, pour out”, “to produce, beget”, “to besiege, invade, fight, attack” are of the most common. सोमः in the sense of “wine”, सुरा, wine, सुतः, a son, स्व, libation, sacrifice, and Greek σῶμα, body, lit., object, production, (भूतम्), are instances of the first sense. On the other hand सु, सुतं, स्वः, are used in the sense of to fight, attack, overpower (cf सूद्, सूँ etc); battle, siege etc. A third sense is to be at ease, in bliss, from which we get सुखम्, happiness; सुरः, happy, blissful, a god; सोमः, bliss, delight, ananda, nectar, the God of the Moon. Amrita or nectar may also be derived from the first sense, to press out; it may have meant not

only extract, liquor, wine, but the wine of the gods, and the nectar distilled from the Brahmayoni in the Yoga.

अरंकृताः. Drawn up in battle array.

The root अर्; secondary from अ, with the letter र् conveying rapid, forceful, various and scintillating action, play, vibration etc. From the idea of working continually comes the sense, “to plough” which we find in Greek and Latin, aro, arvum, ἄρουρα ἄρόω, ἄροτος, ἄροτης, ἄροτρον. But its earlier and more distinguished sense was “to fight”. From this sense we get आर्यः, अरिः, अर्यमा, Greek Ares, the god of war; ἄρετή, fighting power, courage, virtue; ἄρεσις, Latin arx. It also meant to excel, rule, lead; to enjoy, satisfy, love, woo, please, Gr. ἀρέσσω, ἀρχομαι, ἀρχων, Tamil arasan, a King, S. अर्च, अर्घ etc. It is one of the most important of the ancient Aryan roots, and has a wide and varied number of derivative meanings. अरं from अर्, to fight, means fighting, battle, battle-array, अरंकृताः drawn up in array, ready for battle.

तेषाम्. Of those, them.

पाहि. Protect.

Rt पा to protect, with the emphatic affix हि.

श्रुधि. Hear!

Rt श्रु with the emphatic affix हि modified to धि.

हवम्. Battle.

Rt हु to fight, modified, with the nominal affix अ. See under होतारम् in the first sloka of the first hymn¹.

2. वायो. O Wind.

उक्थेभिः. With desires, passions, attachments.

Root उच् or उश् to desire, in the form उक् with the nominal suffix थ (धि, थु) as in ऋक्थम्, वेपथुः etc. The two roots उष् and उश् are almost identical in meaning, उष् means to reach after, seek to embrace; उश् to cling to, embrace fondly, seek, desire, be attached to. From उश्, we have उशनस् the name of Shukra or Venus, the planet of love and desire in the ancient astrology; उशाना, with desire, attachment, joy; उशाना, wish, desire; उशिञ्, desiring, devoted; उशी, wish, desire; उशेन्य, desirable. उच् is another form of the same verb and means to be attached to, fond of, used to, suitable; to cling to, flock together, keep companionship.

जरन्ते. Consume.

Rt जृ, also जृ. The roots in ज् almost always assume sudden, violent or hostile action. To strike, shiver, burst are ordinary senses; to attack with physical force or speech; to damage, injure, hurt, kill; to consume, waste, decay; to burst open, be open; to manifest, appear, be born; to manifest, bring to light; produce; are frequent in this class. We find जृ, to humiliate, outdo; जृ, to decay, grow old, wear out, break up, digest; जृम्, to yawn, gape, burst open, manifest; जूर, to hurt, kill, be angry; grow old; जै, जूर, to decay, grow old; जीरः, a sword; जारः, a ravisher; जि, to overcome, conquer; जरा, old age, decay etc. The meaning is to shatter, break to pieces, wear

¹ The reference is to the commentaries on the first hymn of the Rig Veda that precede this commentary on the second hymn in the same notebook. See Hymns to the Mystic Fire, volume 16 of CWSA, pages 482 – 83 and 492. [See sources № 139 and № 140] — Ed. of CWSA.

quer; जरा, old age, decay etc. The meaning is to shatter, break to pieces, wear down, consume.

त्वाम् त्वा, accusative of तु (cf Greek περιπέλα etc) with the definitive particle अम् as in त्वम्, अहम्, वयम्, etc.

अच्छा. Juices.

Root अच्, to move, flow with the nominal suffix ह्. The adjective अच्छ, flowing, liquid, swift, clear as a liquid; and the substantive, water, a liquid, a juice, रस.

जरितारः – Disintegrating.

Rt जृ with the verbal suffix तृ connected by the enclitic इ. See जरन्ते, above. जरितृ is assailing, destructive, disintegrating, consuming.

सुतसोमाः. Warring down the gods of immortality.

सुत verbal adjective (participle) from सु, used either actively or passively. सु, to fight, besiege, oppress, crush.

अहर्विदः. Knowing their time.

अहर्. Root अह्, to be, pervade; to be strong, to breathe, speak, sing. From अह् we have अह, 'tis so, true, well, surely; अहन्, sky, the pervading ether, day; अहम्, originally meaning आत्मा, self, I, अहंयु, selfish, or, from the sense of strength, proud, haughty, a strong man, hero; अहि, pervading; sky, cloud; serpent (crawling thing, reptile); अह्, to move with effort, drag; अह्, pervading, also, strong, concentrated, narrow. In the Veda, it means often "time".

3. वायो. O Wind.

तव. Thy.

प्रपृञ्चती. Abundant, redundant, overflowing.

Rt पृच् reduplicated and nasalised; the form is the verbal adjective. A secondary intensive form of पृ, to occupy, fill, satisfy, grow full or to fullness; also to strike, dash, shiver, penetrate; to protect, cherish, embrace, touch, cling to, join, meet with. From the first sense we get that of possession or fullness in पृक्तम् or पृक्थम्, wealth, possessions, पृक्षस् food (?); from the second, that of investigation, examination, "to ask, inquire"; from the third, the ordinary meaning of पृच्, पृक्त.

धेना. Stream.

Root धि modified with the nominal feminine suffix ना. The ध् roots contain the idea of heaviness, solidity, consistence, steadiness in being, motion, action, relation, etc. The ordinary idea is "to hold", "to fix", with all the obvious derivative meanings. When applied to motion, they give the idea of a continuous streaming, flowing, running motion. Hence such words as धारा, धातु (rasa), धे, धाव् etc. From the idea of suckling, nourishing, supporting comes the sense of "earth", "cow", "nurse", applied to words like धेना, धेनु; from the sense of flowing, continuous motion comes that of "speech", "river", "ocean" (धेनः).

जिगाति. Goes, flows.

Reduplicated from गा, to move widely, go, flow. गा also means to sing, from the sense of flowing sound.

दाशुषे. To the enemy; assailant.

उरूची. Passionate, longing, yearning.

Rt उर् with the adjectival suffix चि (च, चु) preceded by the long connecting enclitic ऊ. This suffix, characteristic of the older language, inclined to the long enclitics, आ, ई, ऊ. Cf धृताचि, पिशाचः, नमुचिः, दधीचिः or दधीचः. The root उ, ऊ expresses primarily being in pervasion or abundance or to the uttermost, motion through, across, to a great distance or height, embracing relation, (yearning, longing, desire etc), action of violence or intensity. In the roots उर्, ऊर् the addition of र् the intense sound of vibration brings out with yet greater emphasis the idea of magnitude, extent, intensity or passion. Thence the particles उरी, उररी, expressing emphatic assertion, verily, certainly, of course, yes; उरः, उरणः, उरभ्रः, a ram, and ऊर्णा, wool, felt (butting, aggressive, assailing); उरु, wide, abundant, prominent, excellent; उर्व, to take violently, hurt, kill; उर्ज, to cast away, abandon; उर्वरा, fertile soil; ऊर्ज, ऊर्जः, ऊर्जस्, vigour, energy; ऊर्ध्व, high, lofty; ऊर्मि, a wave, high billow; उर्वशी; ऊरु, the thigh or seat of enjoyment; उरस्, desire, the seat of desire, emotion, heart. ऊरु in the ancient tongue had all these latter meanings, eminent; wide; desire, longing; emotion; heart; thigh. It is especially used in the Veda for the heart.

सोमपीतये. For drinking the juice of immortality.

Rt पी, to drink, with the nominal ति (S. पिब, Latin bibo), a common meaning of the प roots, from the sense of “filling, taking fully”, to drain, swallow, devour, drink. Cf पिपासा, पानम्, Gr. πότος, συμπόσιον, Lat. potio, potare etc.

7. Source № 5. 1912

1. Arrive, O Vayu, O beautiful one, lo these Soma-powers in their array (is it not a battle-array?), protect them, hear their call!
2. O Vayu, strongly thy lovers woo thee with prayers (or, desires), they have distilled the nectar, they have found their strength (or, they know the day?).
3. O Vayu, thy abounding stream moves for the giver, it is wide for the drinking of the Soma-juice.
4. O Indra and Vayu, here are the outpourings, come to them with outputtings of strength, the powers of delight desire you both.
5. Thou, O Vayu, awake, and Indra, to the outpourings of the Soma, you who are rich in power of your plenty; so (that is, rich in power) come to me, for the foe has attacked.
6. Come O Vayu, and Indra, to the distiller of the nectar, expel the foe, swiftly hither strong by the understanding.
7. I call Mitra of purified discernment and Varuna who destroys the foe, they who effect a bright and gracious understanding.
8. By Law of Truth, Mitra and Varuna, who by the Truth increase and to the Truth attain, enjoy a mighty strength.
9. Mitra and Varuna, the seers, born in Force, dwellers in the Vast, uphold Daksha (the discerning intelligence) at his work.

Comments

There are here a number of words whose exact meaning is exceedingly important for any fruitful enquiry into the religious significance of the Vedas. The most important, the decisive and capital word in the passage is Ritam. Whatever it may be held to mean, it will decide for us the essential character of Varuna and his constant comrade Mitra. I have already suggested in my first chapter the sense in which I understand Ritam. It is its ordinary sense in Sanscrit. Ritam is Truth, Law, that which is straight, upright, direct, rectum; it is that which gives everything its place and its motion (ritu), that which constitutes reason (ratio) in mind and rectitude in morals,— it is the rightness or righteousness which makes the stars move in their orbits, the seasons occur in their order, thought and speech move towards truth, trees grow according to their seed, animals act according to their species and nature, and man walk in the paths which God has prescribed for him. It is that in the Akasha — the Akasha where Varuna is lord — which develops arrangement and order, it is the element of law in Nature. But not only in material Nature, not only in the moral akasha even, the akasha of the heart of which the Rishis spoke, but on higher levels also. I have pointed out that Ritam is the law of the Truth, of vijnana. It is this ideal Truth, the Truth of being, by which everything animate or inanimate knows in its fibres of being and serves in action and feeling the truth of itself, in which Law is born. This Law which belongs to Satyam, to the Mahas, is Ritam. Neither of the English words, Law and Truth, gives the idea; they have to be combined in order to be equivalent to ritam. Well, then Varuna is represented to us as increasing in his nature by this Truth and Law, attaining to it or possessing it; Law and Truth are the source of his strength, the means by which he has arrived at his present force and mightiness.

But he is more than that; he is tuvijata, urukshaya. Uru, we shall find in other hymns, the Vast, is a word used as equivalent to Brihat to describe the ideal level of consciousness, the kingdom of ideal knowledge, in its aspect of joyous comprehensive wideness and capacity. It is clearly told us that men by overcoming and passing beyond the two firmaments of Mind-in-vitality, Bhuvah, and mind in intellectuality, Swar, arrive in the Vast, Uru, and make it their dwelling place. Therefore Uru must be taken as equivalent to Brihat; it must mean Mahas. Our Vedic Varuna, then, is a dweller in Mahas, in the vastness of ideal knowledge. But he is not born there; he is born or appears first in tuvi, that is, in strength or force. Since Uru definitely means the Vast, means Mahas, means a particular plane of consciousness, is, in short, a fixed term of Vedic psychology, it is inevitable that tuvi thus coupled with it and yet differentiated, must be another fixed term of Vedic psychology and must mean another plane of consciousness. We have found the meaning of Mahas by consulting Purana and Vedanta as well as the Veda itself. Have we any similar light on the significance of Tuvi? Yes. The Puranas describe to us three worlds above Maharloka, — called, respectively, in the Puranic system, Jana, Tapas and Satya. By a comparison with Vedantic psychology we know that Jana must be the world of Ananda of which the Mahajana Atma is the sustaining Brahman as the Mahan Atma is the sustaining Brahman of the vijnana, and we get this light on the subject that, just as Bhur, Bhuvah, Swar are the lower or human half of existence, the aparardha of the Brahmanda, (the Brahma-circle or universe of manifest consciousness), and answer

objectively to the subjective field covered by Annam, Prana and Manas, just as Mahas is the intermediate world, link between the divine and human hemispheres, and corresponds to the subjective region of Vijnana, so Jana, Tapas and Satya are the divine half of existence, and answer to the Ananda with its two companion principles Sat and Chit, the three constituting the Trinity of those psychological states which are, to and in our consciousness, Sacchidananda, God sustaining from above His worlds. But why is the world of Chit called Tapoloka? According to our conceptions this universe has been created by and in divine Awareness by Force, Shakti, or Power which [is] inherent in Awareness, Force of Awareness or Chit Shakti that moves, forms and realises whatever it wills in Being. This force, this Chit-shakti in its application to its work, is termed in the ancient phraseology Tapas. Therefore, it is told us that when Brahma the Creator lay uncreative on the great Ocean, he listened and heard a voice crying over the waters OM Tapas! OM Tapas! and he became full of the energy of the mantra and arose and began creation. Tapas and Tu or Tuvi are equivalent terms. We can see at once the meaning. Varuna, existing no doubt in Sat, appears or is born to us in Tapas, in the sea of force put out in itself by the divine Awareness, and descending through divine delight which world is in Jana, in production or birth by Tapas, through Ananda, that is to say, into the manifest world, dwells in ideal knowledge and Truth and makes there Ritam or the Law of the Truth of Being his peculiar province. It is the very process of all creation, according to our Vedic and Vedantic Rishis. Descending into the actual universe we find Varuna master of the Akash or ether, matrix and continent of created things, in the Akash watching over the development of the created world and its peoples according to the line already fixed by ideal knowledge as suitable to their nature and purpose — *yathatathyato vihitam shashwatibhyah samabhyah* — and guiding the motion of things and souls in the line of the ritam. It is in his act of guidance and bringing to perfection of the imperfect that he increases by the law and the truth, desires it and naturally attains to it, has the *spraha* and the *sparsha* of the ritam. It is from his fidelity to ideal Truth that he acquires the mighty power by which he maintains the heavens and orders its worlds in their appointed motion.

Sukta 1.3

To whom: 1-3: aśvins; 4-6: indra; 7-9: viśvedevās; 10-12: sarasvatī. **From whom:** madhucchandās vaiśvāmītra. **Metres:** gāyatrī

- 1.3.1 अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती । पुरुभुजा चनस्यतं ॥
 áśvinā yajvarīṣ īṣaḥ drávatpānī_īti_drávat-pānī śúbhaḥ patī_īti púru-bhujā canasyátam
 O Aswins [1], drivers of galloping [4], masters [6] of happiness [5], enjoying much [7], take delight [8] in sacrifice [2] impelling forces [3].
- 1.3.2 अश्विना पुरुदंससा नरा शवीरया धिया । धिष्यया वनतं गिरः ॥
 áśvinā púru-damsasā narā śávīrayā dhiyā dhīṣnyā vānatam girāḥ
 O Aswins [1], doers of your many deeds [2], o Strong Ones [3], by the full of energy [4] thought [5], wise of understanding [6], enjoy [7] by the words [8].
- 1.3.3 दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातं रुद्रवर्तनी ॥
 dásrā yuvākavaḥ sutāḥ nāsatyā vr̥ktā-barhiṣaḥ ā yātam rudravartanī_īti_rudra-vartanī
 O puissant [1], to your [2] pressed out [3], O Nasatyas (lords of the journey) [4], to those who gathered the sacred grass [5], come [7], formidable in your ways [8].
- 1.3.4 इंद्रा याहि चित्रभानो सुता इमे त्वायवः । अपवीभिस्तना पूतासः ॥
 índra ā yāhi citrabhāno_īti_citra-bhāno sutāḥ imé tvā-yávaḥ āp̄vībhiḥ tānā pūtāsaḥ
 O Indra [1], come [3], of the brilliant light [4], these are [6] the pressed out [5], pure [10], willing you [7] by parts [8] and at the whole [9].
- 1.3.5 इंद्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥
 índra ā yāhi dhiyā īṣitāḥ vipra-jūtaḥ sutā-vataḥ úpa bráhmāṇi vāghataḥ
 O Indra [1], come [3], missioned [5] by thought [4], illumined seer [6], to [8] words of knowledge [9] of offering pressed [7] chanting sage [10].
- 1.3.6 इंद्रा याहि तूतजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥
 índra ā yāhi tūtajanāḥ úpa bráhmāṇi hari-vaḥ sute dadhiṣva naḥ cānaḥ
 O Indra [1], come [3] hastening [4] to [5] the words of knowledge [6], o driver of strong steeds [7], uphold [9] our [10] delight [11] for pressed out [8].
- 1.3.7 ओमांसश्चर्षणीधृतो विश्वे देवास आ गत । दाश्रांसौ दाशुषः सुतं ॥
 ómāsaḥ carṣaṇī-dhṛtaḥ viśve devāsaḥ ā gata dāśvāṁsāḥ dāśuṣaḥ sutāṁ
 O Benignant [1], o upholders of seeing man [2], o all [3] gods [4], come [6], o givers [7], to pressed out [9] of the giver [8].
- 1.3.8 विश्वे देवासौ अमुरः सुतमा गतं तूर्णयः । उस्त्रा इव स्वसराणि ॥
 viśve devāsaḥ ap-túraḥ sutāṁ ā ganta tūṛṇayaḥ ustrā-iva svāsaraṇi
 O all [1] gods [2], o crossing through the waters [3], come [6] to the pressed [4], o swift [7], as luminous herds [8] to the stalls of rest [9].
- 1.3.9 विश्वे देवासौ अस्त्रिध एहिमायासो अद्रुहः । मेधं जुषंत वह्नयः ॥
 viśve devāsaḥ asṛidhaḥ éhi-māyāsaḥ adrúhaḥ médham juṣanta váhnayaḥ
 All [1] gods [2] who never err [3], who have the movement of creative knowledge [4], harmless [5], accepted [7] offering [6], carriers of the offerings [8].

- 1.3.10 पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥
 pāvakā naḥ sárasvatī vājebhiḥ vājīnī-vatī yajñám vaṣṭu dhiyá-vasuḥ
 Purifying [1] Sarasvati [3], full of plenitude [5], rich in thought [8], let desire [7] with plenitudes [4] our [2] offering [6].
- 1.3.11 चोदयित्री सूनृतानां चेतती सुमतीनां । यज्ञं दधे सरस्वती ॥
 codayitrī sūñṛtānām cétantī su-matīnām yajñám dadhe sárasvatī
 Impeller [1] of true words [2], awakener [3] to right thinkings [4], Sarasvati [7] upheld [6] sacrifice [5].
- 1.3.12 महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥
 mahāḥ arṇaḥ sárasvatī prá cetayati ketúnā dhīyah víśvāḥ ví rājati
 Sarasvati [3] makes aware of [5] Great [1] Sea [2] by intuition [6], illumines [10] all [8] thoughts [7].

1. Source № 20. 1939–40

1. O Aswins, drivers of galloping hooves, lords of happiness with your many joys, take delight in our forces of sacrifice.
2. O Aswins, O Strong Ones, doers of your many deeds, wise of understanding, delight in our Words with your forceful thought.
3. O puissant and formidable in your ways, Lords of the journey, mixed are the wine-offerings and cut the sacred grass, come to us.
4. Come, O Indra of the brilliant light; these wine-offerings are desirous of thee, they are purified in particles and mass.
5. Come, O Indra, impelled by the thought, driven by the illumined seer, to the words of knowledge of the speaker of the word, the offerer of the Wine.
6. Come, O Indra, hastening to the words of knowledge, O driver of strong steeds; uphold our delight in the wine-offering.
7. Benignant upholders of seeing man, O all gods, come, givers to the wine-offering of the giver.
8. O all gods, doers of the work, come in your speed to the wine-offering, like the Cows of Brightness to the stalls of their repose.
9. May the all gods, who cast not down nor harm, Bringers who have the movement of creative knowledge, accept our sacrifice.
10. May purifying Saraswati, opulent with her plenitudes, rich in thought, desire our sacrifice.
11. Impeller of true words, awakener to right thinkings, Saraswati upholds our sacrifice.
12. Saraswati awakens us by the intuition conscious of the Great Sea of the Light and illumines all our thoughts.

2. Source № 266. June 1915

The sense of the first two verses [1.3.10–11] is clear enough when we know Saraswati to be that power of the Truth which we call inspiration. Inspiration from the Truth purifies by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. The central idea of life and ourselves from which we start is a falsehood and all else is falsified by it. Truth comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates truth of vision and truth of vision forms in us truth of being, and out of truth of being (*satyam*) flows naturally truth of emotion, will and action. This is indeed the central notion of the Veda.

Saraswati, the inspiration, is full of her luminous plenitudes, rich in substance of thought. She upholds the Sacrifice, the offering of the mortal being's activities to the divine by awakening his consciousness so that it assumes right states of emotion and right movements of thought in accordance with the Truth from which she pours her illuminations and by impelling in it the rise of those truths which, according to the Vedic Rishis, liberate the life and being from falsehood, weakness and limitation and open to it the doors of the supreme felicity.

By this constant awakening and impulsion, summed up in the word, perception, *ketu*, often called the divine perception, *daiva ketu*, to distinguish it from the false mortal vision of things,—Saraswati brings into active consciousness in the human being the great flood or great movement, the Truth-consciousness itself, and illumines with it all our thoughts. We must remember that this truth-consciousness of the Vedic Rishis is a supra-mental plane, a level of the hill of being (*adreh sānu*) which is beyond our ordinary reach and to which we have to climb with difficulty. It is not part of our waking being, it is hidden from us in the sleep of the superconscient. We can then understand what Madhuchchhandas means when he says that Saraswati by the constant action of the inspiration awakens the Truth to consciousness in our thoughts.

3. Source № 265. May 1915

Saraswati and Her Consorts

The symbolism of the Veda betrays itself with the greatest clearness in the figure of the goddess Saraswati.

In many of the other gods the balance of the internal sense and the external figure is carefully preserved. The veil sometimes becomes transparent or its corners are lifted even for the ordinary hearer of the Word; but it is never entirely removed.

One may doubt whether Agni is anything more than the personification of the sacrificial Fire or of the physical principle of Light and Heat in things, or Indra anything more than the god of the sky and the rain or of physical Light, or Vayu anything more than the divinity in the Wind and Air or at most of the physical Life-breath. In the lesser gods the naturalistic interpretation has less ground for confidence; for it is obvious that Varuna is not merely a Vedic Uranus or Neptune, but a god with great and important moral functions; Mitra and Bhaga have the same psychological aspect; the Ribhus who form things by the mind and build up immortality

by works can with difficulty be crushed into the Procrustean measure of a naturalistic mythology. Still by imputing a chaotic confusion of ideas to the poets of the Vedic hymns the difficulty can be trampled upon, if not overcome.

But Saraswati will submit to no such treatment. She is, plainly and clearly, the goddess of the Word, the goddess of a divine Inspiration.

If that were all, this would not carry us much farther than the obvious fact that the Vedic Rishis were not mere naturalistic barbarians, but had their psychological ideas and were capable of creating mythological symbols which represent not only those obvious operations of physical Nature that interested their agricultural, pastoral and open-air life, but also the inner operations of the mind and soul. If we have to conceive the history of ancient religious thought as a progression from the physical to the spiritual, from a purely naturalistic to an increasingly ethical and psychological view of Nature and the world and the gods – and this, though by no means certain, is for the present the accepted view¹, – we must suppose that the Vedic poets were at least already advancing from the physical and naturalistic conception of the Gods to the ethical and the spiritual. But Saraswati is not only the goddess of Inspiration, she is at one and the same time one of the seven rivers of the early Aryan world. The question at once arises, whence came this extraordinary identification? And how does the connection of the two ideas present itself in the Vedic hymns? And there is more; for Saraswati is important not only in herself but by her connections. Before proceeding farther let us cast a rapid and cursory glance at them to see what they can teach us.

The association of a river with the poetical inspiration occurs also in the Greek mythology; but there the Muses are not conceived of as rivers; they are only connected in a not very intelligible fashion with a particular earthly stream. This stream is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse Pegasus; for he smote the rock with his hoof and the waters of inspiration gushed out where the mountain had been thus smitten. Was this legend merely a Greek fairy tale or had it any special meaning? And it is evident that if it had any meaning, it must, since it obviously refers to a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts.

We may note that the word Pegasus, if we transliterate it into the original Aryan phonetics, becomes Pājasa and is obviously connected with the Sanskrit pājas, which meant originally force, movement, or sometimes footing. In Greek itself it is connected with pēgē, a stream. There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration. If we turn to Vedic symbols we see that the Ashwa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. Adri, the hill or rock, is a symbol of formal exist-

¹ I do not think we have any real materials for determining the first origin and primitive history of religious ideas. What the facts really point to is an early teaching at once psychological and naturalistic, that is to say with two faces, of which the first came to be more or less obscured, but never entirely effaced even in the barbarous races, even in races like the tribes of North America. But this teaching, though prehistoric, was anything but primitive.

tence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the madhu, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image. Nor is there any reason to suppose that the old Greeks and Indians were incapable either of such psychological observation or of putting it into the poetical and mystic imagery which was the very body of the ancient Mysteries.

We might indeed go farther and inquire whether there was not some original connection between the hero Bellerophon, slayer of Bellerus, who rides on the divine Horse, and Indra Valahan, the Vedic slayer of Vala, the enemy who keeps for himself the Light. But this would take us beyond the limits of our subject. Nor does this interpretation of the Pegasus legend carry us any farther than to indicate the natural turn of imagination of the Ancients and the way in which they came to figure the stream of inspiration as an actual stream of flowing water.

Saraswati means, "she of the stream, the flowing movement", and is therefore a natural name both for a river and for the goddess of inspiration. But by what process of thought or association does the general idea of the river of inspiration come to be associated with a particular earthly stream? And in the Veda it is not a question of one river which by its surroundings, natural and legendary, might seem more fitly associated with the idea of sacred inspiration than any other. For here it is a question not of one, but of seven rivers always associated together in the minds of the Rishis and all of them released together by the stroke of the God Indra when he smote the Python who coiled across their fountains and sealed up their outflow. It seems impossible to suppose that one river only in all this sevenfold outflowing acquired a psychological significance while the rest were associated only with the annual coming of the rains in the Punjab. The psychological significance of Saraswati carries with it a psychological significance for the whole symbol of the Vedic waters.¹

Saraswati is not only connected with other rivers but with other goddesses who are plainly psychological symbols and especially with Bharati and Ila. In the later Puranic forms of worship Saraswati is the goddess of speech, of learning and of poetry and Bharati is one of her names, but in the Veda Bharati and Saraswati are different deities. Bharati is also called Mahi, the Large, Great or Vast. The three, Ila, Mahi or Bharati and Saraswati are associated together in a constant formula in those hymns of invocation in which the gods are called by Agni to the Sacrifice.

1.13.9. "May Ila, Saraswati and Mahi, three goddesses who give birth to the bliss, take their place on the sacrificial seat, they who stumble not," or "who come not to hurt" or "do no hurt." The epithet means, I think, they in whom there is no false movement with its evil consequences, duritam, no stumbling into pitfalls of sin and error. The formula is expanded in Hymn 110 of the tenth Mandala: 10.110.8. "May Bharati come speeding to our sacrifice and Ila hither awakening our consciousness (or, knowledge or perceptions) in human wise, and Saraswati,— three

¹ The rivers have a symbolic sense in later Indian thought; as for instance Ganges, Yamuna and Saraswati and their confluence are in the Tantric imagery Yogic symbols, and they are used, though in a different way, in Yogic symbolism generally.

goddesses sit on this blissful seat, doing well the Work.”

It is clear and will become yet clearer that these three goddesses have closely connected functions akin to the inspirational power of Saraswati. Saraswati is the Word, the inspiration, as I suggest, that comes from the Ritam, the Truth-consciousness.

Bharati and Ila must also be different forms of the same Word or knowledge. In the eighth hymn of Madhuchchhandas we have a Rik in which Bharati is mentioned under the name of Mahi.

1.8.8. “Thus Mahi for Indra full of the rays, overflowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice.”

The rays in the Veda are the rays of Surya, the Sun. Are we to suppose that the goddess is a deity of the physical Light or are we to translate “go” by cow and suppose that Mahi is full of cows for the sacrificer? The psychological character of Saraswati comes to our rescue against the last absurd supposition, but it negatives equally the naturalistic interpretation. This characterisation of Mahi, Saraswati’s companion in the sacrifice, the sister of the goddess of inspiration, entirely identified with her in the later mythology, is one proof among a hundred others that light in the Veda is a symbol of knowledge, of spiritual illumination. Surya is the Lord of the supreme Sight, the vast Light, *br̥haj jyotiḥ*, or, as it is sometimes called, the true Light, *ṛtam jyotiḥ*. And the connection between the words *ṛtam* and *br̥hat* is constant in the Veda.

It seems to me impossible to see in these expressions anything else than the indication of a state of illumined consciousness the nature of which is that it is wide or large, *br̥hat*, full of the truth of being, *satyam*, and of the truth of knowledge and action, *ṛtam*. The gods have this consciousness. Agni, for instance, is termed *ṛtacit*, he who has the truth-consciousness. Mahi is full of the rays of this Surya; she carries in her this illumination. Moreover she is *sūnṛtā*, she is the word of a blissful Truth, even as it has been said of Saraswati that she is the impeller of happy truths, *codayitrī sūnṛtānām*. Finally, she is *virap̥sī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *ṛtam br̥hat*. And in another hymn, (I.22.10), she is described as *varūtrī dhiṣaṇā*, a widely covering or embracing Thought-power. Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *br̥hat*, of the superconscient in us containing in itself the Truth, *ṛtam*. She is, therefore, for the sacrificer like a branch covered with ripe fruit.

Ila is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, *cetanī sumafīnām*, so also Ila comes to the sacrifice awakening the consciousness to knowledge, *cetayanī*.

She is full of energy, *svirā*, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will is invoked (V.4.4) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, *īlayā sajoṣā yatamāno raśmibhiḥ sūryasya*. She is the mother of the Rays, the herds of the Sun.

Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth.

As Saraswati represents the truth-audition, *śruti*, which gives the inspired word, so Ila represents *dr̥ṣṭi*, the truth-vision.

If so, since *ḍṛṣṭi* and *śruti* are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati. Bharati or Mahi is the largeness of the Truth-consciousness which, dawning on man's limited mind, brings with it the two sister Puissances. We can also understand how these fine and living distinctions came afterwards to be neglected as the Vedic knowledge declined and Bharati, Saraswati, Ila melted into one.

We may note also that these three goddesses are said to bring to birth for man the Bliss, Mayas. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words *bhādam*, *mayas* (love and bliss), *svasti* (the good state of existence, right being) and by others less technically used such as *vāryam*, *rayiḥ*, *rāyaḥ*. For the Vedic Rishi Truth is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result.

Such, then, is the character of Saraswati as a psychological principle, her peculiar function and her relation to her most immediate connections among the gods. How far do these shed any light on her relations as the Vedic river to her six sister streams?

The number seven plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought. We find it recurring constantly,— the seven delights, *sapta ratnāni*; the seven flames, tongues or rays of Agni, *sapta arcīṣaḥ*, *sapta jvālāḥ*; the seven forms of the Thought-principle, *sapta dhīṭayaḥ*; the seven Rays or Cows, forms of the Cow unslayable, Aditi, mother of the gods, *sapta gāvāḥ*; the seven rivers, the seven mothers or fostering cows, *sapta mātaraḥ*, *sapta dhenavaḥ*, a term applied indifferently to the Rays and to the Rivers. All these sets of seven depend, it seems to me, upon the Vedic classification of the fundamental principles, the *tattvas*, of existence.

The enquiry into the number of these *tattvas* greatly interested the speculative mind of the ancients and in Indian philosophy we find various answers ranging from the One upward and running into the twenties. In Vedic thought the basis chosen was the number of the psychological principles, because all existence was conceived by the Rishis as a movement of conscious being.

However merely curious or barren these speculations and classifications may seem to the modern mind, they were no mere dry metaphysical distinctions, but closely connected with a living psychological practice of which they were to a great extent the thought-basis, and in any case we must understand them clearly if we wish to form with any accuracy an idea of this ancient and far-off system.

In the Veda, then, we find the number of the principles variously stated. The One was recognised as the basis and continent; in this One there were the two principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles, Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that Heaven and Earth, when they symbolise two forms of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. The triple principle was doubly recognised, first in the threefold divine principle answering to the later Sachchidananda, the divine existence, consciousness

and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon which is built the triple world of the Veda and Puranas. But the full number ordinarily recognised is seven.

This figure was arrived at by adding the three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-consciousness, Ritam Brihat, afterwards known as Vijnana or Mahas. The latter term means the Large and is therefore an equivalent of Brihat. There are other classifications of five, eight, nine and ten and even, as it would seem, twelve; but these do not immediately concern us.

All these principles, be it noted, are supposed to be really inseparable and omnipresent and therefore apply themselves to each separate formation of Nature. The seven Thoughts, for instance, are Mind applying itself to each of the seven planes as we would now call them and formulating Matter-mind, if we may so call it, nervous mind, pure-mind, truth-mind and so on to the highest summit, paramā parāvāt. The seven rays or cows are Aditi the infinite Mother, the Cow unslayable, supreme Nature or infinite Consciousness, pristine source of the later idea of Prakriti or Shakti,— the Purusha is in this early pastoral imagery the Bull, Vrishabha,— the Mother of things taking form on the seven planes of her world-action as energy of conscious being.

So also, the seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas.

It is their full flow in the human consciousness which constitutes the entire activity of the being, his full treasure of substance, his full play of energy. In the Vedic image, his cows drink of the water of the seven rivers.

Should this imagery be admitted, and it is evident that if once such conceptions are supposed to exist, this would be the natural imagery for a people living the life and placed in the surroundings of the ancient Aryans,— quite as natural for them and inevitable as for us the image of the “planes” with which theosophical thought has familiarised us,— the place of Saraswati as one of the seven rivers becomes clear. She is the current which comes from the Truth-principle, from the Ritam or Mahas, and we actually find this principle spoken of in the Veda,— in the closing passage of our third hymn for instance, — as the Great Water, maho ar̥ṇas,— an expression which gives us at once the origin of the later term, Mahas,— or sometimes mahān ar̥ṇavaḥ. We see in the third hymn the close connection between Saraswati and this great water. Let us examine a little more closely this connection before we proceed to the consideration of the Vedic cows and their relation to the god Indra and Saraswati’s close cousin the goddess Sarama. For it is necessary to define these relations before we can progress with the scrutiny of Madhuchchhandas’ other hymns addressed without exception to the great Vedic deity, King of Heaven, who, according to our hypothesis, symbolises the Power of Mind and especially the divine or self-luminous Mind in the human being.

4. Source № 264. April 1915

1. O Riders of the Steed, swift-footed, much-enjoying lords of bliss, take delight in the energies of the sacrifice.

2. O Riders of the Steed, male souls effecting a manifold action, take joy of the words, O holders in the intellect, by a luminously energetic thought.
3. I have piled the seat of sacrifice, I have pressed out the vigorous Soma juices; fulfillers of action, powers of the movement, come to them with your fierce speed on the path.
4. Come, O Indra, with thy rich lustres, these Soma-juices desire thee; they are purified by the subtle powers and by extension in body.
5. Come, O Indra, impelled by the mind, driven forward by the illumined thinker, to my soul-thoughts, I who have poured out the Soma-juice and seek to express them in speech.
6. Come, O Indra, with forceful speed to my soul-thoughts, O lord of the bright horses; hold firm the delight in the Soma-juice.
7. O fosterers who uphold the doer in his work, O all-gods, come and divide the Soma-wine that I distribute.
8. O all-gods who bring over to us the Waters, come passing through to my Soma-offerings as illumined powers to your places of bliss.
9. O all-gods, you who are not assailed nor come to hurt, free-moving in your forms of knowledge, cleave to my sacrifice as its upbearers.
10. May purifying Saraswati with all the plenitude of her forms of plenty, rich in substance by the thought, desire our sacrifice.
11. She, the impeller to happy truths, the awakener in consciousness to right mentalisings, Saraswati, upholds the sacrifice.
12. Saraswati by the perception awakens in consciousness the great flood (the vast movement of the Ritam) and illumines entirely all the thoughts.

Comments

1. They are first described as “Ashwins, swift-footed lords of bliss, much-enjoying,— *dravatpānī śubhaspatī purubhujā*”. The word *śubh*, like the words *ratna* and *candra*, is capable of signifying either light or enjoyment; but in this passage it occurs in connection with the adjective *purubhujā*, “much-enjoying”, and the verb *canasyatam*, “take delight”, and must therefore be taken in the sense of weal or bliss.

1. In the present hymn the Ashwins are invoked, as swift-moving lords of bliss who carry with them many enjoyments, to take delight in the impelling energies of the sacrifice

2. Next, these twin gods are described as “Ashwins, divine souls many-actioned, thought-holding” who accept and rejoice in the words of the Mantra “with an energetic thought”,— *purudamsasā narā śavīrayā dhiyā dhiṣṇyā*. *Nṛ* in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *puruṣas*, opposed to the female deities, *gnāḥ* who are their energies. It still preserved in the minds of the Rishis much of its original sense, as

we see from the word *ṛmṇa*, strength, and the phrase *ṛtama ṛṇām*, strongest of the divine powers. *Śavas* and its adjective *śavīra* give the idea of energy, but always with an association of the farther idea of flame or light; *śavīra* is therefore a very appropriate epithet for *dhī*, thought full of a shining or flashing energy. *Dhiṣṇyā* is connected with *dhiṣaṇā*, intellect or understanding, and is rendered by Sayana “intellectual”, *buddhimantau*.

3. Ashwins are described as “effectual in action, powers of the movement, fierce-moving in their paths,” *dasrā nāsatyā rudravartanī*.

4. The out-pressings of the wine of delight desire him, *sutā ime tvāyavaḥ*; they desire the luminous mind to take possession of them for its activities; they are purified, *aṇvībhis taṇā*, “by the fingers and the body” as Sayana explains it, by the subtle thought-powers of the pure mind and by extension in the physical consciousness as it seems to me to mean.

5. He comes impelled by the thought, driven forward by the illumined thinker *dhiyeṣito viprajūtaḥ*, to the soul-thoughts of the Rishi who has pressed out the wine of delight and seeks to manifest them in speech, in the inspired mantras; *sutāvataḥ upa brahmāṇi vāghataḥ*.

6. He comes with the speed and force of the illumined mind-power, in possession of his brilliant horses to those thoughts, *tūtujāna upa brahmāṇi harivaḥ*, and the Rishi prays to him to confirm or hold the delight in the Soma offering, *sute dadhiṣva naś canaḥ*.

7. They are to come to the sacrifice in their collectivity and divide among themselves, each evidently for the divine and joyous working of his proper activity, the Soma which the giver of the sacrifice distributes to them...

They are fosterers or increasers of man and upholders of his labour and effort in the work, the sacrifice,— *omāsaś carṣaṇīdhṛto*.

8. I have translated the phrase, *usrā iva svasarāṇi*, in the most external sense possible; but in the Veda even poetical similes are seldom or never employed for mere decoration; they too are utilised to deepen the psychological sense and with a figure of symbolic or double meaning. The word *usra* is always used in the Veda, like *go*, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man. It is as such illumined powers that the all-gods have to come and they come to the Soma-juice, *svasarāṇi*, as if to seats or forms of peace or of bliss; for the root *svas*, like *śas* and many others, means both to rest and to enjoy. They are the powers of Truth entering into the outpourings of the Ananda in man as soon as that movement has been prepared by the vital and mental activity of the Ashwins and the pure mental activity of Indra.

Then, they are *apturaḥ*, they who cross the waters, or as Sayana takes it, they who give the waters. This he understands in the sense of “rain-givers” and it is perfectly true that all the Vedic gods are givers of the rain, the abundance (for *vṛṣṭi*, rain, has both senses) of heaven, sometimes described as the solar waters, *svarvañir apaḥ*, or waters which carry in them the light of the luminous heaven, *Svar*. But the ocean and the waters in the Veda, as this phrase itself indicates, are the symbol of conscient being in its mass and in its movements. The gods pour the fullness of these waters, especially the upper waters, the waters of heaven, the streams of the Truth, *ṛtasya dhārāḥ*, across all obstacles into the human consciousness. In this sense they

are all apturaḥ. But man is also described as crossing the waters over to his home in the Truth-consciousness and the gods as carrying him over; it is doubtful whether this may not be the true sense here, especially as we have the two words apturaḥ... tūrṇayaḥ. close to each other in a connection that may well be significant.

In the next Rik the call is repeated with greater insistence; they are to arrive swiftly, tūrṇayaḥ, to the Soma offering or, it may mean, making their way through all the planes of consciousness, “waters”, which divide the physical nature of man from their godhead and are full of obstacles to communication between earth and heaven; apturaḥ sutam ā ganta tūrṇayaḥ. They are to come like cattle hastening to the stalls of their rest at evening tide, usrā iva svasarāṇi.

9. Thus gladly arriving, they are gladly to accept and cleave to the sacrifice and support it, bearing it up in its journey to its goal, in its ascent to the gods or to the home of the gods, the Truth, the Vast; medham juṣanta vahṇayaḥ.

Again the gods are all free from effective assailants, free from the harm of the hurtful or opposing powers and therefore the creative formations of their conscious knowledge, their Maya, move freely, pervasively, attain their right goal,— asridha ehimāyāso adruhaḥ.

5. Source № 57. Circa 1914–17

- (1) O Aswins, swift-footed lords of bliss, wide-enjoying, take delight in the impulses of the sacrifice. (2) O Aswins, ye strong Purushas of the many activities, firmly-seated with your bright-flashing thought, take joy of our Words. (3) O givers, O masters of the movement, O ye who are fierce in your paths, clear-set is the seat of sacrifice, strong-energied are the Soma-distillings; do ye arrive.
- (4) Come thou too, O Indra of the varied lustres, thee these Soma-juices desire, — purified they in their subtleties and in their extension. (5) Come, O Indra, impelled by the thought, guided by the enlightened knower to the soul-thinkings of the Soma giver *who aspires in the hymn*. (6) Come *hastening*, O Indra, to our soul-movements, lord of the brilliance, uphold our delight in the Soma outpoured.
- (7) O all gods who are kindly and uphold the actions of the doer, arrive, divide the Soma-offering of the giver. (8) O all gods who are active and swift, come ye to the Soma-offering, like the cows to their stalls (like the powers of light to the places of delight). (9) O all gods who stumble not but are wise in your might and do no hurt, accept and upbear the sacrifice!
- (10) May purifying Saraswati, full-plentied with all sorts of possessions, control (or desire) our sacrifice in the riches of her thought. (11) Impeller of truths, awakener to right thinkings Saraswati upholds the sacrifice. (12) Saraswati awakens in consciousness the ocean Mahas by the perception; she illumines (or governs) variously all our thoughts.

The third hymn of the first Mandala of the Veda, Madhuchchandas' hymn of the Soma sacrifice, is addressed to no single god, but built in a harmony of four successive movements, each composed of three verses in the Gayatri metre, each an invocation of a separate divine power or set of divine powers, which in their significance are intended to follow the ascending series of a particular psychological progression reached by the Rishi in his self-development through the Vedic Yoga. The psychological symbolism of the Vedic Soma-offering is in this hymn expressed with that succinctness and rich suggestiveness of which Madhuchchandas is a master.

The Soma wine in the Vedic symbolism is the wine of Immortality, the flowing stream of divine beatitude which wells up out of the secret places of the being and manifests in the triple human system, in the mind, the nervous life, the body. According to the philosophy of the ancient Indian seers Ananda, delight,— the rendering, in the terms of sensation, of the plenitude of divine being,— is that which supports, overtly or secretly, all mortal and immortal life and activity. “Who could live or breathe,” asks the Taittiriya Upanishad, “if there were not this ether of Delight in which we have our being?” Human joy and pleasure, even human grief and pain, are only minor terms natural or perverse in an inferior formula of this divine Bliss of being. All strength, all activity, all fullness proceed from this creative principle and are supported by it. But all mortal life is a broken rhythm of something that should be and in itself is vast, perfect and evenly harmonious. The one goal of Vedic Yoga is this vastness, this perfection, this state of infinite and harmonious being. The aim of the seers of the Veda is to exchange the small and broken, for the ample and whole, to travel, climb or fight their way out of the limited mortal state into illimitable immortality. The instrument of their effort is sacrifice; the strength that is both to be born of the sacrifice and to make it effective, is the triple strength of divine Force, divine Light and divine Bliss.

The primitive verbal sense of the word yajna was action, effort, endeavour done with a force directed towards some goal, some object or some person; its idea-sense in the Veda is action or effort internal or external directed towards the gods or immortal principles of higher being by this lower or mortal inhabitant. To the Vedic sages body was not our only possession nor bodily existence the whole of our existence. The body is only our earth, base and lower tenement or firmament of the conscious spirit that we are. Above it, in ourselves, there are higher reaches of conscious being represented in the body and in bodily existence but exceeding it by awakening which we can rise into ranges of experiences, manifest faculties and amplitudes of which the body-bound mortal is incapable. We have to awake those reaches of conscious being in the body and through their activity in the body to have access to their native vastnesses beyond. Informing this body and animating it there is the ocean of nervous or vital force just above the physical ocean of matter; informing the vital force and illuminating it there is the ocean of pure mentality which is beyond and exceeds nervous vitality; supporting, creating and rectifying the pure mentality, there is the ocean of supra-mental and pure ideal self-existent, self-perceptive Truth or Light which leads us into the heights of the divine being; generating the divine Light, pouring itself out on the surge of the infinite harmonies of this Truth is the ocean of the divine Bliss and the plenitude of self-existence. These are the five states or stairs of Being easily accessible to the tread of the human soul. Yet beyond is the absolute divine self-Awareness manifesting itself cosmically as the divine

creative Force of God's self-knowledge and it is this that takes delight in cosmic existence and by taking delight generates it on the foundation of the luminous Truth of things. That Force of divine self-Awareness, too, is an expression of a seventh and ultimate principle, pure divine Conscious Being which is, as it were, the surface of the Absolute and the source of Its world. All this existence is the ascending hill of our being and its successive summits rise out of our manifest being here and climb up into hidden altitudes veiled from us by clouds of vapour or by inaccessible depths of dazzling light. And as the body is only the lowest term of our subjective being, so also is the material universe represented for us by the earth only the lowest term of cosmic existence. Nervous life on earth is but the representative of great worlds or organised states of being beyond, of which not matter, but vital force is the primary condition, mind here the representative of a great mental world of which pure mentality is the primary condition. There is too a vast world or organised state of luminous being governed by divine Truth and worlds yet beyond in which the three supreme principles of the immortal life govern severally and unitedly their cosmic harmonies.

The psychological practice of the Vedic seers was founded upon this reading of human psychology in the microcosm with its corresponding life-notations in the world macrocosm. Two ideas of especial importance were entirely derived from it,— the need of divine help and the principle of a graduated and harmonious upward ascension. No creature of the lower worlds can develop a higher principle in him except by the attraction and aid of those grand Principles, Emanations and Forms of Deity, called the Gods, who inhabit the higher reaches of being and manifest themselves as powers in man, as both Powers and Personalities in the worlds. Hence the need of the manifestation in man of the gods, the need of their presence, aid and protection, the need of their constant friendship. By the aid of the gods man has to rise beyond them to God; with their consent and assistance he is helped to ascend and dwell in the divine being which they also dwell in and enjoy, the Vast, the Delightful, the True, the Light,— mahas, brihat, ratnam, ritam, satyam, jyotih, various epithets by which the seers expressed the manifestation in conscious being of the inexpressible because unthinkable Parabrahman. The Vedic sacrificer is continually described by the Veda as devayu, devayan, one who desires the gods, one who is developing the godhead in himself; the sacrifice itself is frequently described by the words devaviti, the widening, the opening, the manifestation of the God, and devatati, the extension of the God in the sacrificer. It is described also as an ascent of the hill of being from plateau to plateau, from summit to summit, or a journey on a path beset by obstacles, difficulties, enemies,— enemies who are described by various graphic epithets,— the plunderer, the detainer, the concealer, the thief, the wolf on the path, the devourer, a journey to the river of heaven and over it by the path of the divine Truth into the ineffable wideness. It is described also as a battle against individual enemies or groups of enemies, a Vritra, the Coverer, a Vala, the wall of concealment who fences in the Light, Panis, lords of sense-activity who intercept the herds of the divine Rays and pen them up in the obscure cavern of our unexpressed being behind this outward material life — or the battle is, generally, against the legioned hosts of evil, the armies of mortality for the victory of Immortality in the mortal. The journey, the ascent, the march is, by the very nature of things, a progressive development conquering the successive kingdoms of being in order to arrive

safely and fully into our high and blissful dwelling place. The seers of the Veda, therefore, did not reject matter or the nervous life or the mental in order to reach now inaccessible felicities. Their idea of human progression was a conquering march and not a flight. Therefore, their idea of the gods was a conception of great divine Beings manifesting or born, as they said, variously in all the kingdoms of being. Surya is manifest as creative solar Light in the material world, he is Savitri, the Father; he is manifest in his own home, the Truth-principle, as the divine Light that illuminates our liberated being. To all the gods this parallelism applies and it is the basis of that concrete and material symbolism which saturates the whole language of the Veda and is for modern minds the chief stumbling block in the way of perfect comprehension. Moreover, since all these gods were but different powers and personalities of the one Being who is the source of all personalities and powers as is the solar principle of all beams and rays, the seers continually recognise their essential oneness; they differentiate them clearly when they are thinking of the diverse action of these Persons and their powers, they deliberately confuse them together when they look beyond; they declare plainly of Agni or another “Thou art Varuna, thou art Mitra”, or they address one god by the name of another in the course of the same hymn and the same strain of thought. Here lies the true secret of that isotheism and henotheism,— but henotheism in a far different sense from that understood by the German savant, — which is an unique and constant feature of the Vedic writings.

6. Sources № 11-12. Circa 1913

Saraswati and the Great Water

If the Veda is a great religious and psychological document and not an early hymnal of savage ceremonies, there must be in the long procession of the sacred chants passages which preserve, in spite of the unavoidable difficulties of an archaic language, their ancient truth on their surface. The totality of the Veda is so closely knit in its mentality, constant in its ideas and unchanging in its terms that we may hope from even one such text a help considerably beyond the measure of its actual length and scope in fixing the nature of the Vedic outlook and helping us to some clue to the secret of its characteristic expressions. Our desideratum is a passage in which the god of the Riks must be a mental or moral Power, the thoughts religious, intellectual or psychological in their substance, the expressions insistent in their clear super-physical intention. We will begin with a striking passage in a hymn, put by Vyasa very early in the order of his collection. It is the third sukta of the first Mandala. Madhuchchanda, son of the famous Visvamitra, is the seer; Saraswati is the goddess; the three closing riks of the hymn are the indicative passage.

Saraswati, a name familiar to the religious conceptions of the race from our earliest eras, and of incessant occurrence in poetic phraseology and image, is worshipped yearly even at the present day in all provinces of the peninsula no less than those many millenniums ago in the prehistoric dawn of our religion and literature. Consistently, subsequent to the Vedic times, she has been worshipped everywhere and is named in all passages as a goddess of speech, poetry, learning and eloquence. Epic, Purana and the popular imagination know her solely as this deity of speech and knowledge. She ranks therefore in the order of religious ideas with the old Hellenic

conceptions of Pallas, Aphrodite or the Muses; nor does any least shadow of the material Nature-power linger to lower the clear intellectuality of her powers and functions. But there is also a river Saraswati or several rivers of that name. Therefore, the doubt suggests itself: In any given passage may it not be the Aryan river, Saraswati, which the bards are chanting? even if they sing of her or cry to her as a goddess, may it not still be the River, so dear, sacred and beneficent to them, that they worship? Or even where she is clearly a goddess of speech and thought, may it not be that the Aryans, having had originally no intellectual or moral conceptions and therefore no gods of the mind and heart, converted, when they did feel the need, this sacred flowing River into a goddess of sacred flowing song? In that case we are likely to find in her epithets and activities the traces of this double capacity.

For the rest, Sayana in this particular passage lends some support [to] this suggestion of Saraswati's etymological good luck; for he tells us that Saraswati has two aspects, the embodied goddess of Speech and the figure of a river. He distributes, indeed, these two capacities with a strange inconsistency and in his interpretation, as in so many of these harsh and twisted scholastic renderings, European and Indian, of the old melodious subtleties of thought and language, the sages of the Veda come before us only to be convicted of a baffling incoherence of sense and a pointless inaptness of language. But possibly, after all, it is the knowledge of the scholar that is at fault, not the intellect of the Vedic singers that was confused, stupid and clumsy! Nevertheless we must consider the possibility that Sayana's distribution of the sense may be ill-guided, and yet his suggestion about the double role of the goddess may in itself be well-founded. There are few passages of the ancient Sanhita, into which these ingenuities of the ritualistic and naturalistic interpretations do not pursue us. Our inquiry would protract itself into an intolerable length, if we had at every step to clear away from the path either the heavy ancient lumber or the brilliant modern rubbish. It is necessary to determine, once for all, whether the Vedic scholars, *pūrve nūtanā uta*, are guides worthy of trust — whether they are as sure in taste and insight as they are painstaking and diligent in their labour, — whether, in a word, these ingenuities are the outcome of an imaginative licence of speculation or a sound and keen intuition of the true substance of Veda. Here is a crucial passage. Let us settle at least one side of the account — the ledger of the great Indian scholiast.

Madhuchchhanda turns to Saraswati at the close of his hymn after successively calling to the Aswins, Indra and the Visvadevas. To each of these deities he has addressed three riks of praise and invocation; the last three of the twelve reiterate in each verse the name, epithets and functions of Saraswati. The Sukta falls therefore into four equal parts of which the last alone immediately concerns us.

On the strength of Sayana's commentary these lines would have to bear in English the following astounding significance. "Let the purifying goddess of Speech, equipped by means of food-offerings with a ritual full of food, desire (that is to say, upbear) the sacrifice, she who is the cause of wealth as a result of the ritual. Sender of pleasant and true sayings and explainer (of this sacrifice) to the performers of the ritual who have a good intelligence, the goddess of Speech upholds the sacrifice. The river Saraswati makes known by her action (that is, her stream) much water, she (the Muse) illumines all the ideas of the sacrificer." Truly, whatever Saraswati may do for the sacrificer, — who does not appear at all in the lines except to the second sight of Sayana,— the great scholar does not succeed in illumining our ideas about

the sense of the Sukta. The astonishing transition from the Muse to the river and the river to the Muse in a single rik is flagrantly impossible. How does Saraswati's thoughtful provision of much water lead to her illumination of the sacrificer's evidently confused intellect? Why should *dhiyā* in *dhiyāvasu* mean ritual act, and *dhiyo* in *dhiyo viśvā* ideas? How can desire mean upbear, ritual act mean wealth or action mean a stream of water? What sense can we extract from *arnah prachetayati* in Sayana's extraordinary combination? If *sūnritānām* expresses speech or thought, why should the parallel expression *sumatīnām* in defiance of rhythm of sound and rhythm of sense, refer to the sacrificers? I have offered these criticisms not for any pleasure in carping at the great Southern scholar, but to establish by a clear, decisive and typical instance the defects which justify my total rejection of his once supreme authority in Vedic scholarship. Sayana is learned in ritualism, loaded with grammatical lore, a scholar of vast diligence and enormous erudition, but in his mentality literary perception and taste seem either to have been non-existent or else oppressed under the heavy weight of his learning. This and other defects common enough in men of vast learning whose very curiosity of erudition only leads them to prefer a strained to a simple explanation, the isolated suggestions of single words to a regard for the total form and coherence, and recondite, antiquarian or ceremonial allusions to a plain meaning, render his guidance less than useful in the higher matters of interpretation and far from safe in questions of verbal rendering.

The effectual motive for Sayana's admission of Saraswati's double rôle in this Sukta is the expression *maho arnas*, the great water, of the third rik. Only in her capacity as a river-goddess has Saraswati anything to do with material water; an abundance of liquid matter is entirely irrelevant to her intellectual functions. If therefore we accept *arnah* in a material sense, the entrance of the river into the total physiognomy of Saraswati is imposed upon us by hard necessity in spite of the resultant incoherence. But if on the other hand, *arnah* can be shown to bear other than a material significance or intention, then no other necessity exists for the introduction of a deified Aryan river. On the contrary, there is an extraordinary accumulation of expressions clearly intellectual in sense. *Pāvakā*, *dhiyāvasuh*, *chodayitī sūnrit ānām*, *chetantī sumatīnām*, *prachetayati ketunā*, *dhiyo viśvā vi rājati* are all expressions of this stamp; for they mean respectively purifying, rich in understanding, impeller of truths, awakening to good thoughts, perceives or makes conscious by perception, governs variously all the ideas or mental activities. Even *yajnam vashtu* and *yajnam dadhe* refer, plainly, to a figurative moral upholding, — if, indeed, upholding be at all the Rishi's intention in *vashtu*. What is left? Only the name Saraswati thrice repeated, the pronoun *naḥ*, and the two expressions *vājebhir vājīnāvāḥ* and *maho arnah*. The rest is clearly the substance of a passage full of strong intellectual and moral conceptions. I shall suggest that these two expressions *vājebhir vājīnāvāḥ* and *maho arnah* are no exception to the intellectuality of the rest of the passage. They, too, are words expressing moral or intellectual qualities or entities.

The word *vāja*, usually rendered by Sayana, food or ghee, — a sense which he is swift to foist upon any word which will at all admit that construction, as well as on some which will not admit it,— has in other passages another sense assigned to it, strength, *bala*. It is the latter significance or its basis of substance and solidity which I propose to attach to *vāja* in every line of the Rigveda where it occurs — and it occurs with an abundant frequency. There are a number of words in the Veda

which have to be rendered by the English strength,— bala, taras, vāja, sahas, śavas, to mention only the most common expressions. Can it be supposed that all these vocables rejoice in one identical connotation as commentators and lexicographers would lead us to conclude, and are used in the Veda promiscuously and indifferently to express the same idea of strength? The psychology of human language is more rich and delicate. In English the words strength, force, vigour, robustness differ in their mental values; force can be used in offices of expression to which strength and vigour are ineligible. In Vedic Sanscrit, as in every living tongue, the same law holds and a literary and thoughtful appreciation of its documents, whatever may be the way of the schools, must take account of these distinctions. In the brief list I have given, bala answers to the English strength, taras gives a shade of speed and impetuosity, sahas of violence or force, śavas of flame and brilliance, vāja of substance and solidity. In the philological appendix to this work there will be found detailed reasons for concluding that strength is in the history of the word vāja only a secondary sense, like its other meanings, wealth and food; the basic idea is a strong sufficiency of substance or substantial energy. Vāja is one of the great standing terms of the Vedic psychology. All states of being, whether matter, mind or life and all material, mental and vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnas. Our power or activity in any direction depends first on the amount and substantiality of this stream as it flows into, through or within our own limits of consciousness, secondly, on our largeness of being constituted by the wideness of those limits, thirdly, on our power of holding the divine flow and fourthly on the force and delight which enter into the use of our available Energy. The result is the self-expression, śansa or vyakti, which is the objective of Vedic Yoga. In the language of the Rishis whatever we can make permanently ours is called our holding or wealth, dhanam or in the plural dhanāni; the powers which assist us in the getting, keeping or increasing of our dhanāni, the yoga, sāti and vridhi, are the gods; the powers which oppose and labour to rob us of this wealth are our enemies and plunderers, dasyus, and appear under various names, Vritras, Panis, Daityas, Rakshasas, Yatudhanas. The wealth itself may be the substance of mental light and knowledge or of vital health, delight and longevity or of material strength and beauty or it may be external possessions, cattle, progeny, empire, women. A close, symbolic and to modern ideas mystic parallelism stood established in the Vedic mind between the external and the internal wealth, as between the outer sacrifice which earned from the gods the external wealth and the inner sacrifice which brought by the aid of the gods the internal riches. In this system the word vāja represents that amount and substantial energy of the stuff of force in the dhanam brought to the service of the sacrificer for the great Jivayaja, our daily and continual life-sacrifice. It is a substantial wealth, vājavat dhanam that the gods are asked to bring with them. We see then in what sense Saraswati, a goddess purely mental in her functions of speech and knowledge, can be vājebhir vājinīvatī. Vājinī is that which is composed of vāja, substantial energy; the plural vājāh or vājāni the particular substantialities of various mind-quality or mental function of which the energy is ostensibly composed. For the rest, to no other purpose can a deity of speech and knowledge be vājebhir vājinīvatī. In what appropriateness or coherent conceivable sense can the goddess of knowledge be possessed of material wealth or full-stored with material food, ghee and butter, beef and mutton?

If it be suggested that Speech of the mantras was believed by these old superstitious barbarians to bring them their ghee and butter, beef and mutton, the answer is that this is not what the language of the hymns expresses. Saraswati herself is said to be *vājinīvatī*, possessed of substance of food; she is not spoken of as being the cause of fullness of food or wealth to others.

This explanation of *vājebhir vājinīvatī* leads at once to the figurative sense of *maho arnas*. *Arnas* or *samudra* is the image of the sea, flood or stream in which the Vedic seers saw the substance of being and its different states. Sometimes one great sea, sometimes seven streams of being are spoken of by the Rishis; they are the origin of the seven seas of the Purana. It cannot be doubted that the minds of the old thinkers were possessed with this image of ocean or water as the very type and nature of the flux of existence, for it occurs with a constant insistence in the Upanishads. The sole doubt is whether the image was already present to the minds of the primitive Vedic Rishis. The Europeans hold that these were the workings of a later imagination transfiguring the straightforward material expressions and physical ideas of the Veda; they admit no real parentage of Vedantic ideas in the preexistent Vedic notions, but only a fictitious derivation. I hold, on the contrary, that Vedantic ideas have a direct and true origin and even a previous existence in the religion and psychology of the Vedas. If, indeed, there were no stuff of high thinking or moral sensibility in the hymns of the Vedic sages, then I should have no foundation to stand upon and no right to see this figure in the Vedic *arnas* or *samudra*. But when these early minds,— early to us, but not perhaps really so primitive in human history as we imagine,— were capable of such high thoughts and perceptions as these three Riks bear on their surface, it would be ridiculous to deny them the capacity of conceiving these great philosophical images and symbols. A rich poetic imagery expressing a clear, direct and virgin perception of the facts of mind and being, is not by any means impossible, but rather natural in these bright-eyed sons of the morning not yet dominated in their vision by the dry light of the intellect or in their speech and thought by the abstractions and formalities of metaphysical thinking. Water was to them, let us hold in our hypothesis, the symbol of unformed substance of being, earth of the formed substance. They even saw a mystic identity between the thing symbolised and the symbol.

What then is *maho arnas*? Is it the great sea of general being, substance of general existence out of which the substance of thought and speech are formed? It is possible; but such an interpretation is not entirely in consonance with the context of this passage. The suggestion I shall advance will therefore be different. *Mahas*, as a neuter adjective, means great, *maho arnas*, the great water; but *mahas* may be equally a noun and then *maho arnas* will mean *Mahas* the sea. In some passages again, *mahas* is genitive singular or accusative plural of a noun *mah*; *maho arnas* may well be the flowing stream or flood of *Mah*, as in the expression *vasvo arnavam*, the sea of substance, in a later Sukta. We are therefore likely to remain in doubt unless we can find an actual symbolic use of either word *Mah* or *Mahas* in a psychological sense which would justify us in supposing this *Maho Arnas* to be a sea of substance of knowledge rather than vaguely the sea of general substance of being. For this is the significance which alone entirely suits the actual phraseology of the last Rik of the Sukta. We find our clue in the Taittiriya Upanishad. It is said there that there are three recognised *vyahritis* of the Veda, *Bhur*, *Bhuvar*, *Swah*, but the Rishi

Mahachamasya affirmed a fourth. The name of this doubtful fourth vyahriti is Mahas. Now the mystic vyahritis of the Veda are the shabdās or sacred words expressing objectively the three worlds, subjectively mentalised material being, mentalised vital being and pure mental being, the three manifest states of our phenomenal consciousness. Mahas, therefore, must express a fourth state of being, which is so much superior to the other three or so much beyond the ordinary attainment of our actual human consciousness that it is hardly considered in Vedic thought a vyahriti, whatever one or two thinkers may have held to the contrary. What do we know of this Mahas from Vedantic or later sources? Bhuh, Bhuvah, Swar of the Veda rest substantially upon the Annam, Prana, Manas, matter, life and mind of the Upanishads. But the Upanishads speak of a fourth state of being immediately above Manas, preceding it therefore and containing it, Vijnanam, ideal knowledge, and a fifth immediately above Vijnanam, Ananda or Bliss. Physically, these five are the pancha kshitayah, five earths or dwelling-places, of the Rig Veda and they are the pancha koshas, five sheaths or bodies of the Upanishads. But in our later Yogic systems we recognise seven earths, seven standing grounds of the soul on which it experiences phenomenal existence. The Purana gives us their names [the names of the two beyond the five already mentioned], Tapas and Satya, Energy and Truth. They are the outward expressions of the two psychological principles, Self-Awareness and Self-Being (Chit and Sat) which with Ananda, Self-Bliss, are the triune appearance in the soul of the supreme Existence which the Vedanta calls Brahman. Sat, Chit and Ananda constitute to Vedantic thought the parardha or spiritual higher half [of] our existence; in less imaginative language, we are in our supreme existence self-existence, self-awareness and self-delight. Annam, Prana and Manas constitute to Vedantic thought the aparardha or lower half; again, in more abstract speech, we are in our lower phenomenal existence mind, life and matter. Vijnana is the link; standing in ideal knowledge we are aware, looking upward, of our spiritual existence, looking downward, we pour it out into the three vyahritis, Bhur, Bhuvah and Swar, mental, vital and material existence, the phenomenal symbols of our self-expression. Objectively vijnana becomes mahat, the great, wide or extended state of phenomenal being,— called also brihat, likewise signifying vast or great,— into which says the Gita, the Self or Lord casts his seed as into a womb in order to engender all these objects and creatures. The Self, standing in vijnanam or mahat, is called the Mahan Atma, the great Self; so that, if we apply the significance [of] these terms to the Vedic words mah, mahas, mahi, mahān, then, even accepting mahas as an adjective and maharnas in the sense of the great Ocean, it may very well be the ocean of the ideal or pure ideative state of existence in true knowledge which is intended, the great ocean slumbering in our humanity and awakened by the divine inspiration of Saraswati. But have we at all the right to read these high, strange and subtle ideas of a later mysticism into the primitive accents of the Veda? Let us at least support for a while that hypothesis. We may very well ask, if not from the Vedic forefathers, whence did the Aryan thinkers get these striking images, this rich and concrete expression of the most abstract ideas and persist in them even after the Indian mind had rarefied and lifted its capacity to the height of the most difficult severities and abstractions known to any metaphysical thinking? Our hypothesis of a Vedic origin remains not only a possible suggestion but the one hypothesis in lawful possession of the field, unless a foreign source or a later mixed ideation can be proved. At present this later

ideation may be assumed, it has not been and cannot be proved. The agelong tradition of India assigns the Veda as the source and substance of our theosophies; Brahmana, Aranyaka, Upanishad and Purana as only the interpretation and later expression; the burden of disproof rests on those who negative the tradition.

Vājebhir vājīnīvatī and maharṇas are therefore fixed in their significance. The word *vashtu* in the tenth Rik offers a difficulty. It is equivalent to *vahatu*, says the Brahmana; to *kāmayatu*, says Sayana; but, deferring to the opinion of the Brahmana, he adds that it means really “*kāmayitwā vahatu*”. Undoubtedly the root *vaś* means in classical Sanscrit to desire; but from the evidence of the classical Sanscrit we have it established that in more ancient times its ordinary meaning must have been to subdue or control; for although the verb has lost this sense in the later language, almost all its derivatives bear that meaning and the sense of wish, will or desire only persists in a few of them, *vaśa*, wish and possibly *vaśā*, a woman. It is this sense which agrees best with the context of the tenth rik and is concealed in the *vahatu* of the Brahmanas. There is no other difficulty of interpretation in the passage.

What then is it that Madhuchchanda, son of Viswamitra, has to say in this Sukta of the goddess of inspiration, speech and knowledge? He does not directly address her, but he assigns to this deity the general control, support and illumination of the sacrifice he is performing. “Let Saraswati” he says “control our Yajna.” The epithets which fill the Rik must express either the permanent and characteristic qualities in her which fit her for this high office of control or the possible and suitable qualities with which he wishes her to be equipped in the performance of that office. First, *pāvakā*. She is the great purifier. It is as we shall see not a literary inspiration he invokes, but a divine inspiration, an inspiration of truths and right thoughts and, it may be, right feelings. Saraswati by this inspiration, by this inspired truth and knowledge and right feeling, is asked to purify, first, the mental state of the Yogin; for a mind unpurified cannot hold the light from on high. Knowledge purifies, says the Gita, meaning the higher spiritual knowledge which comes by śruti, divine inspiration; there is nothing in the whole world so pure as knowledge: Saraswati who purifies, *Pāvakā Sarasvatī*. *Vājebhir vājīnīvatī*. She is full of substantial energy, stored with a great variety in substance of knowledge, *chitraśravastama*, as is said in another hymn of the strong god Agni. The inspiration and resultant knowledge prayed for is not that of any isolated truth or slight awakening, but a great substance of knowledge and a high plenty of inspiration; the mental state has to be filled with this strong and copious substance of Saraswati. *Dhīvāsuḥ*. She is rich in understanding. *Dhī* in the Veda is the *buddhi*, the faculty of reason that understands, discerns and holds knowledge. This inspiration has to be based on a great intellectual capacity which supports and holds the flood of the inspiration. Thus rich, thus strong and plenteous, thus purifying the divine inspiration has to hold and govern the Sacrifice.

The thought passes on in the eleventh Rik from the prayer to the fulfilment. *Yajnam dadhe Sarasvatī*. Saraswati upholds the Yajna; she has accepted the office of governance and already upbears in her strength the action of the sacrifice. In that action she is *Chodayitrī sūnritānām, chetanī sumafīnām*. That great luminous impulse of inspiration in which the truths of being start to light of themselves and are captured and possessed by the mind, that spiritual enlightenment and awakening in which right thoughts and right seeing become spontaneously the substance of our purified mental state, proceed from Saraswati and are already being poured by her

into the system, like the Aryan stream into the Indus. Mati means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, sumati may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions.

In the last Rik the source of this great illumination is indicated. Spiritual knowledge is not natural to the mind; it is in us a higher faculty concealed and sleeping, not active to our consciousness. It is only when the inspiration of a divine enlightenment,— Saraswatī ketunā, in the concrete Vedic language,— seizes on that self-luminous faculty and directs a ray of it into our understanding that we receive the high truths, the great illuminations which raise us above our normal humanity. But it is not an isolated illumination with which this son of Viswamitra intends to be satisfied. The position for him is that the human mind is wakeful on its own level of sensations, emotion, sense perception and reason, but asleep, sushupta, achetana, on the level of the pure ideal knowledge. He wishes it to awake to the divine knowledge and his whole mental state to be illumined by it. The divine Inspiration has to awaken to conscious activity this great water now lying still and veiled in our humanity. This great awakening Saraswati now in the action of the Sacrifice effects for Madhuchchandas — Maho arnah prachetayati. The instrument is ketu, enlightening perception. With the knowledge that now streams into the mind from the ocean of divine knowledge all the ideas of the understanding in their various and many-branching activity are possessed and illumined. Dhiyo viśvā vi rājati. She illumines variously or in various directions, or, less probably, she entirely illumines, all the activities of the understanding. This invasion and illumination of his whole mental state by the state of divine knowledge, with its spontaneous manifestation of high truths, right thoughts, right feelings, the ritam jyotiḥ, is the culmination of this sacrifice of Madhuchchandas.

Shall we suppose that a sacrifice with such a governance, such circumstances and such a crowning experience is the material offering of the Soma wine into a material fire on a material altar? Every expression in the text cries out against such an impossibility. This sacrifice must be a mental, moral subjective activity of which the Soma-offering is only a material symbol. We see at once that the Gita was not reading a later gloss into the Vedic idea in its description of the many kinds of Yajna in its [fourth] chapter. The modern Yoga and the ancient Yajna are one idea; there is only this difference that the Vedic Rishis regarded all the material and internal riches that came by Yoga as the gift of the gods to be offered to them again so that they may again increase them and supremely enrich our lives with all the boons that they, our friends, helpers, masters of world-evolution are so eager to shower upon us, the vessels and instruments of that evolution. The whole Vedic theory is succinctly stated in two slokas of the Gita. (III.10, 11)

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk

(III.10)

devānbhāvayatānena te devā bhāvayantu vaḥ parasparaṃ bhāvayantāḥ śreyāḥ paramavāpsyatha

(III.11)

The Father created of old these peoples with sacrifice as their companion birth; “By this” he said, “ye shall bring forth; let this be your milker of all chosen desires.

Nourish the gods in their being with this; let the gods nourish you in your being. Thus nourishing each other ye shall gain the highest good.” We see, at the same time, the Vedic origin of the central idea in the Gita, the offering of our lives and actions in a perfect sacrifice to God.

Greatly has this short passage helped us. It has shown us the true physiognomy of Saraswati as the goddess of inspiration and inspired knowledge and the true nature of the Vedic Yajna; it has fixed the great Vedic terms, *vāja*, *dhī* and *ketu*; but above all it has given us a firm foundation for a religious and spiritual interpretation of Veda, a brilliant starting point for an inquiry into its truth and its ancient secret. We can now hope to be delivered from the obscuration of Veda by the ritualists and its modern degradation into the document of a primitive and barbarous religion. Its higher and truer sense shows itself in this brief passage like the dim line of land seen on the far horizon.

7. Source № 15. Circa 1913

7. Come, O Visvadevas who in your benignity uphold the activities of men, come, distributing the nectar-offering of the giver.
8. O Visvadevas, swift to effect, come to the nectar-offering, hastening like mornings to the days (or, like lovers to their paramours).
9. O Visvadevas, who stumble not in your work, for you are mighty for all activity and do no hurt, cleave in heart to the sacrifice and be its upbearers.

Visvadevas

We have now arrived, in the thought of the Sukta, at a stage when the strength and delight supported by the Soma, taken up through the mantras into the understanding, poured into a strong and many-sided mental activity can be utilised for action and poured out on the world. Therefore the next invocation is to the Visve Devah, to whom also three riks are devoted:

omāsaścaraṇīdhṛto viśve devāsa ā gata, dāśvāṃso dāśuṣaḥ sutam [1.3.7]

viśve devāso apturaḥ sutamā ganta tūrṇayaḥ, usrā iva svasarāṇi [1.3.8]

viśve devāso asridha ehimāyāso adruhaḥ, medham juṣanta vahṇayaḥ [1.3.9]

We are accustomed to speak of the Visvadevas as if they were a separate class of deities, like the Adityas, Maruts or Rudras; but the Veda uses the expression *Viśve devāsaḥ*, which in the absence of any other meaning for *viśva*, we must render simply “All gods”. We shall suppose for the present that when the expression is used, the gods generally and in the mass, whether apart from the great Thirty-three or including them, are invoked, — the gods in their general character as supporters and agents of all internal and external activity, *charshanidhritah*, without distinction of names or special faculty. A rich and many-sided activity is contemplated; the mass of the divine forces that support the world action in man are summoned to their functions.

The precise meaning of the words has first to be settled. *Charshani* is taken in the Veda to be, like *krishti*, a word equivalent to *manushya*, men. The entire correctness of the rendering may well be doubted. The gods, no doubt, can be described as upholders of men, but there are passages and uses in which the application of this

significance becomes difficult. For Indra, like Agni, is called *viśvacharshani*. Can this expression mean the Universal Man? Is Indra, like Agni, *Vaiśvānara*, in the sense of being present in all human beings? If so, the subjective capacity of Indra is indeed proved by a single epithet. But *Vaiśvānara* really means the Universal Existence or Force, from a sense of the root *an* which we have in *anila*, *anala*, Latin *anima* or else, if the combination be *viśvā-nara*, then from the Vedic sense of *nara*, strong, swift or bright. And what can we make of such an expression as *charshaniprā*? We must therefore follow our usual course and ask how *charshani* came to mean a human being. The root *charsh* or *chrish* is formed from the primary root *char* or *chri* (a lost form whose original presence is, however, necessary in the history of Sanscrit speech), as *krish* from *kri*. Now *kri* means to do, *char* means to do, work, practise or perform. The form *krish* was evidently used in the sense of action which required a prolonged or laborious effort; in the same way as the root *Ar* it came to mean to plough; it came to mean also to overcome or to drag or pull. From this sense of action or labour alone can *krishti* have been extended in significance to the idea, man; originally it must have been used like *kāru* or *keru* to mean a doer, worker, and, from its form, have been capable also of meaning action. I suggest that *charshani* had really the same meaning and something of the same development. The other sense given to the word, swift, moving, cannot easily have led to the idea of man; strength, doing, thinking are the characteristics behind the human idea in the older languages. *Charshani-dhrit* applied to the *Viśvadevas* or *dhartārā charshaninām* to *Mitra* and *Varuna* will mean the upholders of actions or activities; *viśvacharshani*, applied to *Indra* or *Agni*, will mean the lord of all actions; *charshaniprā* will mean “filling the actions”. That *Indra* in this sense is *viśvacharshani* can be at once determined from two passages occurring early in the *Veda*,— I.9.2 in *Madhuchchhanda*’s hymn to *Indra*, *mandim Indrāya mandine chakrim viśvāni chakraye*, delight-giving for *Indra* the enjoyer, effective of action for the doer of all actions, where *viśvāni chakri* is a perfect equivalent to *viśvacharshani*, and I.11.4 in another hymn to *Indra*, *Indro viśvasya karmano dhartā*, *Indra* the upholder of every action, where we have the exact idea of *charshanīdhrit*, *viśvacharshani* and *dhartārā charshaninām*. The *Viśvadevas* are the upholders of all our activities.

In the eighth *rik*, *usrā iva swasarāni* offers us an almost insoluble difficulty. *Usrā* means, ordinarily, either rays or cows or mornings; *swasaram* is a Vedic word of unfixed significance. *Sayana* renders, “hastening like sunbeams to the days”, a rendering which has neither sense nor appropriateness; emending it slightly we get “hastening like dawns or mornings to the days”, a beautiful and picturesque, though difficult image but one, unhappily, which has no appropriateness to the context. If we can suppose the lost root *swas* to have meant, to lie, sleep, rest, like the simpler form *sas* (cf *sanj* to cling and *swanj* to embrace), we may translate, “hastening like kine to their stalls”; but this also is not appropriate to the *Viśvadevas* hastening to the *Soma* offering not for rest, but for enjoyment and action. I believe the real meaning to be, “hastening like lovers to their paramours”; but the philological reasoning by which I arrive at these meanings for *usrā* and *swasaram* is so remote and conjectural, that I cannot lay any stress on the suggestion. *Aptur* is a less difficult word. If it is a compound, *ap+tur*, it must mean swift or forceful in effecting or producing; but it may also be formed by the addition of a suffix *tur* in an adjectival sense to the root *ap*, to do, bring about, effect, produce or obtain.

In the ninth rik, I take *vahnayah* in its natural sense, “those who bear or support”; it is the application of the general function, *charshanidhrit* to the particular activity of the sacrifice, *medham jushanta vahnayah*. I cannot accept the sense of priest for *vahni*; it may have this meaning in some passages, but the ordinary significance is clearly fixed by *Medhatithi*’s collocation, *vahanti vahnayah*, in the [fourteenth] sukta; for to suppose such a collocation to have been made without any reference to the common significance of the two words, is to do violence to common sense and to language. In the same rik we have the word *asridhah* rendered by *Sayana*, “undecaying or unwithering”, and *ehimāyāsah*, in which he takes *ehi* to be *ā-ṭha*, “pervading activity” and *māyā* in the sense of *prajñā*, intelligence. We have no difficulty in rejecting these constructions. *Ehi* is a modified form, by gunation, from the root *ṭh*, and must mean like *ṭh*, wish, attempt, effort or activity; *māyā* from *mā*, to contain or measure (*mātā*, *māna*) or *mī*, to contain, embrace, comprehend, know, may mean either capacity, wideness, greatness or comprehending knowledge. The sense, therefore, is either that the *Visvadevas* put knowledge into all their activities or else that they have a full capacity, whether in knowledge or in any other quality, for all activities. The latter sense strikes me as the more natural and appropriate in the context. *Sridhah*, again, means enemies in the *Veda*, and *asridhah* may well mean, not hostile, friendly. It will then be complementary to *adruhah*,— *asridhah adruhah*, unhostile, unharmed,— and the two epithets will form an amplification of *omāśas*, kindly, the first of the characteristics applied to these deities. Yet such a purposeless negative amplification of a strong positive and sufficient epithet is not in the style of the *Sukta*, of *Madhuchchhanda*’s hymns generally or of any *Vedic Rishi*; nor does it go well with the word *ehimāyāsah* which inappropriately divides the two companion epithets. *Sridh* has the sense of enemy from the idea of the shock of assault. The root *sri* means to move, rush, or assail; *sridh* gives the additional idea of moving or rushing against some object or obstacle. I suggest then that *asridhah* means un stumbling, un failing (cf the English to slide). The sense will then be that the *Visvadevas* are un stumbling and un faltering in the effectuation of their activities because they have a full capacity for all activities, and for the same reason they cause no hurt to the work or the human worker. We have a coherent meaning and progression of related ideas and a good reason for the insertion of *ehimāyāsah* between the two negative epithets *asridhah* and *adruhah*.

We can now examine the functioning of the *Visvadevas* as they are revealed to us in these three riks of the ancient *Veda*: “Come,” says the *Rishi*, “O *Visvadevas* who in your benignity uphold the activities of men, come, distributing the nectar-offering of the giver. O *Visvadevas*, swift to effect, come to the nectar-offering, hastening like mornings to the days (or, like lovers to their paramours). O *Visvadevas*, who stumble not in your work, for you are mighty for all activity and do no hurt, cleave in heart to the sacrifice and be its upbearers.” The sense is clear and simple. The kindly gods who support man in his action and development, are to arrive; they are to give abroad the nectar-offering which is now given to them, to pour it out on the world in joy-giving activities of mind or body, for that is the relation of gods and men, as we see in the *Gita*, giving out whatever is given to them in an abundant mutual helpfulness. Swiftly have they to effect the many-sided action prepared for them, hastening to the joy of the offering of *Ananda* as a lover hastens to the joy of his mistress. They will not stumble or fail in any action entrusted to them, for they

have full capacity for their great world-functions, nor, for the like reason, will they impair the force of the joy or the strength in the activity by misuse, therefore let them put their hearts into the sacrifice of action and upbear it by this unfaltering strength. Swiftmess, variety, intensity, even a fierce intensity of joy and thought and action is the note throughout, but yet a faultless activity, fixed in its variety, un stumbling in its swiftmess, not hurting the strength, light and joy by its fierceness or violent expenditure of energy — *dhishnya, asridhah, adruhah*. That which ensures this steadiness and unfaltering gait, is the control of the mental power which is the agent of the action and the holder of the joy by the understanding. Indra is *dhiyeshita*. But what will ensure the understanding itself from error and swerving? It is the divine inspiration, *Saraswati*, rich with mental substance and clearness, who will keep the system purified, uphold sovereignly the *Yajna*, and illumine all the actions of the understanding, by awakening with the high divine perception, *daivyena ketunā*, the great sea of ideal knowledge above. For this ideal knowledge, as we shall see, is the *satyam, ritam, brihat*; it is wide expansion of being and therefore utmost capacity of power, bliss and knowledge; it is the unobscured light of direct and unerring truth, and it is the un stumbling, unswerving fixity of spontaneous Right and Law.

We have gathered much from this brief hymn, one of the deepest in thought in the Veda. If our construction is correct, then this at least appears that the Veda is no loose, empty and tawdry collection of vague images and shallow superstitions, but there are some portions of it at least which present a clear, well-knit writing full of meaning and stored with ideas. We have the work of sages and thinkers, *rishayah, kavayah, manīshinah*, subtle practical psychologists and great Yogins, not the work of savage medicine-men evolving out of primitive barbarism the first glimpses of an embryonic culture in the half-coherent fumble, the meaningless ritual of a worship of personified rain, wind, fire, sun and constellations. The gods of the Veda have a clear and fixed personality and functions and its conceptions are founded on a fairly advanced knowledge and theory at least of our subjective nature. Nor when we look at the clearness, fixity and frequently psychological nature of the functions of the Greek gods, *Apollo, Hermes, Pallas, Aphrodite*, [have we] the right to expect anything less from the ancestors of the far more subtle-minded, philosophical and spiritual Indian nation.

8. Source № 14. Circa 1913

Indra, the Luminous

From the *Aswins Madhuchchanda* passes to Indra. Three verses are given to this great deity.

indrā yāhi citrabhāno sūtā ime tvāyavaḥ, aṅvībhistanā pūtāsaḥ [1.3.4]

indrā yāhi dhiyeṣito viprajūtaḥ sūtāvataḥ, upa brahmāṇi vāghataḥ [1.3.5]

indrā yāhi tūtujāna upa brahmāṇi harivaḥ, sute dadhiṣva naścanaḥ [1.3.6]

The modern naturalistic account of Indra is that he is the god of rain, the wielder of lightning, the master of the thunderbolt. It is as the lightning, we presume, that he is addressed as *harivas* and *chitrabhāno*, brilliant and of a richly varied effulgence. He comes to the *brahmāṇi*, the hymnal utterances of the *Rishis*, in the sense of being called by the prayer to the sacrifice, and he comes for the sole purpose of drinking the physical *Soma* wine, by which he is immediately increased,— *sadyo*

vridhho ajāyathāh, says another Sukta,— that is, as soon as the Soma offering is poured out, the rains of the monsoon suddenly increase in force. So at least we must understand, if these hymns are to have any precise naturalistic sense. Otherwise we should have to assume that the Rishis sang without attaching any meaning to their words. If, however, we suppose the hymns to Indra to be sung at monsoon offerings, in the rainy months of the year only, we get ideas, imbecile enough, but still making some attempt at sense. On another hypothesis, we may suppose Indra to be one of the gods of light or day slaying Vritra the lord of night and darkness, and also a god of lightning slaying Vritra the lord of the drought. Stated generally, these hypotheses seem plausible enough; systematically stated and supported by Comparative Mythology and some Puranic details their easy acceptance and great vogue is readily intelligible. It is only when we look carefully at the actual expressions used by the Rishis, that they no longer seem to fit in perfectly and great gulfs of no-sense have to be perfunctorily bridged by empirical guesses. A perfect system of naturalistic Veda fails to evolve.

When we look carefully at the passage before us, we find an expression which strikes one as a very extraordinary phrase in reference to a god of lightning and rain. *Indrāyāhi*, says *Madhuchchhanda*, *dhiyeshito viprajūtah*. On any ordinary acceptance of the meaning of words, we have to render this line, “Come, O Indra, impelled by the understanding, driven by the Wise One.” Sayana thinks that *vipra* means Brahmin and the idea is that Indra is moved to come by the intelligent sacrificing priests and he explains *dhiyeshito*, moved to come by our understanding, that is to say, by our devotion. But understanding does not mean devotion and the artificiality of the interpretation is apparent. We will, as usual, put aside the ritualistic and naturalistic traditions and see to what the natural sense of the words themselves leads us. I question the traditional acceptance of *viprajūta* as a compound of *vipra* and *jūta*; it seems to me clearly to be *vi prajūtah*, driven forward variously or in various directions. I am content to accept the primary sense of impelled for *ishita*, although, whether we read *dhiyā ishito* with the *Padapatha*, or *dhiyā ishito*, it may equally well mean, controlled by the understanding; but of themselves the expressions “impelled and driven forward in various paths” imply a perfect control. We have then, “Come, O Indra, impelled” (or “controlled, governed”) “by the understanding and driven forward in various paths.” What is so driven forward? Obviously not the storm, not the lightning, not any force of material Nature, but a subjective force, and, as one can see at a glance, a force of mind. Now Indra is the king of *Swar* and *Swar* in the symbolical interpretation of the Vedic terms current in after times is the mental heaven corresponding to the principle of *Manas*, mind. His name means the Strong. In the Puranas he is that which the Rishis have to conquer in order to attain their goal, that which sends the *Apsaras*, the lower delights and temptations of the senses to bewilder the sage and the hero; and, as is well known, in the Indian system of Yoga it is the Mind with its snares, sensuous temptations and intellectual delusions which is the enemy that has to be overcome and the strong kingdom that has to be conquered. In this passage Indra is not thought of in his human form, but as embodied in the principle of light or *tejas*; he is *harivas*, “substance of brightness”; he is *chitrabhānu*, of a rich and various effulgence, epithets not easily applicable to a face or figure, but precisely applicable to the principle of mind which has always been supposed in India to be in its material element made of *tejas* or pure light. We may conclude,

therefore, that in Indra, master of Swarga, we have the divine lord of mental force and power. It is as this mental power that he comes *suāvataḥ upa brahmāni vāghataḥ*, to the soul-movements of the chanter of the sacred song, of the holder of the nectar-wine. He is asked to come, impelled or controlled by the understanding and driven forward by it in the various paths of *sumati* and *sūnritā*, right thinking and truth. We remember the image in the Kathopanishad in which the mind and senses are compared to reins and horses and the understanding to the driver. We look back and see at once the connection with the function demanded of the Aswins in the preceding verses; we look forward and see easily the connection with the activity of Saraswati in the closing *riks*. The thought of the whole Sukta begins to outline itself, a strong, coherent and luminous progression of psychological images begins to emerge.

Brahmāni, says Sayana, means the hymnal chants; *vāghataḥ* is the *ritwik*, the sacrificial priest. These ritual senses belong to the words — but we must always inquire how they came to bear them. As to *vāghat*, we have little clue or evidence, but on the system I have developed in another work (the *Origins of Aryan Speech*), it may be safely concluded that the lost roots *vagh* and *vāgh*, must have conveyed the sense of motion evident in the Latin *vagus* and *vagari*, wandering and to wander and the sense of crying out, calling apparent in the Latin *vagire*, to cry, and the Sanscrit *vangh*, to abuse, censure. *Vāghat* may mean the sacrificial priest because he is the one who calls to the deity in the chant of the *brahma*, the sacred hymn. It may also mean one who increases in being, in his *brahma*, his soul, who is getting *vāja* or substance.

The word *Brahma* is a great word in Indian thought, the greatest of all the words in which Indian spirituality has expressed itself; it means in the Upanishads, in all later literature, the Brahman, the Supreme and the All, the Spirit of Things and the sole reality. We need not ask ourselves, as yet, whether this crowning conception has any place in the Vedic hymns; all we need ask is whether Brahman in the *Rigveda* means hymn and only hymn or whether it has some sense by which it could pass naturally into the great Vedantic conception of the supreme Spirit. My suggestion is that *Brahma* in the *Rigveda* means often the soul, the *psuche* of the Greeks, *animus* of the Romans, as distinguished from the *manas*, *mens* or *φρήν*. This sense it must have borne at some period of Indian thought antecedent to the Upanishads; otherwise we cannot explain the selection of a word meaning hymn or speech as the great fundamental word of Vedanta, the name of the supreme spiritual Reality. The root *brīh*, from which it comes, means, as we have seen in connection with *barhis*, to be full, great, to expand. Because Brahman is like the ether extending itself in all being, because it fills the body and whole system with its presence, therefore the word *brahma* can be applied to the soul or to the supreme Spirit, according as the idea is that of the individual spirit or the supreme Existence. It is possible also that the Greek *phren*, mind, *phronis*, etc may have derived from this root *brīh* (the aspirate being thrown back on the initial consonant), and may have conveyed originally the same association of ideas. But are we justified in supposing that this use of *Brahma* in the sense of soul dates back to the *Rigveda*? May it not have originated in the intermediate period between the period of the Vedic hymns and the final emergence of the Upanishads? In most passages *brahma* can mean either hymn or soul; in some it seems to demand the sole sense of hymn. Without going wholly into the question, I shall only refer the reader to the hymn of *Medhatithi Kanwa*, to *Brahmanaspati*, the eighteenth of the first Mandala, and the epithets and functions there attributed to the

Master of the Brahman. My suggestion is that in the Rigveda Brahmanaspati is the master of the soul, primarily, the master of speech, secondarily, as the expression of the soul. The immense importance attached to Speech, the high place given to it by the Vedic Rishis not only as the expression of the soul, but that which best increases and expands its substance and power in our life and being, is one of the most characteristic features of Vedic thought. The soul expresses itself through conscious knowledge and in thought; speech stands behind thought and connects knowledge with its expression in idea. It is through Vak that the Lord creates the world.

Brahmāni therefore may mean either the soul-activities, as dhiyas means the mental activities, or it may mean the words of the mantra which express the soul. If we take it in the latter sense, we must refer it to the girah of the second rik, the mantras taken up by the Aswins into the understanding in order to prepare for action and creation. Indra is to come to these mantras and support them by the brilliant substance of a mental force richly varied in its effulgent manifestation, controlled by the understanding and driven forward to its task in various ways. But it seems to me that the rendering is not quite satisfactory. The main point in this hymn is not the mantras, but the Soma wine and the power that it generates. It is in the forces of the Soma that the Aswins are to rejoice, in that strength they are to take up the girah, in that strength they are to rise to their fiercest intensity of strength and delight. Indra, as mental power, arrives in his richly varied lustre; āyāhi chitrabhāno. "Here" says the Rishi "are these life-forces in the nectar-wine; they are purified in their minute parts and in their whole extent", for so I understand anwībhis tanā pūtāsah; that is to say the distillings of Ananda or divine delight whether in the body as nectar, [or] in the subjective system as streams of life-giving delight are purified of all that impairs and weakens the life forces, purified both in their little several movements and in the whole extent of their stream. These are phenomena that can easily be experienced and understood in Yoga, and the whole hymn like many in the Veda reads to those who have experience like a practical account of a great Yogic internal movement accurate in its every detail. Strengthened, like the Aswins, by the nectar, Indra is to prepare the many-sided activity supported by the Visve devah; therefore he has to come not only controlled by the understanding, dhishnya, like the Aswins, but driven forward in various paths. For an energetic and many-sided activity is the object and for this there must be an energetic and many-sided but well-ordered action of the mental power. He has to come, thus manifold, thus controlled, to the spiritual activities generated by the Soma and the Aswins in the increasing soul (vāghatah) full of the life-giving nectar, the immortalising Ananda, sutāvatah. He has to come to those soul-activities, in this substance of mental brilliancy, āyāhi upa brahmāni harivas. He has to come, tūtujāna, with a protective force, or else with a rapidly striving force and uphold by mind the joy of the Sacrificer in the nectar-offering, the offering of this Ananda to the gods of life and action and thought, sute dadhishwa naś chanah. Protecting is, here, the best sense for tūtujāna. For Indra is not only to support swift and energetic action; that has already been provided for; he has also to uphold or bear in mind and by the power of mind the great and rapid delight which the Sacrificer is about to pour out into life and action, jvayāja. The divine delight must not fail us in our activity; hostile shocks must not be allowed to disturb our established pleasure in the great offering. Therefore Indra must be there in his light and power to uphold and to protect.

We have gained, therefore, another great step in the understanding of the Veda. The figure of the mighty Indra, in his most essential quality and function, begins to appear to us as in a half-luminous silhouette full of suggestions. We have much yet to learn about him, especially his war with Vritra, his thunderbolt and his dealings with the seven rivers. But the central or root idea is fixed. The rest is the outgrowth, foliage and branchings.

9. Source № 13. Circa 1913

1. O Aswins, swift-footed, much-enjoying lords of bliss, take your pleasure in the forces of the sacrifice.
3. The Soma is outpoured; come with your full bounty, *dasrā* & your fierce intensity, *rudravartanī*. The Soma distillings are replete with energy and brought to their highest fullness.

Indra, the Visvadevas, the Aswins

If we are right, as we must now assume, in our interpretation of these three riks, then the conclusion is irresistible that the whole of this third Sukta in the Veda, and not only its closing verses, relates to an activity of moral and mental sacrifice and the other gods invoked by Madhuchchhandas are equally with Saraswati Powers of subjective Nature, Indra not the god of rain, but a mental deity, the Aswins not twin stars, or, if stars, then lights of a sublimer heaven, the Visvadevas, gods not of general physical Nature, but supraphysical and in charge of our general subjective or subjective-objective activity. The supposition is inadmissible that the hymn is purely ritual in its body and only ingrafted with a spiritual tail. The physical functions of the gods in the Veda need not be denied; but they must be alien to the thought of Madhuchchhandas in this Sukta,— unless as in some hymns of the Veda, there is the *slesha* or double application to subjective and objective activities. But this is improbable; for in the lines of which Saraswati is the goddess, we have found no reference either open or covert to any material form or function. She is purely the Muse and not at all the material river.

We must examine, then, the rest of the hymn and by an impartial scrutiny discover whether it yields naturally, without forcing or straining, a subjective significance. If we find that no such subjective significance exists and it is the gods of rain and of stars and of material activities who are invoked, a serious if not a fatal doubt will be cast on the validity of the first step we have gained in our second chapter. Here, too, we must follow the clue by which we arrived at the subjective physiognomy of Saraswati. We must see what is the evidence of the epithets and activities assigned to the several deities of the Sukta.

The first three riks are devoted to the Aswins and run in this strain: —

aśvinā yajvarīṣo dravatpāṇī śubhaspatī, purubhujā canasyatam [1.3.1]
aśvinā purudaṃsasā narā śavīrayā dhiyā, dhiṣṇyā vanatam girah [1.3.2]
dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ, ā yātam rudravartanī [1.3.3]

In Sayana's interpretation we find that *isho* is taken in the sense of food; *yuvākavaḥ sutā vṛktabarhishah* in the sense of Soma-offerings poured out, which are mixed with other liquid and for which the strewn grasses where they have been

placed, are deprived of their roots. If these interpretations stand, the material nature of the sacrifice is established. But can they stand? And if they can, are they imperative? The word *isho*, in the first place, is not bound to this sense of foods; for it cannot in all the passages in which it occurs in the Veda, bear that sense. A single instance is decisive. We find in a hymn of Praskanwa Kanwa to the Aswins, this rik, the sixth in the forty-sixth Sukta of the first mandala:

yā naḥ pīparadaśvinā jyotiṣmañi tamastiraḥ, tāmāsmē rāsāthāmiṣam [1.46.6]

Now a brilliant or luminous food, *jyotiṣmañi ish*, is an absurdity which we certainly shall not accept; nor is there any reason for taking *jyotiḥ* in any other than its ordinary sense of radiance, lustre. We must, therefore, seek some other significance for *ish*. It is the nature of the root *ish*, as of its lengthened form, *īsh*, and the family to which it belongs, to suggest intensity of motion or impulsion physical or subjective and the state or results of such intensity. It means impulse, wish, impulsion; sending, casting, (as in *ishu*, an arrow or missile), strength, force, mastery; in the verb, it signifies also striving, entreating, favour, assent, liking; in the noun, increase, affluence, or, as applied by the ritualists in the Veda, drink or food. We see, then, that impellent force or strength is the fundamental significance, the idea [of] food only a distant, isolated and late step in the sense-evolution. If we apply this fundamental sense in the rik we have quoted from Praskanwa's hymn to the Aswins, we get at once the following clear, straightforward and lucid meaning, "The luminous force (force of the Mahas, or *vijnana*, the true light, *ritam jyotiḥ* of [I.23.5]) which has carried us, O Aswins, through the darkness to its other shore, in that in us take delight" or else "that force give to us." Apply the same key-meaning to this first rik of Madhuchchandas' lines to the same deities, we get a result equally clear, straightforward and lucid, "O Aswins, swift-footed, much-enjoying lords of bliss, take your pleasure in the forces of the sacrifice." We have in Praskanwa and Madhuchchandas the same idea, the same deities, the same prayer, the same subjective function of the gods and subjective purport of the words. We feel firm soil under our feet; a flood of light illumines our steps in these dim fields of Vedic interpretation.

What is this subjective function of the Aswins? We get it, I think, in the key words *chanasyatam*, *rāsāthām*. Whatever else may be the character of the Aswins, we get from the consonance of the two Rishis this strong suggestion that they are essentially gods of delight. Is there any other confirmation of the suggestion? Every epithet in this first rik testifies strongly to its correctness. The Aswins are *purubhujā*, much-enjoying; they are *śubhaspañi*, lords of weal or bliss, or else of beauty — for *śubh* may have any of these senses as well as the sense of light; they are *dravatpāñi*, their hands dropping gifts, says Sayana, and that agrees well with the nature of gods of delight who pour from full hands the roses of rapture upon mortals, *manibus lilia plenis*. But *dravat* usually means in the Veda, swift, running, and *pāñi*, although confined to the hands in classical Sanscrit, meant, as I shall suggest, in the old Aryan tongue any organ of action, hand, foot or, as in the Latin *penis*, the sexual organ. Even so, we have the nature of the Aswins as gods of delight, fully established; but we get in addition a fresh characteristic, the quality of impetuous speed, which is reinforced by their other epithets. For the Aswins are *narā*, the Strong ones; *rudravartāñi*,— they put a fierce energy into all their activities; they accept the mantras of the hymn *śavīrayā dhiyā*, with a bright-flaming strength of intelligence in the

understanding. The idea of bounteous giving, suggested by Sayana in *dravatpāni* and certainly present in that word if we accept *pāni* in its ordinary sense, appears in the *dasrā* of the third rik, “O you bounteous ones.” Sayana indeed takes *dasrā* in the sense of destroyers; he gives the root *das* in this word the same force as in *dasyu*, an enemy or robber; but *das* can also mean to give, *dasma* is sometimes interpreted by the scholiasts sacrificer and this sense of bounteous giving seems to be fixed on the kindred word *dasra* also, at least when it is applied to the Aswins, by the seventeenth rik of the thirtieth Sukta, Śunahśepa’s hymn to Indra and the Aswins,—

āśvināvaśvāvatyeṣā yātam śavīrayā, gomaddasrā hiranyavat [1.30.17]

“O Aswins, arrive with energetic force of a bright-flaming strength, givers of that which is radiant and brilliant” or, if we take the interpretation of the ritualists, “of wealth of cows and wealth of gold.” We see that here too we have *ish* with two epithets denoting strength and force; here also we meet the words *dasrā* and *śavīrayā* in connection with the Aswins; here also they are connected with light or radiance, go, rays or diffused light which we shall find to be the standing symbol-word in the Vedas for the diffusion of the light of the *vijnana* or *mahas*, for that *ritam jyotih* or light of ideal Truth which constitutes the luminous force hymned in connection with the Aswins by Praskanwa Kanwa, *jyotishmatim isham*. These fixed ideas, this constant relation of epithets, this order in the divine functions, points to a settled system large in idea and minute in detail accepted by all the Vedic Rishis throughout the long period covered by the ensemble of the hymns of the Rigveda. In the ritualistic and naturalistic interpretations we get an artificial sense, an incoherent connection of ideas, a vague, purposeless and merely ornamental use of figures and epithets, one Rishi apparently reproducing stupidly the decorative ideas, images and words of his predecessors. In the subjective interpretation of the Vedas we shall find always a simple, lucid and straightforward sense perfectly connected and coherent, arising spontaneously from the text, in which there is a reason for the constant recurrence of ideas and terms, a complete appropriateness and fullness of meaning for every word that is used and an absolutely satisfying logical reason for the connection of each word with its predecessor and successor. According to our idea of the mentality of the Rishis we shall accept either the one interpretation which results in a confused barbaric intelligence or the other which reveals the culture and contents of a deep and splendid intellectuality. But there can be no doubt, which gives the best and most satisfying sense to the language of the Veda.

There are two epithets yet left which we have to fix to their right significance, before we sum up the evidence of this passage and determine the subjective physiognomy of the Aswins,— *purudansasā* and *nāsatyā*. Sayana interprets *dansas* as active,— the Aswins are gods of a great activity; I suggest fashioning or forming activity,— they are “abundant fashioners”. Sayana’s interpretation suits better with the idea of the Aswins as gods full of strength, speed and delight, *purudansasā*, full of a rich activity. But the sense of fashioning is also possible; we have in I.30.16 the expression *sa no hiranyaratham dansanāvān sa nah sanitā sanaye sa no adāt*, where the meaning may be “he gave a car”, but would run better “he fashioned for us a brilliant car”, unless with Sayana we are to disregard the whole structure and rhythmic movement of Śunahśepa’s sentence. The other epithet *Nāsatyā* has long been a puzzle for the grammarians; for the ingenious traditional rendering of Yaska and

Sayana, *na asatyā*, not untruthful, is too evidently a desperate shift of entire ignorance. The word by its formation must be either a patronymic, “Sons of Nasata”, or an adjective formed by the termination *tya* from the old Aryan noun *Nāsa*, which still exists in the Greek $\nu\eta\sigma\omicron\varsigma$, an island. The physical significance of *nā* in the Aryan tongues is a gliding or floating motion; we find it in the Latin, *nare*, to swim or float, the Greek *Nais*, a river goddess, *nama*, a stream, *nêxis*, swimming, floating, *naros*, water, (S. *nāra*, water), *necho*, I swim, float or sail; but in Sanscrit, except in *nāra*, water, and *nāga*, a snake, elephant, this signification of the long root *nā*, shared by it originally with *na*, *ni*, *nī*, *nu* and *nū*, has disappeared. Nevertheless, the word *Nāsa*, in some sense of motion, floating, gliding, sailing, voyaging, must have existed among the more ancient Sanscrit vocables. But in what sense can it be applied to the Aswins? It seems to me that we get the clue in the seventh sloka of Praskanwa’s Hymn to the Aswins which I have already quoted. For immediately after he has spoken of the *vyotishmatī ish*, the luminous force which has carried him over to the other shore of the Ignorance, Praskanwa proceeds,—

ā no nāvā maṭinām yātam pārāya gantave, yuñjāthāmasvinā ratham [1.46.7]

“O ye who are the ships of our thoughts, come to us for our passing to the other shore; O Aswins, yoke your car.” It is as the ships that carry human mentality to the other shore of this darkness of ignorance, *pīparat tamas tirah*, as the masters or helpers of their voyage that the Aswins are addressed as *Nāsatyā*. *Nāsa* in *Nāsatya* would then be fixed in the sense of voyage, passage or transit. Is it not from the transference of this lofty idea to a more material plane that Castor and Pollux of the Romans, Kashtri and Purudansha, are the helpers of the distressed mariner when storm howls upon the darkened seas?

The Aswins, then, are the gods of youthful delight and youthful strength, *yuvānā pitarā*, always young yet fathers of men, (*purudansasā*, abundantly creating), as they are described in another sukta. They have a brilliant strength mental and physical, *narā*, a bright, strong and eager understanding, *śāvīrayā dhiyā*, full hands of bounty and strong fertility of creation, *dasrā*, *purudansasā*; an insatiable enjoyment, *purubhujā*; a swift speed and fiery energy in action, *dravatpānī rudravartanī*; they are the lords of bliss who give physical, vital and mental well-being to men and that inferior ease, pleasure and delight they lift into the high regions of the original and luminous Ananda supported on the *ritam jyotiḥ* of Mahas of which all these things are but pallid and broken rays penetrating into this lower play of subjective light and shade which is called the triple world. Because of this double aspect of delight and the force for action and knowledge which is given by delight, of force and the delight in action and enjoyment which is sustained by force, they are twin gods and not one; it may be that Castor is more essentially the lord of delight, Polydeuces of force, but they are too like each other not to share in each other’s qualities. Eternal youth is the essence of their character and the bestowal, maintenance, and increase in men of the gifts which attend youth, is their function. This, if I do not err, was the subjective aspect of the great Twin Brethren to the sages of the Veda.

For what functions are they called to the Sacrifice by Madhuchchhanda? First, they have to take delight in the spiritual forces generated in him by the action of the internal *Yajna*. These they have to accept, to enter into them and use them for delight, their delight and the sacrificer’s, *yajwarī ishō .. chanasatyam*; a wide enjoy-

ment, a mastery of joy and all pleasant things, a swiftness in action like theirs is what their advent should bring and therefore these epithets are attached to this action. Then they are to accept the words of the mantra, *vanatam girah*. In fact, *vanatam* means more than acceptance, it is a pleased, joyous almost loving acceptance; for *vanas* is the Latin *venus*, which means charm, beauty, gratification, and the Sanscrit *vanitā* means woman or wife, she who charms, in whom one takes delight or for whom one has desire. Therefore *vanatam* takes up the idea of *chanasyatam*, enlarges it and applies it to a particular part of the Yajna, the mantras, the hymn or sacred words of the stoma. The immense effectiveness assigned to rhythmic Speech and the meaning and function of the mantra in the Veda and in later Yoga is a question of great interest and importance which must be separately considered; but for our present purpose it will be sufficient to specify its two chief functions, the first, to settle, fix, establish the god and his qualities and activities in the Sacrificer,— this is the true meaning of the word *stoma*, and, secondly, to effectualise them in action and creation subjective or objective,— this is the true meaning of the words *rik* and *arka*. The later senses, praise and hymn were the creation of actual ceremonial practice, and not the root intention of these terms of Veda. Therefore the Aswins, the lords of force and joy, are asked to take up the forces of the sacrifice, *yajwaṛiṣho*, fill them with their joy and activity and carry that joy and activity into the understanding so that it becomes *śāvira*, full of a bright and rapid strength. With that strong, impetuously rapid working they are to take up the words of the mantra into the understanding and by their joy and activity make them effective for action or creation. For this reason the epithet *purudansā* is attached to this action, abundantly active or, rather, abundantly creative of forms into which the action of the *yajwaṛiṣha* is to be thrown. But this can only be done as the Sacrificer wishes if they are in the acceptance of the mantra *dhishnyā*, firm and steady. Sayana suggests wise or intelligent as the sense of *dhishnya*, but although *dhishanā*, like *dhī*, can mean the understanding and *dhishnya* therefore intelligent, yet the fundamental sense is firm or steadily holding and the understanding is *dhī* or *dhishanā* because it takes up perceptions, thoughts and feelings and holds them firmly in their places. Vehemence and rapidity may be the causes of disorder and confusion, therefore even in their utmost rapidity and rapture of action and formation the Aswins are to be *dhishnya*, firm and steady. This discipline of a mighty, inalienable calm supporting and embracing the greatest fierceness of action and intensity of joy, the combination of *dhishnyā* and *rudravartanī*, is one of the grandest secrets of the old Vedic discipline. For by this secret men can enjoy the world as God enjoys it, with unstinted joy, with unbridled power, with undarkened knowledge.

Therefore the prayer to the Aswins concludes: “The Soma is outpoured; come with your full bounty, *dasrā* and your fierce intensity, *rudravartanī*.” But what Soma? Is it the material juice of a material plant, the bitter Homa which the Parsi priests use today in the ceremonies enjoined by the *Zendavesta*? Does Sayana’s interpretation give us the correct rendering? Is it by a material intoxication that this great joy and activity and glancing brilliance of the mind joined to a great steadfastness is to be obtained? *Yuvākavah*, says Sayana, means mixed and refers to the mixing of other ingredients in the Soma wine. Let us apply again our usual test. We come to the next passage in which the word *yuvāku* occurs, the fourth *rik* of the seventeenth *Sukta*, *Medhatithi Kanwa*’s hymn to *Indra* and *Varuna*.

yuvāku hi śacīnām yuvāku sumatīnām, bhūyāma vājadāvnām [1.17.4]

Sayana's interpretation there is a miracle of ritualism and impossibility which it is best to ignore. Śacī means in the Veda power, sumati, right thought or right feeling, as we have seen, vājadāvan, strength-giving,— strength in the sense of steadfast substance whether of moral state or quality or physical state or quality. Yuvāku in such a connection and construction cannot mean mixed. The word is in formation the root *yu* and the adjectival *āku* connected by the euphonic *v*. It is akin therefore to *yuvā*, youth, and *yavas*, energy, plenty or luxuriance; the common idea is energy and luxuriance. The adjective *yuvāku*, if this connection be correct, would mean full of energy or particularly of the energy of youth. We get, therefore, a subjective sense for *yuvāku* which suits well with *śacī*, *sumati* and *vājadāvan* and falls naturally into the structure and thought of Medhatithi's *rik*. *Bhūyāma* may mean "become" in the state of being or like the Greek φύω (*bhú*) it may admit a transitive sense, to bring about in oneself or attain; *yuvāku śacīnām* will mean the full energy of the powers and we get this sense for Medhatithi's thought: "Let us become" or "For we would effect in ourselves the full energy of the powers, the full energy of the right thoughts which give substance" to our inner state or faculties.

We have reached a subjective sense for *yuvāku*. But what of *vriktabarhishah*? Does not *barhih* always mean in the Veda the sacred grass strewn as a seat for the gods? In the Brahmanas is it not so understood and have [we] not continually the expression *Ā barhishi sīdata*? I have no objection; *barhis* is certainly the seat of the Gods in the sacrifice, *stritam ānushak*, strewn without a break. But *barhis* cannot originally have meant *Kusha* grass; for in that case the singular could only be used to indicate a single grass and for the seat of the Gods the plural *barhīnshi* would have to be used,— *barhihshu sīdata* and not *barhishi sīdata*. We have the right to go behind the Brahmanas and enquire what was the original sense of *barhis* and how it came to mean *kusha* grass. The root *barh* is a modified formation from the root *brih*, to grow, increase or expand, which we have in *brihat*. From the sense of spreading we may get the original sense of seat, and because the material spread was usually the *Kusha* grass, the word by a secondary application came to bear also that significance. Is this the only possible sense of *barhis*? No, for we find it interpreted also as sacrifice, as fire, as light or splendour, as water, as ether. We find *barhana* and *barhas* in the sense of strength or power and *barhah* or *barham* used for a leaf or for a peacock's tail. The base meaning is evidently fullness, greatness, expansion, power, splendour or anything having these attributes, an outspread seat, spreading foliage, the outspread or splendid peacock's tail, the shining flame, the wide expanse of ether, the wide flow of water. If there were no other current sense of *barhis*, we should be bound to the ritualistic explanation. Even as it is, in other passages the ritualistic explanation may be found to stand or be binding; but is it obligatory here? I do not think it is even admissible. For observe the awkwardness of the expression, *sutā vriktabarhishah*, wine of which the grass is stripped of its roots. Anything, indeed, is possible in the more artificial styles of poetry, but the rest of this hymn, though subtle and deep in thought, is sufficiently lucid and straightforward in expression. In such a style this strained and awkward expression is an alien intruder. Moreover, since every other expression in these lines is subjective, only dire necessity can compel us to admit so material a rendering of this single epithet. There is no such

necessity. Barhis means fundamentally fullness, splendour, expansion or strength and power, and this sense suits well with the meaning we have found for yuvākavah. The sense of vrikta is very doubtful. Purified (cleared, separated) is a very remote sense of vrij or vrich and improbable. They can both mean divided, distributed, strewn, outspread, but although it is possible that vriktabarhishah means “their fullness outspread through the system or distributed in the outpouring”, this sense too is not convincing. Again vrijana in the Veda means strong, or as a noun, strength, energy, even a battle or fight. Vrikta may therefore [mean] brought to its highest strength. We will accept this sense as a provisional conjecture, to be confirmed or corrected by farther enquiry, and render the line “The Soma distillings are replete with energy and brought to their highest fullness.”

But to what kind of distillings can such terms be applied? The meaning of Soma and the Vedic ideas about this symbolic wine must be examined by themselves and with a greater amplitude. All we need ask here [is], is there any indication in this hymn itself, that the Soma like everything else in the Sukta is subjective and symbolic? For, if so, our rendering, which at present is clouded with doubt and built on a wide but imperfectly solid foundation, will become firm and established. We have the clear suggestion in the next rik, the first of the three addressed to Indra. *Sutā ime twā āyavah*. Our question is answered. What has been distilled? *Ime āyavah*. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, *āyu* or *jīva*; we shall find that the Soma was regarded as a life-giving juice, a sort of elixir of life, or nectar of immortality, something at least that gave increased vitality, established health, prolonged youth. Of such an elixir it may well be said that it is *yuvāku*, full of the force of youth in which the Aswins must specially delight, *vriktabarhish*, raised to its highest strength and fullness so that the gods who drink of it, become in the man in whom they enter and are seated, increased, *vriddha*, to the full height of their function and activity,— the Aswins to their utmost richness of bounty, their intensest fiery activity. Nectar-juices, they are called, *indavah*, pourings of delight, *āyavah*, life forces, *amritāsah*, elixirs of immortality.

Thus we see that when we take words in their first and plain sense, the meaning of the riks builds itself up before our eyes, everything agrees, a coherent sense is obtained, idea links itself to idea, every noun, epithet and verb falls into its right place and has a clear and perfect appropriateness. May we not then say at every step, “Is not this the right sense of the Veda, this rather than the forced ritualistic interpretation with its strainings, violences, incoherences, inconsistencies, or the difficult, laboured and artificial naturalistic interpretation of the European scholars with its result of garish image, tawdry ornament, emptiness of idea and ill-related sense?” At least the possibility has been established; we have a beginning and a foundation.

10. Source № 5. 1912

1. O Aswins, I am in the full rush, the full ecstasy of the sacrificial action, O swift-footed, much-enjoying masters of happiness, take in me your delight.
2. O strong wide-distributing Aswins, with your bright-flashing (or

brilliantly-forceful) understanding take pleasure in the words (of the mantra) which are now firmly settled (in the mind).

3. O givers, O lords of free movement, come to the outpourings of my nectar, be ye fierce in action; — I feel full of youthful vigour, I have prepared the sacred grass.
4. Indra, arrive, O thou of rich and varied light, here are these life-streams poured forth, purified, with vital powers, with substance.
5. Arrive, O Indra, controlled by the understanding, impelled forward in various directions to my soul faculties, I who am now full of strength and flourishing increase.
6. Arrive, O Indra, with protection to my soul faculties, O dweller in the brilliance, confirm our delight in the nectar poured.
8. O you all-gods who are energetic in works, come to the nectar distilled, ye swift ones, (or, come swiftly), like calves to their own stalls, — (so at least we must translate this last phrase, till we can get the real meaning, for I do not believe this is the real or, at any rate, the only meaning).
9. O you all-gods unfaltering, with wide capacity of strength, ye who harm not, attach yourselves to the offering as its supporters.

Comments

The first passage in which Saraswati is mentioned, is the third hymn of the first Mandala, the hymn of Madhuchchanda Vaisvamitra, in which the Aswins, Indra, the Visve devah and Saraswati are successively invoked — apparently in order to conduct an ordinary material sacrifice? That is the thing that has to be seen,— to be understood. What is Saraswati, whether as a Muse or a river, doing at the Soma-offering? Or is she there as the architect of the hymn, the weaver of the Riks?

The passage devoted to her occupies the three final and culminating verses of the sacred poem. Pāvakā naḥ sarasvatī vājebhīrvājīnīvatī, yajñam vaṣṭu dhiyāvasuḥ. Codayitṛī sūrṭānām cetantī sumatīnām, yajñam dadhe sarasvatī. Maho arṇaḥ sarasvatī pra cetayati ketunā, dhiyo viśvā vi rājati [1.3.10-1.3.12]

Now there is here mention in the last verse of a flowing water, arṇas, whether sea or river, but this can be no material stream, since plainly the rest of the passage can only refer to a goddess whose functions are subjective. She is dhiyavasuh [dhiyāvasuḥ], stored or rich with understanding, she is the impelling power of truths, she is the awakener of or to right thoughts. She awakens something or brings it forward into consciousness (pra-cetayati) by the perceptive intelligence and she governs or shines through all the movements of the fixing and discerning mind. There are too many words here that do ordinarily and ought here to bear a purely subjective sense for any avoidance of the clear import of the passage. We start then with the conception of Saraswati as a goddess of mind, if not the goddess of mind and we have then to determine what are her functions or activities as indicated in this important passage and for what purpose she has been summoned by the son of Visvamitra to this sacrifice.

What exact sense are we to apply to vajebhir vajinivati [vājebhir vājīnīvatī] when it is spoken of a subjective Power? It is a suggestion I shall make and work out hereafter by application to all the hundreds of passages in which the word occurs that *vaja* in the Veda means a substantial, firm and copious condition of being, well-grounded and sufficient plenty in anything material, mental or spiritual, any substance, wealth, chattels, qualities, psychological conditions. Saraswati has the power of firm plenty, *vajini* [vājīnī], by means of or consisting in many kinds of plenty, copious stores of mental material for any mental activity or sacrifice. But first of all she is purifying, *pavaka* [pāvakā]. Therefore she is not merely or not essentially a goddess of mental force, but of enlightenment; for enlightenment is the mental force that purifies. And she is *dhiyavasū* [dhiyāvasū], richly stored with understanding, *buddhi*, the discerning intellect, which holds firmly in their place, fixes, establishes all mental conceptions. First, therefore she has the purifying power of enlightenment, secondly, she has plenty of mental material, great wealth of mental being; thirdly, she is powerful in intellect, in that which holds, discerns, places. Therefore she is asked, as I take it, to control the *Yajna* —*vashtu* [vaṣṭu] from Root *vash* [vaṣ], which bore the idea of control as is evident from its derivatives *vasha*, *vashya* and *vashin* [vaṣa, vaṣya and vaṣin].

But greater capacities, mightier functions are demanded of Saraswati. Mind and discerning intelligence, however active and well-stored, may give false interpretation and mistaken counsel. But Saraswati at the sacrifice is *chodayitri sunritanam chetanti sumatinam* [codayitrī sūnṛtānām cetantī sumatīnām]. It is she who gives the impulsion to the truths that appear in the mind, it is she who, herself conscious of right thoughts and just processes of thinking, awakens to them the mental faculties. Therefore, because she is the impelling force behind intellectual Truth, and our awakener to right thinking, she is present at the sacrifice; she has established and upholds it, *yajnam dadhe* [yajñam dadhe]. This sacrifice, whatever else it may be, is controlled by mental enlightenment and rich understanding and confirmed in and by truth and right-thinking. Therefore is Saraswati its directing power and presiding goddess.

But by what power of Saraswati's are falsehood and error excluded and the mind and discerning reason held to truth and right-thinking? This, if I mistake not, is what the Rishi Madhuchchanda, the *drashta* [draṣṭā] of Veda has seen for us in his last and culminating verse. I have said that *arnas* [arṇas] is a flowing water whether river or sea; for the word expresses either a flowing continuity or a flowing expanse. We may translate it then as "the river of Mah or Mahas", and place *arnas* in apposition with Saraswati. This goddess will then be in our subjective being some principle to which the Vedic thinkers gave the names of Mah and Mahas for it is clear, if the rest of our interpretation is at all correct, that there can be no question of a material stream and *arnas* must refer to some stream or storehouse of subjective faculty. But there are strong objections to such a collocation. We shall find later that the goddess Mahi and not Saraswati is the objectivising feminine power and divine representative of this Vedic principle Mahas; *pracetayati* besides demands an object and *maho arnas* [maho arṇaḥ] is the only object which the structure of the sentence and the rhythm of the verse will allow. I translate therefore "Saraswati awakens by the perceptive intelligence the ocean (or, flowing expanse) of Mahas and governs diversely all the movements (or, all the faculties) of the understanding."

What is Mah or Mahas? The word means great, embracing, full, comprehensive. The Earth, also, because of its wideness and containing faculty is called mahi,— just as it is called prithivi, dhara, medini, dharani, etc. In various forms, the root itself, mahi, mahitwam, maha, magha, etc, it recurs with remarkable profusion and persistence throughout the Veda. Evidently it expressed some leading thought of the Rishis, was some term of the highest importance in their system of psychology. Turning to the Purana we find the term mahat applied to some comprehensive principle which is supposed itself to be near to the unmanifest, avyaktam but to supply the material of all that is manifest and always to surround, embrace and uphold it. Mahat seems here to be an objective principle; but this need not trouble us; for in the old Hindu system all that is objective had something subjective corresponding to it and constituting its real nature. We find it explicitly declared in the Vishnu Purana that all things here are manifestations of vijnana, pure ideal knowledge, sarvani vijnanavijrimbhitan — ideal knowledge vibrating out into intensity of various phenomenal existences each with its subjective reason for existence and objective case and form of existence. Is ideal knowledge then the subjective principle of mahat? If so, vijnanam and the Vedic mahas are likely to be terms identical in their philosophical content and psychological significance. We turn to the Upanishads and find mention made more than once of a certain subjective state of the soul, which is called Mahan Atma, a state into which the mind and senses have to be drawn up as we rise by samadhi of the instruments of knowledge into the supreme state of Brahman and which is superior therefore to these instruments. The Mahan Atma is the state of the pure Brahman out of which the vijnana or ideal truth (sattwa or beness of things) emerges and it is higher than the vijnana but nearer us than the Unmanifest or Avyaktam (Katha: III.10, 11, 13 and VI.7). If we understand by the Mahan Atma that status of soul existence (Purusha) which is the basis of the objective mahat or mahati prakriti and which develops the vijnanam or ideal knowledge as its subjective instrument, then we shall have farther light on the nature of Mahas in the ancient conceptions. We shall see that it is ideal knowledge, vijnanam, or is connected with ideal knowledge.

But we have first one more step in our evidence to notice, — the final and conclusive link. In the Taittiriya Upanishad we are told that there are three vyahritis, Bhur, Bhuvar, Swar, but the Rishi Mahachamasya insisted on a fourth, Mahas. What is this fourth vyahriti? It is evidently some old Vedic idea and can hardly fail to be our maho arnas. I have already, in my introduction, outlined briefly the Vedic, Vedantic and Puranic system of the seven worlds and the five bodies. In this system the three vyahritis constitute the lower half of existence which is in bondage to Avidya. Bhurloka is the material world, our dwelling place, in which Annam predominates, in which everything is subject to or limited by the laws of matter and material consciousness. Bhuvar are the middle worlds, antariksha, between Swar and Bhur, vital worlds in which Prana, the vital principle predominates and everything is subject to or limited by the laws of vitality and vital consciousness. Swarloka is the supreme world of the triple system, the pure mental kingdom in which manas — either in itself or, as one goes higher, uplifted and enlightened by buddhi — predominates and by the laws of mind determines the life and movements of the existences which inhabit it. The three Puranic worlds Jana, Tapas, Satya,— not unknown to the Veda — constitute the Parardha; they are the higher ranges of existence in which Sat,

Chit, Ananda, the three mighty elements of the divine nature predominate respectively, creative Ananda or divine bliss in Jana, the power of Chit (Chich-chhakti) or divine Energy in Tapas, the extension [of] Sat or divine being in Satya. But these worlds are hidden from us, avyakta — lost for us in the sushupti to which only great Yogins easily attain and only with the Anandaloka have we by means of the anandakosha some difficult chance of direct access. We are too joyless to bear the surging waves of that divine bliss, too weak or limited to move in those higher ranges of divine strength and being. Between the upper hemisphere and the lower is Maharloka, the seat of ideal knowledge and pure Truth, which links the free spirits to the bound, the gods who deliver to the gods who are in chains, the wide and immutable realms to these petty provinces where all shifts, all passes, all changes. We see therefore that Mahas is still vijñanam and we can no longer hesitate to identify our subjective principle of mahas, source of truth and right thinking awakened by Saraswati through the perceptive intelligence, with the Vedantic principle of vijñana or pure buddhi, instrument of pure Truth and ideal knowledge.

We do not find that the Rishi Mahachamasya succeeded in getting his fourth vyahriti accepted by the great body of Vedantic thinkers. With a little reflection we can see the reason why. The vijñana or mahat is superior to reasoning. It sees and knows, hears and knows, remembers and knows by the ideal principles of drishti, sruti and smriti; it does not reason and know. Or withdrawing into the Mahan Atma, it is what it exercises itself upon and therefore knows — as it were, by conscious identity; for that is the nature of the Mahan Atma to be everything separately and collectively and know it as an object of his Knowledge and yet as himself. Always vijñana knows things in the whole and therefore in the part, in the mass and therefore in the particular. But when ideal knowledge, vijñana, looks out on the phenomenal world in its separate details, it then acquires an ambiguous nature. So long as it is not assailed by mind, it is still the pure buddhi and free from liability to errors. The pure buddhi may assign its reasons, but it knows first and reasons afterwards,— to explain, not to justify. Assailed by mind, the ideal buddhi ceases to be pure, ceases to be ideal, becomes sensational, emotional, is obliged to found itself on data, ends not in knowledge but in opinion and is obliged to hold doubt with one hand even while it tries to grasp certainty by the other. For it is the nature of mind to be shackled and frightened by its data. It looks at things as entirely outside itself, separate from itself and it approaches them one by one, groups them and thus arrives at knowledge by synthesis; or if [it] looks at things in the mass, it has to appreciate them vaguely and then take its parts and qualities one by one, arriving at knowledge by a process of analysis. But it cannot be sure that the knowledge it acquires, is pure truth; it can never be safe against mixture of truth and error, against one-sided knowledge which leads to serious misconception, against its own sensations, passions, prejudices and false associations. Such truth as it gets can only be correct even so far as it goes, if all the essential data have been collected and scrupulously weighed without any false weights or any unconscious or semi-conscious interference with the balance. A difficult undertaking! So we can form reliable conclusions,— and then too always with some reserve of doubt, — about the past and the present. Of the future the mind can know nothing except in eternally fixed movements, for it has no data. We try to read the future from the past and present and make the most colossal blunders. The practical man of action who follows there his

will, his intuition and his instinct, is far more likely to be correct than the scientific reasoner. Moreover, the mind has to rely for its data on the outer senses or on its own inner sensations and perceptions and it can never be sure that these are informing it correctly or are, even, in their nature anything but lying instruments. Therefore we say we know the objective world on the strength of a perpetual hypothesis. The subjective world we know only as in a dream, sure only of our own inner movements and the little we can learn from them about others, but there too sure only of this objective world and end always in conflict of transitory opinions, a doubt, a perhaps. Yet sure knowledge, indubitable Truth, the Vedic thinkers have held, is not only possible to mankind, but is the goal of our journey. *Satyameva jayate nānṛtaṃ satyena panthā vitato devayānaḥ, yenākramantyṛṣayo hyāptakāmā yatra tat satyasya paramaṃ nidhānam.*¹ Truth conquers and not falsehood, by truth the path has been extended which the gods follow, by which sages attaining all their desire arrive where is that Supreme Abode of Truth. The very eagerness of man for Truth, his untameable yearning towards an infinite reality, an infinite extension of knowledge, the fact that he has the conception of a fixed and firm truth, nay the very fact that error is possible and persistent, are indications that pure Truth exists. We follow no chimaera as a supreme good, nor do the Powers of Darkness fight against a mere shadow. The ideal Truth is constantly coming down to us, constantly seeking to deliver us from our slavery to our senses and the magic circle of our limited data. It speaks to our hearts and creates the phenomenon of Faith, but the heart has its lawless and self-regarding emotions and disfigures the message. It speaks to the Imagination, our great intellectual instrument which liberates us from the immediate fact and opens the mind to infinite possibility; but the imagination has her pleasant fictions and her headlong creative impulse and exaggerates the truth and distorts and misplaces circumstances. It speaks to the intellect itself, bids it criticise its instruments by *vichara* and creates the critical reason, bids it approach the truth directly by a wide passionless and luminous use of the pure judgment, and creates *shuddha buddhi* or Kant's pure reason; bids it divine truth and learn to hold the true divination and reject the counterfeit, and creates the intuitive reason and its guardian, intuitive discrimination or *viveka*. But the intellect is impatient of error, eager for immediate results and hurries to apply what it receives before it has waited and seen and understood. Therefore error maintains and even extends her reign. At last come the logician and modern rationalist thinker; disgusted with the exaggeration of these movements, seeing their errors, unable to see their indispensable utility, he sets about sweeping them away as intellectual rubbish, gets rid of faith, gets rid of flexibility of mind, gets rid of sympathy, pure reason and intuition, puts critical reason into an ill lighted dungeon and thinks now, delivered from these false issues, to compass truth by laborious observation and a rigid logic. To live on these dry and insufficient husks is the last fate of impure *vijnanam* or *buddhi* confined in the data of the mind and senses — until man wronged in his nature, cabined in his possibilities revolts and either prefers a luminous error or resumes his broadening and upward march.

It was this aspect of impure *mahas*, *vijnanam* working not in its own home, swe dame but in the house of a stranger, as a servant of an inferior faculty, reason as we

¹ Mundaka, 3.1.6.

call it, which led the Rishi Mahachamasya to include mahas among the vyahritis. But vijnana itself is an integral part of the supreme movement, it is divine thought in divine being,— therefore not a vyahriti. The Veda uses to express this pure Truth and ideal knowledge another word, equivalent in meaning to mahat,— the word brihat and couples with it two other significant expressions, satyam and ritam. This trinity of satyam ritam brihat — Sacchidananda objectivised — is the Mahan Atma. Satyam is Truth, the principle of infinite and divine Being, Sat objectivised to Knowledge as the Truth of things self-manifested; Ritam is Law, the motion of things thought out, the principle of divine self-aware energy, Chit-shakti objectivised to knowledge as the Truth of things self-arranged; Brihat is full content and fullness, satisfaction, Nature, the principle of divine Bliss objectivised to knowledge as the Truth of things contented with its own manifestation in law of being and law of action. For, as the Vedanta tells us, there is no lasting satisfaction in the little, in the unilluminated or halfilluminated things of mind and sense, satisfaction there is only in the large, the self-true and self-existent. Nalpe sukham asti bhumaiva sukham. Bhuma, brihat, mahat, that is God. It is Ananda therefore that insists on largeness and constitutes the mahat or brihat. Ananda is the soul of Nature, its essentiality, creative power and peace. The harmony of creative power and peace, pravritti and nivritti, jana and shama, is the divine state which we feel — as Wordsworth felt it — when we go back to the brihat, the wide and infinite which, containing and contented with its works, says of it “Sukritam”, What I have made, is good. Whoever enters this kingdom of Mahat, this Maho Arnas or great sea of ideal knowledge, comes into possession of his true being, true knowledge, true bliss. He attains the ideal powers of drishti, sruti, smriti — sees truth face to face, hears her unerring voice or knows her by immediate recognising memory — just as we say of a friend “This is he” and need no reasoning of observation, comparison, induction or deduction to tell us who he is or to explain our knowledge to ourselves — though we may, already knowing the truth, use a self-evident reasoning masterfully in order to convince others. The characteristic of ideal knowledge is first that it is direct in its approach, secondly, that it is self-evident in its revelation, swayamprakasha, thirdly, that it is unerring fact of being, sat, satyam in its substance. Moreover, it is always perfectly satisfied and divinely pleasurable; it is atmarati and atmastha, confines itself to itself and does not reach out beyond itself to grasp at error or grope within itself to stumble over ignorance. It is, too, perfectly effective whether for knowledge, speech or action, satyakarma, satyapratijna, satyavadi. The man who rising beyond the state of the manu, manishi or thinker which men are now, becomes the kavi or direct seer, containing what he sees,— he who draws the manomaya purusha up into the vijnanamaya,— is in all things “true”. Truth is his characteristic, his law of being, the stamp that God has put upon him. But even for the manishi ideal Truth has its bounties. For from thence come the intuitions of the poet, the thinker, the artist, scientist, man of action, merchant, craftsman, labourer each in his sphere, the seed of the great thoughts, discoveries, faiths that help the world and save our human works and destinies from decay and dissolution. But in utilising these messages from our higher selves for the world, in giving them a form or a practical tendency, we use our intellects, feelings or imaginations and alter to their moulds or colour with their pigments the Truth. That alloy seems to be needed to make this gold from the mines above run current among men. This then is Maho Arnas. The psychologi-

cal conceptions of our remote forefathers concerning it have so long been alien to our thought and experience that they may be a little difficult to follow and more difficult to accept mentally. But we must understand and grasp them in their fullness if we have any desire to know the meaning of the Veda. For they are the very centre and keystone of Vedic psychology. Maho Arnas, the Great Ocean, is the stream of our being which at once divides and connects the human in us from the divine, and to cross over from the human to the divine, from this small and divided finite to that one, great and infinite, from this death to that immortality, leaving Diti for Aditi, alpam for bhuma, martyam for amritam is the great preoccupation and final aim of Veda and Vedanta.

We can now understand the intention of the Rishi in his last verse and the greatness of the climax to which he has been leading us. Saraswati is able to give impulsion to Truth and awaken to right thinking because she has access to the Maho Arnas, the great ocean. On that level of consciousness, we are usually it must be remembered asleep, sushupta. The chetana or waking consciousness has no access; it lies behind our active consciousness, is, as we might say, superconscious, for us, asleep. Saraswati brings it forward into active consciousness by means of the ketu or perceptive intelligence, that essential movement of mind which accepts and realises whatever is presented to it. To focus this ketu, this essential perception on the higher truth by drawing it away from the haphazard disorder of sensory data is the great aim of Yogic meditation. Saraswati by fixing essential perception on the satyam ritam brihat above makes ideal knowledge active and is able to inform it with all those plentiful movements of mind which she, “dhiyavasū, vajebhir vajinivati”, has prepared for the service of the Master of the sacrifice. She is able to govern all the movements of understanding without exception in their thousand diverse movements and give them the single impression of truth and right thinking — visva dhiyo vi rajati. A governed and ordered activity of soul and mind, led by the Truth-illuminated intellect, is the aim of the sacrifice which Madhuchchanda son of Viswamitra is offering to the Gods.

For we perceive at once that the yajna here can be no material sacrifice, no mere pouring out of the Soma-wine on the sacred flame to the gods of rain and cloud, star and sunshine. Saraswati is not even here the goddess of speech whose sole function is to inspire and guide the singer in his hymn. In other passages she may be merely Bharati,— the Muse. But here there are greater depths of thought and soul-experience. She has to do things which mere speech cannot do. And even if we were to take her here as the divine Muse, still the functions asked of her are too great, there is too little need of all these high intellectual motions, for a mere invitation to Rain and Star Gods to share in a pouring of the Soma-wine. She could do that without all this high intellectual and spiritual labour. Even, therefore, if it be a material sacrifice which Madhuchchanda is offering, its material aspects can be no more than symbolical. Unless indeed the rest of the hymn contradicts the intellectual and spiritual purport which we have discovered in these closing verses, full — on the face of them and accepting the plainest and most ordinary meaning for each single word in them — of deep psychological knowledge, moral and spiritual aspiration and a supreme poetical art.

I do not propose to study the earlier verses of the hymn with the same care as we have expended on the closing dedication to Saraswati,— that would lead me be-

yond my immediate purpose. A rapid glance through them to see whether they confirm or contradict our first results will be sufficient. There are three passages, also of three verses each, consecrated successively to the Aswins, Indra and the Visve Devah. I shall give briefly my own view of these three passages and the gods they invoke.

The master word of the address to the Aswins is the verb *chanasyatam*, take your delight. The Aswins, as I understand them, are the masters of strength, youth, joy, swiftness, pleasure, rapture, the pride and glory of existence, and may almost be described as the twin gods of youth and joy. All the epithets applied to them here support this view. They are *dravatpani subhaspati*, the swift-footed masters of weal, of happiness and good fortune; they are *purubhuja*, much enjoying; their office is to take and give delight, *chanasyatam*. So runs the first verse,

1.3.1. O Aswins, cries *Madhuchchhanda*, I am in the full rush, the full ecstasy of the sacrificial action, O swift-footed, much-enjoying masters of happiness, take in me your delight.

1.3.2. Again they are *purudansasa*, wide-distributing, *nara*, strong. "O strong wide-distributing Aswins," continues the singer, "with your bright-flashing (or brilliantly-forceful) understanding take pleasure in the words (of the mantra) which are now firmly settled (in the mind)".

Again we have the stress on things subjective, intellectual and spiritual. The extreme importance of the mantra, the inspired and potent word in the old Vedic religion is known nor has it diminished in later Hinduism. The mantra in Yoga is only effective when it has settled into the mind, is *asina*, has taken its seat there and become spontaneous; it is then that divine power enters into, takes possession of it and the mantra itself becomes one with the god of the mantra and does his works in the soul and body. This, as every Yogin knows, is one of the fundamental ideas not only in the Rajayogic practice but in almost all paths of spiritual discipline. Here we have the very word that can most appropriately express this settling in of the mantra, *dhishnya*, combined with the word *girah*. And we know that the gods in the Veda are called *girvanah*, those who delight in the mantra; Indra, the god of mental force, is *girvahas*, he who supports or bears the mantra. Why should Nature gods delight in speech or the god of thunder and rain be the supporter or bearer of any kind of speech? The hymns? But what is meant by bearing the hymns? We have to give unnatural meanings to *vanas* and *vahas*, if we wish to avoid this plain indication. In the next verse the epithets are *dasra*, bountiful, which, like wide-distributing is again an epithet appropriate to the givers of happiness, weal and youth, *rudravartani*, fierce and impetuous in all their ways, and *Nasatya*, a word of doubtful meaning which, for philological reasons, I take to mean gods of movement. As the movement indicated by this and kindred words *nâ*, (*natare*), especially meant a gliding, floating, swimming movement, the Aswins came to be especially the protectors of ships and sailors, and it is in this capacity that we find Castor and Polydeuces (*Purudansasas*) acting, their Western counterparts, the brothers of Helen (*Sarama*), the swift riders of the Roman legend. "O givers, O lords of free movement," runs the closing verse of this invocation, "come to the outpourings of my nectar, be ye fierce in action; — I feel full of youthful vigour, I have prepared the sacred grass," — if that indeed be the true and early meaning of *barhis*.

1.3.3. It is an intense rapture of the soul (*rudravartani*) which *Madhuchchhandas*

asks first from the gods. Therefore his first call is to the Aswins.

Next, it is to Indra that he turns. I have already said that in my view Indra is the master of mental force. Let us see whether there is anything here to contradict the hypothesis.

1.3.4-6. There are several important words here that are doubtful in their sense, anwi, tana, vaghatah, brahmani; but none of them are of importance for our present purpose except brahmani. For reasons I shall give in the proper place I do not accept Brahma in the Veda as meaning speech of any kind, but as either soul or a mantra of the kind afterwards called dhyana, the object of which was meditation and formation in the soul of the divine Power meditated on whether in an image or in his qualities. It is immaterial which sense we take here. "Indra," sings the Rishi, "arrive, O thou of rich and varied light, here are these life-streams poured forth, purified, with vital powers, with substance. Arrive, O Indra, controlled by the understanding, impelled forward in various directions to my soul faculties, I who am now full of strength and flourishing increase. Arrive, O Indra, with protection to my soul faculties, O dweller in the brilliance, confirm our delight in the nectar poured." It seems to me that the remarkable descriptions dhiyeshito viprajutah are absolutely conclusive, that they prove the presence of a subjective Nature Power, not a god of rain and tempest, and prove especially a mind-god. What is it but mental force which comes controlled by the understanding and is impelled forward by it in various directions? What else is it that at the same time protects by its might the growing and increasing soul faculties from impairing and corrupting attack and confirms, keeps safe and continuous the delight which the Aswins have brought with them? The epithets chitrabhano, harivas become at once intelligible and appropriate; the god of mental force has indeed a rich and varied light, is indeed a dweller in the brilliance. The progress of the thought is clear. Madhuchchhanda, as a result of Yogic practice, is in a state of spiritual and physical exaltation; he has poured out the nectar of vitality; he is full of strength and ecstasy. This is the sacrifice he has prepared for the gods. He wishes it to be prolonged, perhaps to be made, if it may now be, permanent. The Aswins are called to give and take the delight, Indra to supply and preserve that mental force which will sustain the delight otherwise in danger of being exhausted and sinking by its own fierceness rapidly consuming its material in the soul faculties. The state and the movement are one of which every Yogin knows.

1.3.7. But he is not content with the inner sacrifice. He wishes to pour out this strength and joy in action on the world, on his fellows, on the peoples, therefore he calls to the Visve Devah to come, A gata! — all the gods in general who help man and busy themselves in supporting his multitudinous and manifold action. They are kindly, omasas, they are charshanidhrito, holders or supporters of all our actions, especially actions that require effort, (it is in this sense that I take charshani, again on good philological grounds), they are to distribute this nectar to all or to divide it among themselves for the action,— dasvanso may have either force,— for Madhuchchhanda wishes not only to possess, but to give, to distribute, he is dashush. Omasas charshanidhrito visve devasa a gata, dasvanso dashushah sutam. He goes on,

1.3.8-9. Visve devaso apturah sutam a ganta turnayah Usra iva swasarani. Visve devaso asridha ehimayaso adruhah, Medham jushanta vahnayah. "O you all-gods who are energetic in works, come to the nectar distilled, ye swift ones, (or, come swiftly), like calves to their own stalls,— (so at least we must translate this last phrase, till we

can get the real meaning, for I do not believe this is the real or, at any rate, the only meaning). O you all-gods unfaltering, with wide capacity of strength, ye who harm not, attach yourselves to the offering as its supporters.” And then come the lines about Saraswati. For although Indra can sustain for a moment or for a time he is at present a mental, not an ideal force; it is Saraswati full of the *viññana*, of *mahas*, guiding by it the understanding in all its ways who can give to all these gods the supporting knowledge, light and truth which will confirm and uphold the delight, the mental strength and supply inexhaustibly from the Ocean of *Mahas* the beneficent and joy-giving action,— Saraswati, goddess of inspiration, the flowing goddess who is the intermediary and channel by which divine truth, divine joy, divine being descend through the door of knowledge into this human receptacle. In a word, she is our inspirer, our awakener, our lurer towards Immortality. It is immortality that *Madhuchchandas* prepares for himself and the people who do sacrifice to Heaven, *devayantah*. The *Soma*-streams he speaks of are evidently no intoxicating vegetable juices; he calls them *ayavah*, life-forces; and elsewhere *amritam*, nectar of immortality; *somasah*, wine-draughts of bliss and internal well being. It is the clear Yogic idea of the *amritam*, the divine nectar which flows into the system at a certain stage of Yogic practice and gives pure health, pure strength and pure physical joy to the body as a basis for a pure mental and spiritual vigour and activity.

We have therefore as a result of a long and careful examination the clear conviction that certainly in this poem of *Madhuchchanda*, probably in others of his hymns, perhaps in all we have an invocation to subjective Nature powers, a symbolic sacrifice, a spiritual, moral and subjective effort and purpose. And if many other *suktas* in this and other *Mandalas* confirm the evidence of this third hymn of the *Rigveda*, shall we not say that here we have the true *Veda* as the *Rishis* understood it and that this was the reason why all the ancient thinkers looked on the hymns with so deep-seated a reverence that even after they came to be used merely as ceremonial liturgies at a material sacrifice, even after the *Buddha* impatiently flung them aside, the writer of the *Gita* had to look beyond them and *Shankara* respectfully put them on the shelf of neglect as useless for spiritual purposes, even after they have ceased to be used and almost to be read, the most spiritual nation on the face of the earth still tenaciously, by a sort of divine instinct, clings to them as its supreme *Scriptures* and refers back all its spirituality and higher knowledge to the *Vedas*? Let us proceed and see whether this is not the truest as well as the noblest reading of the riddle — the real root of God’s purpose in maintaining this our ancient faith and millennial tradition.

Sukta 1.4

To whom: indra. From whom: madhucchandasa vaiśvāmītra. Metres: gāyatrī

- 1.4.1 सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहुमसि चर्विचवि ॥
surūpa-kṛtnūm ūtāye sudúghām-iva go-duhe juhūmasi dyāvī-dyavi
We call [5] day by day [6] for safeguard¹ [2] the Maker of perfect forms [1] like good milch-cow [3] for milker [4].
- 1.4.2 उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद्रेवतो मदः ॥
úpa naḥ sávanā á gahi sómasya soma-pāḥ piba go-dāḥ it revātaḥ mádaḥ
To [1] our [2] pressings [3] come [5], o Soma-drinker [7], drink [8] Soma [6], truly [10], the intoxication [12] of opulent [11] is giving Light [9].
- 1.4.3 अथा ते अंतमानां विद्याम सुमतीनां । मा नो अति ख्य आ गहि ॥
átha te ántamānām vidyāma su-matīnām mā naḥ áti khyā ā gahi
Then [1] may we know [4] thy [2] most intimate [3] right-thinkings [5], do not [6] be seen [9] beyond [7] our limits [8], come [11].
- 1.4.4 परेहि विग्रमस्तृतमिंद्रं पृच्छा विपश्चितं । यस्ते सखिभ्य आ वरं ॥
pārā ihi vígram ástrtam índram pṛccha vipaḥ-cítam yāḥ te sákhī-bhyaḥ á váram
Go to [2] vigorous [3], unoverthrown [4] Indra [5], ask [6] the illumined [7], who is [8] supreme boon [12] to your [9] friends [10].
- 1.4.5 उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इंद्र इदुवः ॥
utā bruvantu naḥ nīdaḥ níḥ anyātaḥ cit ārata dādhanāḥ indre it dūvaḥ
And [1] let censurers [4] speak [2] us [3]: “Go [8] away [5] elsewhere [6] you who holding [9] your workings [12] exactly in [9] Indra [10]”.
- 1.4.6 उत नः सुभगाँ अरिवोचेयुर्दस्म कृष्टयः । स्यामेदिंद्रस्य शर्मणि ॥
utā naḥ su-bhāgān ariḥ vocēyuh dasma kṛṣṭayaḥ syāma it índrasya śármaṇi
And [1] let Arian [4] people [7] declare [5] us [2] felicitous [3], o doer of works, [6], let we be [8] in peace [11] exactly of [9] Indra [10].
- 1.4.7 एमाशुमाशवे भर यज्ञश्रियं नुमादनं । पतयन्मदयत्सखं ॥
á īm āśúm āśāve bhara yajña-śrīyam nṛ-mādanam patayát mandayát-sakham
May [2] bring [5] for swift (for Indra) [4] the swift (Soma) [3], glory of the sacrifice [6] who intoxicates the Men [7], let (him, i.e. Soma) bring (to us) [8] him (Indra) who gives rapture to his friends [9].
- 1.4.8 अस्य पीत्वा शतक्रतो घ्नो वृत्राणामभवः । प्रावो वाजेषु वाजिनं ॥
asyā pītvā śatakrato_iti_śata-krato ghanāḥ vṛtrāṇām abhavaḥ prā āvaḥ vājeṣu vājīnam

¹ Such words as safeguard, protection, guard, protector etc also often include another meaning of feeding, nourishing, fostering, caring, cherishing, promoting, increasing and so of increaser, nourisher, fosterer, patron, promoter, increaser. For example, cowherd (gopā, gopa) must not only protect his herd, but also care about its feeding, increasing, wellbeing and so on.

{When thou} hadst drunk [2] of this {Soma} [1], O thou of hundred works [3], thou becamest [6] a slayer of the [4] Vritras [5], protectedst [8] {the mind} full of plenitudes [10] in its plenitudes. [9].

1.4.9 तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो । धनानामिन्द्र सातये ॥

tām tvā vājēṣu vājīnam vājāyāmaḥ śatakrato_iti_śata-krato dhānānam indra sātāye

Thee [2] such [1] full of plenitudes [4], we replenish [5] in plenitudes [3], O thou of the hundred works [6], O Indra [8], for conquest [9] of riches [7].

1.4.10 यो रायोऽवनिर्महान्तसुपारः सुन्वतः सखा । तस्मा इन्द्राय गायत ॥

yāḥ rāyāḥ avāniḥ mahān su-pārāḥ sunvatāḥ śakhā tasmai indrāya gāyata

Who is [1] a great [4] continent [3] of riches [2], who takes easily over [5], a friend [7] of presser of Soma [6], to this [8] Indra [9] sing [10].

1. Source № 20. 1939–40

1. We call day by day for our protection the Maker of perfect forms like a good milch-cow for the milker of the Cows of Light.
2. Come to our wine-offerings; drink of the wine, O wine-drinker; thou art full of riches and thy ecstasy is a giver of Light.
3. Then may we know thy most intimate right-thinkings; manifest not beyond us, come.
4. Come over to Indra the vigorous, the unoverthrown, question the illumined in mind who has given to thy friends their desirable boon.
5. And may the Binders say to us, “Go forth elsewhere also holding in Indra your work of worship.”
6. And may the enemy peoples call us blessed, O Puissant; may we abide in Indra’s peace.
7. Bring for the swift this swift glory of the sacrifice that intoxicates the Gods; may it set on his march him who gives rapture to his friends.
8. Drinking of this, O thou of the hundred works, thou becamest a slayer of the Coverers and thou hast protected the man of plenitude in his plenty.
9. So we replenish thee in the plenitude of thy plenitude of the plenty, O Indra of the hundred works, for the winning of the Riches.
10. He who is a great continent of riches and takes us easily over, a friend of the offerer of the wine, to that Indra sing.

2. Source № 268. August 1915

For instance in I.4.2 it is said of Indra, the maker of perfect forms who is as a good milker in the milking of the cows, that his ecstasy of the Soma-Wine is verily “cow-giving”, godā id revato madaḥ. It is the height of absurdity and irrationality to understand by this phrase that Indra is a very wealthy god and, when he gets drunk, exceedingly liberal in the matter of cowgiving.

It is obvious that as the cow-milking in the first verse is a figure, so the cow-giving in the second verse is a figure. And if we know from other passages of the Veda that the Cow is the symbol of Light, we must understand here also that Indra, when full of the Soma-ecstasy, is sure to give us the Light.

3. Source № 197. August 1914

Indra, Giver of Light

1. The fashioner of perfect forms, like a good yielder for the milker of the Herds, we call for increase from day to day.
2. Come to our Soma-offerings. O Soma-drinker, drink of the Soma-wine; the intoxication of thy rapture gives indeed the Light.
3. Then may we know somewhat of thy uttermost right thinkings. Show not beyond us, come.
4. Come over, question Indra of the clear-seeing mind, the vigorous, the unoverthrown, who to thy comrades has brought the highest good.
5. And may the Restrainers¹ say to us, "Nay, forth and strive on even in other fields, reposing on Indra your activity."
6. And may the fighters, doers of the work², declare us entirely blessed, O achiever; may we abide in Indra's peace.
7. Intense for the intense bring thou this glory of the sacrifice that intoxicates the Man, carrying forward on the way Indra who gives joy to his friend.
8. When thou hadst drunk of this, O thou of the hundred activities, thou becamest a slayer of the Coverers and protectedst the rich mind in its riches.
9. Thee thus rich in thy riches we enrich again, O Indra, O thou of the hundred activities, for the safe enjoyment of our havings.
10. He who in his vastness is a continent of bliss,— the friend of the Soma-giver and he carries him safely through,— to that Indra raise the chant.

¹ Or Censurers, Nidaḥ. The root nid bears, I think, in the Veda the sense of "bondage", "confinement", "limitation", which can be assigned to it with entire certainty by philological deduction. It is the base of nidita, bound, and nidāna, tether. But the root also means to blame. After the peculiar method of the esoteric diction one or other sense predominates in different passages without entirely excluding the other.

² Ariḥ kṛṣṭayaḥ may also be translated, "the Aryan people", or "the warlike nations". The words kṛṣṭi and carṣaṇi, interpreted by Sayana as "man", have as their base the roots kṛṣ and carṣ. which originally imply labour, effort or laborious action. They mean sometimes the doer of Vedic Karma, sometimes, the Karma itself,— the worker or the works.

Sayana's interpretation

1. "The doer of (works that have) a good shape, Indra, we call daily for protection as (one calls) for the cow-milker a good milch-cow.
2. "Come to our (three) libations, drink of the Soma, O Somadrinker; the intoxication of thee, the wealthy one, is indeed cow-giving.
3. "Then (standing) among the intelligent people who are nearest to thee, may we know thee. Do not (go) beyond us (and) manifest (thyself to others, but) come to us.
4. "Come to him and question about me, the intelligent one, (whether I have praised him rightly or not),— to the intelligent and unhurt Indra who gives to thy friends (the priests) the best wealth.
5. "Let of us (i.e. our priests) speak (i.e. praise Indra),— and also, O you who censure, go out (from here) and from elsewhere too,—(our priests) doing service all about Indra.
6. "O destroyer (of foes), may even our enemies speak of us as having good wealth,—men (i.e. our friends will say it of course); may we be in the peace (bestowed) by Indra.
7. "Bring this Soma, that wealth of the sacrifice, the cause of exhilaration to men, (the Soma) that pervades (the three oblations) for Indra who pervades (the Soma-offering), that attains the rites and is friendly to (Indra) who gives joy (to the sacrificer).
8. "Drinking of this, O thou of many actions, thou becamest a slayer of Vritras (i.e. enemies led by Vritra) and didst protect entirely the fighter in the fights.
9. "O Indra of many actions, for enjoyment of riches we make thee abundant in food who art strong in the battles¹.
10. "Sing to that Indra who is a protector of wealth, great, a good fulfiller (of works) and a friend of the sacrificer."

Commentary

Madhuchchhandas, son of Vishwamitra, invokes in the Soma-offering Indra, the Master of luminous Mind, for increase in the Light. The symbols of the hymn are those of a collective sacrifice. Its subject is the growth of power and delight in Indra by the drinking of the Soma, the wine of immortality, and the consequent illumination of the human being so that the obstructions of his inner knowledge are removed and he attains to the utmost splendours of the liberated mind.

But what is this Soma, called sometimes amrita, the Greek ambrosia, as if it were itself the substance of immortality? It is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, this

¹ Note that Sayana explains *vājinam* in v. 8 as "fighter in the fights" and the same expression in the very next verse as "strong in the fights" and that in the phrase *vājeṣu vājinam vājayāmaḥ* he takes the base word *vāja* in three different significances, "battle", "strength" and "food". This is a typical example of the deliberate inconsistency of Sayana's method. I have given the two renderings together so that the reader may make an easy comparison between both methods and results. I enclose within brackets the commentator's explanations wherever they are necessary to complete the sense or to make it intelligible. Even the reader unacquainted with Sanskrit will be able, I think, to appreciate from this single example the reasons which justify the modern critical mind in refusing to accept Sayana as a reliable authority for the interpretation of the Vedic text.

mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad Soma, as the lunar deity, is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the *raison d'être* of sensation, or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness,— often figured as *adri*, the hill, stone, or dense substance,— divine light and divine delight are both of them concealed and confined, and have to be released or extracted. Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature, and among these growths the mystic Soma-plant symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, *gomat*, *āśu*, *yuvāku*. It becomes the chief food of the gods who, called to the Soma-oblation, take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, are adorers not of the gods, but of the Panis, lords of the sense-consciousness, traffickers in its limited activities, they who press not the mystic wine, give not the purified offering, raise not the sacred chant. It is the Panis who steal from us the Rays of the illumined consciousness, those brilliant herds of the sun, and pen them up in the cavern of the subconscious, in the dense hill of matter, corrupting even Sarama, the hound of heaven, the luminous intuition, when she comes on their track to the cave of the Panis.

But the conception of this hymn belongs to a stage in our inner progress when the Panis have been exceeded and even the Vritras or Coverers who seclude from us our full powers and activities and Vala who holds back the Light, are already over-passed. But there are even then powers that stand in the way of our perfection. They are the powers of limitation, the Confiners or Censurers, who, without altogether obscuring the rays or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. Madhuchchhandas calls upon Indra to remove the defect and affirm in its place an increasing illumination.

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense. The image presented is that of a cow giving abundantly its yield to the milker of the herds. The word *go* means in Sanskrit both a cow and a ray of light. This double sense is used by the Vedic symbolists to suggest a double figure which was to them more than a figure; for light, in their view, is not merely an apt poetic image of thought, but is actually its physical form. Thus, the herds that are milked are the Herds of the Sun,— Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily increase of this light of

Truth by his fuller activity pouring rays in a rich yield upon the receptive mind.

The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays come pouring abundantly and joyously in. "Light-giving indeed is the intoxication of thee in thy rapture."

For then it is possible, breaking beyond the limitations still insisted upon by the Confiners, to arrive at something of the finalities of knowledge possible to the illuminated intelligence. Right thoughts, right sensibilities,— this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul. But in this passage the stress of the sense is upon right thought and not on the emotions. It is necessary, however, that the progress in right thinking should commence in the field of consciousness already attained; there must not be flashes and dazzling manifestations which by going beyond our powers elude expression in right form and confuse the receptive mind. Indra must be not only illuminer, but a fashioner of right thought-formations, *surūpakṛtnu*.

The Rishi, next, turning to a comrade in the collective Yoga, or, perhaps, addressing his own mind, encourages him or it to pass beyond the obstruction of the adverse suggestions opposed to him and by questioning the divine Intelligence progress to the highest good which it has already given to others. For it is that Intelligence which clearly discerns and can solve or remove all still-existing confusion and obscuration. Swift of movement, intense, energetic, it does not by its energy stumble in its paths like the impulses of the nervous consciousness. Or perhaps it is rather meant that owing to its invincible energy it does not succumb to the attacks whether of the Coverers or of the powers that limit.

Next are described the results towards which the seer aspires. With this fuller light opening on to the finalities of mental knowledge the powers of Limitation will be satisfied and of themselves will withdraw, consenting to the farther advance and to the new luminous activities. They will say, in effect, "Yes, now you have the right which we were hitherto justified in denying. Not only in the fields won already, but in other and untrod provinces pursue then your conquering march. Repose this action wholly on the divine Intelligence, not upon your lower capacities. For it is the greater surrender which gives you the greater right."

The word *ārata*, move or strive, like its congeners *ari*, *arya*, *ārya*, *arata*, *araṇi*, expresses the central idea of the Veda. The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, a climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. That is his *Aryahood*, his *aretē*, virtue, to use a Greek word derived from the same root. *Ārata*, with the rest of the phrase, might be translated, "Out and push forward in other fields."

The idea is taken up again, in the subtle Vedic fashion of thought-connections by word-echoes, with the *ariḥ kṛṣṭayaḥ* of the next verse. These are, I think, not the Aryan nations on earth, although that sense too is possible when the idea is that of a

collective or national Yoga, but the powers that help man in his ascent, his spiritual kindred bound to him as comrades, allies, brothers, yoke-fellows (*sakhāyaḥ*, *yujaḥ*, *jāmayāḥ*), for his aspiration is their aspiration and by his completeness they are fulfilled. As the Restrainers are satisfied and give way, so they too, satisfied, must affirm finally their task accomplished by the fullness of human bliss, when the soul shall rest in the peace of Indra that comes with the Light, the peace of a perfected mentality standing as upon heights of consummated consciousness and Beatitude.

Therefore is the divine Ananda poured out to be made swift and intense in the system and offered to Indra for the support of his intensities. For it is this profound joy manifest in the inner sensations that gives the ecstasy by which the man or the God grows strong. The divine Intelligence will be able to move forward in the journey yet uncompleted and will return the gift by fresh powers of the Beatitude descending upon the friend of God.

For it was in this strength that the Divine Mind in man destroyed all that opposed, as Coverers or besiegers, its hundredfold activities of will and of thought; in this strength it protected afterwards the rich and various possessions already won in past battles from the Atris and Dasyus, devourers and plunderers of our gains.

Although, continues Madhuchchhandas, that Intelligence is already thus rich and variously stored we seek to increase yet more its force of abundance, removing the Restrainers as well as the Vritras, so that we may have the full and assured possession of our riches.

For this Light is, in its entire greatness free from limitation, a continent of felicity; this Power is that which befriends the human soul and carries it safe through the battle, to the end of its march, to the summit of its aspiration.

4. Source № 58. 1913–14

1. Indra is the God to whom by preference Madhuchchhandas Vaiswamitra raises the Vedic chant. Agni indeed claims his opening homage; the Aswins and Vayu, Mitra and Varuna, Saraswati and the Viswadevas have shared Indra's praises in the two succeeding hymns; but from the fourth Sukta to the eleventh we have an unbroken series devoted to the mighty God of his preference. It is no small advantage for us to possess these eighty riks occupied by a single deity, yet addressed to him from different standpoints, composed in different states of mind and expressing a different set of related ideas about his personality, powers and functions; for from such an ensemble the figure of the god is likely to emerge with an exceptional fullness and distinctness. How far do these hymns confirm the ideas about Indra we have derived from the third Sukta? Indra, whether god of the sky or of the mind, is the most considerable of the Vedic deities and the most prominent presence in physical nature or in human psychology; it is right and fitting that his subjective physiognomy should be the decisive starting point for any theory of the Veda.

Fortunately, the very first lines of this fourth stotra, this first hymn to Indra in the Rigveda, supply us with a striking passage in which the question is raised and solved. It is as if the Rishi were lying in wait for us with his answer to our difficulty at the very opening of his great Indra series. In the first word of the first rik he describes Indra as *surūpakṛitnu*, a fashioner of perfect or beautiful images or forms, or possibly a good fashioner of forms. There is no sense in which this epithet —

brought forward so prominently and strikingly as the opening idea of the hymn — can be appropriate to the god of sky and rain or opportune in a hymn of material sacrifice. Sayana has seen the difficulty and met or rather dodged it scholastically in his usual fashion; *surūpa*, beautiful form, means, he says, sacrificial action of a beautiful form! We bow as usual to the learning and the fearless ingenuity of the great scholiast and we pass on. The epithet is nothing to the purpose in a material sacrifice; but if this outer sacrifice be the image of an inner rite, the use of the epithet becomes quite inevitable in sense and luminously clear in intention. Indra, god of mental force, is indeed a maker of beautiful forms or perfect images or a good fashioner of forms. If our hypothesis of Vedic philosophy is correct, Indra is, indeed, the direct builder of all forms; it is Mind that measures, limits and by its stress compels the infinite plastic Idea to objectivise Brahman in fixed mental and material forms. We have, therefore, at the very outset a difficulty straightforwardly met and luminously solved by the psychological theory.

Indra, maker of images, is not only a perfect, but an abundant workman. He is likened in his work to a good milker in the milking of the cows, *sudughām iva goduhe*. The balancing of the forms *surūpakritnum* and *sudughām* is strongly in favour of our taking the particle *su* in both cases as affected to the act expressed, to *kritnu* as to *dughā*. Indra is a good maker of images, skilful and abundant, like a good milker who knows how to produce a free yield from the teats of the herd. It is in this capacity that Madhuchchhanda calls on the god of his preference, *juhūmasi dyavi dyavi*. A rich and clear activity of mind, abundant in perfect forms of thought and inner vision, is the first aim of the sacrifice in this Sukta.

But there is a deeper subtlety concealed in this vigorous pastoral simile which, once we have grasped its principle, opens new doors on the significance and value of words in the Veda. *Go* in the Vedic tongue is not confined to the ordinary sense, cattle, but means frequently ray or light. In the language of Madhuchchhanda, we may almost affirm, it has usually this latter sense and, even when it means primarily cows, always refers obliquely to rays. We have *gobhir* in connection with *Surya* in the seventh sukta, where it can only mean rays and nothing else; we have the combination *sūnritā gomafi* in the eighth where coherence and good sense demand the rendering “true and luminous”; we have *gomat sravah* in the ninth, where ceremonially we may translate “wealth consisting of cows”, but also either “luminous fame” or, as I shall show, “luminous knowledge”; we have it in the tenth, twice in successive *riks*, *gavām apa vrajam vridhi* and *san gā asmabhyam dhūnuhi*, where the sense cows, if it adheres at all to the text, is only a conventional figure for rays of light; we have it twice again in the eleventh, *vājasya gomatah*, which may mean, ceremonially, wealth consisting of cows, but also, as I shall show, psychologically, “luminous plenty”, and *Valasya gomatah* which certainly contains the same use as in the tenth sukta; we have it finally in the second rik of this very sukta, *godā*, where there is a plain allusion to the *goduhe* of the first line and the sense of the whole passage demands the rendering “giver of light”. I shall seek to justify the theory that this distribution represents fairly enough the ordinary usage of Veda; *go* means oftenest ray, light or cows as a conventional figure for rays, is sometimes capable of a double sense, material or psychological, and, even in the rarer passages where the reference is to physical cattle, there is usually a play of the mind on the other and figurative sense. These rays which figure so largely in Vedic imagery are not, as I shall show,

the rays of the physical sun, but of Surya, the brilliant god of knowledge, master of revelation and ideal perception, the prophetic Apollo. Thus we have such expressions as *gavyatā manasā*, with a radiating mind.

In the present rik the image is certainly of physical cows, but the usual double figure of the Veda familiar to the Rishi colours, as is perfectly natural and inevitable, the physical image. This is shown by the immediate repetition of the word in *godā* of the second verse, where, as we see from the third verse, *athā te vidyāma sumatīnām*, it is the light of knowledge that Indra is praised for giving. We have then the second sense of a great and abundant activity of luminous mental perceptions out of which are produced the clear images of thought and vision desired by the Rishi. The rays of Surya, of ideal knowledge, are the cows of the milking; the constant stream of thought-forms are their yield. For the aim of the Yogin is to avoid the confusion which comes from an abundant but hurried and ill formed mental activity and to effect a perfect distinctness in the forms of his knowledge — the *rashmīn vyūha* of the Isha Upanishad.

We are given, finally, an object for this calling of Indra and this abundance of mental perceptions and thought-images, *ūtaye*, and a circumstance of the calling, *dyavi dyavi*. *Ūtaye*, Sayana says, means “for protection”. This is undoubtedly one of the senses of *ūti*, but not, as I think, either in this Rik or in any hymn of the Rigveda. It gives here no real sense; for in order to accept this significance, we have to suppose that *ūti* has no connection in thought with the words with which it is most nearly connected in the structure of the verse. It is obviously meant by its position to be a part of the idea conveyed in the description of Indra, a good fashioner of forms like a good milker in the milking of the cows of light; but neither mental activity nor abundance of thought-forms has anything to do with protection. We must seek for a more appropriate significance. The only other received value of *ūti*, enjoyment, will make good sense in this and a great many other passages; but I propose throughout the Veda to take *ūti* in another and more fundamental meaning not recognised by the lexicographers,— “growth, expansion, expanded being, greater fullness, richness or substance.” *Ūti*, in this significance, will not belong to the root *av*, but to the obsolete roots *u*, *ū* (see *Aryan Origins*), the primitive base of the U family of roots which has for its fundamental significance mediality, incomplete being or limited pervasiveness. It is this sense which is at the basis of *udaya*, *udan*, *uchchā*, *ut*, *udara*, *ushas*, *uru*, *ūrjas*, *ūrmi*, *ūrdhwa* and the words of this class which express the idea of wish and desire. Growth or expansion in richness and substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity and abundant formation is desired by the Rishi,— growth especially of mental force, fertility and clearness.

Again, this process with its resultant growth is desired, *dyavi dyavi*, from day to day,— say the scholiasts. A daily growth, as we see in the first hymn of the Veda, *rayim posham eva dive dive*, is the object of the daily sacrifice and the daily invocation. On the other hand *dyavi dyavi* may equally mean, in sky and sky; for *dyu* and its congeners have the basic sense of light from which arise diversely the idea of day as in *diva*, *divasa*, *dina*, and of sky or heaven as in *divi*, *dyu-loka*, *dyuksha*; *dyu* shares in both meanings. It may therefore well be that we have here an allusion to the Vedic theory of the five earths and the three or sometimes five heavens, which correspond to the five principles and the three bodies of our complex existence,— the 5 princi-

ples, earth, matter or body, prana, midair or nervous vitality, manas, heaven or mentality, mahas or pure idea, and mayas or ananda, the divine state of bliss, and the three bodies, physical, subtle and tygal (sthūla, sūkshma and kāraṇa). This system, as can be established from a hundred indications, was not a creation of Vedantic or Puranic mystics but well known already to the Vedic Rishis. We shall then have a very strong and pregnant sense; the Rishi invokes in each of these ethers the activity of Indra, abundant in mental perceptions and thought-images, so that there may be growth in mind, growth in physical and sensational receptiveness, growth in ideal knowledge, ūtaye .. dyavi dyavi.

Such is the significance, deep, pregnant, rich in psychological suggestions we have gathered in the light of the words surūpakritnu and go from this first rik of the fourth sukta. But our system is to hold nothing for certain from a single text,— to demand rather confirmation from the whole context and the whole hymn before we are satisfied. We proceed then to question the second verse.

2. “Thou, the Soma-drinker,” cries Madhuchchhandas, “come to our outpourings and drink of the Soma, for verily light-giving is the intoxication of thee in thy impetuosity.” Savana is the Soma-offering, but the word often retains something of its basic meaning,— the outpressing or outpouring of the Soma, and the insistence here, savanā .. somasya somapāh, justifies the supposition that the Rishi wishes to dwell on the characteristic act of the sacrifice. “We are pressing out for the use of the gods the nectar of joyous vitality within us,” he says in effect, “come therefore to that rite; thou, the Soma-drinker, take thy part of the nectar offered to thee.” Then the Rishi with that admirable logical connection and coherency which is the principal characteristic of Vedic style — though always in the logical form of poetry which half-veils the process of reasoning, and not of prose which parades it,— gives the idea which connects the second rik with the first, the offering of nectar with the luminous formative activity of the god of Mind. “Verily light-giving is the intoxication of thee impetuous.” For when the vital force and joy in us, especially that divine vitality and joy developed by Yoga is placed at the service of Indra’s luminous mental activity, then the mind increases in a sort of ecstatic intoxication of energy, vridhho ajāyathāh, and the abundant light of thought pours forth in the impetuous stream of the mind’s swiftness.

Sayana would have us render the verse: “thy intoxication, who art wealthy, is indeed cattle-giving.” *Guarda e passa!* He connects revān evidently with rayih and rai in the sense of wealth; but the evidence of the other members of this root-clan justifies a different interpretation. Rayih itself signifies primarily motion, energy and then matter or substance; rai is properly ecstasy or felicity, then by a natural transition well-being or material prosperity. The primary root rī means to flow, to stream; rīti, motion; rev or reb, to go or leap; revaṭa, the rushing boar or the whirlwind; revā, the name of a river, must mean flowing or streaming, revatī, the name of a constellation, either bright or moving; and we have the Latin rivus, a river, and the Greek rīpē, rush. The balance of probability is therefore in favour of revān in the sense of swift, rushing or impetuous. It is here the just and inevitable epithet describing the ecstatic impetuosity of the Soma-drinker in his intoxication and rapture, revato madah.

Still, the proof is not complete; for another and materialistic interpretation of these verses is possible, and it may well be argued, “Ought not a plain naturalistic

sense to be preferred to these too brilliant and illuminating ideas? True, the expression in the naturalistic interpretation becomes horribly cramped, awkward and even grotesque and unnatural; no one, ordinarily, would dream of saying 'The drunkenness of thee wealthy is truly cattle-giving', but what can you expect from a primitive barbarian? And if you paraphrase the whole thing becomes natural, vivid and convincing. Madhuchchandas, the old barbaric sacrificer and medicine man of the tribe, says to Indra, the god of the sky and rain, the fertiliser, 'We are calling you every day, for you are just like a good milker busy with the herd, a very fine craftsman. Just come and drink this Soma; for you are a very rich fellow but it is only when you are drunk that you give us plenty of cows.' " Such an argument would square well with the European idea of genial old Vedic barbarians, lusty, earthy, practical, naturalistic, greedy of wealth and cattle, who would besides be well-accustomed to the drunken liberality of their chiefs and easily attribute the same nature to their gods.

We must therefore still go forward and question yet a third verse.

3. This magnificent verse, admirable in rhythm, admirable in thought, admirable in poetical nobility and force, is reduced by Sayana to the last bathos and incoherency. "Then may we know thee in the midst of intellectual people who are in thy vicinity", or "May we know thee for getting good ideas about sacrificial operations." The plain sense of the words, for *sumatīnām* is here obviously a genitive of vague possession as in *somasya piba*, is perfectly easy to grasp. "Then indeed" says Madhuchchandas, "may we know somewhat of thy most intimate felicities of thinking, manifest not a thought beyond us, come." The whole thought of these opening verses is here summed up and receives its rich and inevitable consummation. Then indeed when the ecstatic activity of the mind is most luminous we can open the inner eye to those most intimate and felicitous perceptions of true and profound thinking of which the mental energy in us is capable. "But" says the Rishi "let not thy revelation of thought be beyond our capacities already developed"; for then there will no longer be the clearness of thought images and the entire inner satisfaction attending fulfilment, but rather a vagueness and straining with a waste of vital force and joy and not its self-renewing contentment. In this idea, for this deep, precise and limited purpose, "come".

We are, therefore, justified by the succession of these three *riks* in holding the psychological intention of the hymn to be well-established. And when we proceed, when the Rishi turns to another strain of thought, that intention becomes yet clearer and more perfectly indisputable. "Parehi vigrām aśritam Indram prichchhā vipaschitam", "Approach Indra the vigorous, the uno'erthrown; *question him who has the discerning eye.*" Not for cattle, but for light is Indra called to the sacrifice of the Veda. Of no mortal herds is he the giver, but of the luminous kine of Swar, (*swarwaṅ apah san gā asmabhyam dhūnuhi*), *sumatīnām sūritānām*, of the rich illuminations, the right thinkings, the right feelings, the perfect states of mind which the seeker after perfection desires. These he carries to us in his force, *san .. dhunoti*, in the divine ecstasy, so delightful and precious to mankind in its youth, of a luminous and joyous mental activity. The succession of the thoughts is clear and natural. Indra is a rich fashioner of clear mental images, an abundant milker of the luminous kine; as such we call him in each layer of our consciousness, *dyavi dyavi*, in sensational

perception, in mental and emotional thinking, in ideal vision and experience. But only when by the Soma wine of Ananda, our vitalities are pure, perfect and intense, does he give of his fullness; therefore we offer him the sacrifice of that immortalising nectar, āyus, amritam. Then indeed, when he is drunk with it and impetuous, we may attain all the felicities of thought which our deepest mental capacities are ready to seize; but let him not go beyond; for we should exchange clearness and definite possession for an ungrasped possession. Dhanānām sātis, ktēmatōn sōsis, the safe possession of what we have, is the condition of the sacrifice. To such a Soma-offering, for such activities, O Indra, arrive.

II

The three opening riks of the Sukta have been admirably clear and straightforward in thought and expression; the three that follow present a number of difficulties, not, I think, because their style or thought is at all harsh or obscure, but because they contain a number of unfamiliar words or familiar words used in an antique and unfamiliar sense, over which the tradition of the scholiasts has seriously stumbled. I will therefore begin by giving first Sayana's solution and then my own with my justification for differing from the accepted renderings.

4–6. Sayana renders: "O sacrificer, do thou approach Indra the intelligent and uninjured, and ask of me the clever priest (whether I have praised him well or not),— Indra who gave perfectly the best wealth to thy friends, the sacrificial priests. Let (the priests connected) with us praise Indra (so Sayana amazingly interprets uta no bruvantu), also, O our censurers, go out (from this country) and from elsewhere (another country),— (the priests) maintaining service to Indra. O destroyer, our enemies have called us wealthy, men (our friends) of course say it, so let us, being wealthy, be in the ease given by Indra." Whatever else may or may not be the sense of the Veda, this confused and ungrammatical rigmarole cannot be that sense. Apart from the questionable interpretation of particular words, Sayana drags into the fourth verse a non-existent mām, which unnecessarily disturbs syntax and sense, for vipaschitam can only refer like the other epithets to Indra and, indeed, if it did not, the relative yah could not refer back to the god, as Sayana would have it, over the head of this new antecedent. In the fifth rik equally, he drags in a non-existent ritwijah; no cannot conceivably stand for nah sambandhino ritwijah, as the scholiast wishes,— the thing is preposterous,— and if it did, dadhānā could not refer back over the head of nidah and a whole clause to a far back unexpressed ritwijah which the hearer, if indeed he ever guessed at its existence, has long ago forgotten. In the sixth verse, to take krishtayah as a sort of algebraical symbol for a whole clause, krishtayah tad vocheyur eva, is to establish a kind of syntax which a grammarian in a difficulty may admit, but no writer in his senses would use. We must reject Sayana's interpretation totally and start afresh with a clean slate.

I reject to begin with vigram in the sense of wise or intelligent,— for it would then be identical with vipaschitam and lead to a heavy tautology; I take it in the sense of vigorous. The root vij expresses any intensity of motion, emotion, thought or being; it signifies "to tremble", "to be disturbed", "to be keen-minded", "to be vigorous"; for the Latin vigor undoubtedly represents an old Aryan vijās and we have in Veda itself vijarbhrit, which signifies, I suggest, "strength-holding". Vira, the adject-

tive, may well mean energetic or vigorous. If we take it in this perfectly easy and natural significance, we are at once taken back in thought to the revatah of the second verse and go forward to the epithet astritam that follows. Indra, the impetuous, the intoxicated Soma-drinker, is also a god of vigorous strength, “uno’erthrown”, capable of bearing without a stagger or a fall the utmost burden of activity demanded of him. He is vigra, vijarbhit. Parehi, says the singer; him approach, have recourse or take refuge with him; for he will bear triumphantly all the swift and impetuous activity that is demanded of him and lead you mightily into the peace of self-fulfilment. We shall see how the idea thus thrown out in these four simple and vigorous words stands as the basis of all the riks that follow. The Rishi adds, prichchhā vipaschitam; question him, for he has the eye of discerning thought.

5. Source № 9. Circa 1913

1. From sky to sky, its Rishi says to Indra, thou callest forth for uti, (for favour or kindness, as the ordinary interpretation would have it or for manifestation, expansion in being, as I suggest), the maker of beautiful forms, (who, being compared with a cow, must be some goddess), who is like one that gives milk freely to the milker of the cows, or, as I suggest, who milks freely to the milker of the rays.
2. “Come to us, O bringer out of the nectar (savanā), thou the Soma-drinker; drink of the ecstatic Soma wine, a giver of illumination, enraptured” or in better English bringing out the sense and association of the words, “Come to us, O thou who art a distiller of the nectar, thou, the Soma-drinker, drink of the impetuously ecstatic Soma wine and be in the rapture of its intoxication our giver of illuminating light.”
3. Then may we know thy ultimate perceptions of the intellect. Pass us not by — O come!

Notes

“Come to us, O bringer out of the nectar (savana), thou the Soma-drinker; drink of the ecstatic Soma wine, a giver of illumination, enraptured” or in better English bringing out the sense and association of the words, “Come to us, O thou who art a distiller of the nectar, thou, the Soma-drinker, drink of the impetuously ecstatic Soma wine and be in the rapture of its intoxication our giver of illuminating light. Then may we know thy ultimate perceptions of the intellect. Pass us not by — O come!” Id lays emphasis on goda as the capacity in which, the purpose for which Indra is to drink. Revato and madah give the conditions under which Indra becomes a giver of illumination, the rushing and impetuous ecstasy produced by the Soma wine. It is then that men know the ultimate perceptions of mind, the highest realisations that can be given by the intellect when Indra, lord of mental force and power, is full of the ecstasy of the immortalising juice. This clear and easy sense being fixed for these two verses, we can return to the first and discover its connection with what follows.

From sky to sky, its Rishi says to Indra, thou callest forth for uti, (for favour or kindness, as the ordinary interpretation would have it or for manifestation, expansion in being, as I suggest), the maker of beautiful forms, (who, being compared with a cow, must be some goddess), who is like one that gives milk freely to the milker of the cows, or, as I suggest, who milks freely to the milker of the rays. Undoubtedly, sudugham goduhe may be translated, a good milch cow to the milker of the cows; undoubtedly the poet had this idea in his mind when he wrote. The goddess is in the simile a milch cow, Indra is the milker. In each of the skies (the lower, middle and higher) he calls to her and makes her bring out the beautiful forms which she reveals to the drinker of the Soma. But it is impossible, when we take the connection with the two following verses, to avoid seeing that he is taking advantage of the double sense of go, and that while in the simile Indra is goduh the cow-milker, in the subject of the comparison he is goduh, the bringer out of the illumination, the flashes of higher light which produce the beautiful forms by the power of the goddess. The goddess herself must be one who is habitually associated with illumination, either Ila or Mahi. To anyone acquainted with the processes of Yoga, the whole passage at once becomes perfectly clear and true. The forms are those beautiful and myriad images of things in all the three worlds, the three akashas, dyavi dyavi, which appear to the eye of the Yogin when mental force in the Yoga is at its height, the impetuous and joyous activity (revato madah) of the mingled Ananda and Mahas fills the brain with Ojas and the highest intellectual perceptions, those akin to the supra-rational revelation, become not only possible, but easy, common and multitudinous. The passage describes the condition in which the mind, whether by drinking the material wine, the Karanajal of the Tantrics, or, as I hold, by feeding on the internal amrita, is raised to its highest exalted condition, before it is taken up into mahas or karanam, (whether in the state of Samadhi or in the waking state of the man who has realised his mahan atma, his ideal self), a state in which it is full of revealing thoughts and revealing visions which descend to it from the supra-rational level of the mahat, luminous and unerring, sunrita gomati mahi, where all is Truth and Light. Uti is the state of manifestation in Sat, in being, when that conscious existence which we are is stimulated into intensity and produces easily to the waking consciousness states of existence, movements of knowledge, outpourings of bliss which ordinarily it holds guha, in the secret parts of being.

Sukta 1.5

To whom: indra. **From whom:** madhucchandās vaiśvāmītra. **Metres:** gāyatrī

- 1.5.1 आ त्वेता नि षीदतेंद्रमभि प्र गायत । सखायः स्तोमवाहसः ॥
 á tú á ita ní sidata índram abhī prá gāyata sákhāyaḥ stóma-vāhasaḥ
 But [2] approach [4], sit down [6], Indra [7] sing out [10], O friends [11], O chant-bearers [12],
- 1.5.2 पुरूतमं पुरूणामीशानं वार्याणां । इंद्रं सोमे सचा सुते ॥
 puru-tāmam purūṇām īśānam vāryāṇām índram sóme sácā suté
 multitudinous [1], master [3] of many [2] desirable things [4], Indra [5], when [7] Soma [6] is pressed [8].
- 1.5.3 स घा नो योग आ भुवत्स राये स पुरंध्यां । गमद्वाजैभिरा स नः ॥
 sáḥ gha naḥ yóge á bhuvat sáḥ rāyé sáḥ púram-dhyām gāmat vājebhiḥ á sáḥ naḥ
 He [1], truly [2], for us [3] in union [4] came into being [6], he [7] – for riches [8], he [9] – of the many thoughts [10], he [14] comes [11] with plenitudes [12] to us [15].
- 1.5.4 यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः । तस्मा इंद्राय गायत ॥
 yásya sam-sthé ná vṛṇvāte hārī samát-su śātravaḥ tasmai índrāya gāyata
 Whose [1] {two} bright horses [5] at meeting [2], at battles [6] enemies [7] do not [3] prevent [4], to that [8] Indra [9] sing [10].
- 1.5.5 सुतपात्रे सुता इमे शुचयो यंति वीतये । सोमासो दध्याशिरः ॥
 suta-pāvr̥ṇe sutāḥ imé śúcayaḥ yanti vītāye sómāsaḥ dādhi-āśīraḥ
 For drinker of soma [1] these [3] clean [4] pressed [2] go [5] for advent {of the god} [6], somas [7], mingled with the curd¹ [8].
- 1.5.6 त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः । इंद्र ज्यैष्ठ्याय सुक्रतो ॥
 tvám sutāsya pītāye sadyāḥ vṛddhāḥ ajāyathāḥ índra jyāiṣṭhyāya sukrato_īti_su-krato
 Thou [1] for drinking [3] of pressed [2] at once [4] increased [5] wast born [6], O Indra [7], for supremacy [8], O mighty of will [9].
- 1.5.7 आ त्वा विशंत्वाशवः सोमास इंद्र गिर्वणः । शं ते संतु प्रचेतसे ॥
 á tvā viśantu āśavaḥ sómāsaḥ índra girvaṇaḥ śám te santu prá-cetase
 Let [3] swift [4] somas [5] enter [3] into [1] thee [2], O Indra [6], thee, who hast joy in the Word [7], let they be [10] peace [8] for thee [9], for the thinker [11].
- 1.5.8 त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो । त्वां वर्धतु नो गिरः ॥
 tvām stómāḥ avīvṛdhan tvām ukthā śatakrato_īti_śata-krato tvām vardhantu naḥ girāḥ
 Hymns [2] increased [3] thee [1], utterance [5] – thee [4], O thou of hundred works [6], let [8] our [9] words [10] increase [8] thee [7].

¹ Milk is a feeding yield (consciousness-light) of the cow (i.e. of the intuitive perception from supramental plan or of the Aditi), beverage that brings knowledge (1.152.6). Curd, it seems, is a result of assimilation of that milk in a form of knowledge. "Mixtures" with somas described at śrauta ritual: gavāśīraḥ, mixture with "milk"; dadhyāśīraḥ, with "curd"; yavāśīraḥ, with "barley".

- 1.5.9 अक्षितोतिः सनेदिमं वाज्मिन्द्रः सहस्रिणं । यस्मिन्विश्वानि पौंस्या ॥
 ákṣita-ūtīḥ saneti imám vájam índraḥ sahasríṇam yásmin víśvāni páuṃsyā
 Granting permanent safeguard [1] let Indra [5] conquest [2] this [3] thousandfold [6] pleni-
 tude [4], in which there are [7] all [8] manly might [9].
- 1.5.10 मा नो मर्ता अभि द्रुहन्तनूनामिन्द्र गिर्वणः । ईशानो यवया वधं ॥
 má naḥ mártāḥ abhi druhan tanúnām indra girvaṇaḥ íśānaḥ yavaya vadhám
 Let mortals [3] do not [1] harm [5] to our [2] bodies [6], O thou who hast joy in the Word [8],
 the lord [9], ward off [10] the stroke [11].

1. Source № 21. 1915–17

1. Come, sit down, sing to Indra, O chant-bearers, friends!
2. Together when the wine has been pressed, to Indra the multitudinous, master of many desirable things.
3. He shall come into being in us in our joining to our desire. He for the felicitous treasure, he in the goddess who holds the city, shall come to us with his plenitudes.
4. In his meeting and shock the enemy ring not in his two bright steeds in the battles; to that Indra sing.
5. Pure the pressed offerings go to the drinker of the draught that he may quaff, nectar-juices of wine mingled with the curd.
6. O Indra well-powered to the work, born to the wine-drinking wast thou and at once increased to be the greatest of all.
7. O Indra who hast joy of speech, let the swift powers of wine enter into thee; let them be a bliss to the wisdom of thy heart.
8. Chant and utterance ever increased thee, O lord of a hundred active powers; then thee let our words increase.
9. Indra has unwasting prosperities and shall get me this thousandfold plenty in which are all masculine strengths.
10. O Indra who hast joy of speech, let not those who are mortal harm our bodies. Thou art the lord, ward off the stroke.

2. Source № 59. Circa 1912

1. But approach, but sit down, sing out towards Indra, O friends who bear the burden of the psalm.

स्तोम. From स्तु to establish firmly. Stoma is the psalm, the hymn of praise; it is the expression in the potency of speech of those qualities in the Lord of Mental Force — or whatever other Master of being is praised,— which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. The expression of a quality in inspired and rhythmic speech tends by the essential nature of mantra to bring forward and establish in habitual action that which was formerly latent or

vague in the nature. For this reason the psalm is stoma, that which establishes or confirms, as the prayer is uktha, that which desires or wills and the simple hymn is gāyatra, that which brings up and sets in motion or sansa, that which brings out into the field of expression.

2. When the nectar has been distilled, then it is Indra I take for friend, the mightiest of all that is mighty, the lord of all highest things.

पुरूतमं पुरूणाम्. Sayana's far-fetched and violent gloss, "waster of many (foes), lord of many possessions", is an entirely needless violation of the plain sense of the words. Purūtāmam purūnām can have only one meaning and grammatical connection, "most पुरु among all that are पुरु", just as ईशानो वार्याणां means "master among all that is supreme". वार्यं may indeed mean "desirable", very much in the underlying sense of वर, a boon, but "supreme" rather than "desirable" chimes with ईशान and suits the balance of the phrases.

सच्चा is accepted invariably by the grammarians as an adverb in the sense of "together" formed from Rt सच्च् to adhere, to accompany. But is it certain that the word has no other sense in the Veda? The arrangement, if not the construction of the words in this line calls imperatively for a verb to connect इन्द्रं with सोमे सुते. To read in अभि प्रगायत from the first rik, is intolerably clumsy. Now in form, सच्चा may be the Active imperative of सच्च् — the singular would then be addressed to one of the company and replace temporarily the collective plural of the first and fourth riks — as सचस्व is its imperative Middle; or it may be more naturally, if my suggestion in connection with पृच्छा (I.4.[4]) is accepted, the first person indicative present of the verb used in the Active Mood and with a transitive effect. If सचस्व can mean "to consort with, always dwell with as a friend" (I.[1.9]), सच्चा in the Active may very well mean "I keep with me as a friend or comrade." The sentence then becomes natural, straightforward and simple and the sense perfect and appropriate not only to the present verse, but to the preceding rik and to the rik that follows. It provides us with the perfect logical connection and transition which is a perpetual feature of Vedic style. In the first verse the Rishi invites his "friends" or "life-companions" to sing the psalm of Indra; the second states the object and purpose of their singing which is to have this mighty and supreme Master of things as a friend,— the peculiar purpose of Madhuchchanda as the acknowledged head of this group of sadhakas, यस्ते सखिभ्य आ वरं; the third justifies the choice of the forceful God by affirming Indra's faithful friendship and his perfect helpfulness.

3. It was he that was ever present to us in the union (with our desire), he ever for our felicity, he ever in the holding of our city; ever he came to us with gifts of substance (in his hands).

स घा. The emphasis is on सः which is, therefore, repeated with each case of application स योगे, स राये, स पुरन्ध्याम्; and घा serves to bring out the intention of the Rishi to emphasise the word. He is explaining why it is towards Indra, इन्द्रमभि, that the psalm must be upheld; for it is Indra that is there always in the getting of our desire, Indra always when felicity is the result of our active consciousness, Indra always when our gettings and our felicity are attacked and our city has to be held against the dasyus, the robbers, the foes. He comes to us always bringing fresh substance to our mental

faculties, increased resources of mental force for our active consciousness. भुवत्, गमत्,— the habitual past, formed direct from the proper stem भू, गम्. I accept राये as the usual dative, although I do not feel at all certain that we are not sometimes in the presence of a form रायः and this राये like योगे and पुरंध्यां a locative.

योग. The idea of Yoga in all its Vedic senses is the reaching out of the being in us to unite itself with being expressed in other persons, objects or forces, whether in the form of application of effort, contact of consciousness or acquisition of things desired.

पुरंध्याम्. I can accept neither Sayana's योषिति nor his बहुविधायां बुद्धौ; his construction of पुरं = बहु with धि = बुद्धि is almost grotesque in its violence. पुर is that which is filled or that which contains and protects, the city, the adhara, this nine-gated city of ours in which we guard our gettings and enjoy our felicity; धिः is holding, supporting. Always attacked by spiritual enemies, Dasyus, Rakshasas, Daityas, Vritras, Panis, it has to be maintained and upheld by the strength of the gods, Indra first, Indra always, Indra foremost.

4. Sing to that Indra whose steeds no foemen in our battles can withstand in the shock.

संस्थे. Sayana's construction यस्य रथे (युक्तौ) हरी seems to me in the last degree forced and impossible. If संस्थ means रथ and वृण्वते means संभजंते, the only sense can be that Indra's enemies in Indra's chariot do not approve of his horses! We must find a more possible sense for संस्थ. In connection with battle, it may well mean the meeting and locked struggle of two enemies, and वृण्वते will have the sense which we find so often, of checking, obstructing or successfully opposing. When Indra and the enemy stand struggling together in the shock of battle, they cannot succeed in restraining the progress of his car; it forces always the obstacles and moves forward to its goal. The verse following on the आ भुवत् पुरंध्यां of the last rik and ending in the resumption of the first idea in the word गायत्, closes appropriately and with true Vedic perfection of the minutiae of style, the train of thought started by प्रगायत् and brought out by इन्द्रं सचा.

5. Distilled for purification are these juices of the Soma; pure, they are spent for thy manifestation, able then to bear their own intensity.

सुतपात्रे. सोमस्य पानकर्त्रे, says Sayana, and he is well within his rights, for पावन् would undoubtedly be in later Sanscrit a noun of the agent and, so taken in this passage, it makes good sense. "Here are these Somas distilled for the Soma-drinker." But, as European scholars have discovered, in the old Aryan tongue the dative अने was used verbally to express the action, no less than the agent, and appears disguised in the Greek infinitive $\nu\alpha\iota$, $\epsilon\nu\alpha\iota$ while the shorter form अन्, dative or nominative, appears as the ordinary Greek infinitive $\epsilon\iota\nu$. Old Aryan असने for being remains in Greek as $\epsilon\iota\nu\alpha\iota$ to be, दावने for giving as $\delta\omicron\upsilon\nu\iota$ to give, भुवन् for becoming as $\phi\upsilon\epsilon\iota\nu$ to become, श्रुवन् for hearing as $\kappa\lambda\upsilon\epsilon\iota\nu$ to hear. Can we hold that this ancient Aryan form persists in the Veda, in such forms as पावने, दावने? The hypothesis is tenable. In that case, however, we should land ourselves in our passage in a piece of grotesque bathos, "These Soma-juices have been distilled for the purpose of drinking Soma"! If we are to accept the idea of drinking for पावन्, Sayana's interpretation is infinitely to be preferred. But although पावन् occurs to us naturally as of the same form as दावन्, by

ferred. But although पावन् occurs to us naturally as of the same form as दावन्, by the addition of अन् to the root पा to drink with the intercalary euphonious व which we find established in Tamil and surviving in Sanscrit forms like ब्रुवन्, स्तुवे, yet पावन् may equally derive from the root पू to purify by modification of the root vowel, as in पावक and पावन before the termination अन. If we accept this account of सुतपात्रे, we get a deep and fruitful significance thoroughly in harmony with the subtle, suggestive and pregnant style of the hymns of Madhuchchhandas. The nectar juices are distilled for the primary process of purification of what has been distilled, सुतपात्रे; when they are purified, शुच्यो, they then come into use यन्ति चीतये, because they are then दध्याशिरः. The presence of the epithet शुच्यो becomes at once intelligible; otherwise an ornate epithet, not without meaning, but not really needed, it becomes in this rendering a word of capital importance, logically occurring and indeed inevitable in the context, and दध्याशिरः, led up to naturally by शुच्यः, comes with equal inevitability as the climax of the sentence and the thought.

वितये. Sayana says भक्षणार्थ, but he gives other significances also for वी, गमनप्रजननकान्त्यसनखादनेष्विति. In the sense of going, as in the familiar classical वीत, वी is sometimes the compound of वि + इ to go, but the verb we have in वीतये is rather the long form वी of the primary root वि to manifest, shine, open, be born, appear, produce, grow, spread, extend, move, still surviving in वयस्, वियत्, वयुनं. The rendering खादन strikes me as an additional sense forced upon it by the ceremonialists in order to bring this crucial Vedic term within the scope of their ritualistic conceptions. I take it, in the Veda, in its natural sense of manifestation, appearance, bringing out or expansion. This word वीति describes the capital process of Vedic Yoga, the manifestation for formation and activity of that which is in us unmanifest, vague or inactive. It is वीतये or देववीतये, for manifestation of the gods or of the powers and activities which they represent that the Vedic sacrifice is initiated and conducted internally in subjective meditation and surrender, externally in objective worship and oblation. The Soma-juices purified यन्ति वीतये go to manifest, are spent for manifestation, — in this case, as we see in the next verse (वृद्धो अजायथाः), of Indra, the god of the hymn, Master of mental force.

दधि-आशिरः. This expression must either consist of two separate words, दधि and आशिरः wrongly combined in the Padapatha or it is a compound epithet — as Sayana takes it — of सोमासः. In the first case, दधि may mean curd and आशिरः milk, used in the plural to express several helpings of milk; we shall have then to translate ritualistically, “Here are (Somas) distilled for the Soma drinker and here, purified, go Somas, curd and milks for eating.” Let those take it so who will and reconcile as they can its puerility with the loftiness of the verse that precedes and the subtlety of the verse that follows. But it is clear from the construction and arrangement of words that दधि-आशिरः is an epithet of सोमासः. Sayana’s explanation is too wonderfully complex for acceptance; nor can दधि-आशिरः mean दधि-आशिर-युक्त; one of the two factors in the compound may have a verbal force, the other of the governed substantive; nor in the older terms of Vedic language is there any insurmountable objection to the verb in the compound preceding the word it governs. दधि will then be a verbal adjective formed by reduplication from धि (cf दधिष्, the adjective ददि etc) upholding, able to uphold and आशिर् a noun expressing devouring heat, force or intensity akin to the other Vedic word आशु more than once used adjectivally in this sense by Madhuchchhandas. We get therefore the sense “able, being purified, to sustain the action

of their own intensity”,— not, therefore, rapidly wasted so as to be unable to supply the basis of delight and force necessary for Indra’s action.

6. Thou for the drinking of the Soma-juice straightway didst appear increased, O Indra, for supremacy, O great in strength.

अजायथा: didst appear; again the habitual past.

The idea of the verse follows in logical order on the suggestions in the last. The Rishi has devoted his first four verses to the reasons he has to give for the preference of Indra and the hymning of Indra. He then proceeds to the offering of the Soma, the wine of immortality, ananda materialised in the delight-filled vitality; it is first expressed in the terms of joy and vitality; it is next purified; purified it is spent in the putting out of mental force for the manifestation of divine Mind, Indra; Indra manifests at once, सद्यो अजायथाः, but he manifests वृद्धो increased; a greater mental force appears than has been experienced in the past stages of the Yoga or the life. Indra appears thus increased सुतस्य पीतये and ज्यैष्ठ्याय, primarily for the drinking of the joy and vitality that has been distilled, secondarily, through and as a result of the taking up of that joy and vitality in the active mental consciousness for supremacy, that is to say, for full manifestation of his force in that fullness in which he is always the leader of the divine war, king and greatest (ज्येष्ठ) of the battling gods. Therefore is the appellation सुकृतो placed at the end in order to explain ज्यैष्ठ्याय. The Lord of Mental Force is a very mighty god; therefore, when he appears in his fullness, it is always his force that takes the lead in our activity. We have in these two verses a succession of symbolic concepts in perfect logical order which express stage by stage the whole process of the divine manifestation in this lower material activity, devaviti in adhwara yajna.

7. May the fiery Soma-juices enter into thee, O Indra, thou who hast delight in the Word; may they be peace to thee in thy forward-acting awareness.

आश्रवः. व्याप्तिर्मतः, says Sayana; but the epithet is then inapposite. आशु like आशिर means devouring, fiery, intense, impetuous, swift — cf the senses of आशिर fire, the sun, a demon. The joy and vitality are to pervade the mental force and, because this is to be done in the force of the word, the mantras, गरिः, therefore Indra is addressed as गिर्वणः,— the word, besides, preparing after the fashion of Vedic interlinking the transition of the thought to the subject of the next verse.

प्रचेतसे. The epithet is not here merely ornamental or generally descriptive; if it were, the vocative would have been preferred. The use of the dative indicates clearly that प्रचेतस् is meant to express the condition in which the peace is desired. The most serious obstacle of the sadhaka is the difficulty of combining action with a basis of calm; when intense force enters the system and is put out in activity, it brings eagerness, disturbance, trouble, an excitement of activity and exhaustion of relapse. There is अशान्ति, absence of शं. It is easy to avoid this when there is quietude and the ananda is merely enjoyed, not utilised. But Indra, as mental force, has to be prachetas, consciously active, putting his consciousness forward in thought and action, प्रचेतस्, he has to absorb the Soma-wine and lose nothing of its fire, yet preserve the peace of the liberated soul. The Soma-juices have to bring added peace with them to the active mind as well as an added force.

8. Thee the hymns of praise have increased, thee, the hymns of prayer,
O Indra of the hundred might; thee may our Words increase.

अवीवृधन् the habitual past. In the past and as a rule, praise of Indra and prayer to Indra have increased and increase the mental force; let the words also of this mantra now increase it.

गिरः takes up the गिर्वणः of the last line. It is the mantra that has to make the Soma effective in increasing Indra. The thought, therefore, takes up the प्र गायत of the first rik and applies it to the office which is asked of Indra, for which he has been given the Soma wine, the final purpose of the invocatory chant and the utility of this divine increase in the fiery strength of the Soma offering.

9. Unimpaired in his expansion may Indra safeguard this myriad
wealth (of mind) on which all our strengths are established.

अक्षितोतिः. The ritualistic interpretation of the ninth rik is not unworth noting for its unadulterated clumsiness and unconvincing pointlessness. Sayana takes वान् in the sense of food and supposes it to allude to the Soma. "Let Indra" he renders it "whose protection is undamaged enjoy this food thousand-numbered, in which food are all strengths." Nothing is clear here except the working of a mind ignorant of the meaning of the text and compelled to hammer out a meaning in harmony with tradition and ritualistic prepossessions. In the light of the symbolic interpretation, the verse like every other becomes both in sense and construction simple, straightforward, logical, well-ordered and full of subtle purpose and consummate dexterity. ऊतिः is expansion, see [] and appendix. Indra is supposed to have increased mental force in accordance with past experience (वृद्धो अजायथाः, अवीवृधन्) and in answer to the prayer त्वां वर्धतु नो गिरः; the Rishi prays that that increased mental force may remain unimpaired अक्षित, and that the Lord of the Force, thus preserved in the expansion of his power, may safeguard, preserve or keep safe (सनेद्) this substance of mind, this rich mind-stuff full of the force of Indra सहस्रिणं in which all human strengths repose for their effectiveness and stability.

सनेद्. The group of words साः, सातिः, सन्, सनयः, सनः, सनिः, सानसिः, are of great importance in the Veda. Sayana is not consistent in his interpretation of them. He applies to them his favourite ritualistic ideas of giving, favour, praying, eating etc. I attach to them invariably the sense of substance, permanence, safety, preservation, safeguarding. The basic sense of the roots of the Sa family is substance, steadfastness, stability, solidity. साः is the Greek σως, safe, सातिः the Greek σωσαस, safety, salvation, preservation; सन् is the basis of the Latin sanus, sound, sane, in health which rests on the fundamental sense "well-preserved, safe from harm", and of the Sanscrit सनत्, सना, सनात्, सनातनः perpetual, eternal, and सनयः, सनिः, सनः, सानसिः are its derivatives in this fundamental significance. We shall find that this interpretation will illuminate the sense of every passage in which the words occur, need never be varied and never lead to either straining of sense or awkwardness of construction.

सहस्रं means "a thousand"; if that be its only significance, सहस्रिणं must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहस्रं meant originally as an adjective plentiful or forceful, or as a noun, plenty or force; सहस्रिणं would then mean "abundantly plentiful" or "rich in force". In any case,

it describes well the myriad-shaped wealth of mind-stuff and mind-force which is the basis of all our masculine activities or practical masteries, यस्मिन् विश्वानि पौंस्या. We may, if we choose, take the phrase to mean “wealth counted by thousands” of gold pieces or of cattle, in which, says the Vedic Rishi, reside all forms of human strength and greatness. But I am not disposed to lend the sentiment of Mammon worship to men of an early age in which strength, skill and mental resource must have been the one source and protection of wealth and not, as falsely seems to be the fact in a plutocratic age, wealth the source and condition of the rest. The Vedic Rishis may have been primitive savages, but primitive savages did not hold sentiments of this kind; they valued strength and skill first, wealth only as the reward of strength and skill.

10. Let not mortal men (or, let not the slayers) do hurt to us, O Indra who delightest in the mantra; be the lord of our bodies & give us to ward off the stroke.

मर्ताः Greek βροτός, mortal. The Rishi has already prayed for protection of his spiritual gains against spiritual enemies; he now prays for the safety from human blows of the physical body. But I am inclined to think that मर्ताः here has an active rather than a passive sense; for the termination त् may have either force. मर्ताः undoubtedly means mortal in the Veda, but it is possible that it bears also the sense of slayer, smiter, deadly one like मर्त in the Latin Mars, like the transitive sense in mortal, which means either subject to death or deadly. In any case I cannot follow Sayana in taking तनूनाम् as subject to अभि. I take it subject to ईशानो which is otherwise otiose and pointless in the sentence. The significant use of गिर्वणः indicates that the safety from mortal strokes is also claimed as a result of the Vedic mantra. “Let not those who would slay, do harm against us (अभि in our direction); do thou, Indra, lord of mental force, in the strength of the mantra, govern our bodies and when the blow comes in our direction ward it off or enable us to ward it off (यवया, causal).” The reference seems to me to be to that power of the mental force in which the Indian Yogin has always believed, the power which, substituting a divine mental action for the passive, helpless and vulnerable action of the body, protects the individual and turns away all attempts physical or otherwise to do him hurt. If I am right in my interpretation, we see the source of the Tantric idea of the stoma or stotra acting as a kavacha or mental armour around the body which keeps off the attacks of suffering, calamity, disease, wounds or death. We may note that if मर्ताः be slayers, तनूनाम् may be governed by मर्ताः, “Let not the slayers of the body do hurt towards us, O Indra who delightest in the mantra; govern them (our bodies with thy mental force) and give us to ward off the stroke.” But, in any case, whether we associate तनूनाम् with अभि or मर्ताः or ईशानो, ईशानो must refer back to तनूनाम्. Sayana’s “ward off the blow, for thou canst”, is a pointless superfluity, one of those ideas which seem right and ingenious to the scholar, but would never suggest itself to the poet; least of all to a master of style like Madhuchchhanda.

Sukta 1.6

To whom: 1-3, 10: indra; 4, 6, 8, 9: maruts; 5, 7: indra, maruts. **From whom:** madhucchandasa vaiśvāmītra. **Metres:** gāyatrī

- 1.6.1 युंजन्ति ब्रध्नरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥
 yuñjānti bradhnám aruṣám cārantam pári tasthúṣaḥ rócante rocanā divi
 They yoke [1] the great [2] luminous one [3], moving [4] around [5] those who stand, [6] luminous planes [8] are alight [7] in heaven [9].
- 1.6.2 युंजन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू न्वाहसा ॥
 yuñjānti asya kāmīyā hārī_īti ví-pakṣasā ráthe śónā dhṛṣṇú_īti nr-váhasā
 They yoke [1] his [2] two desirable [3] shining steeds [4] and stand on two sides [5] of the car [6], red [7], violent [8], bearers of the god [9].
- 1.6.3 केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥
 ketúm kṛṇvān aketave péśaḥ maryāḥ apeśāse sám uṣát-bhiḥ ajāyathāḥ
 Forceful [5], creating [2] intuition [1] for the visionless [3] and form [4] for the formless [6]. with [7] dawning ones [8] thou wast born [9].
- 1.6.4 आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम यज्ञियं ॥
 át áha svadhām ánu púnar-garbhātvāme-rirē dādhanā nāma yajñiyam
 Then [1], truly [2], by law of their nature [3] they impelled [7] again [5] impregnation [6], holding [8] the sacrificial [10] name [9].
- 1.6.5 वीळु चिदांरुजलुभिर्गुहां चिदिद्र वह्निभिः । अविद उस्त्रिया अनु ॥
 vīlú cit ārujatnú-bhiḥ gúhā cit indra váhni-bhiḥ ávindaḥ usṛiyāḥ ánu
 Together with breakers [3] of even [2] firm [1], with them who bear [7] even [5] by secrecy [4], O Indra [6], <thou> discoverest [8] the shining herds [9].
- 1.6.6 देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः । महामनूषत श्रुतं ॥
 deva-yāntaḥ yáthā matim āccha vidát-vasum girāḥ mahām anūṣata śrutam
 As [2] seekers of godhead [1] {turn} to [4] the thought [3] that give plenitude [5], so [2] words [6] have sounded [8] to the great [7] hearing (of the Truth, <i.e. inspired knowledge>) [9].
- 1.6.7 इंद्रेण सं हि दृक्षसे संजगमानो अबिभ्युषा । मंदू समानवर्चसा ॥
 índreṇa sám hí drīkṣase sam-jagmānāḥ abibhyuṣā mandú_īti samānā-varcasā
 For [3] with [2] Indra [1] you want to see [4], travelling together [5] with fearless [6], {you both} rapturous [7], equal in radiance [8].
- 1.6.8 अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति । गणैरिन्द्रस्य काम्यैः ॥
 anavadyāiḥ abhidyu-bhiḥ makhāḥ śahasvat arcati gaṇāiḥ índrasya kāmīyaiḥ
 The mighty [3] master of strength [4] sings [5] with those who faultless [1], luminous [2], with desirable [8] hosts [6] of Indra [7].

- 1.6.9 अतः परिज्मन्ना गहि दिवो वा रोचनादधि । समस्मिन्नृजते गिरः ॥
 átaḥ pari-jman á gahi diváḥ vā rocanát ádhi sám asmin rñjate giráḥ
 Thence [1], O pervading [2], come [4], from heaven [5] or [6] from the luminous planes [7]
 above [8]; the words [12] altogether [9] crown [11] in him [10].
- 1.6.10 इतो वा सातिमीमहे दिवो वा पार्थिवादधि । इंद्रं महो वा रजसः ॥
 itáḥ vā sātím ímahe diváḥ vā párthivāt ádhi índram maháh vā rájasah
 We ask [4] Indra [9] on conquest [3] either [2] from here [1], from earthly [7], or [6] from
 heaven [5] above [8], or [11] from the great [10] middle world [12].

1. Source № 21. 1915–17

1. The great bright horse they yoke and stand around him when he moves; the luminous regions are alight in heaven.
2. His two desirable shining steeds they yoke and stand on two sides in the car, red, violent, bearers of the god.
3. Thy fighters create the vision of thought for the visionless and form for the formless and with them in their dawning brightness thou wast born.
4. O again they have come to birth in the womb by the fixed law of their nature holding the sacrificial Name.
5. Breakers even of what is strong, bringers even of what is in the secret cave, O Indra, thou by them discoverest the trace of the shining ones.
6. And they are like men that strive after the godhead and words that turn to the thought that discovers treasures and dawn to light in the wake of the great One whom we hear.
7. Travelling with fearless Indra you desire sight, rapturous, equal in radiance.
8. The fighter mightily sings the word of light by the faultless troops that lighten on him, the desirable bands of Indra.
9. Thence come, O pervading divinity, from heaven, where thou art in the luminous world. Our words in him completely shine.
10. Hence we desire our getting, or in the earth-region of heaven, Indra desire, or in the great mid-world.

Sukta 1.7

To whom: indra. From whom: madhucchandas vaiśvāmītra. Metres: gāyatrī

- 1.7.1 इन्द्रमिन्द्राथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥
 indram it gāthīnaḥ bṛhāt indram arkebhiḥ arkiṇaḥ indram vāṇīr anūṣata
 To Indra [1], verily [2],– singers [3] vastly [4], to Indra [5] by hymns of illumination [6] – radiant singers [7], to Indra [8] voices [9] have sounded [10].
- 1.7.2 इन्द्र इन्द्रयोः सचा समिश्र आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥
 indrah it hāryoḥ sacā sām-miśraḥ ā vacaḥ-yujā indrah vajrī hiranyāyāḥ
 Verily [2], Indra [1] {with} two bright horses [3], joined [5] together [4] with yoked by word [7], Indra [8], gold [10] thunderer [9],
- 1.7.3 इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्वि । वि गोभिरद्रिमैरयत् ॥
 indrah dīrghāya cakṣase ā sūryam rohayat divi vi gōbhiḥ ādrim airayat
 Indra [1] for far [2] vision [3] raised [6] into heaven [7] the Sun [5], impelled [11] the mountain [10] with cows (perceptions from supramental Svar)¹ [9].
- 1.7.4 इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥
 indra vājeṣu naḥ ava sahasra-pradhaneṣu ca ugrāḥ ugrābhiḥ ūtī-bhiḥ
 O Indra [1], increase [4] us [3] in the plenitudes [2] and [6] in thousandfold winnings [5], puissant [7] with puissant [8] safeguards [9].
- 1.7.5 इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणं ॥
 indram vayam mahā-dhané indram ārbhe havāmahe yujam vṛtreṣu vajriṇam
 We [2] call [6] Indra [1] in the great wealth [3], Indra [4] in the little [5] as ally [7] {in battles with} Vritras [8], thunderer [9].
- 1.7.6 स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि । अस्मभ्यमप्रतिष्कृतः ॥
 sāḥ naḥ vṛṣan amūm carūm sātrā-dāvan āpa vṛdhi asmābhyam āprati-skutaḥ
 Thou [1] to us [2], O Bull [3], that [4] lid [5], O constant Giver [6], open [8] to us [9], unrestrainable [10].

¹ *This is a key note:* go. In 1.33.1 Rishi directly tells that these “cows” (the second outer sense of word is “rays”) are intuitive realisations from above, from Svar (see also 1.71.2). These perceptions, having supramental nature (1.66.10), in their descending into mental plan (in “the mind, full of milk-cows”, 1.120.9), can take appropriate forms of mental movements so sometimes described by word “thought” (see note to 1.33.6), but they are not identical with thought and exceed it (“thoughts led by cows”, i.e. by supramental perceptions, 1.90.5). Such synonyms as dhenu, milk-cow, sudugha giving milk well, dohana, cow in milk, only emphasize, that they feed us up by their sweet milk, by consciousness-light, making us growing to their home of the Truth. We find throughout suggestive connection between Dawn, figure of illumination from above of human consciousness, and the cows, brought by Dawn, the ruddy ones, the mothers (passim), and even the ray of intuition (1.92.1, 1.124.11). Equally as suggestive figure of the Cow unslayable used for Aditi, the Infinite consciousness-light, source of all cows, the Mother of worlds, of gods and of Adityas – Mitra, Varuna, Bhaga, Aryaman.

- 1.7.7 तुंजेतुंजे य उत्तरे स्तोमा इंद्रस्य वज्रिणः । न विंधे अस्य सुष्टुतिं ॥
 tuñjé-tuñje yé út-tare stómāḥ índrasya vajriṇaḥ ná vindhe asya su-stutim
 Whatever [2] hymns [4] to Indra [5] thunderer [6] { 1 } offer [8] in every march [1] upwards [3], there is not [7] his [9] perfect laud [10].
- 1.7.8 वृषा यूथेव वंसगः कृष्टीरियत्योजसा । ईशानो अप्रतिष्कृतः ॥
 vṛṣā yūthā-iva vámsagaḥ kṛṣṭīḥ iyarti ójasā íśānaḥ aprati-skutaḥ
 Like a stately [3] bull [1] to the herds [2], the Lord [7] unrestrainable [8] to peoples [4] comes [5] with might [6].
- 1.7.9 य एकश्चर्षणीनां वसूनामिरज्यति । इंद्रः पंच क्षितीनां ॥
 yáḥ ékaḥ carṣaṇīnām vásūnām irajyāti índraḥ pañca kṣitīnām
 Who [1] one [2] over riches [4] of seeing men [3] reign, [5] Indra [6], of five [7] dwelling-places¹ [8].
- 1.7.10 इंद्रं वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥
 índram vaḥ víśvátaḥ pári hávāmahe jánebhyaḥ asmákam astu kévalaḥ
 We call [5] Indra [1] for you [2] on every side [3] everywhere [4], for men [6], ours [7] may him be [8] absolutely [9].

1. Source № 21. 1915–17

1. The chanters chant vastly Indra, Indra the singers of the Rik with songs of light; all our words of speech unto Indra dawn.
2. Indra comes ever inseparably with the two bright steeds and the car yoked by the word, Indra of the thunderbolt is all a golden light.
3. Indra for far vision made the sun to climb up into heaven when he parted the rock in the hill with the troop of the rays.
4. O Indra, increase our weal in the plenitudes and the things of thousandfold wealth by thy bold strong fosterings, since thou art strong and bold.
5. To Indra we call in the matter of the little and the great wealth, the hurler of the thunderbolt our ally against the covering hosts.
6. Constant giver, Strong One, uncover the moving lid, come unshielded to us.
7. In march after march rises to the thunderer Indra an ever higher hymn; but I avail not to compose his perfect praise.
8. As a stately bull comes to the herds, he comes unveiled to the labouring peoples, lord of us in his might.
9. Indra, one, rules over seeing men and the Gods, rules the five habitations and their peoples.

¹ Sri Aurobindo notes that Earth, middle word, Heaven, Mahas (i.e. Svar), Mayas (i.e. Bliss. Ananda = Sachchidananda) are pañca kṣitayaḥ, five earths or habitations.

10. Indra for men we call to be all around you; ours may he be and absolute.

2. Source № 268. August 1915

3. Indra for far vision made the Sun to ascend in heaven: he sped him all over the hill by his rays, *vi gobhir adrim airayat*¹.

3. Source № 9. Circa 1913

3. Indra for far vision ascended to the sun in heaven; he sent him abroad over all the mountain with his rays.

Comments

This is so plainly the meaning of the verse that I cannot understand, once it is perceived and understood, how we can accept any other rendering. I have already discussed the relations of Indra, Surya and the Mountain of our graded ascent in being — Sri Ramakrishna's staircase to the Sad Brahman. The far vision is the unlimited knowledge acquired in Mahas, in the wide supra-rational movement of our consciousness as opposed to the contracted rational or infrarational vision which works only on details or from and by details, the *alpam*; for that Mind has to ascend to the Sun in Heaven, the principle of Mahas on the higher levels of mind itself, not on the supra-rational level, not *swe dame*. Because it is not *swe dame*, the full illumination is not possible, we cannot become practically omniscient; all Indra can do is to send down the sun, not in itself, but in its rays to various parts of the mountain of being, all over it, it is true, but still revealing only the higher truth in its parts, not in its full sum of knowledge. The language is so precise, once we understand the Vedic terminology, that I do not think we can be mistaken in this interpretation, which, moreover, agrees perfectly with Yogic experience and the constant theme of Madhuchchandas. He is describing the first dawn and development of the higher knowledge in the mind, still liable to attack and obstruction, (*yujam vritreshu vajrinam*), still uncertain in quantity (*Indram vayam mahadhane indram arbhe havamahe*). *Irayat* is naturally transitive, bears the meaning it has in *prerana*, *prerita*, and can have no object but Surya, unless we suppose, which is less natural, that it is Surya who sends Indra to the mountain accompanied by his rays.

4. Source № 322. Unknown date

1. Indra the Udgathins, Indra the masters of Rik with their thoughts of substance, Indra the voices desired.

2. Indra is made one with our being by the love of the two Bright Ones yoked to speech, Indra of the brilliance, the wielder of the thunderbolt.

3. Indra for far vision ascends in Heaven up to the sun, he manifests the mountain to all sides with those lustres.

¹ We may also translate "He sent abroad the thunderbolt with its lights"; but this does not make as good and coherent a sense; even if we take it, *gobhir* must mean "radiances" not "cows"..

Mandala 1

4. Indra protect us in our store of strength and in our strong possessions, fierce with fierce raptures¹.
5. Indra we call in great wealth, Indra in little, the thunderer assailing the Vritras.
6. Therefore do thou, O Supreme, remove this film from our being and be to us unconcealed.
7. The praises of Indra the thunderer which rise from layer² to higher layer³, in all I find not his perfect praise.
8. As a yoked bull with its mate he in his might goeth to the power that work upon us and rules unconcealed.
9. Indra who alone disposes all actions and possessions of the five planes.
10. Indra for the people we call in everything that concerns you; may he be to us absolute and free.

¹ pulsations of being.

² height.

³ height.

Sukta 1.8

To whom: indra. From whom: madhucchandasa vaiśvāmītra. Metres: gāyatrī

- 1.8.1 **पद्रं सानसिं रयिं सजित्वानं सदासहं । वर्षिष्ठमूतये भर ॥**
 á indra sānasim rayim sa-jítvānam sadā-sāham vārṣiṣṭham ūtāye bhara
 O Indra [2], bring [9] for safeguard [8] wealth [4] conquering [3], victorious [5], stable [6], greatest [7].
- 1.8.2 **नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै । त्वोतासो न्यर्वता ॥**
 ní yéna muṣṭi-hatyāyā ní vṛtrā ruṇádhamahai tvá-ūtāsaḥ ní árvataḥ
 by which [2], safeguarded by thee [7], with thee as fist [3], with war-horse [9] let we stop [6] Vritras [5].
- 1.8.3 **इद्र त्वोतास आ वयं वज्रं घना ददीमहि । जयेम सं युधि स्पृधः ॥**
 índra tvá-ūtāsaḥ á vayam vajram ghanā dadīmahī jāyema sam yudhī spṛdhaḥ
 O Indra [1], safeguarded by thee [2] let us [4] give [7] killing [6] thunderbolt [5], let us conquer [8] together [9] in the battle [10] enemies [11].
- 1.8.4 **वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयं । सासह्याम पृतन्यतः ॥**
 vayam śūrebhiḥ āstr-bhiḥ índra tvāyā yujā vayam saśahyāma pṛtanyataḥ
 We [1] with heroes-[2]-archers [3], O Indra [4], with thee [5] as ally [6], let us [7] defeat [8] those who attack us [9].
- 1.8.5 **महाँ इद्रः परश्च नु महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥**
 mahān indraḥ parāḥ ca nū mahi-tvām astu vajriṇe dyāuḥ ná prathinā śavaḥ
 Great [1] Indra [2] and [4] high [3], now [5] the greatness [6] let be [7] for the Thunderer [8], puissance [12] – like [10] heaven [9] by extension [11].
- 1.8.6 **समोहे वा य आशत नरस्तोकस्य सनितौ । विप्रासो वा धियायवः ॥**
 sam-ohé vā yé āśata naraḥ tokāśya sánitau viprāsaḥ vā dhiyā-yāvah
 They attained [4] the Son <i.e. the god who is "born" in Rishi> [6]: either [2] those who [3] are men [5] in battle [1], or [9] {those, who are} full of understanding [10] illumined seers [8] in getting [7].
- 1.8.7 **यः कुक्षिः सोमपातमः समुद्र इव पिन्वते । उर्वीरापो न काकुदः ॥**
 yāḥ kukṣiḥ soma-pātamaḥ samudrah-iva pīnvate urvīrah āpaḥ ná kākūdaḥ
 Who [1] is a belly [2] that drink Soma most [3], like ocean [4] distends [5] as if [8] wide [6] waters [7] from the peak [9].
- 1.8.8 **एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ॥**
 evā hí asya sūnṛtā vi-rapsī gō-matī mahī pakvā śākhā ná dāśuṣe
 So [2], verily [1], the true word [4] of this {Indra} [3], abundant [5], full of the cows (perceptions from supramental Svar) [6], great [7], is like [10] a ripe [8] branch [9] for the giver [11].

- 1.8.9 ए॒वा हि ते॑ वि॒भू॒तय॑ ऊ॒तय॑ इ॒न्द्र मा॑व॒ते । स॒द्यश्चि॑त्सं॒तिं दा॑शु॒षे ॥
 evá hí te ví-bhūṭayaḥ ūṭayaḥ indra mā-vate sadyaḥ cit śánti dāśuṣe
 So [2], verily [1], your [3] pervadings [4], O Indra [6], at once [8] become [10] safeguards [5] for such a man as me [7], for a giver [11].
- 1.8.10 ए॒वा ह्य॑स्य॒ काम्या॑ स्तोमं॒ उ॒क्थं॑ च॒ शंस्या॑ । इ॒न्द्राय॑ सोम॑पी॒तये ॥
 evá hí asya kāmā stomaḥ uktham ca śamsyā indrāya śoma-pīṭaye
 So [2], verily [1], his [3] desirable [4] hymn [5] and [7] utterance [6] must be said [8] to Indra [9] for the drinking of the Soma [10].

1. Source № 265. May 1915

8. Thus Mahi for Indra full of the rays, overflowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice.

Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *brhat*, of the superconscient in us containing in itself the Truth, *ṛtaṃ*. She is, therefore, for the sacrificer like a branch covered with ripe fruit.

2. Source № 22. 1913–14

1. Bring to us, O Indra, for our increase a stable and victorious felicity ever forceful and fullest of lordship,
2. by which we shall hold back all obstructing things with destruction of confining limit, strengthened (or protected) by thee as thou warrest.
3. O Indra, by thee protected (or in that strength) we may make to blaze up thickly the force of the lightning and conquer utterly in the battle our enemies.
4. We by thy armed heroes, we, O Indra, by thee yoked to us in the fight may put forth might in the battle.
5. Vast (now) is Indra and very high, may his vastness dwell with the lord of the lightnings and brilliant might like the heaven in its wide-extending.
6. Those he beareth up who enjoy in their strength with safety of that which they have created or who are illumined and full of understanding.
7. For he is a gulf that drinks in the Soma utterly even as the sea drinks in the wide waters that have descended from the mountaintops.
8. So in him is the luminous Vastness rich in its truth and vigorous in its works like a ripe branch to the giver.
9. So in thee, O Indra, all wide pervadings and increasings become at once full of perception to him who can hold them, to him who gives.

10. So is the confirming of him and the expressing desirable and to be brought forth by speech,— for Indra to drink the Soma-wine.

3. Source № 9. Circa 1913

8. In this sense I shall take it. I translate the line “For thus Mahi the true, manifest in action, luminous becomes like a ripe branch to the giver” — or, again in better English, For thus Mahi the perfect in truth, manifesting herself in action, full of illumination, becomes as a ripe branch to the giver.

Comments

The next passage to which I shall turn is the eighth verse of the eighth hymn, also to Indra, in which occurs the expression सूनृता ... गोमती मही, a passage which when taken in the plain and ordinary sense of the epithets sheds a great light on the nature of Mahi. Sunrita means really true and is opposed to anrita, false — for in the early Aryan speech su and sū would equally signify, well, good, very; and the euphonic n is of a very ancient type of sandhi — originally, it was probably no more than a strong anuswar — traces of which can still be found in Tamil; in the case of su this n euphonic seems to have been dropped after the movement of the literary Aryan tongue towards the modern principle of Sandhi,— a movement the imperfect progress of which we see in the Vedas; but by that time the form an, composed of privative a and the euphonic n, had become a recognised alternative form to a and the omission of the n would have left the meaning of words very ambiguous; therefore n was preserved in the negative form, omitted from the affirmative where its omission caused no inconvenience,— for to write āgni instead of anagni would be confusing, but to write svagni instead of sunagni would create no confusion. In the pair sunrita and anrita it is probable that the usage had become so confirmed, so much of an almost technical phraseology, that confirmed habit prevailed over new rule. The second meaning of the word is auspicious, derived from the idea “good or beneficent in its regular action”. The Vedic scholars give a third sense, quick, active; but this is probably due to confusion with an originally distinct word derived from the root नृ, to move on rapidly, to be strong, swift, active from which we have नृत् to dance, नृ and नर strong and a number of other derivatives, for although ri means to go, it does not appear that rita was used in the sense of motion or swiftness. In any case our choice (apart from unnecessary ingenuities) lies here between “auspicious” and “true”. If we take Mahi in the sense of earth, the first is its simplest and most natural significance. We shall have then to translate “the earth auspicious (or might it mean true in the sense observing the law of the seasons), wide-watered, full of cows becomes like a ripe branch to the giver.” This gives a clear connected sense, although gross and pedestrian and open to the objection that it has no natural and inevitable connection with the preceding verses. My objection is that sunrita and gomati seem to me to have in the Veda a different and deeper sense and that the whole passage becomes not only ennobled in sense, but clearer and more connected in sense if we give them that deeper significance. Gomatiṛ ushasah in Kutsa’s hymn to the Dawn is certainly the luminous dawns; Saraswati in the third hymn who as chodayitri sunritanam chetanti sumatinam shines pervading all the actions of the under-

standing, certainly does so because she is the impeller to high truths, the awakener to right thoughts, clear perceptions and not because she is the impeller of things auspicious — a phrase which would have no sense or appropriateness to the context. Mahi is one of the three goddesses Ila, Saraswati and Mahi who are described as *tisro devir mayobhuvah*, the three goddesses born of delight or Ananda, and her companions being goddesses of knowledge, children of Mahas, she also must be a goddess of knowledge, not the earth; the word *mahi* also bears the sense of knowledge, intellect, and Mahas undoubtedly refers in many passages to the *vijnana* or supra-rational level of consciousness, the fourth *Vyahriti* of the *Taittiriya Upanishad*. What then prevents us from taking Mahi, here as there, in the sense of the goddess of supra-rational knowledge or, if taken objectively, the world of Mahat? Nothing, except a tradition born in classical times when *mahi* was the earth and the new Nature-worship theory. In this sense I shall take it. I translate the line “For thus Mahi the true, manifest in action, luminous becomes like a ripe branch to the giver” — or, again in better English, For thus Mahi the perfect in truth, manifesting herself in action, full of illumination, becomes as a ripe branch to the giver. For the Yogin again the sense is clear. All things are contained in the Mahat, derived from the Mahat, depend on the Mahat, but we here in the movement of the *alpam*, have not our desire, are blinded and confined, enjoy an imperfect, erroneous and usually baffled and futile activity. It is only when we regain the movement of the Mahat, the large and uncontracted consciousness that comes from rising to the infinite,— it is only then that we escape from this limitation. She is perfect in truth, full of illumination; error and ignorance disappear; she manifests herself *virapshi* in a wide and various activity; our activities are enlarged, our desires are fulfilled. The connection with the preceding stanzas becomes clear. The *Vritras*, the great obstructors and upholders of limitation, are slain by the help of Indra, by the result of the *yajnartham karma*, by alliance with the armed gods in mighty internal battle; Indra, the god within our mental force, manifests himself as supreme and full of the nature of ideal truth from which his greatness weaponed with the *vajra*, *vidyut* or electric principle, derives (*mahitwam astu vajrine*). The mind, instinct with *amrita*, is then full of equality, *samata*; it drinks in the flood of activity of all kinds as the sea takes in the rivers. For the condition then results in which the ideal consciousness Mahi is like a ripe branch to the giver, when all powers and expansions of being at once (without obstacle as the *Vritras* are slain) become active in consciousness as masterful and effective knowledge or awareness (*chit*). This is the process prayed for by the poet. The whole hymn becomes a consecutive and intelligible whole, a single thought worked out logically and coherently and relating with perfect accuracy of ensemble and detail to one of the commonest experiences of Yogic fulfilment. In both these passages the faithful adherence to the intimations of language, Vedantic idea and Yogic experience have shed a flood of light, illuminating the obscurity of the Vedas, bringing coherence into the incoherence of the naturalistic explanation, close and strict logic, great depth of meaning with great simplicity of expression, and, as I shall show when I take up the final interpretation of the separate hymns, a rational meaning and reason of existence in that particular place for each word and phrase and a faultless and inevitable connection with what goes before and with what goes after.

Sukta 1.9

To whom: indra. **From whom:** madhucchandasa vaiśvāmītra. **Metres:** gāyatrī

- 1.9.1 इंद्रेहि मत्स्यंधसो विश्वेभिः सोमपर्वभिः । महौ अभिष्टिरोजसा ॥
 índra á ihi mátsi ándhasaḥ víśvebhiḥ somapárva-bhiḥ mahán abhiṣṭīḥ ójasā
 O Indra [1], come [3], intoxicate [4] by soma juice [5], by all [6] parts of soma [7], great [8],
 approaching [9] with might [10].
- 1.9.2 एमैनं सृजता सुते मंदिमिंद्राय मंदिने । चक्रि विश्वानि चक्रये ॥
 á ṁ enam sṛjata suté mandim índrāya mandīne cákrim víśvāni cákraye
 release [4] in pressed [5] this [3] intoxicating [6] for rapturous drinker [8] Indra [7], impelling
 to act [9] for the doer [11] of all actions [10].
- 1.9.3 मत्स्वा सुशिप्र मंदिभिः स्तोमैभिर्विश्वचर्षणे । सचैषु सवनेष्वा ॥
 mátsva su-śīpra mandī-bhiḥ stómebhiḥ víśva-carṣaṇe sácā eṣú sávaneṣu á
 Intoxicate [1], O strong-jawed [2], by intoxicating [3] hymns [4], O all-seeing [5], attach thy-
 self [6] to these [7] soma-pressings [8].
- 1.9.4 असृग्रमिंद्र ते गिरः प्रति त्वामुदहासत । अजौषा वृषभं पतिं ॥
 ásgram indra te gīraḥ prāti tvám út ahāsata ájoṣāḥ vṛṣabhám pátim
 Words [4] released [1] for you [3], O Indra [2], rushed [8] upward [7] towards [5] thee [6],
 insatiable [9] – towards the bull-[10]-lord[11].
- 1.9.5 सं चौदय चित्रमर्वाग्राध इंद्र वरेण्यं । असदित्तं विभु प्रभु ॥
 sám codaya citrām arvāk rādhaḥ indra váreṇyam ásat it te vi-bhú pra-bhú
 Altogether [1] urge [2] downward [4] various [3] desirable [7] riches [5], O Indra [6], let
 them be [8] truly [9] yours [10] all-pervading [11], everywhere becoming [12].
- 1.9.6 अस्मान्त्सु तत्र चोदयेद्र राये रभस्वतः । तुविद्युन्न यशस्वतः ॥
 asmán sú tátra codaya índra rāye rábhasvataḥ túvi-dyumna yásasvataḥ
 Urge [4] us [1] utterly [2], O Indra [5], for the riches [6], O thou of the many lights [8], – {us}
 zealous [7], glorious [9].
- 1.9.7 सं गोमदिंद्र वाजवदस्मे पृथु श्रवो बृहत् । विश्वायुर्धेहाक्षितं ॥
 sám gó-mat indra vája-vat asmé_íti pṛthú śrávaḥ bṛhát víśvá-āyuh dhehi áksitam
 O Indra [3], O life of all [9], altogether [1] uphold [10] in us [5] the wide [6] hearing {of the
 Truth} <i.e. inspired knowledge> [7] full of the cows (perceptions from the supramental
 Svar) [2], abundant [4] great [8], inexhaustible [11].
- 1.9.8 अस्मे धेहि श्रवो बृहद्युन्नं सहस्रसातमं । इंद्र ता रथिनीरिषः ॥
 asmé_íti dhehi śrávaḥ bṛhadyunnám sahasra-sátamam índra táḥ rathīnīḥ íṣaḥ
 O Indra [7] uphold [2] in us [1] the great [4] hearing {of the Truth} <i.e. inspired knowledge>
 [3] – the light [5] most powerful to win the thousands [6], those [8] carrying over [9] impul-
 sions [10].

- 1.9.9 वसोरिंद्रं वसुपतिं गीर्भिर्गृणंतं ऋग्मियं । होमं गंतारमूतये ॥
 vāsoḥ indram vāsu-patim gīḥ-bhīḥ ṛgmāntaḥ ṛgmīyam hōma gāntāram ūtāye
 We voice [5] from riches [1] Indra [2], the lord of riches [3], by words [4] him who is full of
 riks [6]; we call [7] him who is going [8] for safeguard [9].
- 1.9.10 सुतेसुते न्यौकसे बृहद्बृहत एदुरिः । इंद्राय शूषमर्चति ॥
 sūtē-sūtē nī-okase bṛhat bṛhaté á it ariḥ indrāya śūṣam arcati
 In every pressing [1] for the great [4] dweller [2] of the greatness <i.e. Supramental> [3],
 verily [6], Aryan man¹ [7] for Indra [8] sing [10] a paean [9].

1. Source № 274. February 1916

4. Indra is, we have supposed, the Power of luminous Mind, master of the world of Light and its lightnings; the words or the thoughts are constantly imaged as cows or women, Indra as the Bull or husband, and the words desire him and are even spoken of as casting themselves upwards to seek him

2. Source № 14. Circa 1913

2. ... delight-giving for Indra the enjoyer, effective of action for the doer of all actions

3. Source № 9. Circa 1913

7. O Indra, life of all, order for us an inspired knowledge full of illumination and substance, wide and great and unimpaired.

Comments

I pass now to a third passage, also instructive, also full of that depth and fine knowledge of the movements of the higher consciousness which every Yogin must find in the Veda. It is in the 9th hymn of the Mandala and forms the seventh verse of that hymn. Sam gomad Indra vajavad asme prithu sravo brihat, visvayur dhehi akshitam. The only crucial question in this verse is the signification of sravas. With our modern ideas the sentence seems to us to demand that sravas should be translated here 'fame'. Sravas is undoubtedly the same word as the Greek κλέος (originally κλέφος); it means a thing heard, rumour, report, and thence fame. If we take it in that sense, we shall have to translate "Arrange for us, O universal life, a luminous and solid, wide and great fame unimpaired." I dismiss at once the idea that go and vaja can here signify cattle and food or wealth. "A herded and fooded or wealthy fame" to express "a fame for wealth of cattle and food" is a forceful turn of expression we might expect to find in Aeschylus or in Shakespeare; but I should hesitate, except in case of clear necessity, to admit it in the Veda or in any Sanscrit style of composition; for such expressions have always been alien to the Indian intellect. Our stylistic vagaries have been of another kind. But is luminous and solid fame much better? I shall suggest another meaning for sravas which will give as usual a deeper

¹ Sri Aurobindo wrote: "The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external karma or apas, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, a climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent." (CWSA, Volume 15, 1998, p. 263)

sense to the whole passage without our needing to depart by a hair's breadth from the etymological significance of the words. Sruti in Sanscrit is a technical term, originally, for the means by which Vedic knowledge is acquired, inspiration in the suprarational mind; srutam is the knowledge of Veda. Similarly, we have in Vedic Sanscrit the forms srut and sravas. I take srut to mean inspired knowledge in the act of reception, sravas the thing acquired by the reception, inspired knowledge. Gomad immediately assumes its usual meaning "illuminated, full of illumination". Vaja I take throughout the Veda as a technical Vedic expression for that substantiality of being-consciousness which is the basis of all special manifestation of being and power, all utayah and vibhutayah — it means by etymology extended being in force, va or vâ to exist or move in extension and the vocable j which always gives the idea of force or brilliance or decisiveness in action or manifestation or contact. I shall accept no meaning which is inconsistent with this fundamental significance. Moreover the tendency of the old commentators to make all possible words, vaja, ritam etc mean sacrifice or food, must be rejected, — although a justification in etymology might always be made out for the effort. Vaja means substance in being, substance, plenty, strength, solidity, steadfastness. Here it obviously means "full of substance", just as "gomad" full of luminousness,— not in the sense arthavat, but with another and psychological 106 connotation. I translate then, "O Indra, life of all, order for us an inspired knowledge full of illumination and substance, wide and great and unimpaired." Anyone acquainted with Yoga will at once be struck by the peculiar and exact appropriateness of all these epithets; they will admit him at once by sympathy into the very heart of Madhuchchhanda's experience and unite him in soul with that ancient son of Visvamitra. When Mahas, the supra-rational principle, begins with some clearness to work in Yoga, not on its own level, not swe dame, but in the mind, it works at first through the principle of Sruti — not Smriti or Drishti, but this Sruti is feeble and limited in its range, it is not prithu; broken and scattered in its working even when the range is wide, not unlimited in continuity, not brihat; not pouring in a flood of light, not gomat, but coming as a flash in the darkness, often with a pale glimmer like the first feebleness of dawn; not supported by a strong steady force and foundation of being, Sat, in manifestation, not vajavad, but working without foundation, in a void, like secondhand glimpses of Sat in nothingness, in vacuum, in Asat; and, therefore, easily impaired, easily lost hold of, easily stolen by the Panis or the Vritras. All these defects Madhuchchhanda has noticed in his own experience; his prayer is for an inspired knowledge which shall be full and free and perfect, not marred even in a small degree by these deficiencies.

4. Source № 23. 1912–13

1. Come, O Indra, thou takest rapture by all the bodily parts of this Matter, full of the great, setting thyself to it by thy force.
2. Increase thy strength, and do ye when the nectar is expressed create rapture for Indra the taker of joy, activity for the doer of all actions.
3. Rejoice, O swift of mood, with praises that awake delight, O thou all-doer; attach thyself to these outpourings.
4. When thou comest not to them, O Indra, thy voices laugh up to thee,

- seeking unfulfilled satisfaction to their lover and lord.
5. Excite entirely, O Indra, that manifold highest ecstasy below, — that Is of thee which is universal being and supreme.
 6. Us too in that, O Indra, wholly excite to bliss; make us full of strong ecstasy and victorious strength, O thou brilliant in steadfast force.
 7. So do thou dispose to us, O Indra, wide knowledge full of light, full of substance, in nature of that greatness, enduring all our life unimpaired.
 8. Dispose to us knowledge of the large, a brilliance of utterly forceful steadfastness and, Indra, those rapturous masteries.
 9. Declare ye with your words Indra of the Substance, lord of substance, full of the rik (knowledge); as he goeth we call on him for expansion of our being.
 10. In every pouring of the nectar for capacity, of the large and increaser of the large, for Indra proceeds.

Sukta 1.10

To whom: indra. **From whom:** madhucchandasa vaiśvāmītra. **Metres:** anuṣṭubh

- 1.10.1 गायंति त्वा गायत्रिणोऽर्चत्यर्कमर्किणः । ब्रह्माणस्त्वा शतक्रतु उद्वंशमिव येमिरे ॥
 gáyanti tvā gāyatrīṇaḥ ārcanti arkām arkiṇaḥ
 brahmāṇaḥ tvā śatakrato_īti_śata-krato út vaṃśám-iva yemire
 The singers of hymns [3] chant [1] thee [2], the radiant singers [6] sing [4] hymn of illumination [5], the brahmans (priests of the Word) [7] raised [12] up [10] by thee [8], O having hundred works [9], like bamboo canes [11].
- 1.10.2 यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वी । तदिद्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥
 yát sánōḥ sánūm á áruhat bhúri āspaṣṭa kártvam tát índraḥ ártham cetati yúthéna vṛṣṇīḥ ejati
 When [1] I climbed [5] from height [2] to height [3], I saw [7] many [6], that I have to do [8], Indra [10] awakes to the consciousness [12] that [9] goal [11], the bull [14] moves [15] together with herd [13].
- 1.10.3 युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा न इंद्र सोमपा गिरामुपश्रुतिं चर ॥
 yukṣvá hí keśínā hárī_īti vṛṣaṇā kākṣya-prā átha naḥ indra soma-pāḥ girám úpa-śrutim cara
 Yoke [1] two maned [3] bright horses [4], well fed [6] bulls [5], then [7], O Indra [9], O soma-drinker [10], direct [13] your hearing [12] to our [8] word [11].
- 1.10.4 एहि स्तोमौ अभि स्वरभि गृणीह्या रुव । ब्रह्म च नो वसो सचेद्रे यज्ञं च वर्धय ॥
 á ihi stómāu abhí svāra abhí grṇīhi á ruva
 bráhma ca naḥ vaso_īti śácā índra yajñám ca vardhaya
 Come [2] to [4] hymns [3], give voice [5], proclaim [7], roar [9] the Word [10] and [11] be [14] with us [12], O Vasu (living in riches) [13], O Indra [15], and [17] increase [18] the offering [16].
- 1.10.5 उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्विधे । शक्रो यथा सुतेषु णो रारणत्सख्येषु च ॥
 ukthám índrāya śāmsyam vārdhanam puruniḥśidhe
 śakráḥ yáthā sutéṣu naḥ rarāṇat sakhyéṣu ca
 Utterance [1] – for Indra [2], that must be said [3], increasing [4] – for many accomplishing [5], so that [7] Puissant [6] in our [9] pressed [8] and [12] in our friendship [11] takes joy [10].
- 1.10.6 तमित्सखित्व ईमहे तं राये तं सुवीर्ये । स शक्र उत नः शक्रदिद्रो वसु दयमानः ॥
 tám ít sakhi-tvé īmahe tám rāyé tám su-vīrye śaḥ śakráḥ utá naḥ śakat índraḥ vásu dáyamānaḥ
 It is [2] him [1] in friendship [3] we desire [4], him [5] for riches [6], him [7] in hero force [8]; and [11] let him [9], Puissant [10], for us [12] be forceful [13], Indra [14], granting [16] riches [15].
- 1.10.7 सुविवृतं सुनिरजमिन्द्रं त्वादातमिद्यशः । गवामपं ब्रजं वृधि कृणुष्व राधौ अद्रिवः ॥
 su-vivṛtam suniḥ-ajam índra tvā-dātam idyaśaḥ
 su-vivṛtam suniḥ-ajam índra tvā-dātam ít yāśaḥ gāvām āpa vrajám vṛdhi kṛṇuṣvā rādhaḥ adri-vaḥ
 Unveiled [1], easily emerging [2], O Indra [3], is your giving [4], verily [5], glorious [6]; open [10] pen [9] of cows (perceptions from supramental Svar) [7], make [11] riches [12], O master of the thunder-stone [13].

- 1.10.8 **नाहि त्वा रोदसी उभे ऋघायमाणमिन्वतः । जेषः स्वर्वतीरुपः सं गा अस्मभ्यं धूनुहि ॥**
 nahí tvā ródasī_iti ubhé_iti rghāyāmāṇam ínvataḥ
 jéṣaḥ svāḥ-vatīḥ apāḥ sám gāḥ asmábhyam dhūnuhi
 Both [4] firmaments (Earth and Heaven) [3], absolutely [1] have no power [6] over thee [2],
 over impetuous [5], conquer [7] the waters [9] that bring Svar [8], direct [13] to us [12] all
 [10] cows (perceptions from supramental Svar) [11].
- 1.10.9 **आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः । इंद्र स्तोममिमं मम कृष्वा युजश्चिदंतरं ॥**
 āśrut-kaṛṇa śrudhī hávam nú cit dadhiṣva me girāḥ
 índra stómam ímám máma kṛṣvā yujāḥ cit ántaram
 O attentive hearing [1], hear [2] the call [3] now [4], uphold [6] my [7] words [8], O Indra [9],
 make [13] this [11] my [12] hymn [10] of yoked [14] {dwelling} within {thee} [16].
- 1.10.10 **विद्मा हि त्वा वृषतमं वाजेषु हवनश्रुतं । वृषतमस्य हूमह ऊतिं सहस्रसातमां ॥**
 vidmā hí tvā vṛṣan-tamam vājeṣu havana-śrútam
 vṛṣan-tamasya hūmahe ūtím sahasra-sátamām
 For [2] we knew [1] thee [3], most bull [4] in plenitudes [5], who hear our call [6]; we call [8]
 most powerful to win the thousands [10] safeguard [9] of most bull [7].
- 1.10.11 **आ तू न इंद्र कौशिक मंदसानः सुतं पिब । नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिं ॥**
 á tú naḥ índra kauśika mandasānāḥ sutám piba nāvyaṃ āyuhḥ prá sú tira kṛdhī sahasra-sām ṛṣim
 Then [2], O Indra [4], O Kaushika¹ [5], drink [8] our [3] pressed [7] in thy rapture of intoxi-
 cation [6]; perfectly [12] carry [13] forward [11] {our} new [9] life [10], make [14] rishi [16]
 conqueror of the thousands {riches} [15].
- 1.10.12 **परिं त्वा गिर्वणो गिरं इमा भवन्तु विश्वतः । वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥**
 pári tvā girvaṇaḥ girāḥ imāḥ bhavantu viśvátaḥ
 vṛddhá-āyum ānu vṛddhayaḥ juṣṭāḥ bhavantu juṣṭayah
 Let these [5] words [4] be [6] on every side [7] around [1] thee [2], O having joy in the
 Word [3], increasings [10] – to increased in his being [8], let loving services [13] become
 [12] beloved [11].

1. Source № 316. December 1919

2. “As it climbs from height to height, there becomes clear to its view
 all the much that is yet to be done”

2. Source № 60. Circa 1918–20

2. Then Indra gives us knowledge of the goal, a bull with the herd
 (of his rays यथा गवां), he moves (towards the goal).
 3. Yoke thy two maned bright horses, strong (males) which fill their
 girths, then, O Indra Soma-drinker, act the hearkening towards our
 words,

¹ Sometimes worshiper addresses to the god by his own name or by the name of his clan, when god manifests (born) in him. Here the son of Kushika family is Kaushika Vishvamitra, grandson of Kushika, and Madhucchandas Vaiśvāmītra, son of Vishvamitra, author of this hymn. Kushika – from koṣa, receptacle, bodily envelope.

4. come, give voice in answer to our hymns of praise, utter the word, cry aloud

2. Source № 306. November 1917

2. As he mounts from peak to peak, . . . Indra makes him conscious of that goal of his movement.

3. Source № 296. September 1916

1. [...] They climb Indra like a ladder.
2. As one mounts peak after peak, there becomes clear the much that has still to be done. Indra brings consciousness of That as the goal.

4. Source № 23. 1912–13

1. Thee the Gayatrins (devatas of mind) chant, the Arkins (also devatas of mind) begin their action; the mind movements, O Shatakratu, strive up by thee as they that climb a trunk.
2. When one climbeth from plateau to plateau, a rich activity expresses itself, then Indra bringeth the substance of thought into consciousness, he moves a lover (master) with his mate (or vibrates with the force and mastery of his action¹).
3. Yoke thou thy maned steeds, covering with mastery fill the containing soul, then, O Indra, drinker of the nectar, respond with the Sruti to our words.
4. Come, answer to our songs of praise, speak them out as they rise, cry out thy response; attach thyself to our mind, O King, O Indra, and increase in us the Yajna.
5. I form fully the prayer I have to declare towards Indra, the prayer (ishita) that giveth increase, that potent Indra may have ecstasy in our nectar-yieldings and in our friendlinesses (acts of friendship).
6. Him we desire in comradeship, him in delight, him in strong energy; therefore this puissant Indra in his kindness hath power to give us his substance (or simply, hath power to distribute to us of his substance).
7. O Indra, wide and untroubled (or undarkened) success has been won, remove the veil² over those rays, create delight, O dweller on the hill.
8. Over thee the two obstructing firmaments have no power when thou goest stiffly upward (or when thou goest straight); victorious pour down for us on our earths the waters of heaven.

¹ यूथ – joining, mate, that to which one is yoked; also force, strength

² व्रज – doubtful. Perhaps “reveal the multitude of those rays”.

Mandala 1

9. Lend attentive ear and hear my call, now uphold (or heed) my words; O Indra, draw this my song of praise into thy innermost part of the state of Yoga.
10. We know thee for most supreme in the substantial strengths of being, a hearer of our call; because thou art thus supreme we call to thee for expansion of being strong in stability.
11. O Indra of the sheaths, drink then the Soma, be steadfast in delight, give us wholly a new being and create for us the Knowledge that preserveth utterly our force.
12. O delighter in our words, may these our words be all around thee; may all increase follow the increase of our being and all love cling to it.

Sukta 1.11

To whom: indra. From whom: jetṛ mādhucchandasa. Metres: anuṣṭubh

- 1.11.1 इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमं रथीनां वाजानां सत्पतिं पतिं ॥
 índram víśvāḥ avīvṛdhan samudrá-vyacasam gírah
 rathí-tamam rathínām vājānām sāt-patim pátim
 All [2] words [5] increase [3] Indra [1] wide as ocean [4], mightiest charioteer [6] from charioteers [7], lord [10] of plenitudes [8], master of beings [9].
- 1.11.2 सख्ये तं इन्द्र वाजिनो मा भेम शवसस्पते । त्वामभि प्र गौनुमो जेता रमपराजितं ॥
 sakhyé te indra vājīnaḥ má bhema śavasasḥ pate tvám abhí prá nonumaḥ jētāram áparā-jitam
 Let we do not [5] fear [6] in thy [2] friendship [1] of full of plenitudes [4], O Indra [3], O lord [8] of bright might [7], we go [12] forward [11] to [10] thee [9], conqueror [13] unconquered [14].
- 1.11.3 पूर्वीरिन्द्रस्य रातयो न वि दस्यंत्यूतयः । यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघं ॥
 pūrvīṛiṅdrasya rātayaḥ ná ví dasyanti ūtāyah
 yādi vājasya gó-mataḥ stotṛ-bhyaḥ māmhate maghám
 Multitude are [1] givings [3] of Indra [2], safeguards [7] do not [4] scatter [6], when [8] he increase [12] fullness [13] of plenitude [9] full of cows (perceptions from supramental Svar) [10] for his praisers [11].
- 1.11.4 पुरां भिन्दुर्युवा कविरमितौजा अजायत । इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥
 purām bhindúḥ yúvā kavīḥ ámita-ojāḥ ajāyata
 índraḥ víśvasya kármanaḥ dhartā vajrī puru-stutāḥ
 The breaker [2] of strongholds [1], young [3], seer [4], immeasurable in force [5] Indra [7] took births [6], upholder [10] of every [8] work [9], thunderer [11], lauded by many [12].
- 1.11.5 त्वं वलस्य गोमतोऽपावरद्रिवो बिलं । त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥
 tvám valásya gó-mataḥ ápa avah adri-vaḥ bílam tvám devāḥ ábibhyuṣasṭu jy mānāsaḥ āviṣuḥ
 Thou [1] hadst uncovered [5] the Vala's [2] lair [7] full of the cows (perceptions from supramental Svar) [3], O master of the thunder-stone [6], gods [9], unfearing [10] thee [8], entered {into Rishi} [12] speeding [11].
- 1.11.6 तवाहं शूर रातिभिः प्रत्यायं सिंधुमावदन् । उपातिष्ठत गिर्वणो विदुष्टे तस्य कारवः ॥
 tāva ahám śūra rātibhiḥ práti āyam síndhum ā-vādan
 úpa atīṣṭhanta girvaṇaḥ vidúḥ te tāsyā kāravaḥ
 With thy [1] givings [4], O hero [3], I [2] went [6] towards [5] ocean [7] proclaiming [8], O thou who hast joy in the Word [11], doers of work(s) [15] have knew [12] his {works} [14], they [13] stood near [10].
- 1.11.7 मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः । विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥
 māyābhiḥ indra māyīnam tvám śuṣṇam āva atiraḥ vidúḥ te tāsyā médhirāḥ tēṣāḥ śrávaṃsi ūtira
 O Indra [2], by workings of knowledge [1], thou [4], hadst bring [7] down [6] the maker of false knowledge [3] Shushna [5], they [9], wise [11], have knew [8] his {workings of knowledge} [10], bring [15] up [14] their [12] hearings {of the Truth} <i.e. inspired knowledge> [13].

- 1.11.8 इंद्रमीशान्मोजसाभि स्तोमा अनूषत । सहस्रं यस्य रातय उत वा संति भूयसीः ॥
índram íśānam ójasā abhí stómāḥ anūṣata saháśram yáśya rātáyāḥ utá vā sánti bhúyasīḥ
Hymns [5] had sounded [6] to [4] Indra [1], ruling [2] by force [3], whose [8] givings [9] are
[12] thousand [7] or [11] even [10] more [13].

1. Source № 270. October 1915

5. O lord of the thunderbolt, thou didst uncover the hole of Vala of the cows; the gods, unfearing, entered speeding (or putting forth their force) into thee.

2. Source № 268. August 1915

5. Thou didst uncover the hole of Vala of the Cows

3. Source № 204. March 1915

5. Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, valaṃ gomantam, valaṃ govapuṣam, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments in order that the hidden lustres may be liberated.

4. Source № 9. Circa 1913

3. The former delights of Indra, those first established his (new and larger) expansions of being do not destroy or scatter, when to his praisers he enlarges the mass of their illuminated substance or strength of being.
5 Thou, O dweller on the mountain, didst uncover the lair of Vala the luminous, Thee the gods entered unfearing and protected.

5. Source № 23. 1912–13

1. Indra, cleaver of the ocean, all words increase; most rapturous of the blissful; master of being and lord of stable strengths.
2. In thy friendship, who art stable and strong, we have no fear, O Indra lord of the various light, towards thee we move forward the conqueror unconquered.
3. The first delights of Indra, his former expandings are not destroyed because for his praisers he collecteth fullness of luminous strength.
4. He that breaketh the gate, the young, the seer, appeared immeasurable in force, Indra, that holdeth up all action, the thunderer wide-praised.

5. Thou wert the uncoverer of luminous Vala's lair, O dweller on the hill; into thee the gods without fear entered forcefully protected (or impelled).
6. Voiceful with thy ecstasies, O mighty one, I went towards the sea; the doers of action approached (or resorted to me) in the knowledge of that delighter in my speech.
7. By thy containing might thou camest down to the mighty and containing []; do thou in his revelation fulfilled in completeness lift up their inspirations.
8. Towards Indra who ruleth in his force our praises yearned, he who hath a thousand delights, ay, they are even more.

Sukta 1.12

To whom: agni. From whom: medhātithi kāṇva. Metres: gāyatrī

- 1.12.1 अग्निं दूतं वृणीमहे होतारं विश्ववेदसं । अस्य यज्ञस्य सुक्रतुं ॥
agnim dūtām vṛṇīmahe hōtāram viśvá-vedasam asyá yajñasya su-krátum
We choose [3] Agni [1], the messenger [2] of this [6] offering [7], omniscient [5] priest calling the gods [4], mighty of will [8].
- 1.12.2 अग्निमग्निं हवीमभिः सदा हवन्त विश्वपतिं । हव्यवाहं पुरुप्रियं ॥
agnim-agnim hávīma-bhiḥ sádā havanta viśpátim havya-vāham puru-priyám
{All} ever [3] call [4] Agni and Agni [1] by hymns calling the gods [2], Master of creatures [5], carrier of offerings {to the gods} [6], in whom are many things that are dear to us [7].
- 1.12.3 अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे । असि होता न ईड्यः ॥
ágne devā́n ihá á vaha jajñānāḥ vṛktá-barhiṣe ási hótā naḥ ídyaḥ
O Agni [1], bring [5] here [3] the gods [2], when thou being born [6], to one who have plucked the sacred grass [7]; {thou} art [8] our [10] adorable [11] priest calling {the gods} [9].
- 1.12.4 ताँ उशतो वि बोधय यदग्ने यासि दूत्यं । देवैरा सत्सि बर्हिषि ॥
tā́n usatāḥ ví bodhaya yát agne yási dūtyám devāiḥ á satsi barhiṣi
O Agni [6], awake [4] those {gods} [1], desiring {offering} [2], when [5], {thou} goest [7] as envoy [8], sit down [11] together with gods [9] on the holy grass [12].
- 1.12.5 घृताहवन दीदिवः प्रति ष्म रिषतो दह । अग्ने त्वं रक्षस्विनः ॥
ghṛta-āhavana dīdi-vaḥ prāti śma riṣataḥ daha ágne tvám rakṣasvīnaḥ
O Agni [7], to whom are offered the clarities [1], O shining with light [2], verily [4], burn down [6] hurter [5], thou [8] {burn down} demon-possessed [9].
- 1.12.6 अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड् जुहास्यः ॥
agninā agniḥ sám idhyate kavīḥ grhá-patiḥ yúvā havya-vāḍ juhú-asyaḥ
Agni [2] perfectly [3] kindled [4] by Agni [1], the seer [5], the lord of our house [6], young [7], carrier of offerings {to the gods} [8], whose mouth is tongues {of flames} [9].
- 1.12.7 कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीवचातनं ॥
kavīm agnim úpa stuhi satyá-dharmāṇam adhvaré devám amīva-cātanam
Chant [4] the seer [1], Agni [2], whose law of being is the Truth [5], driving away the evil [8], god [7] in pilgrim-sacrifice [6].
- 1.12.8 यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति । तस्य स्म प्राविता भव ॥
yáḥ tvám agne havīḥ-patiḥ dūtám deva saparyāti tásya sma pra-avitá bhava
O Agni [3], lord of the offerings [4], the messenger [5], O god [6], truly [9], be [11] protector [10] of him [1] who [8] worship [7] thee [2].

- 1.12.9 यो अग्निं देववीतये हविष्मँ आविवांसति । तस्मै पावक मृलय ॥
 yáḥ agnīm devā-vītaye havīṣmān ā-vivāṣati tāsmai pāvaka mṛlaya
 Who [1] giving offering [4] for advent of the gods [3] wants to approach [5] to Agni [2], for him [6], O purifying [7], have grace [8].
- 1.12.10 स नः पावक दीदिवोऽग्ने देवाँ इहा वह । उप यज्ञं हविश्च नः ॥
 sáḥ naḥ pāvaka dīdi-vaḥ āgne devān ihá á vaha úpa yajñam havīḥ ca naḥ
 O purifying [3], O shining with light [4], O Agni [5], thou [1] for us [2] bear [9] hither [7] the gods [6] to [10] our [14] sacrifice [11] and [13] offering [12].
- 1.12.11 स नः स्तवान् आ भर गायत्रेण नवीयसा । रयिं वीरवतीमिषं ॥
 sáḥ naḥ stāvānaḥ á bhara gāyatrēṇa nāvīyasā rayīm vīrāvīm iṣam
 Thou [1] lauded [3] with new [7] Gayatri hymn [6] bring [5] to us [2] riches [8] with hero-strengths [9], impelling force [10].
- 1.12.12 अग्ने शुक्रेण शोचिषा विश्वाभिर्द्वहृतिभिः । इमं स्तोमं जुषस्व नः ॥
 āgne śukrēṇa śociṣā víśvābhīḥ deváhūti-bhīḥ imam stómam juṣasva naḥ
 O Agni [1], with blazing [2] bright flame [3] accept [8] this [6] our [9] hymn [7] with all [4] calls to the gods [5].

1. Source № 160. Perhaps, 1940-s

1. We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.
2. To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.
3. O Fire, thou being born hither bear the Gods for the sacrificer who spreads the holy seat, thou art our desirable summoning priest.
4. O Fire, when thou goest as our envoy, awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass.
5. O Fire, thou who art called by the offerings of clarity, thou shining one, do thou oppose and burn down the haters that confine.
6. By the fire is the fire perfectly kindled, the seer, the lord of the house, the youth, the bearer of offering whose mouth receives the offerings.
7. To the divine flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach and chant the hymn of praise.
8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.
9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

10. O shining flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.
11. Thou adored by our fresh Gayatri rhythms bring for us the felicity and force full of hero's strength.
12. O Fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.

2. Source № 159. 1915-17

[A] Annotations of Hymns to Agni. Medhatithi Kanwa. 1.12

1. अग्निं दूतमस्य यज्ञस्य विश्ववेदसं सर्वविदं सुक्रतुं होतारमिति वृणीमहे ।

Agnim, the Fire *vrinīmahe* we choose *dūtam* (as) the Messenger, *asya yajnasya hotāram* the summoning priest of this sacrifice, *viśvavedasam* all-knowing, *sukratum* well-working or well-willed.

अग्निं तपोदेवतां वृणीमहे संभजामः । दूतं दूतरूपं दौत्ये नियोजयामहः इति भावः । अस्य यज्ञस्य विश्ववेदसं सर्वविदं सुक्रतुं सुकर्माणं यथार्थकर्मबुद्धिसमेतं वा ।

अग्निर्हि तपोदेवतांतरस्य तपोबलस्य प्रतीकरूपोऽयमग्निः । स च साधकानां दूतो भूत्वा देवानाह्वयति । यदा हि देवकामः साधकस्तपसा देवान् प्रत्यनुखचित्तो भवति तदैव तपसः सोऽग्निरूद्धंगामी भूत्वा तान् देवान् तस्य चेतनायामानीय स्थापयति । सोऽपि साधकस्य हृदये देवानामाह्वयति ।

[B] Hymns to Agni

We choose (वृणीमहे संभजामः) Fire (अग्निं) the messenger (दूतं), the summoning priest of this sacrifice (अस्य यज्ञस्य होतारं), all-knowing (विश्ववेदसं सर्वविदं), well-working or well-willed (सुक्रतुं सुकर्माणं सुकर्मप्रज्ञं व).

1. We choose Fire as the messenger and summoning priest of this sacrifice, all-knowing, right-willed.

विश्ववेदसं. Sayana सर्वधनोपेतं. विद् = to find, know, get. वेदः = knowledge or the thing got or possessed. Hence it may mean either knowledge or possession. The exoteric sense may be "having all wealth"; the esoteric is omniscient.

ऋतुः See 1.1 under कविक्रतुः . Sayana सुकर्माणं सुप्रज्ञं वा. Rather सुकर्मप्रज्ञं.

The right-willed or rightly working omniscient Fire is evidently the inner Flame of power and aspiration, the divine Will-Force that takes up the sacrifice, योगयज्ञ. It rises up to the heavens above the mental consciousness and brings down the divine power into the being. It is man's messenger to the gods, the priest of the call. It leads aright all the inner and outer actions because it is the Divine Knowledge-Will, all-knowing, unlike the ignorant mind and therefore unerring, unlike the stumbling mental will. For that reason it is chosen, वृणीमहे.

Sukta 1.13

To whom: 1: agni; 2: tanūnapāt; 3: narāśamsa; 4: iḷa; 5: barhis; 6: devīr dvārah; 7: uṣāsānaktā; 8: hotr (two divine priests) 9: sarasvatī, iḷā, bhāraṭī; 10: tvaṣṭr; 11: vanaspati; 12: svāhākṛtis. **From whom:** medhātithi kāṇva. **Metres:** gāyatrī

- 1.13.1 सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते । होतः पावक यक्षि च ॥
sú-samiddhaḥ naḥ á vaha devān agne havīṣmate hótarīti pāvaka yākṣi ca
O Agni [6], perfectly kindled [1], bear [4] to us [2] the gods [5], o thou who givest offering [7], O priest calling {the gods} [8], O purifying [9], and [11] accomplishing the sacrifice [10].
- 1.13.2 मधुमंतं तनूनपाद्यज्ञं देवेषु नः कवे । अद्या कृणुहि वीतये ॥
mādhu-mantam tanū-napāt yajñám devēṣu naḥ kave adyā kṛṇuhi vītāye
O son of the body [2], O seer [6], make [8] now [7] our [5] honeyed [1] offering [3] in the gods [4] for {their} advent [9].
- 1.13.3 नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतं ॥
nārāśamsam iḥa priyám asmín yajñé úpa hvaye mādhu-jihvam havīḥ-kṛtam
I am calling [7] hither [2] into this [4] offering [5] him, the beloved [3], who voices the god-head [1], who has honeyed tongue [8], who creates the offerings [9].
- 1.13.4 अग्ने सुखतमे रथे देवाँ ईळित आ वह । असि होता मनुहितः ॥
agne sukhá-tame ráthe devān īḷitáḥ á vaha ási hótā manuh-hitah
O Agni [1], adored [5], in the happiest [2] chariot [3] bring [7] the gods [4], {thou} art [8] priest calling {the gods} [9] set in man [10].
- 1.13.5 स्तृणीत बर्हिरानुषघृतपृष्ठं मनीषिणः । यत्रामृतस्य चक्षणं ॥
stṛṇītā barhīḥ ānuṣák ghr̥tā-pr̥ṣṭham manīṣiṇaḥ yatra amṛtasya cākṣaṇam
O thinkers [5], spread [1] uninterruptedly [3] the sacred grass [2] sprinkled with clear offerings [4] where [6] is the vision [8] of immortality [7]
- 1.13.6 वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः । अद्या नूनं च यष्टवे ॥
ví śrayantām ṛta-vṛdhaḥ dvārah devīḥ asaścātaḥ adyā nūnám ca yaṣṭave
Let divine [5] doors [4] swing apart [2] for builders of the growing Truth [3], for those who have not attachments [6] today [7] and [9] now [8] to perform the sacrifice [10].
- 1.13.7 नक्तोषासां सुपेशसास्मिन्यज्ञ उप ह्वये । इदं नो बर्हिरासदै ॥
náktośāsā su-péśasā asmín yajñé úpa hvaye idám naḥ barhīḥ ā-sāde
In this [3] offering [4] I call [6] Night and Dawn [1] of perfect form [2] to sit down [10] on [5] this [7] our [8] sacred grass [9].
- 1.13.8 ता सुजिह्वा उप ह्वये होतारा दैव्या कवी । यज्ञं नो यक्षतामिमं ॥
tā su-jihvā úpa hvaye hótārā dāivyā kavī_īti yajñám naḥ yakṣatām imám
I call [4] those two [1] having good tongues [2], two priests calling {the gods} [5], divine [6] seers [7], let them offer {to the gods} [10] this [11] our [9] sacrifice [8].

- 1.13.9 इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदत्वस्त्रिघः ॥
 īlā sārāsvatī mahī tisrāḥ devīḥ mayāḥ-bhūvaḥ barhiḥ sīdantu asrīdhaḥ
 Ila [1], Sarasvati [2], Mahi [3], three [4] goddesses [5], who create the bliss (Mayas, Ananda) [6], who never err [9], let them sit down [8] on sacred grass [7],
- 1.13.10 इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये । अस्माकमस्तु केवलः ॥
 ihā tvāṣṭāram agriyāṁ viśvā-rūpam ūpa hvaye asmākam astu kēvalaḥ
 I call [6], here [1] supreme [3] Tvashtri (Maker of forms) [2] of universal form [4], let him be [8] ours [7] absolutely [9].
- 1.13.11 अवं सृजा वनस्पते देव देवेभ्यो हविः । प्र दातुरस्तु चेतनं ॥
 āva sṛja vanaspate dēva devēbhyaḥ haviḥ prā dātūḥ astu cētanam
 O master of forest¹ [3], O god [4], release [2] the offering [6] for the gods [5]; let awakening of consciousness [10] be [9] of the giver [8].
- 1.13.12 स्वाहा यज्ञं कृणोतनेद्राय यज्वनो गृहे । तत्र देवाँ उप ह्वये ॥
 svāhā yajñāṁ kṛṇotana īndrāya yajvanāḥ grhē tātra devān ūpa hvaye
 Swaha² [1]! Fulfil [3] offering [2] to Indra [4] in the house³ [6] of sacrificer [5]. Thither [7] I call [10] the gods [8]

1. Source № 161. Unknown date

1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.
2. O son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer.
3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue.
4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.
5. O Thinkers! spread you the holy seat continuous and true in order, sprinkled with clear offerings (of clarified butter), to where is the vision of immortality.

[Incomplete]

2. Source № 265. May 1915

9. "May Ila, Saraswati and Mahi, three goddesses who give birth to the bliss, take their place on the sacrificial seat, they who tumble not," or "who come not to hurt" or "do no hurt."

¹ At 1916 Sri Aurobindo wrote on this word in comment for rik 5.7.4: "Vanaspatīn in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight".

² svāhā, acclaim addressed to gods, when offering well done, well offered.

³ grha, house is the body or even the inner being of sacrificer.

Comments

9. The epithet means, I think, they in whom there is no false movement with its evil consequences, *duritam*, no stumbling into pitfalls of sin and error.

3. Source № 6. 1912–13

5. Strew the sacrificial seat without flaw or crevice, richly bright of surface, O ye thinkers, where is the tasting of immortality.
6. Let the divine doors swing wide apart for him who increases in the Truth, who is free from attachment, today and now for the sacrifice.

Comments

We find once more, so fixed are the terms and associations, so persistently coherent is the language of the Veda, *ghritaprishta* in connection with mental activity, *ghritaprishtam* placed designedly before *manishinah*, just as we find elsewhere *ghritaprishtā manoyujah*, just as we find in the passage from which we started *dhiyam ghritāchīm sādhanā*. Have we not, then, a right considering this remarkable persistence and considering the rest of the context to suggest and even to infer that the sacrificial seat anointed with the shining ghee is in symbol the fullness of the mind clarified and purified, continuously bright and just in its activity, without flaw or crevice, richly bright of surface and therefore receiving without distortion the messages of the ideal faculty? It is in this clear, pure and rightly ordered state of his thinking and emotional mind that man gets the first taste of the immortal life to which he aspires, *yatrāmitasya chakshanam*, through the joy of the self-fulfilling activity of God's Truth in him. The condition of his entry into the kingdom of immortality, the kingdom of heaven is that he shall increase ideal truth in him and the condition again of increasing ideal truth is that he shall be unattached, *ritāvridho asaschatah*. For so long as the mind is attached either by wish or predilection, passion or impulse, prejudice or impatience, so long as it clings to anything and limits its pure and all-comprehensive wideness of potential knowledge, the wideness of Varuna in it, it cannot attain to the self-effulgent nature of Truth, it can only grope after and grasp portions of Truth, not Truth in itself and in its nature. And so long as it clings to any one thing in wish and enjoyment, it must by the very act shut out others and cannot then embrace the divine vast and all-comprehending love and bliss of the immortal nature which it is, as I shall suggest, the function of Mitra to establish in the human temperament. But when these conditions are fulfilled, the bright-surfaced purified mind widely extended without flaw or crevice as the seat of the gods in their sacrificial activity, the taste of the wine of immortality, the freedom from attachment, the increasing force of ideal Truth in the human being, then it is possible for the great divine Powers to fling wide open for us the doors of the higher Heavens, the gates of Ananda, the portals of our immortal life. They start wide open on their hinges to receive before the throne of God the sacrifice and the sacrificer.

4. Source № 23. 1912–13

1. When thou hast been increased to thy height, bring for us the gods, O Agni, to me who hold ready the offering, O priest of the sacrifice, O purifier and apply thyself to thy work.

2. O son of force, honey-sweet do thou make the yajna to the gods for us today, O seer, that manifestation may be.
3. I call here in this yajna on the beloved, the strong expresser of things, the honey-tongued maker of the oblation.
4. O Agni, bring, adored, the gods in a car of utter ease; thou art the thinker, the beneficent, the priest of the oblation.
5. Strew the flame without a break, O ye wise of heart, the flame with shining back, where the vision of immortality has been seen.
6. Let the doors swing apart, the goddesses that conceal the force that grows by Truth, today at least and for the sacrificial act.
7. To night and dawn in this yajna I call, the clear of eye, I sit beside this our flame.
8. On them, the bright of tongue I call, the priestesses, goddesses, seers; may they conduct this yajna of ours.
9. May Ila, Saraswati and Mahi, the three goddesses born of the sphere of delight sit unfailingly beside our flame.
10. I call here Twastha supreme whose shape is the world; may he be to us absolute and pure.
11. Let down, O god master of the forest, the oblation for the gods; let the giver get his awakening of soul.
12. Swaha (O Shakti), perform the yajna to Indra in the house of the master of the yajna. Thither I call the gods.

Sukta 1.14

To whom: víśvedevās; 1-2, 5-9, 11-12: agni. **From whom:** medhātīthi kāṇva. **Metres:** gāyatrī

- 1.14.1 ऐभि॑रग्ने॒ दुवो॑ गि॒रो विश्वे॑भिः सोमपी॒तये । दे॒वेभिर्या॑हि॒ यक्षि॑ च ॥
 á ebhiḥ agne dúvaḥ girāḥ víśvebhiḥ sóma-pītaye devébhiḥ yāhi yákṣi ca
 O Agni [3], come [2] to works [4], to words [5] for Soma drinking [7], come [9] with all [6]
 gods [8] and [11] accomplish the sacrifice [10].
- 1.14.2 आ त्वा॑ कण्वा॒ अहू॑षत॒ गृणां॑ति॒ विप्र॑ ते धि॒यः । दे॒वेभिर॑ग्ने॒ आ ग॑हि ॥
 á tvā kāṇvāḥ ahūṣata grṇānti vipra te dhīyaḥ devébhiḥ agne á gahi
 Lauding [5] Kanvas [3] have called [4] thee [2], O illumined seer [6], thy [7] thoughts [8]; O
 Agni [10], come [12] with the gods [9].
- 1.14.3 इं॒द्रवा॒यू बृ॒हस्प॑तिं॒ मि॒त्राग्निं॑ पू॒षणं॑ भ॒गं । आ॒दि॒त्यान्मा॑रु॒तं ग॑णं ॥
 indravāyū_iti bṛhaspātim mitrā agnim pūṣaṇam bhāgam ādityān mārutam gaṇam
 To Indra and Vayu [1], Brihaspati [2], Mitra [3], Agni [4], Pushan [5], Bhaga [6], the Adityas
 [7], the Marut [8] host [9],
- 1.14.4 प्र वो॑ भ्रि॒यंत॑ इं॒दवो॑ मत्स॒रा मा॑दयि॒ष्णवः॑ । द्र॒प्सा मध्व॑श्च॒मूष॑दः ॥
 prā vaḥ bhriyante índavaḥ matsarāḥ mādayiṣṇavaḥ drapsāḥ mādхваḥ camū-sādaḥ
 to all of you [2] are brought [3] Indu (energies of the Soma) [4] ecstatic [5], intoxicating [6],
 drops [7] of honey [8], lying at cups [9].
- 1.14.5 ई॒ळते॑ त्वा॒मव॑स्य॒वः क॑ण्वा॒सो वृ॒क्तब॑र्हि॒षः । ह॒विष्म॑न्तो अ॒रंकृ॑तः ॥
 īlate tvām avasyavaḥ kāṇvāsaḥ vṛktā-barhiṣaḥ haviṣmantaḥ aram-kṛtaḥ
 Desiring [3] Kanvas [4], who gathering the sacred grass [5] giving the offering [6] and pre-
 pared them [7], pray [1] thee [2].
- 1.14.6 घृ॒तप्र॑ष्ठ॒ा मनो॑यु॒जो ये॒ त्वा वह॑न्ति॒ वह॑यः । आ दे॒वान्त्सो॑मपी॒तये ॥
 ghr̥tā-pr̥sthāḥ manaḥ-yujāḥ yé tvā vāhanti vāhnayaḥ á devān sóma-pītaye
 With luminous back [1], yoked by the mind [2], carrying {steeds} [6], that [3] carry [5] thee
 [4], {may they bring} here [7] the gods [8] for the drinking of the Soma [9].
- 1.14.7 तान्य॑ज॒त्राँ ऋ॒तावृ॑धोऽग्ने॒ पत्नी॑वतस्कृ॒धि । मध्वः॑ सु॒जिह्व॑ पा॒यय ॥
 tān yājatrān ṛta-vṛdhaḥ āgne pātnī-vataḥ kṛdhi mādхваḥ su-jihva pāyaya
 O Agni [4], O thou with thy high tongue of flame [8], make [6] these [1] masters of sacrifice
 <i.e. all gods> [2], that increase the Truth [3], together with {their} wives [5], let them drink
 [9] honey [7].
- 1.14.8 ये य॑ज॒त्राँ य ई॒ड्या॑स्ते ते॒ पिब॑न्तु॒ जिह्वा॑या । मधो॑र॒ग्ने व॑ष॒ङ्कति ॥
 yé yājatrāḥ yé īdyāḥ té te pibantu jihvāyā mādhoḥ agne vāṣaṅkṛti
 Those who are [1] the masters of sacrifice <i.e. all gods> [2], who are [3] desirable [4], let
 them [5] drink [7] from honey [9] by your [6] tongue [8], O Agni [10], with exclamation
 "Vashat" [11].

- 1.14.9 आकीं सूर्यस्य रोचनाद्विश्चान्देवाँ उषर्बुधः । विप्रो होतेह वक्षति ॥
 ākim sūryasya rocanāt vísvān devān uṣaḥ-búdhaḥ vípraḥ hótā ihá vakṣati
 The priest calling {the gods} [8], the illumined seer [7], brings [10] here [9] from [1] luminous planes [3] of Surya [2] all [4] gods [5] waking in the dawn [6].
- 1.14.10 विश्वेभिः सोम्यं मध्वन्न इंद्रेण वायुना । पिबा मित्रस्य धामभिः ॥
 víśvebhiḥ somyám mádhu āgne índreṇa vāyúnā píba mitráśya dhāma-bhiḥ
 O Agni [4], drink [7] the honey [3] Soma offering [2] together with all [1]. with Indra [5], with Vayu [6] by laws of [9] Friend [8].
- 1.14.11 त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि । सेमं नो अध्वरं यज ॥
 tvám hótā mānuḥ-hitaḥ āgne yajñēsu sīdasi sáh imám naḥ adhvarám yaja
 Thou [1], the priest calling {the gods} [2], set in man [3], O Agni [4], sittest [6] in offerings [5], do thou [7] accomplish [11] this [8] our [9] pilgrim-sacrifice [10].
- 1.14.12 युक्त्वा हरुषी रथे हरितो देव रोहितः । ताभिर्देवाँ इहा वह ॥
 yukṣvā hí áruṣiḥ ráthe haritāḥ deva rohitāḥ tábhiḥ devān ihá á vaha
 Yoke [1] in chariot [4] ruddy [3] shining horses [5], o god [6], red [7]; by them [8] bring [12] hither [10] the gods [9].

1. Source № 162. 1913

1. With all these gods, O Agni, thou who art the activity of speech, arrive and do thy work.
2. On thee, O Agni, the Kanwas have called, for thee, O master of wisdom, their movements of understanding become articulate; arrive, O Agni, with the gods.
3. On Indra and Vayu, Brihaspati, on Mitra and Agni, Pushan, Bhaga, the Adityas and the Marut host.
4. For you the nectar streams are filled in, rapturous and maddening, dripping sweetness, into their vessel they settle down.
5. Thee the Kanwas protected adore, when they have manifested the flame, hold the offering and have set their array.
6. Shining of flank, yoked to the mind are the bearers that bear thee and bear to us the gods to drink the Soma-wine.
7. Make them active to the Yajna, O Agni, they increase by truth, they have with them their female powers; make them drink the sweetnesses, O keen of tongue.
8. Those that are active to Yajna, those that are adorable, let both of them drink with thy tongue, O Agni, the heady sweetness of the wine.
9. From the world of the lustre of the sun the seer, the priest of the offering bringeth the gods that wake to the dawn.

10. With all of them, O Agni, drink thou the sweetness of the Soma-wine, with Indra and Vayu and Mitra's lustres.
11. Thou, the priest of the oblation, thinker and friend, O Agni, sittest at the Yajnas, therefore do thou set thyself to this action of sacrifice of ours.
12. Yoking, O God, in thy chariot the rosy and the green and the crimson, by these bear hither the gods.

2. Source № 6. 1912–13

6. Bring for the drinking of the Soma the gods, who, bright of surface, yoked to the mind, as thy bearers, bear thee along
7. them in their sacrificial place do thou, O Agni, make to increase in truth and join to them their female powers; O sweet-tongued, make them to drink of the sweetness.

Sukta 1.15

To whom: 1, 5: indra; 2: maruts; 3: tvaṣṭr; 4, 12: agni; 6: mitra, varuṇa; 7-10: draviṇodā; 11: aśvins.
From whom: medhātithi kāṇva. **Metres:** gāyatrī

- 1.15.1 इन्द्र सोमं पिब ऋतुना त्वा विशंत्विंदवः । मत्सरासस्तदौकसः ॥
índra sómam píba ṛtúnā á tvā viśantu índavaḥ matsaráśaḥ tát-okasaḥ
O Indra [1], drink [3] soma [2] in the order and times of the Truth [4], let Indu (energies of the Soma) [8] ecstatic [9] enter [7] into thee [6] having there their home [10].
- 1.15.2 मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन । यूयं हि ष्ठा सुदानवः ॥
márutaḥ píbata ṛtúnā potráta yajñám punítana yūyám hí śthá su-dānavaḥ
O Maruts [1], drink [2] in the order and times of the Truth [3] from vessel of purification [4], purify [6] the offering [5], for [8] you [7] are [9] the good givers [10].
- 1.15.3 अभि यज्ञं गृणीहि नो ग्रावो नेष्टः पिब ऋतुना । त्वं हि रत्नधा असि ॥
abhí yajñám grṇīhi naḥ gnávaḥ néṣṭaríti píba ṛtúnā tvám hí ratna-dhāḥ ási
O Priest of the lustration [6] call [3] to [1] our [4] offering [2] goddess-Energies [5], drink [7] in the order and times of the Truth [8], for [10] thou [9] art [12] founder of ecstasy [11].
- 1.15.4 अग्ने देवाँ इहा वह सादया योनिषु त्रिषु । परि भूष पिब ऋतुना ॥
ágne devā́n ihá á vaha sādáyā yóniṣu triṣu pári bhūṣa píba ṛtúnā
O Agni [1], bring [5] hither [3] the gods [2] make them to sit [6] in the three [8] wombs¹ [7], from all sides [9] surround [10], drink [11] in the order and times of the Truth [12].
- 1.15.5 ब्राह्मणादिद्र राधसः पिबा सोममूर्तूरनु । तवेद्धि सख्यमस्तृतं ॥
brāhmaṇā́ti dṛa dhāsaḥ píba sómam ūrtūrānu ínu táva íti hí sakhyám āstṛtam
O Indra [2], for the sake of divine word [1], for the sake of riches [3] drink [4] soma [5] in the order and times of the Truth [6]; for [10] thy [8] friendship [11] is indissoluble [12].
- 1.15.6 युवं दक्षं धृतव्रत मित्रावरुण दूळभं । ऋतुना यज्ञमाशाथे ॥
yuvám dáksam dhṛta-vratā mītrāvaruṇā duḥ-dābham ṛtúnā yajñam āśāthe ūti
You [1], holding firmly the law of yours workings [3] Mitra and Varuna [4], not deceivable [5] due to yours discernment [2], enjoy [8] the offering [7] in the order and times of the Truth [6].
- 1.15.7 द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे । यज्ञेषु देवमीळते ॥
draviṇaḥ-dāḥ dráviṇasaḥ grāva-hastāsaḥ adhvaré yajñēṣu devām īlate
The Giver of the treasure [1], who has pressing stones in hand [3] – {him,} the god [6] {they} pray [7] for the sake of treasure [2] in the pilgrim-sacrifice [4], in the sacrifice [5].

¹ yoni, lit. womb, in many riks appropriate inner meaning of the word is the consciousness (of man or the plane of consciousness) that is a field for alternate or simultaneous action or manifestation of beings, forces, states and events.

- 1.15.8 द्रविणोदा ददातु नो वसूनि यानि शृण्विरे । देवेषु ता वनामहे ॥
 draviṇaḥ-dāḥ dadātu naḥ vāsūni yāni śṛṇviré devēṣu tā vanāmahe
 May the Giver of the treasure [1] give [2] us [3] heard [6] riches [4], we enjoy [9] them [8] in
 gods [7].
- 1.15.9 द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत । नेष्ट्रादृतुभिरिष्यत ॥
 draviṇaḥ-dāḥ pipīṣati juḥōta prā ca tiṣṭhata neṣṭrāt ṛtú-bhiḥ iṣyata
 The Giver of the treasure [1] would drink [2] – offer {to him} [3] and [5] stand [6] forward
 [4], pour [9] from purification vessel [7] in the order and times of the Truth [8].
- 1.15.10 यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे । अघं स्मा नो ददिर्भव ॥
 yát tvā turīyam ṛtú-bhiḥ dráviṇaḥ-daḥ yájāmahe ádha sma naḥ dadíḥ bhava
 When [1] {we} make offering to [6] thee [2] the fourth¹ [3] in the order and times of the
 Truth [4], O Giver of the treasure [5], then [7], truly [8], for us [9] be [11] the giver [10].
- 1.15.11 अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता । ऋतुना यज्ञवाहसा ॥
 áśvinā píbatam mádhu dídyagnī_íti_árdi-agnī śuci-vratā ṛtúnā yajña-vāhasā
 O Ashvins [1], O having bright fires [4], O ever pure in your works [5], drink [2] honey [3] in
 the order and times of the Truth [6], O carrying the sacrifice through [7].
- 1.15.12 गार्हपत्येन संत्य ऋतुना यज्ञीरसि । देवान्देवयते यज ॥
 gārha-patyena santya ṛtúnā yajña-nīḥ asi devān deva-yatē yaja
 O benignant [2], {thou} is [5] accomplisher of offerings [4] by works of the house-master [1]
 in the order and times of the Truth [3], do the sacrifice [8] to the gods [6] for the sake of
 seeker of godhead [7].

1. Source № 23. 1912–13

1. O Indra, drink according to the law of truth the Soma wine; let the nectar-sweetnesses enter into thee, rapturous, that have there their home.
2. O Maruts, drink according to the truth, purify the yajna by the process of purification for ye are steadfast and very bold.
3. About the yajna utter for us thy cry, active and exhilarated drink thou by the truth for thou art the disposer of delight.
4. O Agni, bring hither the gods, make them to sit in the three wombs, surround all and drink by the truth.
5. O Indra, drink thou the Soma of the soul's bliss according to the truths of things, for it is thy friendship that never sinks.
6. Do you, O Mitra and Varuna whose function it is to uphold Daksha [], enjoy the yajna by the truth.

¹ Rik 1.15.4 says on three wombs, i.e. body, life, intellect, where offering is made and gods are sitting. Here we have an offering made at the forth consciousness, at the supramental, at the Svar.

7. For the rich in substance the lord of substance laden-handed in the sacrifice propitiateth the god in the yajnas.
8. May the lord of substance give to us the riches of which 'tis told; for these we desire in the gods.
9. The lord of substance would drink, make the offering and stand forward, be ye subject to the laws of truth by the process of [*incomplete*]

2. Source № 6. 1912–13

6. O Mitra who upholdest rule of action and Varuna, enjoy Daksha in his unconquerable force, enjoy by the ideal law the sacrifice.

C o m m e n t s

Ritu is supposed to have here and elsewhere its classical and modern significance, a season of the year; the ritwik is the priest who sacrifices in the right season; the gods are invited to drink the soma according to the season! It may be so, but the rendering seems to me to make all the phrases of this hymn strangely awkward and improbable. Medhatithi invites Indra to drink Soma by the season, Mitra and Varuna are to taste the sacrifice, this single sacrifice offered by this son of Kanwa, by the season; in the same single sacrifice the priests or the gods are to be impelled by the seasons, by many seasons on a single sacrificial occasion! the Aswins are to drink the Soma by the sacrifice-supporting season! To Agni it is said, “by the season thou art leader of the sacrifice”. Are such expressions at all probable or even possible in the mouth of a poet using freely the natural language of his age? Are they not rather the clumsy constructions of the scholar drawn to misinterpret his text by the false clue of a later and inapplicable meaning of the central word ritu? But if we suppose the sacrifice to be symbolic and, as ritam means ideal truth in general, so ritu to mean that truth in its ordered application, the ideal law of thought, feeling or action, then this impossible awkwardness vanishes and gives place to a natural construction and a lucid and profound significance. Indra is to drink the wine of immortality according to or by the force of the ideal law, by that ideal law Varuna and Mitra are to enjoy the offering of Ananda of the human mind and the human activity, the gods are to be impelled in their functioning ritubhih, by the ideal laws of the truth,— the plural used, in the ordinary manner of the Veda, to express the particular actions of the law of truth, the singular its general action. It is the ideal law that supports the human offering of our activities to the divine life above us, ritunā yajnavāhasā; by the force of the law of Truth Agni leads the sacrifice to its goal.

Sukta 1.16

To whom: indra. From whom: medhātithi kāṇva. Metres: gāyatrī

- 1.16.1 आ त्वा वहंतु हरयो वृषणं सोमपीतये । इंद्रं त्वा सूरचक्षसः ॥
 á tvā vahantu hárayaḥ vṛṣaṇam sóma-pītaye índra tvā sūra-cakṣasaḥ
 O Indra [7], let two bright horses [4] bring [3] thee [2], the bull [5], for the drinking of the Soma [6], thee [8] – they having the sun for eye [9].
- 1.16.2 इमा धाना घृतस्रुवो हरी इहोप वक्षतः । इंद्रं सुखतमे रथे ॥
 imāḥ dhānāḥ ghr̥ta-snúvaḥ hārī_iti ihá úpa vakṣataḥ índram sukhá-tame ráthe
 Let these two bright horses [4] effusing the clarity [3] bring [7] hither [5] Indra [8] at happiest [9] chariot [10] to these [1] grains [2].
- 1.16.3 इंद्रं प्रातर्हवामह इंद्रं प्रयत्यध्वरे । इंद्रं सोमस्य पीतये ॥
 índram prātáḥ havāmahe índram pra-yatí adhvaré índram sómasya pītāye
 {We} call [3] Indra [1] in the dawn [2], Indra [4] – at going on its way [5] of pilgrim-sacrifice [6], Indra [7] – for drinking [9] of soma [8].
- 1.16.4 उप नः सुतमा गहि हरिभिरिंद्र केशिभिः । सुते हि त्वा हवामहे ॥
 úpa naḥ sutám á gahi hārī-bhiḥ indra keśi-bhiḥ suté hí tvā havāmahe
 O Indra [7], come [5] to [1] our [2] pressed [3] with two maned [8] bright horses [6], for [10] at pressed [9] we call [12] thee [11].
- 1.16.5 सेमं नः स्तोममा गह्युपेदं सर्वनं सुतं । गौरो न तृषितः पिब ॥
 sáḥ imám naḥ stómama á gahi úpa idám sávanam sutám gauráḥ ná ṛṣitáḥ piba
 Do thou [1] come [6] to [5] this [2] our [3] hymn [4], to [7] this [8] offering [9] of the pressed [10], like [12] gaur [11] thirsty [13], drink [14].
- 1.16.6 इमे सोमांस इंद्रवः सुतासो अधि बर्हिषि । ताँ इंद्र सहसे पिब ॥
 imé sómasaḥ índavaḥ sutásaḥ ádhi barhiṣi táṅ indra sáhase piba
 These are [1] somas [2], Indu (energies of the Soma) [3], pressed [4] on [5] sacred grass [6], them [7], O Indra [8], drink [10] for the strength [9].
- 1.16.7 अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शंतमः । अथा सोमं सुतं पिब ॥
 ayám te stómaha agriyáḥ ḥṛdi-spr̥k astu sáma-tamaḥ átha sómam sutám piba
 Let this [1] best [4] hymn [3] touching the heart [5] be [6] for thee [2] full of peace [7], then [8] drink [11] pressed [10] soma [9].
- 1.16.8 विश्वमित्सर्वनं सुतमिंद्रो मदाय गच्छति । वृत्रहा सोमपीतये ॥
 víśvam ít sávanam sutám índraḥ mādāya gacchati vṛtra-há sóma-pītaye
 Indra [5] comes [7] to every [1] offering [3] of pressed [4] for intoxication [6], the slayer of Vritra [8] – for the drinking of the Soma [9].

- 1.16.9 सेमं नः काममा पूण गोभिरश्वैः शतक्रतो । स्त्वाम त्वा स्वाध्यः ॥
sáḥ imám naḥ kāmam á pūṇa góbhiḥ áśvaiḥ śatakrato_íti_śata-krato stávāma tvā su-ādhyáḥ
O hundred-willed [9], do thou [1] fulfil [6] this [2] our [3] desire [4] by cows [7], horses [8],
let {us}, perfect in thought [12]. laud [10] thee [11].

1. Source № 9. Circa 1913

9. Then do thou fill full this desire of ours with horses and with kine, O
Shatakratu

Comments

Read apart from his other and deeper hymns, we should not venture to put any symbolic sense into these horses and kine; but from other passages it is evident that Medhatithi was not dispossessed of the tradition of Vedic symbolism, and it would be an injustice to him to suppose that he was lusting merely for a material wealth, that this was his desire and not the illumination of knowledge and the inner joy and vigour which is denoted by the symbol of the steed.

Sukta 1.17

To whom: indra, varuṇa. **From whom:** medhātīthi kāṇva. **Metres:** gāyatrī (1-3, 6-9); pāṇanicṛt (4-5)

- 11.17. **इन्द्रावरुणयोर्हं सम्राजोर्व आ वृणे । ता नो मृळात ईदृशे ॥**
 índrāvāruṇayoḥ aḥám sam-rājōḥ ávaḥ á vṛṇe tá naḥ mṛḷātaḥ īdṛśe
 I [2] am choosing [6] protection [4] of all-rulers [3] Indra and Varuna [1], may they [7] be
 gracious [9] to such [10] as we [8].
- 1.17.2 **गंतारा हि स्थोऽवसे हवं विप्रस्य मार्वतः । धर्तारा चर्षणीनां ॥**
 gántārā hí sthāḥ ávase hávam víprasya má-vataḥ dhartārā carṣaṇīnām
 For [2] {you two} are [3] coming [1] for protection [4] to the call [5] of such illumined seer [6]
 as me [7], upholders [8] of men that see [9].
- 1.17.3 **अनुकामं तर्पयेथामिन्द्रावरुण राय आ । ता वां नेदिष्ठमीमहे ॥**
 anu-kāmám tarpayethām índrāvāruṇā rāyāḥ á tá vām nédiṣṭham īmahe
 O Indra and Varuna [3], enjoy [2], riches [4] as you wish [1], those [6] you [7] we want [9]
 most close [8]
- 1.17.4 **युवाकु हि शचीनां युवाकु सुमतीनां । भूयाम वाजदात्रां ॥**
 yuvāku hí śacīnām yuvāku su-matīnām bhūyāma vāja-dāvatṛāṅ
 truly [2], {we want} more [6] your [1] powers [3], your [4] right thinkings [5] giving abund-
 dance [7].
- 1.17.5 **इंद्रः सहस्रदानां वरुणः शंस्यानां । क्रतुर्भवत्युक्थ्यः ॥**
 índraḥ sahasra-dāvnām vāruṇaḥ śaṁsyānām krātuḥ bhavati ukthyāḥ
 Indra [1] become [6] a will [5] of givers of thousand [2], Varuna [3] {become} an utterance
 [7] of all that must be expressed [4].
- 1.17.6 **तयोऽरिदवसा वयं सनेम नि च धीमहि । स्यादुत प्ररेचनं ॥**
 tāyoḥ it ávasā vayám sanéma ní ca dhīmahi syāt utā pra-récanam
 Truly [2], with their [1] protection [3] let us [4] conquer [5] and [7] hold by thought [8], and
 [10] let outpouring¹ [11] be there [9].
- 1.17.7 **इन्द्रावरुण वामहं हुवे चित्राय राधसे । अस्मान्तसु जिग्युषस्कृतं ॥**
 índrāvāruṇā vām aḥám huvé citrāya rādhasē asmān sū jigyuṣaḥ kṛtam
 O Indra and Varuna [1], I [3] call [4] both of you [2] for varied [5] riches [6]; make [10] us [7]
 well [8] victorious [9].

¹ pra-recana. At 1912 and 1915–17, Sri Aurobindo: purification. Sayana, Jamison: surplus; Wilson, Dutt: abundance; Griffith: enough, and still to spare; Kapali: superbly exceeding; Kashyap: unlimited; Ganguly: enough to cast out dasyus; T. Elizarenkova: (And) let there be else residue; Sarasvati: it must be preserved and multiplied. Monier-Williams: abundance, plenty. The word recana has several meanings, including (1) purging, purification; (2) emptying, emission, evacuation. Prefix pra means moving forward. It is seems, that Rishi wants to obtain riches, possess them at his thought, and use them outwardly – its outpourings.

- 1.17.8 इंद्रावरुण नू नु वां सिषासंतीषु धीष्वा । अस्मभ्यं शर्म यच्छतं ॥
 índrāvaruṇā nū nū vām síśāsantīṣu dhīṣú á asmábhyam śárma yacchatam
 O Indra and Varuna [1], now [2], now [3] at {your} thoughts [6] desiring gettings [5] sustain [10] for us [8] your [4] peace [9].
- 1.17.9 प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे । यामृधाथे सधस्तुतिं ॥
 prá vām aśnotu su-stutiḥ índrāvaruṇā yām huvé yām ṛdháthe_iti sadhá-stutim
 Let the perfect laud [4] attains [3] you [2], O Indra and Varuna [5], by which [6] I call [7], which [8] you accomplish [9], which is praising both of you [10].

1. Source № 318. Perhaps 1915–17

1. O Indra, O Varuna, you indeed are emperors; we welcome you as our protectors; you two, rise in us in that state.
2. Because you come to protect the sacrifice of the wise who can uphold the power, you indeed are supporters of all action.
3. Enjoy, as you desire, the abundance of delight in the instrument. O Indra, O Varuna, we want to live very close to you.
4. May we remain established under the strong domination of the powers and the helpful thoughts which increase our inner wealth.
5. O Indra, become the desired lord of all that stut brings power; and you, Varuna, of all that is vast and great.
6. Under the protection of you two, may we live happily and peacefully and become capable of deep meditation. May our purification be complete.
7. O Indra, O Varuna, we perform sacrifice with the hope to obtain many-hued felicity from you. Make us always victorious.
8. O Indra, O Varuna, may all the faculties of the intellect submit to you; by establishing yourselves in these faculties, give us peace.
9. O Indra, O Varuna, may you enjoy the beautiful hymn which we offer you as sacrifice; you indeed nourish and fulfil these words of prayer.

Comments

Whenever the ancient Rishis prayed for the help of the gods in the spiritual battle against the formidable attack of the inner enemies, for the establishment of fullness, the durable and compact state of force in the mind as they became aware of their own incompleteness after going a little way on the path of sadhana, or else when they invoked the gods to found, increase and protect the plenitude of inner illumination and delight, we find that, to express their feelings, they often addressed the gods in pairs, in the same hymn and in identical words. The two Ashwins, Indra and Vayu, Mitra and Varuna are typical examples of this combination. In this hymn by combining, not Indra and Vayu, or Mitra and Varuna, but Indra and Varuna,

Medhatithi of the line of Kanva is praying for delight, high accomplishment and peace. His mood is now lofty, vast and tranquil. He wants a free and elevated action. He wants a mighty, fiery spirit but a might which will be founded on a pure, deep and permanent knowledge, and an ardour which shall fly in the sky of action, borne by the two immense wings of peace; even while floating on the infinite ocean of Ananda and being tossed about in the colourful waves of delight, he wants the experience of that tranquillity, greatness and stability. He is unwilling to dive and lose his consciousness in that ocean, unwilling to sink and rise alternately, buffeted by its waves. Indra and Varuna are worthy gods who can help to realise this sublime aspiration. Indra is the king and Varuna is the emperor. The mental ardour and energy from which proceed all the functions of mind, its existence and effectiveness are given by Indra who also protects them from the attacks of the Vritras, the demons. All the noble and generous moods of mind and character, for want of which, arrogance, narrowness, weakness or indolence inevitably result in thought and action, are established and guarded by Varuna. That is why right in the beginning of this Sukta, Rishi Medhatithi welcomes their help and friendship; *indrā-varuṇayorahamava āvr̥ṇe*, “O Indra, O Varuna, we welcome you as our protectors”, as our *samrājoh*, emperors, because they indeed are emperors. So *īdr̥ṣe*, in this condition or on this occasion (the state of mind which I have just described), he invoked the delight of the gods for others and for himself, — *tā no mṛḡāta īdr̥ṣe*.

When all the faculties and efforts of body, life, mind and the supramental part are poised in equality and self-contained in their respective places; when no one has domination over the being, and there is no revolt or anarchy; when each one accepts the sovereignty of its respective godhead of the Higher Nature and is accustomed to execute its special work with joy at the time and in the measure fixed by the Divine; when the Being is Lord of its own dominion, real emperor over the inner kingdom of its instrument; when there is deep peace along with a mighty luminous and boundless power of action, when all its faculties listen to its order and accomplish the work perfectly with mutual cooperation for the joy of the being, or when it tastes fathomless peace and ineffable delight by plunging into a deep, shadowless inaction at will: such a state of being was called by the Vedantists of the earliest times the kingdom (dominion over self) or the empire (dominion over others). Indra and Varuna particularly are masters of this state; they are emperors. Indra when he becomes emperor sets in motion all the faculties, and Varuna when he becomes emperor governs the faculties and exalts them.

But all are not qualified to receive the help of these two sublime immortals. Only when one has knowledge and is established in tranquillity, can he claim their help. One has to be *vipra*, a *māvān*. The word *vipra* does not mean a brahmin; the root *vi* signifies to manifest, to illumine and the root *vip* means the play or vibration or full flooding of manifestation, illumination; one in whose mind the knowledge has dawned, the door of whose mind is open for the mighty play of knowledge, he is verily the *vipra*. The root *mā* signifies ‘to hold’. The mother holds the child in her womb, that is why she is known as *mātā*. The founder and life of all action, the god Vayu, is known as *Matarisvan*, “he who extends himself in the Mother or the container, the sky” — the sky which holds in its womb the birth, the play and the death

of all creatures and beings and yet remains for ever serene and unperturbed. One who is patient like the sky that has the power to contain and endure the wild play and remain silently plunged in its happiness even when the violent cyclone cleaves the horizon with lightnings and roaring madly smites down trees, animals and houses in a furious and destructive dance of divine rapture, one who can turn his own body into an open space for the play of unbearable physical and vital pain and yet remain impassive, full of self-delight, capable of withstanding it like a witness, he, indeed, is a *māvān*. When such a *māvān* is *vipra*, (illuminated), when such a serene knower offers his body as the altar of sacrifice and calls on the gods, then Indra and Varuna move freely in it, sometimes they come even of their own accord, protect the oblation, become the support and foundation, *dhartārā carṣaṇīnām* ('You are indeed the upholders of all action'), of all his desired actions and bestow upon him great felicity, power and illumination of knowledge.

2. Source № 13. Circa 1913

- 4.. "Let us become" or "For we would effect in ourselves the full energy of the powers, the full energy of the right thoughts which give substance" to our inner state or faculties.

3. Source № 5. 1912

1. Of Indra and Varuna, the high rulers, I choose the protection, may they be gracious to us in this our state (of attainment).
2. For ye are they who come to the call of the enlightened soul that can contain you; you are they who are upbearers of his actions.
3. Take ye your pleasure to your hearts' content in the felicity, O Indra, O Varuna; so we desire you utterly near to us.
4. May we gain the full pitch of the powers, the full vigour of the right thoughts that give men the assured plenty.
5. Indra is the desirable Strength of all that gives force, Varuna of all that is ample and noble.
6. By their protection may we remain in safety and meditate, may there be indeed an utter purification.
7. Indra and Varuna, I call you for rich and varied ecstasy, do ye render us victorious.
8. Indra and Varuna, now may our understandings be entirely obedient to you, that in them you may give to us peace.
9. May the good praise be grateful to you, O Indra and Varuna, which I call aloud to you, the fulfilling praise which you bring to prosperity.

Comments

So much Varuna does but what is he actually? We cannot tell with accuracy un-

til we have separated him from his companion Mitra. We come across him next no longer in company with Mitra, but still not by himself, accompanied this time by Indra and helping him in his work, in the seventeenth sukta of the first Mandala, a hymn of Medhatithi Kanwa, a hymn whose burden is joy, calm, purity and fulfilment.

We are no longer with Madhuchchanda Vaiswamitra. It is Medhatithi of the Kanwas who has taken the word, a soul of great clearness and calmness who is full of a sort of vibrating peace. Yet we find the same strain, the same fixed ideas, the same subjective purpose and spiritual aspiration. A few words here and there in my translation may be challenged and given a different meaning. Throughout the Veda there are words like radhas etc to which I have given a sense based on reasons of context and philology but which must be allowed to remain conjectural till I am able to take up publicly the detailed examination of the language and substance of the Rigveda. But we have sumati again and the ever recurring vāja, the dhartara charshaninam, holders of actions, and rayah which certainly meant felicity in the Veda. It is clear from the third verse that Varuna and Indra are called to share in the felicity of the poet's soul,— that felicity is his material of sacrifice,— “anukamam tarpayetham,” he says, Delight in it to your heart's content; and again in the seventh shloka he tells them, Vam aham huve chitraya radhase, a phrase which, in view of verse 3, I can only translate “I call you for rich and varied ecstasy”; for it is evidently meant to describe that felicity, that heart-filling satisfaction which he has already offered in the third sloka. In return he asks them to give victory. Always in the Veda there is the idea of the spiritual battle as well as the outer struggles of life, the battle with the jealous forces of Nature, with Vala, the grudging guardian of light, with the great obscuring dragon Vritra and his hosts, with the thieving Panis, with all the many forces that oppose man's evolution and support limitation and evil. A great many of the words for sacrifice, mean also war and battle, in Sanscrit or in its kindred tongues.

Indra and Varuna are called to give victory, because both of them are samrat. The words samrat and swarat have in Veda an ascertained philosophical sense. One is swarat when, having self-mastery and self-knowledge, and being king over his whole system, physical, vital, mental and spiritual, free in his being, [one] is able to guide entirely the harmonious action of that being. Swarajya is spiritual Freedom. One is Samrat when one is master of the laws of being, ritam, rituh, vratani, and can therefore control all forces and creatures. Samrajya is divine Rule resembling the power of God over his world. Varuna especially is Samrat, master of the Law which he follows, governor of the heavens and all they contain, Raja Varuna, Varuna the King as he is often styled by Sunahshepa and other Rishis. He too, like Indra and Agni and the Visvadevas, is an upholder and supporter of men's actions, dharta charshaninam. Finally in the fifth sloka a distinction is drawn between Indra and Varuna of great importance for our purpose. The Rishi wishes, by their protection, to rise to the height of the inner Energies (yuvaku shachinam) and have the full vigour of right thoughts (yuvaku sumatinam) because they give then that fullness of inner plenty (vajadavnam) which is the first condition of enduring calm and perfection and then he says, Indrah sahasradavnam, Varunah shansyanam kratur bhavati ukthyah. In-

dra is the master-strength, desirable indeed, (ukthya, an object of prayer, of longing and aspiration) of one class of those boons (vara, varyani) for which the Rishis praise him, Varuna is the master-strength, equally desirable, of another class of these Vedic blessings. Those which Indra brings, give force, sahasram, the forceful being that is strong to endure and strong to overcome; those that attend the grace of Varuna are of a loftier and more ample description, they are shansya. The word shansa is frequently used; it is one of the fixed terms of Veda. Shall we translate it praise, the sense most suitable to the ritual explanation, the sense which the finally dominant ritualistic school gave to so many of the fixed terms of Veda? In that case Varuna must be urushansa, because he is widely praised, Agni narashansa because he is strongly praised or praised by men, — ought not a wicked or cruel man to be nrishansa because he is praised by men? — the Rishis call repeatedly on the gods to protect their praise, and Varuna here must be master of things that are praiseworthy. But these renderings can only be accepted, if we consent to the theory of the Rishis as semi-savage poets, feeble of brain, vague in speech, pointless in their style, using language for barbaric ornament rather than to express ideas. Here for instance there is a very powerful indicated contrast, indicated by the grammatical structure, the order and the rhythm, by the singular kratu bhavati, by the separation of Indra and Varuna who have hitherto been coupled, by the assignment of each governing nominative to its governed genitive and a careful balanced order of words, first giving the master Indra then his province sahasradavnam, exactly balancing them in the second half of the first line the master Varuna and then his province shansyanam, and the contrast thus pointed, in the closing pada of the Gayatri all the words that in their application are common at once to all these four separated and contrasted words in the first line. Here is no careless writer, but a style careful, full of economy, reserve, point, force, and the thought must surely correspond. But what is the contrast forced on us with such a marshalling of the stylist's resources? That Indra's boons are force-giving, Varuna's praiseworthy, excellent, auspicious, what you will? There is not only a pointless contrast, but no contrast at all. No, shansa and shansya must be important, definite, pregnant Vedic terms expressing some prominent idea of the Vedic system. I shall show elsewhere that shansa is in its essential meaning "self-expression", the bringing out of our sat or being that which is latent in it and manifesting it in our nature, in speech, in our general impulse and action. It has the connotation of self-expression, aspiration, temperament, expression of our ideas in speech; then divulgation, publication, praise — or in another direction, cursing. Varuna is urushansa because he is the master of wide self-expression, wide aspirations, a wide, calm and spacious temperament, Agni narashansa because he is master of strong self-expression, strong aspirations, a prevailing, forceful and masterful temperament; — nrishansa had originally the same sense, but was afterwards diverted to express the fault to which such a temper is prone, — tyranny, wrath and cruelty; the Rishis call to the gods to protect their shansa, that which by their yoga and yajna they have been able to bring out in themselves of being, faculty, power, joy, — their self-expression. Similarly, shansya here means all that belongs to self-expression, all that is wide, noble, ample in the growth of a soul. It will follow from this rendering that Indra is a god of force, Varuna rather a god of being and as it appears from other

epithets, of being when it is calm, noble, wide, self-knowing, self-mastering, moving freely in harmony with the Law of things because it is aware of that Law and accepts it. In that acceptance is his mighty strength; therefore is he even more than the gods of force the king, the giver of internal and external victory, rule, empire, samrajya to his votaries. This is Varuna.

We see the results and the conditions of the action of Varuna in the four remaining verses. "By their protection we have safety from attack", sanema, safety for our shansa, our rayah, our radhas, by the force of Indra, by the protecting greatness of Varuna against which passion and disturbance cast themselves in vain, only to be destroyed. This safety and this settled ananda or delight, we use for deep meditation, ni dhimahi, we go deep into ourselves and the object we have in view in our meditation is prarechanam, the Greek katharsis, the cleansing of the system mental, bodily, vital, of all that is impure, defective, disturbing, inharmonious. Syad uta prarechanam! In this work of purification we are sure to be obstructed by the powers that oppose all healthful change; but Indra and Varuna are to give us victory, jigyushas kritam. The final result of the successful purification is described in the eighth sloka. The powers of the understanding, its various faculties and movements, dhiyah, delivered from self-will and rebellion, become obedient to Indra and Varuna; obedient to Varuna, they move according to the truth and law, the ritam; obedient to Indra they fulfil with that passivity in activity, which we seek by Yoga, all the works to which mental force can apply itself when it is in harmony with Varuna and the ritam. The result is sharma, peace. Nothing is more remarkable in the Veda than the exactness with which hymn after hymn describes with a marvelous simplicity and lucidity the physical and psychological processes through which Indian Yoga proceeds. The process, the progression, the successive movements of the soul here described are exactly what the Yogin experiences today so many thousands of years after the Veda was revealed. No wonder, it is regarded as eternal truth, not the expression of any particular mind, not paurusheya but impersonal, divine and revealed.

This hymn differs greatly, interestingly and instructively, from the hymn in which Varuna first appears. There the object is to ensure the ananda, the rayah and radhas spoken of in this hymn by the advent of the gods of Vitality and Mind-Force, Indra and Vayu, to protect from the attack of disintegrating forces the Soma or Amrita, the juice of immortality expressed in the Yogin's system. Varuna and Mitra are then called for a particular and restricted purpose to perfect the discernment and to uphold it in its works by the sustaining force of a calm, wide, comprehensive self-expression full of peace and love. The Rishi of that sukta is using the amrita to feed the activity of a sattvic state of mind for acquiring added knowledge. The present hymn belongs to a more advanced state of the Yoga. It is sadhastuti, a hymn of fulfilment or for fulfilment, in which peace and a calm, assured, untroubled activity of the soul are very near. Varuna here leads. He is here for Indra's purposes, but his activity predominates; it is his spirit that pervades the action and purpose of the hymn.

Sukta 1.18

To whom: 1-3: brahmaṇaspati; 4: indra, brahmaṇaspati, soma; 5: indra, dakṣiṇā, brahmaṇaspati, soma; 6-8: sadasaspati; 9: sadasaspati or narāśaṃsa. **From whom:** medhātithi kāṇva. **Metres:** gāyatrī

- 1.18.1 सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवंतं य औशिजः ॥
somānam svāraṇam kṛṇuhi brahmaṇaḥ pate kākṣīvantam yāḥ auśijāḥ
O master [5] of the wisdom-word [4], fulfil [3], pressing Soma [1] loud-sounding [2] Kakshivat [6], son of Ushij¹ [8].
- 1.18.2 यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः । स नः सिषक्तु यस्तुरः ॥
yāḥ revān yāḥ amiva-hā vasu-vit puṣṭi-vārdhanaḥ sāḥ naḥ sisaktu yāḥ turāḥ
He <i.e. Brahmanaspati> [7] who is [1] rich [2], who is [3] a slayer of enemies [4], finding the treasure [5], increasing our growth [6], let him cling [9] to us [8], who is [10] swift [11].
- 1.18.3 मा नः शंसो अररुषो धूर्तिः प्रणञ्जत्यस्य । रक्षा णो ब्रह्मणस्पते ॥
mā naḥ śamsaḥ āraṛuṣaḥ dhūrtiḥ praṇaṅkartyasya rākṣa ṇaḥ brahmaṇaḥ pate
Self-expression [3] of not giving [4], harm [5] of the mortal [7] did not [1] come near [6] to us [2] – protect [8] us [9], O master [11] of wisdom-word [10].
- 1.18.4 स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः । सोमो हिनोति मर्त्यं ॥
sāḥ gha vīrāḥ nā riṣyati yam indraḥ brāhmaṇaḥ pātiḥ śomaḥ hinōti mārtyam
He [1] the hero [3], truly [2], does not [4] come to harm [5], whom [6] Indra [7], master [9] of wisdom-word <i.e. Brahmanaspati> [8], Soma [10] move [11], a mortal [12].
- 1.18.5 त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यं । दक्षिणा पात्वंहसः ॥
tvam tam brahmaṇaḥ pate śomaḥ indraḥ ca mārtyam dākṣiṇā pātu āmhasaḥ
Do thou [1], O master [4] of wisdom-word <Brahmanaspati> [3], Soma [5], Dakshina [9] and [7] Indra [6] protect [10] that [2] mortal [8] from harm [11].
- 1.18.6 सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यं । सनिं मेधामयासिषं ॥
śadasaḥ pātim ādbhutam priyam indrasya kāmyam sanim medhām ayāsiṣam
{ I } went [9] to wonderful [3] beloved [4] lord [2] of the house [1], desirable [6] Indra [5] to achieve [7] wisdom [8].
- 1.18.7 यस्माद्दृते न सिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥
yasmāt rté nā sīdhyati yajñāḥ vipaḥ-cītaḥ canā sāḥ dhīnām yōgam invati
Without whom [1] the offering [5] even [7] of illumined seer [6] does not [3] come to fulfilment [4] at the Truth [2]: it is he [8] makes [11] yoking [10] of thoughts [9],

¹ kākṣīvantam auśijāḥ. Sri Aurobindo, Sayana, Wilson, Griffith, Dutt, T. Elizarenkova take it as a proper name (of Rishi, author of hymns 1.116–1.126). auśijāḥ: Jamison: descended from fire-priests; Kapali: born of lustre, the lustrous; Kashyap: who is born of lustre; Ganguly: the god born in rishi, Agni; Dayananda: son of learned person ever dwelling in light. kākṣīvantam: Kapali: who knows the supreme, mystery; Sarasvati: talented too, just as those who specialize in creative activity; Kashyap: one who knows the Supreme mystery; Ganguly: the god with the mystic knowledge of the Lord; Dayananda: an artist well-versed in various arts and crafts.

- 1.18.8 आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरं । होत्रा देवेषु गच्छति ॥
 át rdhnoti havīṅ-kṛtim prāñcam kṛṇoti adhvarám hótrā devēṣu gacchati
 then [1] accomplishes [2] offering [3], makes [5] pilgrim-sacrifice [6] moving forward [4],
 goes [9] with priest calling {the gods} <Agni> [7] in the gods [8].
- 1.18.9 नराशंसं सुधृष्टममपश्यं सप्रथस्तमं । दिवो न सद्ममखसं ॥
 nārāśaṃsam su-dhṛṣṭamam āpaśyam saprāthaḥ-tamam divāḥ ná śádma-makhasam
 { | } saw [3] well seeable [2] voicing the godhead [1], most wide-extended [4], like [6] might
 house [7] of the heaven [5].

1. Source № 6. 1912–13

5. Do thou, O Brahmanaspati, and may Soma and Indra and Dakshina protect that mortal from evil.

Comments

5. If we suppose evil in this rik to connote or include moral evil we find Dakshina to have a share, the active energy of the viveka to take its part in the function of protection from sin which is one of the principal attributes of Varuna. It is part of the ideas of Vedanta that sin is in reality a form of ignorance and is purified out of the system by the illumination of divine knowledge.

2. Source № 24. 1912–13

1. O Master of the Soul, make Kakshivan son of Usijas a sweet soul and a good fighter.
2. May he who is bold and impetuous, who slayeth all unfriendly things, the knower of substance of being, the increaser of fullness cleave to us, he who is strong and swift.
3. Let not the aspiration and the eagerness of mortal man in his struggle perish in us, O master of the soul, protect us (or let not slaughter and injury etc).
4. That hero smiteth and is not hurt, whom Indra and Brahmanaspati and Soma befriend, a mortal man.
5. Him mortal, O Brahmanaspati, let Soma protect from harm and Indra, both auspicious grown.
6. I have laboured towards the wondrous master of the house, the beloved, the desired of Indra, for steadfastness in weal I have laboured and for capacity of soul.
7. He without whom the yajna cometh not to fulfilment, even of the man of discerning heart, he hath power over the yoga of the movements of the understanding.
8. He confirms the offering of the oblation, he carries forward the work of the sacrifice, by the priest of the offering he moves with the gods.
9. I saw One strong of aspiration, utterly audacious, wide and expanding besieging as it were the seats of heaven.

Sukta 1.19

To whom: agni, maruts. **From whom:** medhātithi kāṇva. **Metres:** gāyatrī

- 1.19.1 प्रति त्वं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरग्न आ गहि ॥
 prāti tyám cārumadhvarám go-pīthāya prá hūyase marút-bhiḥ agne á gahi
 O Agni [9], thou art called [7] to [1] that [2] beautiful [3] pilgrim-sacrifice [4] for drinking of
 the milk [5], come [11] with Maruts [8].
- 1.19.2 नहि देवो न मर्त्यो महस्तव क्रतुं परः । मरुद्भिरग्न आ गहि ॥
 nahí deváh ná mártyaḥ mahāḥ táva krátum paráh marút-bhiḥ agne á gahi
 O Agni [10], no [1] god [2], nor [3] mortal [4] are higher [8] than thy [6] great [5] will [7],
 come [12] with Maruts [9].
- 1.19.3 ये महो रजसो विदुर्विश्वे देवासो अद्रुहः । मरुद्भिरग्न आ गहि ॥
 yé maháh rájasah vidúḥ víśve devāsah adrúhaḥ marút-bhiḥ agne á gahi
 All [5] gods [6] harmless [7] who [1] know [4] the great [2] mid-world [3], O Agni [9], come
 [11] with Maruts [8].
- 1.19.4 य उग्रा अर्कमानचुरनाघृष्टास ओजसा । मरुद्भिरग्न आ गहि ॥
 yé ugráh arkám ānrcúḥ ánādhṛṣṭāsah ójasā marút-bhiḥ agne á gahi
 Who [1] are singing [4] hymn of illumination [3], forceful [2], inviolated [5] due their strength
 [6], O Agni [8], come [10] with Maruts [7].
- 1.19.5 ये शुभ्रा घोरवर्षसः सुक्षत्रासो रिशादसः । मरुद्भिरग्न आ गहि ॥
 yé śubhráh ghorá-varpasah su-kṣatrāsah riśādasah marút-bhiḥ agne á gahi
 Who [1] are bright [2], dire appearance [3], puissant ones [4], destroying the enemies [5],
 O Agni [7], come [9] with Maruts [8].
- 1.19.6 ये नाकस्याधि रोचने दिवि देवास आसते । मरुद्भिरग्न आ गहि ॥
 yé nākasya ádhi rocané divi devāsah ásate marút-bhiḥ agne á gahi
 Who [1], gods [6], reside [7] above [3] the firmament [2] in luminous world [4], in heaven
 [5], O Agni [9], come [11] with Maruts [8].
- 1.19.7 य ईखयन्ति पर्वतान् तिरः समुद्रमर्णवं । मरुद्भिरग्न आ गहि ॥
 yé īkháyanti párvatān tiráh samudráṁ arṇavám marút-bhiḥ agne á gahi
 Who [1] make [2] mountains¹ [3] move [2] over [4] flowing [6] ocean [5] of being [6]; O Agni
 [8], come [10] with Maruts [7].
- 1.19.8 आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा । मरुद्भिरग्न आ गहि ॥
 á yé tanvānti raśmí-bhiḥ tiráh samudráṁ ójasā marút-bhiḥ agne á gahi
 Who [2] spread out [3] by rays [4], by force [7] beyond [5] the ocean [6], O Agni [9], come
 [11] with Maruts [8].
- 1.19.9 अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु । मरुद्भिरग्न आ गहि ॥
 abhí tvā pūrvā-pītayē sṛjāmi somyám mádhu marút-bhiḥ agne á gahi
 To [1] thee [2] the first for drinking [3] { | } release [4] the honey [6] soma offering [5], O
 Agni [8], come [10] with Maruts [7].

¹ The mountain symbolizes human being, where he rises from level to level, starting from physical basis.

Sukta 1.20

To whom: ṛbhus. From whom: medhātithi kāṇva. Metres: gāyatrī

1.20.1 अयं देवाय जन्मने स्तोमो विप्रैभिरासया ।

अकारि रत्नघातमः ॥

ayám devāya jánmane stómaḥ víprebhiḥ āsayá
ákāri ratna-dhātamaḥ

This [1] hymn [4] giving the ecstasy [8] is made [7] for divine [2] birth [3] by illumined seers [5] by mouth [6].

1.20.2 य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी ।

शमीभिर्यज्ञमाशत ॥

yé índrāya vacaḥ-yújā tataksúḥ mánasā hārī_iti
śamībhiḥ yajñam āsata

Who [1] for Indra [2] fashioned [4] by mind [5] his two bright horses [6], yoked by the speech [3], {they} enjoy [9] sacrifice [8] by achievement of works [7].

1.20.3 तक्षन्नासत्याभ्यां परिज्मानं सुखं रथं ।

तक्षन्धेनुं संबर्द्धुघां ॥

tákṣan násatyābhyām pári-jmānam su-khām rátham tákṣan dhenúm sabaḥ-dúghām

{They} fashioned [1] for Nasatyas (lords of the journey, Ashvins) [2] all-pervading [3] happy [4] chariot [5], fashioned [6] milch-cow (perception from Svar) [7] giving its rich yield of milk [8].

1.20.4 युवाना पितरा पुनः सत्यमंत्रा ऋजूयवः ।

ऋभवो विष्ट्यक्रत ॥

yúvānā pitārā púnarīti satyá-mantrāḥ
ṛju-yávaḥ ṛbhávaḥ viṣṭī akrata

Having the true thoughts [4], going straight [5] Ribhus [6] in their pervasion [7] made [8] Parents (Earth and Heaven) [2] young [1] again [3].

1.20.5 सं वो मदासो अगमतेद्रेण च मरुत्वता ।

आदित्येभिश्च राजभिः ॥

sám vaḥ mādāsaḥ agmata índreṇa ca marútvatā ādityébhiḥ ca rája-bhiḥ

The intoxications of rapture [3] have come [4] to you [2] with [1] Indra [5] attended by the Maruts [7] and [6] with kings [10] Adityas (sons of the boundless mother Aditi) [8].

1.20.6 उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतं ।

अकर्त चतुरः पुनः ॥

utá tyám camasám návam tváṣṭuḥ devásya níḥ-kṛtam ákarta catúraḥ púnarīti

And [1] that [2] new [4] perfectly made [7] cap [3] of divine [6] Twashtri [5] {they} made [8] four times [9] again [10].

1.20.7 ते नो रत्नानि धत्तन् त्रिरा साप्तानि सुन्वते । एकमेकं सुशस्तिभिः ॥

té naḥ rátnāni dhattana tríḥ á sáptāni sunvaté ékam-ekam suśastī-bhiḥ

Establish [4] for us [2] for pressing {soma} [8], three times [5] by [6] seven¹ [7] those [1] ecstasies [3] each separately [9] by perfect utterances [10].

¹ **This is a key note:** Two fundamental conceptions of Rigveda are behind two rows of manifold figures that are united by numbers three and seven. Without understanding of these two conceptions anybody hardly can understand properly the Rigveda itself.

The three is a number of objective planes of being, measured out by three steps of Vishnu (see 1.154-1.155). Two lower are the worlds where men moves – Heaven-Earth (physical and mental) with Antariksha (vital) in-between. The third world, Mahas-Svar, is a supramental world of the Truth. (Let's note by the way, that there are another parallel systems of objective worlds, for example a system of five earths: *They have said about five-footed with twelve forms Father living in a supreme realm of Heaven; then these other ones say about all-seeing fixed upon having seven wheels having six spokes, 1.164.12.*

The seven is a number of subjective principles of consciousness, of One Ocean of the Being, the seven forms-currents of consciousness-being, penetrating all three objective planes of being: *Seven rivers bring his hearing of the Truth (i.e. inspired knowledge), Heaven-Earth, Earth is visible embodiment (1.102.2); Seven regions-wombs, the semen of being, stand in the order and law by command of Vishnu; they by thoughts, by mind, they illumined in consciousness, everywhere existing, on every side all around come into being (1.164.36); I proclaim three-headed seven-rayed whole Agni sitting within two parents (Earth and Heaven), him moving, eternal, filling all bright planes of Heaven. (1.146.1); The masters of sacrifice have found in Agni thrice seven hidden secret planes (1.72.6); Establish for us for pressing soma, three times by seven those ecstasies each separately by perfect utterances (1.20.7); Thrice, O Ashvins, with the seven mothers-rivers fill three jars (1.34.8). This seven often are named as mothers, maidens, wombs, because they give birth and give being, they increase and care: The seven ones yoke chariot having one wheel, the one horse having seven names bears, the imperishable unobstructable three-naved wheel where all these worlds have stood upon. (1.164.2). Those who are seven have stood upon this chariot, seven horses bear having seven wheels; seven sisters together move there where are set seven names of cows (1.164.3); I call divine Waters from which our cows (perceptions from supramental Svar) drink (1.23.18). They bear all that exists and Surya himself, so they often named as horses: Seven shining horses carry thee in chariot, O God, O Sun (1.50.8); Surya has yoked seven pure daughters of chariot (1.50.9). They flow out from the one Ocean and flow back into It: seven rivers flowing to ocean. (1.71.7). But for their free movement they must be released from their imprisonment in the rock of material existence: Indra released to flow the seven rivers (1.32.12); Thou, verily, O Indra, fighting hast broke asunder the seven strongholds (1.63.7). And they themselves for their freedom step forward on all seven planes of conscious being as the seven seers, the seven Rishis, the seven Angirases, even as one Angiras speaking by seven mouths, as seven-headed thought, as seven warriors, flaming and aspiring together with God to freedom and non-icebound flow of current of conscious being: whom (Agni) seven tongues of flame embrace in pilgrim-sacrifices of chanting sage (1.58.7); Indra by perfect stubh, he by stubh roaring with seven illumined seers has split asunder the mountain-receptacle, O Indra, with the Dashagvas by cry caused Vala to burst. (1.62.4); thou (O Indra) goest, with thrice seven warriors. (1.133.6).*

1.20.8 अधारयन्त वह्नयोऽभजन्त सुकृत्यया । भागं देवेषु यज्ञियं ॥

ádhārayanta vāhnyāḥ ábhajanta su-krtyāyā bhāgām devēṣu yajñiyam

Bearers of the offerings [2] held [1] and distributed [3] in gods [6] sacrificial [7] share [5] by good work [4].

1. Source № 206. May 1915

The Ribhus, Artisans of Immortality

- 1 Lo, the affirmation made for the divine Birth with the breath of the mouth by illumined minds, that gives perfectly the bliss;
- 2 Even they who fashioned by the mind for Indra his two bright steeds that are yoked by Speech, and they enjoy the sacrifice by their accomplishings of the work.
- 3 They fashioned for the twin lords of the voyage their happy car of the all-pervading movement, they fashioned the fostering cow that yields the sweet milk.
- 4 O Ribhus, in your pervasion you made young again the Parents, you who seek the straight path and have the Truth in your mentalisings.
- 5 The raptures of the wine come to you entirely, to you with Indra companioned by the Maruts and with the Kings, the sons of Aditi.
- 6 And this bowl of Twashtri new and perfected you made again into four.
- 7 So establish for us the thrice seven ecstasies, each separately by perfect expressings of them.
- 8 They sustained and held in them, they divided by perfection in their works the sacrificial share of the enjoyment among the Gods.

Comments

The Ribhus, it has been suggested, are rays of the Sun. And it is true that like Varuna, Mitra, Bhaga and Aryaman they are powers of the solar Light, the Truth. But their special character in the Veda is that they are artisans of Immortality. They are represented as human beings who have attained to the condition of godhead by power of knowledge and perfection in their works. Their function is to aid Indra in raising man towards the same state of divine light and bliss which they themselves have earned as their own divine privilege. The hymns addressed to them in the Veda are few and to the first glance exceedingly enigmatical; for they are full of certain figures and symbols always repeated. But once the principal clues of the Veda are known, they become on the contrary exceedingly clear and simple and present a coherent and interesting idea which sheds a clear light on the Vedic gospel of immortality.

The Ribhus are powers of the Light who have descended into Matter and are there born as human faculties aspiring to become divine and immortal. In this

character they are called children of Sudhanwan¹, a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy. But in their real nature they are descended from this luminous Energy and are sometimes so addressed, “Offspring of Indra, grandsons of luminous Force.” For Indra, the divine mind in man, is born out of luminous Force as is Agni out of pure Force, and from Indra the divine Mind spring the human aspirations after Immortality.

The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. These works and formations of immortality they effect, it is continually repeated, by the force of Thought, with the mind for field and material; they are done with power; they are attended by a perfection in the creative and effective act, svapasyayā sukṛtyayā, which is the condition of the working out of Immortality. These formations of the artisans of Immortality are, as they are briefly summarised in the hymn before us, the horses of Indra, the car of the Ashwins, the Cow that gives the sweet milk, the youth of the universal Parents, the multiplication into four of the one drinking-bowl of the gods originally fashioned by Twashtri, the Framer of things.

The hymn opens with an indication of its objective. It is an affirmation of the power of the Ribhus made for the divine Birth, made by men whose minds have attained to illumination and possess that energy of the Light from which the Ribhus were born. It is made by the breath of the mouth, the life-power in the world. Its object is to confirm in the human soul the entire delight of the Beatitude, the thrice seven ecstasies of the divine Life.

This divine Birth is represented by the Ribhus who, once human, have become immortal. By their accomplishings of the work,— the great work of upward human evolution which is the summit of the world-sacrifice,— they have gained in that sacrifice their divine share and privilege along with the divine powers. They are the sublimated human energies of formation and upward progress who assist the gods in the divinising of man. And of all their accomplishings that which is central is the formation of the two brilliant horses of Indra, the horses yoked by speech to their movements, yoked by the Word and fashioned by the mind. For the free movement of the luminous mind, the divine mind in man, is the condition of all other immortalising works.

The second work of the Ribhus is to fashion the chariot of the Ashwins, lords of the human journey,— the happy movement of the Ananda in man which pervades with its action all his worlds or planes of being, bringing health, youth, strength,

¹ “Dhanwan” in this name does not mean “bow” but the solid or desert field of Matter otherwise typified as the hill or rock out of which the waters and the rays are delivered.

wholeness to the physical man, capacity of enjoyment and action to the vital, glad energy of the light to the mental being,— in a word, the force of the pure delight of being in all his members.

The third work of the Ribhus is to fashion the cow who gives the sweet milk. It is said elsewhere that this cow has been delivered out of its covering skin,— the veil of Nature's outward movement and action,— by the Ribhus. The fostering cow herself is she of the universal forms and universal impetus of movement, *viśvajuvam viśvarūpām*, in other words she is the first Radiance, Aditi, the infinite Consciousness of the infinite conscious Being which is the mother of the worlds. That consciousness is brought out by the Ribhus from the veiling movement of Nature and a figure of her is fashioned here in us by them. She is, by the action of the powers of the duality, separated from her offspring, the soul in the lower world; the Ribhus restore it to constant companionship with its infinite mother.

Another great work of the Ribhus is in the strength of their previous deeds, of the light of Indra, the movement of the Ashwins, the full yield of the fostering Cow to restore youth to the aged Parents of the world, Heaven and Earth. Heaven is the mental consciousness, Earth the physical. These in their union are represented as lying long old and prostrate like fallen sacrificial posts, worn-out and suffering. The Ribhus, it is said, ascend to the house of the Sun where he lives in the unconcealed splendour of his Truth and there slumbering for twelve days afterwards traverse the heaven and the earth, filling them with abundant rain of the streams of Truth, nourishing them, restoring them to youth and vigour. They pervade heaven with their workings, they bring divine increase to the mentality; they give to it and the physical being a fresh and young and immortal movement¹. For from the home of the Truth they bring with them the perfection of that which is the condition of their work, the movement in the straight path of the Truth and the Truth itself with its absolute effectivity in all the thoughts and words of the mentality. Carrying this power with them in their pervading entry into the lower world, they pour into it the immortal essence.

It is the wine of that immortal essence with its ecstasies which they win by their works and bring with them to man in his sacrifice. And with them come and sit Indra and the Maruts, the divine Mind and its Thought-forces, and the four great Kings, sons of Aditi, children of the Infinite, Varuna, Mitra, Aryaman, Bhaga, the purity and vastness of the Truth-consciousness, its law of love and light and harmony, its power and aspiration, its pure and happy enjoyment of things.

And there at the sacrifice the gods drink in the fourfold bowl, *camasaṃ caturvayam*, the pourings of the nectar. For Twashtri, the Framer of things, has given man originally only a single bowl, the physical consciousness, the physical body in which to offer the delight of existence to the gods. The Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later workings and build up in him from the material of the four planes three other bodies, vital, mental and the causal or ideal body.

Because they have made this fourfold cup of bliss and enabled him thereby to live on the plane of the Truth-consciousness they are able to establish in the

¹ 4.36.3

Mandala 1

perfected human being the thrice seven ecstasies of the supreme existence poured into the mind, vitality and body. Each of these they can give perfectly by the full expression of its separate absolute ecstasy even in the combination of the whole.

The Ribhus have power to support and contain all these floods of the delight of being in the human consciousness; and they are able to divide it in the perfection of their works among the manifested gods, to each god his sacrificial share. For such perfect division is the whole condition of the effective sacrifice, the perfect work.

Such are the Ribhus and they are called to the human sacrifice to fashion for man the things of immortality even as they fashioned them for themselves. "He becomes full of plenitude and strength for the labour, he becomes a Rishi by power of self-expression, he becomes a hero and a smiter hard to pierce in the battles, he holds in himself increase of bliss and entire energy whom Vaja and Vibhwa, the Ribhus foster.... For you are seers and thinkers clear-discerning; as such with this thought of our soul we declare to you our knowledge. Do you in your knowledge moving about our thoughts fashion for us all human enjoyings,—luminous plenitude and fertilising force and supreme felicity. Here issue, here felicity, here a great energy of inspiration fashion for us in your delight. Give to us, O Ribhus, that richly-varied plenitude by which we shall awaken in our consciousness to things beyond ordinary men."

Sukta 1.21

To whom: agni, indra. **From whom:** medhātīthi kāṇva. **Metres:** gāyatrī

- 1.21.1 इहेंद्राग्नी उप ह्वये तयोरिस्तोममुश्मसि । ता सोमं सोमपातमा ॥
ihá indrāgnī_īti ūpa hvaye tayoḥ ít stómam uśmasi tá sómam soma-pátamā
{ I } call [4] here [1] Indra and Agni [2], it is [6] their [5] hymn [7] {we} desire [8], them [9],
who most drink [11] Soma [10].
- 1.21.2 ता यज्ञेषु प्र शंसतेद्राग्नी शुभता नरः । ता गायत्रेषु गायत ॥
tá yajñēṣu prá śamsata indrāgnī_īti śumbhata naraḥ tá gāyatrēṣu gāyata
O men [7], express [4] them [1], Indra and Agni [5], at offerings [2], glorify [6], sing [10]
them [8] at hymns [9].
- 1.21.3 ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे । सोमपा सोमपीतये ॥
tá mitrásya prá-śastaye indrāgnī_īti tá havāmahe soma-pá sóma-pītaye
For expression [3] of Mitra [2] {we} call [6] them [1], Indra and Agni [4], them [5], drinking
Soma [7] for the drinking of the Soma [8].
- 1.21.4 उग्रा संता हवामह उपेदं सवनं सुतं । इंद्राग्नी एह गच्छतां ॥
ugrá sántā havāmahe ūpa idám savanam sutám indrāgnī_īti á ihá gacchatām
{Them who} are [2] puissant [1] {we} call [3] to [4] this [5] pressed [7] offering of the soma
[6], O Indra and Agni [8], come [11] here [10].
- 1.21.5 ता महान्ता सदस्पती इंद्राग्नी रक्ष उजतं । अप्रजाः संत्वत्रिणः ॥
tá mahāntā sādaspātī_īti indrāgnī_īti rākṣaḥ ubjatam āprajāḥ santu atrīṇaḥ
O you [1], great [2] lords of the house [3], O Indra and Agni [4], force out [6] Rakshasa [5],
let devourers [9] be [8] without progeny [7].
- 1.21.6 तेन सत्येन जागृतमधि प्रचेतुने पदे । इंद्राग्नी शर्म यच्छतं ॥
téna satyēna jāgrtam ādhi pra-cetūne padé indrāgnī_īti śárma yacchatam
Awake {us} [3] in consciousness [5] by That [1] Truth [2] at the seat [6] above [4], O Indra
and Agni [7], sustain [9] peace [8].

Sukta 1.22

To whom: 1-4: aśvins; 5-8: savitr; 9, 10: agni; 11: devās; 12: agnāyī, indrānī, varuṇānī; 13, 14: divaḥ, pṛthivī; 15: pṛthivī; 16: viṣṇu or devās; 17-21: viṣṇu. **From whom:** medhātithi kāṇva. **Metres:** gāyatrī

- 1.22.1 प्रातर्युजा वि बौधयाश्विनावेह गच्छतां । अस्य सोमस्य पीतये ॥
 prātaḥ-yūjā vi bodhaya aśvīnau ā ihā gacchatām asyā sōmasya pītāye
 Let them who yoking at down [1] be awakened [3], let Ashvins [4] come [7] here [6] for the drinking [10] of this [8] soma [9].
- 1.22.2 या सुरथा रथीतमोभा देवा दिविस्पृशा । अश्विना ता हवामहे ॥
 yā su-rāthā rathī-tamā ubhā devā divi-sprśā aśvīnā tā havāmahe
 Those, who [1] are with good chariots [2], best charioteers [3], both [4] gods [5] that touch heaven [6], Ashvins [7], them [8] {we} call [9].
- 1.22.3 या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतं ॥
 yā vām kāśā mādhu-matī aśvīnā sūnṛtā-vaṭī tāyā yajñam mimikṣatam
 That [1] your [2] honey [4] whip [3], O Ashvins [5], that has word of the Truth [6], by it [7] prepare [9] the offering [8].
- 1.22.4 नहि वामस्ति दूरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहं ॥
 nahī vām āsti dūrakē yātra rāthēna gacchathāḥ aśvīnā somīnaḥ gṛhām
 Surely [1], the house [10] of having soma [9], is [3] not [1] far [4] for you [2], where [5], O Ashvins [8], {you} go [7] with chariot [6].
- 1.22.5 हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदं ॥
 hiraṇya-pāṇim ūtāye savitāram ūpa hvaye saḥ cētā devatā padam
 { I } call [5] Savitri [3] with his hands of golden light [1] for the safeguard [2], he [6] will make manifested for consciousness [7] plan [9] with the gods [8].
- 1.22.6 अपां नपातमवसे सवितारमुप स्तुहि । तस्य व्रतान्युश्मसि ॥
 apām nāpātam āvase savitāram ūpa stuhi tāsyā vratāni uśmasi
 For protection [3] of the son [2] of waters¹ <Savitri> [1] do laud [6] Savitar [4], we want [9] his [7] laws of workings [8].
- 1.22.7 विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसं ॥
 vi-bhaktāram havāmahe vasoḥ citrāsya rādhasaḥ savitāram nṛ-cākṣasam
 {We} call [2] Savitri [6] who distributes [1] from wealth [3], from varied [4] riches [5], who has the divine vision [7].
- 1.22.8 सखाय आ नि षीदत सविता स्तोम्यो नु नः । दाता राधांसि शुभति ॥
 sakhāyaḥ ā ni śīdata savitā stōmyaḥ nu naḥ dātā rādhasi śumbhati
 O friends [1], sit down [4], now [7] Savitri [5] confirmed by hymn [6], the giver [9], shines [11] riches [10] for us [8].

¹ The epithet "son of waters" more often applies to Agni, sometimes – to Savitar, sometimes it used without direct naming of god (1.122.4, 1.186.5, 2.31.6, 2.35.3, 6.52.14, 7.34.15, 7.35.13, 7.47.2, 10.30, 10.92.13, 10.149.2).

- 1.22.9 अग्ने पत्नीरिहा वह देवानामुशतीरुप । त्वष्टारं सोमपीतये ॥
 ágne pátñiḥ ihá á vaha devánām uśatīḥ úpa tvāṣṭāram sóma-pīṭaye
 O Agni [1], bring [5] here [3] desirous [7] wives [2] of gods [6] {and} Tvashtri [9] for the drinking of Soma [10].
- 1.22.10 आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारती । वरूत्रीं धिषणां वह ॥
 á gnáḥ agne ihá ávase hótrām yaviṣṭha bhárātīm varūtrīm dhiṣāṇām vaha
 O Agni [3], O most young [7], bring [11] here [4] for protection [5] goddess-Energies [2], Hotra (who calls the gods) [6], Bharati (Vast) [8], Varuti (who defends) [9], Dhishana (Understanding) [10].
- 1.22.11 अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्तां ॥
 abhí naḥ devīḥ ávasā maháḥ śarmaṇā nṛ-pátñiḥ ácchinna-patrāḥ sacantām
 Let great [5] goddesses [3], mistress of gods [7] with uninjured wings¹ [8] be together [9] with [1] us [2] with protection [4], with peace [6].
- 1.22.12 इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्नयीं सोमपीतये ॥
 ihá indráṇīm úpa hvaye varuṇānīm svastāye agnāyīm sóma-pīṭaye
 { | } call [4] here [1] Indrani [2], Varunani [5] for peace [6], Agnayi [7] for the drinking of Soma [8].
- 1.22.13 मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षतां । पिपृतां नो भरीमभिः ॥
 mahí dyáuḥ pṛthivī ca naḥ imám yajñám mimikṣatām pipṛtām naḥ bhárima-bhiḥ
 Let great [1] Heaven [2] and [4] Earth [3] prepare [8] for us [5] this [6] offering [7], let carry over safe [9] us [10] by supports [11].
- 1.22.14 तयोरिद्धृतवत्पयो विप्रां रिहन्ति धीतिभिः । गंधर्वस्य ध्रुवे पदे ॥
 táyoh it ghr̥tá-vat páyah víprāḥ rihanti dhīti-bhiḥ gandharvásyā dhruvé padé
 It is [2] light [3] milk [4] of these two [1] illumined seers [5] lick [6] by thoughts [7] at the eternal [9] plan [10] of Gandharva [8].
- 1.22.15 स्योना पृथिवि भवानक्षरा निवेशनी । यच्छा नः शर्म सप्रथः ॥
 syonā pṛthivi bhava anṛkṣarā ni-veśanī yáccha naḥ śarma sa-práthah
 O Earth [2], be [3] happy [1], thornless [4], peaceful dwelling-place [5]; sustain [6] for us [7] wide [9] peace [8].
- 1.22.16 अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सप्त धामभिः ॥
 átaḥ devāḥ avantu naḥ yataḥ viṣṇuḥ vi-cakramé pṛthivyāḥ sapta dhāma-bhiḥ
 Let gods [2] increase [3] us [4] thence [1], from where [5] Vishnu [6] took step [7], from Earth [8] with seven [9] plans [10].
- 1.22.17 इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदं । समूहमस्य पांसुरे ॥
 idám viṣṇuḥ ví cakrame tredhá ní dadhe padám sám-ūḥham asya pāmsuré
 So [1] Vishnu [2] has step [4] triply [5], has set [7] his [10] plane [8] moving together [9] with dusty [11].

¹ Or chariots, or feathers, in either case swift, freely moving.

- 1.22.18 त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥
 trīṇi padā ví cakrame viṣṇuḥ gopāḥ ádābhyah átah dhārmāṇi dhā́rayan
 Vishnu [5], inviolable [7] guardian [6], has paced [4] three [1] planes [2], thence [8] main-
 taining [10] laws [9].
- 1.22.19 विष्णोः कर्माणि पश्यत यतो ब्रतानि पस्पशे । इंद्रस्य युज्यः सखा ॥
 viṣṇoḥ kármāṇi paśyata yátaḥ vratāni paspaśé indrasya yújyah sakhā
 Behold [3] works [2] of Vishnu [1] from whence [4] {he} has showed [6] laws [5], close [8]
 friend [9] of Indra [7].
- 1.22.20 तद्विष्णोः परमं पदं सदा पश्यन्ति सूर्यः । दिवीव चक्षुराततं ॥
 tát viṣṇoḥ paramám padám sádā paśyanti sūráyah divi-iva cákṣuḥ á-tatam
 Always [5] the illumined seers [7] see [6] that [1] supreme [3] plane [4] of Vishnu [2], the
 eye [9] extended [10] at heaven [8].
- 1.22.21 तद्विप्रासो विपन्यवो जागृवांसः समिधते । विष्णोर्यत्परमं पदं ॥
 tát víprasaḥ vipanyávaḥ jāgr-vāṁsaḥ sám indhate viṣṇoḥ yát paramám padám
 The illumined seers [2], luminous in knowledge [3], wakeful [4], kindle [6] together [5] that
 [1] supreme [9] plane [10] of Vishnu [7].

1. Source № 294. April 1916

17. Thrice Vishnu paced and set his step uplifted out of the primal dust;
18. three steps he has paced, the Guardian, the Invincible, and from beyond he upholds their laws.
19. Scan the workings of Vishnu and see from whence he has manifested their laws.
20. That is his highest pace which is seen ever by the seers like an eye extended in heaven;
21. that the illumined, the awakened kindle into a blaze, even Vishnu's step supreme....

Sukta 1.23

To whom: 1: vāyu; 2, 3: indra, vāyu; 4-6: mitra, varuṇa; 7-9: indra marutvat; 10-12: viśvedevās; 13-15: pūṣan; 16-22: apas; 23: apas (a); agni (b) 24: agni. **From whom:** medhātīthi kārva. **Metres:** gāyatrī (1-18); anuṣṭubh (20, 22-24); pura-uṣṇih (19); pratiṣṭhā (21)

- 1.23.1 तीव्राः सोमांस आ गह्याशीर्वतः सुता इमे । वायो तान्प्रस्थितान्पिब ॥
 tivrāḥ sómāsaḥ á gahi āśīḥ-vantaḥ sutāḥ imé váyo_íti tán prá-sthitān piba
 Intense [1] are somas [2], these [7] pressed [6] are mixed with milk [5], come [4], O Vayu [8], drink [11] these [9] coming forward [10].
- 1.23.2 उभा देवा दिविस्पृशेद्रवायू हवामहे । अस्य सोमस्य पीतये ॥
 ubhā devā divi-sprśā indravāyū_íti havāmahe asyá sómasya pīṭāye
 {We} call [5] both [1] gods [2] touching the heaven [3], Indra and Vayu [4], for the drinking [8] of this [6] soma [7].
- 1.23.3 इंद्रवायू मनोजुवा विप्रा हवन्त ऊतये । सहस्राक्षा धियस्पती ॥
 indravāyū_íti manaḥ-júvā viprāḥ havante ūṭāye sahasra-akṣā dhīyāḥ pātī_íti
 Illumined seers [3] call [4] for safety [5] Indra and Vayu [1], having quick minds [2], thousand-eyed [6], lords [8] of the thought [7].
- 1.23.4 मित्रं वयं हवामहे वरुणं सोमपीतये । जज्ञाना पूतदक्षसा ॥
 mitrām vayam havāmahe varuṇam sóma-pīṭāye jajñānā pūtā-dakṣasā
 We [2] call [3] Mitra [1] {and} Varuna [4] for the drinking of the Soma [5], who are born [6] with clear discernment [7].
- 1.23.5 ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती । तामित्रावरुणा हुवे ॥
 ṛténa yāu ṛta-vṛdhau ṛtāsyā jyōtiṣaḥ pātī_íti tā mitrávaruṇā huve
 { I } call [9] these [7] Mitra and Varuna [8] who [2] increase the Truth [3] by the Truth [1], lords [6] of the Light [5] of the Truth [4].
- 1.23.6 वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः सुरार्धसः ॥
 varuṇaḥ pra-avitā bhuvat mitrāḥ vísvābhiḥ ūtī-bhiḥ káratām naḥ su-rārdhasaḥ
 Varuna [1] has become [3] protector [2], Mitra [4] with all [5] protections [6]. Do make [7] us [8] having perfect riches [9].
- 1.23.7 मरुत्वन्तं हवामहे इंद्रमा सोमपीतये । सजूर्गणेन तृपतु ॥
 marútvantam havāmahe índram á sóma-pīṭāye sa-jūḥ gaṇéna tṛpatu
 {We} call [2] Indra [3] attended by the Maruts [1] for the drinking of the Soma [5], together with [6] host [7] let {him} enjoy [8].
- 1.23.8 इंद्रज्येष्ठो मरुद्गणा देवासः पूषरातयः । विश्वे मम श्रुता हवन् ॥
 índra-jyēṣṭhāḥ marut-gaṇāḥ devāsaḥ pūṣa-rātayaḥ víśve máma śruta hávam
 The hosts of the Maruts [2] led by Indra [1], gods [3] giving increasing [4], all [5] hear [7] my [6] call [8].

- 1.23.9 हत वृत्रं सुदानव इंद्रेण सहसा युजा । मा नो दुःशंस ईशत ॥
 hatā vṛtrāṃ su-dānavāḥ indreṇa sāhasā yujā mā naḥ duḥ-sāmsaḥ īśata
 O good conquerors¹ [3], together with Indra [4], powerful [5] friend [6], kill [1] Vritra [2], let him [10] who expresses the evil [9], does not [7] rule over [10] us [8].
- 1.23.10 विश्वान्देवान्हवामहे मरुतः सोमपीतये । उग्रा हि पृश्निमातरः ॥
 vīśvān devān havāmahe marūtaḥ śoma-pītaye ugrāḥ hi pṛśni-mātarah
 {We} call [3] all [1] Maruts [4] gods [2] for the drinking of the Soma [5], for [7] {they are} puissant [6] having for a mother Prishni² [8].
- 1.23.11 जयतामिव तन्यतुर्मरुतामेति धृष्णुया । यच्छुभं याथना नरः ॥
 jāyatām-iva tanyatūḥ marūtām eti dhṛṣṇu-yā yāt śubham yāthāna narah
 Thunder [2] of Maruts [3] is violently [5] going [4] as of conquerors [1], when [6], O strong ones [9] {you} are marching [8] to brightness [7].
- 1.23.12 हस्काराद्विद्युत्स्पर्यतो जाता अवंतु नः । मरुतो मृळयंतु नः ॥
 haskāṛāt vi-dyūtaḥ pāri ātaḥ jātāḥ avantu naḥ marūtaḥ mṛḷayantu naḥ
 Let Maruts [8] born [5] everywhere [3] from [4] sheet-lightning [1+2] cherish [6] us [7], let them be gracious [9] to us [10].
- 1.23.13 आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः । आजानृष्टं यथा पशुं ॥
 ā pūṣaṃ citrā-barhiṣamaḥṛṇe dharuṇam divāḥ ā aja naṣṭam yāthā paśuṃ
 O Pushan [2], O shining one [4], drive [8] like [10] a lost [9] herd [11] the upholder [5] of heaven (Surya) [6] having sitting-altar of varied light [3].
- 1.23.14 पूषा राजानमाघृणिरपगूळं गुहा हितं । अविदञ्चित्रबर्हिषं ॥
 pūṣā rājānam āghṛṇiḥ āpa-gūḷham guhā hitam āvindat citrā-barhiṣam
 Shining [3] Pushan [1] found [7] the king [2], hidden [4] by secrecy³ [5], set [6], having sitting-altar of varied light [8].
- 1.23.15 उतो स मह्यमिंदुभिः षड्युक्तां अनुसेषिधत् । गोभिर्यवं न चर्कृषत् ॥
 utó_iti sáḥ máhyam índu-bhiḥ ṣaṭ yuktān anu-sésidhat góbhiḥ yavam ná carḥṣat
 And [1] may he [2] bring [7] me [3] six [5] yoked [6] by Indu (by energies of the Soma) [4], as if [10] plough [11] barley [9] by cows [8].
- 1.23.16 अंबयो यंत्यध्वभिर्जामयो अध्वरीयतां । पुंच्चतीर्मधुना पर्यः ॥
 ambāyaḥ yanti ādhva-bhiḥ jāmayāḥ adhvari-yatām pṛñcatīḥ mādhunā páyāḥ
 The Mothers [1] go [2] by paths [3], companions [4] of those who do the Rite of the Path [5], filling [6] milk [8] by the honey [7].

¹ su-dānavāḥ, frequent epithet of Maruts, at one context it may be derived from dānu, “bounteous” with meaning “great or good givers”, or at another context – from dānu “conqueror” with meaning “great or good conquerors”.

² pṛśni, the Mother of the Maruts; lit. the dappled (cow), i.e. manifold manifestation in Earth and in Heaven of the upper consciousness of Aditi.

³ guhā, Sri Aurobindo wrote (4.5.12): “That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage” (CWSA, vol. 16, p.234)

- 1.23.17 अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वंत्वध्वरं ॥
 amúh yáh úpa súrýe yábhih vā súrýah sahá táh nah hinvantu adhvarám
 They [1], who [2] are together [3] in the Sun [4], or [6] they with whom [5] the Sun [7] is together [8], let them [9] move [11] our [10] pilgrim-sacrifice [12].
- 1.23.18 अपो देवीरूप ह्ये यत्र गावः पिबन्ति नः । सिंधुभ्यः कर्त्वी हविः ॥
 apáh devīh úpa hvaye yātra gāvah píbanti nah síndhu-bhyaḥ kártvam havīh
 { | } call [4] divine [2] Waters¹ [1] from which [5] our [8] cows (perceptions from supramental Svar) [6] drink [7], offering [11] must be made [10] to the rivers [9].
- 1.23.19 अप्सु मे सोमो अब्रवीदंतर्विश्वानि भेषजा । अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥
 ap-sú antáh amṛtam ap-sú bheṣajám apám utá prá-śastaye dévāḥ bhávata vājīnah
 Within [2] in the waters [1] – immortality [3], in the waters [4] – healing [5], and [7], o gods [9] for expression [8] of waters [6] be born [10] full of plenitude [11].
- 1.23.20 अप्सु मे सोमो अब्रवीदंतर्विश्वानि भेषजा । अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥
 ap-sú me sómah abravīt antáh víśvāni bheṣajā
 agním ca víśvá-śambhuvam āpah ca víśvá-bheṣajīh
 Soma [3] said [4] me [2]: "In waters [1] within [5] – all [6] healings [7] and [9] Agni [8] giving bliss to all [10], and [12] all-healing [13] waters [11]".
- 1.23.21 आपः पृणीत भेषजं वरूथं तन्वेरे मम । ज्योक् च सूर्यं दृशे ॥
 āpah pṛñitā bheṣajám varūtham tanvé máma jyók ca súrýam dṛśé
 O waters [1], bring [2] healing-[3]-armour [4] for [5] my [6] body [5] and [8] for the long [7] viewing [10] of Sun [9].
- 1.23.22 इदमापः प्र वहत यत्किं च दुरितं मयि । यद्वाहमभिदुद्रोह यद्वा शेष उतानृतं ॥
 idám āpah prá vahata yát kíṃ ca duḥ-itám máyi yát vā ahám abhi-dudróha yát vā śepé utá ánṛtam
 And [7] also [6], O waters [2], bear away [4] that [1] is bad and stumbling [8] in me [9], or [11] when [10] I [12] do harm [13], or [15] rebuke [16], and [17] a lie [18].

¹ *This is a key note:* The constant Vedic figures and terms of Divine Waters, rivers, currents contain conception of streams of being-consciousness-force of supramental world of the Truth and triune Sachchidananda, or Mayas, the Bliss, in terms of the Veda, of the "honey Ocean" (1.62.6), of endless and eternal divine consciousness of Varuna (2.28.4) and Aditi. Below, in the mental consciousness, in the Heaven, or Dyau, they become Vedic cows, supramental perceptions (the cows drink from these rivers, 1.23.18). Sometimes rivers and cows mutually equate (rivers, milch-cows, 1.125.4, ruddy cows of Dawn that flow downward like released rivers 1.72.10). Still below, in middle world, they become horses, vital forces, mares that increase Agni. These currents give to the creature of lower hemisphere of being hearing of the Truth (1.61.10), bring the Bliss (1.125.4), contain immortality and healing (1.23.19). They not only flow downwards and flow wide altogether over Mountain of our being (1.73.6), but rise lower being upwards and rise themselves (self-rising, 1.140.13) back to upper ocean, to the Truth (1.105.12) seeking right thinking of the Beyond (1.73.6).

- 1.23.23 आपो अद्यान्वचारिषं रसेन समगस्महि । पर्यस्वानग्ना आ गहि तं मा सं सृज वर्चसा ॥
 āpaḥ adyā ānu acāriṣam rāsena sām agasmahi páyasvān agne á gahi tám mā sām sṛja vārcasā
 { 1 } walk [4] today [2] after [3] the waters [1], {they} met [7] with [6] sap [5]; O Agni [9],
 come [11] full of milk [8], join [15] that [12] me [13] with [14] splendour [16].
- 1.23.24 सं माग्ने वर्चसा सृज सं प्रजया समायुषा । विद्युर्मै अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥
 sām mā agne vārcasā sṛja sām pra-jāyā sām āyuṣā
 vidyūḥ me asya devāḥ indraḥ vidyāt sahā ṛṣi-bhiḥ
 O Agni [3], join [5] me [2] with [1] splendour [4], with [6] children (of my works) [7], with [8]
 life [9]; let gods [13] know [10] me [11] as such [12], let Indra [14] together [16] with Rishis
 [17] knows [15].

1. Source № 282. September 1916

13. O shining Pushan, bring to us, as if our lost herd, the God of the varied fullness of flame who upholds our heavens.
 14. Pushan finds the shining King who was hidden from us and concealed in the cave.

Comments

13. So also he brings back the lost Surya

2. Source № 313. Unknown date

5. Masters of the Truth-Light who make the Truth grow by the Truth.

3. Source № 6. 1912–13

4. Mitra we call and Varuna for the Soma-drinking — they who appear pure in discernment.
 5. They who by the Truth grow in truth and are masters of the splendour of the truth, that Mitra and Varuna I call.

Sukta 1.24

To whom: 1: prajāpati; 2: agni; 3-5: savitr; 6-15: varuṇa. **From whom:** śunaḥśeṣa ājigarti. **Metres:** triṣṭubh (1-2, 6-15); gāyatrī (3-5)

- 1.24.1 कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो म्हा अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥
kāśya nūnām kaṭamāsya amṛtānām mānāmahe cāru devāsya nāma
kāḥ naḥ mahyāi āditaye pūnaḥ dāt pitāram ca dṛśeyam mātāram ca
Of whom [1] now [2], of which from [3] the immortals [4] {we} hold in mind [5] beautiful [6]
name [8] of the god [7]? Who [9] shall give [14] us [10] for great [11] Aditi [12] again [13] so
that { I } may see [17] and [16] Father [15], and [19] Mother [18]?
- 1.24.2 अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो म्हा अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥
agnēḥ vayam prathamāsya amṛtānām mānāmahe cāru devāsya nāma
sāḥ naḥ mahyāi āditaye pūnaḥ dāt pitāram ca dṛśeyam mātāram ca
Of Agni [1], first [3] from the Immortals [4] beautiful [6] name [8] of the god [7] we [2] hold
in the mind [5]. He [9] shall give [14] us [10] for great [11] Aditi [12] again [13] so that { I }
may see [17] and [16] Father [15], and [19] Mother [18].
- 1.24.3 अभि त्वा देव सवितरीशानं वार्याणां । सदावन्भागमीमहे ॥
abhī tvā deva savitaḥ īśānam vāryāṇām sādā avan bhāgāmīmahe ॥
{We} desire [10] from [1] thee [2], O god [3], O Savitri [4], from Lord [5] of desirable things
[6], O [8] ever [7] impelling [8], share-delight [9].
- 1.24.4 यश्चिद्धि त इत्था भगः शशमानः पुरा निदः । अद्वेषो हस्तयोर्दधे ॥
yāḥ cit hī te itthā bhagaḥ śaśamānāḥ purā nidāḥ adveśaḥ hāstayoḥ dadhé ॥
For [3] that [1] thy [4] share-delight [6] thus [5] active [7] before [8], free from hostile pow-
ers [10], from blame [9], is held [12] at both hands [11].
- 1.24.5 भगभक्तस्य ते वयमुदशेम तवावसा । मूर्धानं राय आरभे ॥
bhāga-bhaktasya te vayam ut aśema tāva āvasā mūrdhānam rāyāḥ ā-rābhe ॥
Let we [3] get [5] from [4] thee [6] endowed with share-delight [1], thy [6] protection [7] to
reach [10] the head [8] of treasure [9].
- 1.24.6 नहि ते क्षत्रं न सहो न मन्युं वयश्च नामी पतयंत आपुः ।
नेमा आपौ अनिमिषं चरतीर्न ये वातस्य प्रमिनंत्यभ्वं ॥
nahī te kṣatrām nā śahaḥ nā manyūm vāyaḥ canā amī_iti patāyantāḥ āpūḥ
nā imāḥ āpaḥ ani-miṣam cāranṭīḥ nā yé vātasya pra-mināntī ābhvam
Not even [9] these [10] flying [11] birds [8], nor [13] these [14] waters [15] moving [17]
sleepless [16], nor [18] these [19] observing [21] huge might [22] of the wind [20] reached
[12] thy [2] might [3] or {thy} strength, or {thy} passion [7].

- 1.24.7 **अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।**
नीचीनाः स्थरुपरि बुध् एषामस्मे अंतर्निहिताः केतवः स्युः ॥
 abudhné rájā varuṇaḥ vānasya ūrdhvám stūpam dadate pūta-dakṣaḥ
 nīcīnāḥ sthuḥ upāri budhnāḥ eṣām asmé_iti antāḥ ní-hitāḥ ketavaḥ syuríti_syuḥ
 There, were is not foundation [1], king [2] Varuna [3] having clear discernment [8] holds [7]
 high [5] top [6] of the tree [4]. {They} stand [10] below [9]; their [13] foundation [12] is
 above [11] – let intuitive perceptions [17] be [18] established [16] within [15] us [14].
- 1.24.8 **उरुं हि राजा वरुणश्चकार सूर्याय पंथामन्वेतवा उ ।**
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥
 urúm hí rájā varuṇaḥ cakāra sūryāya pānthām ānu-etavāi ūm_iti
 apāde pādā prāti-dhātave akaḥ utā apa-vaktā hṛdaya-vídhaḥ cit
 For [2] king [3] Varuna [4] made [5] for the Sun [6] wide [1] path [7] to follow [8]. For place
 without footing [10] he made it [13] to set [12] feet [11], and {he is} [14] even [17] banishing
 by word [15] those who pierce the heart [16].
- 1.24.9 **शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्टे अस्तु ।**
बाधस्व दूरे निरृहति पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥
 śatām te rājan bhiṣajāḥ sahasram urvī gabhīrā su-matiḥ te astu
 bādhasva dūre nīḥ-ṛtim parācāiḥ kṛtām cit énaḥ prá mumugdhi asmát
 {There are} hundred [1] thy [2], O King [3], healers [4], thousand [5], let thy [9] wide [6],
 deep [7], right-thinking [8] be [10]. Repel [11] far away [12] the destruction [13] aside [14],
 remove [19] from us [20] even [16] the sin [17] that we have done [15].
- 1.24.10 **अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुहं चिदिवैयुः ।**
अदब्धानि वरुणस्य व्रतानि विचाकशच्चंद्रमा नक्तमेति ॥
 amí_iti yé ṛkṣāḥ ní-hitāsaḥ uccā náktam dádr̥ṣre kúha cit dívā īyuh
 ádabdhāni varuṇasya vratāni vi-cākaśat candramāḥ náktam eti
 Those [1] stars [3] that [2] are placed [4] above [5] visible [7] at night [6] where [8] have
 went [11] at day [10]? Intransgressible [12] are Varuna's [13] laws [14], shining [15] moon
 [16] is going [18] at night [17].
- 1.24.11 **तत्त्वां यामि ब्रह्मणा वंदमानस्तदा शास्ते यजमानो हविर्भिः ।**
अहैळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मौषीः ॥
 tát tvā yāmi bráhmaṇā vādamānaḥ tát á śāste yajamānaḥ havīḥ-bhiḥ
 áhelaṃānaḥ varuṇa ihá bodhi úru-śaṃsa má naḥ áyuh prá moṣīḥ
 To that [1] thee [2], O Varuna [12], { I } go [3], praising {thee} [5] by wisdom-word [4], that
 {thee} [6] sacrificer [9] asks [8] with offerings [10]. Not disregarding {me} [11] awake [14]
 here [13] expressing the wideness [15], do not [16] take away [20] our [17] life [18].
- 1.24.12 **तदिन्नक्तं तदिवामह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।**
शुनःशोपो यमहृद्भीतः सो अस्मान्राजा वरुणो मुमोक्तु ॥
 tát it náktam tát dívā máhyam āhuḥ tát ayám ketaḥ hṛdāḥ á ví caṣṭe
 śunaḥśepaḥ yām áhvat ḡbhitāḥ śáḥ asmān rájā varuṇaḥ mumoktu

On That [1], verily [2], at night [3], On That [4] at day [5] I am [6] told [7], That [8] this [9] intuition [10] of the heart [11] sees [14]. To whom [16] seized [18] Shunahshepa [15] has invoked [17], that [19] king [21] Varuna [22] has released [23] us [20].

1.24.13 शुनःशेषो ह्यहृद्भीतस्त्रिधादित्यं द्रुपदेषु बद्धः ।

अवैनं राजा वरुणः ससृज्याद्विद्वाँ अदब्धो वि मुमोक्तु पाशान् ॥

śúnaḥśépaḥ hí áhvat grbhītaḥ triśú ādityám dru-padéṣu baddháḥ
áva enam rájá varuṇaḥ sasrjyāt vidvān ádabdhaḥ ví mumoktu páśān

For [2] seized [4], tied [8] to three [5] pillars [7] Shunahshepa [1] has invoked [3] to Aditya (son of the boundless mother Aditi) [6]; let king [11] Varuna [12], knower [14], invincible [15] release [13] him [10], let [17] loose [17] {his} bonds [18].

1.24.14 अवं ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।

क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

áva te hélaḥ varuṇa námaḥ-bhiḥ áva yajñébhīḥ imahe haviḥ-bhiḥ
kṣáyan asmábhyaṃ asura praceta_íti_pra-cetaḥ rájan énáṃsi śísrathaḥ kṛtāni

{We} want {to put} [8] away [1] thy [2] wrath [3], O Varuna [4], by bows of surrender [5], away [6] – by sacrifices [7], by offerings [9]. O ruler [10], O mighty Lord [12], O Thinker [13], O King [14], remove [16] for us [11] the sins [15] that have been done [17].

1.24.15 उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥

út ut-tamám varuṇa páśam asmát áva adhamám ví madhyamám śrathaya
átha vayám āditya vraté táva ánāgasah áditaye syāma

O Varuna [3], cast [10] from us [5] the higher [2] cord [4] upward [1], the lower [7] downward [6], the middle [9] to either side [8]; then [11] let us [12], O Aditya (son of the boundless mother Aditi) [13], become [18] sinless [16] in thy [15] law [14] for Aditi [17].

1. Source № 284. November 1916

6. Thy force and might and passion neither these Birds in their travelling can attain, nor these Waters ranging sleeplessly, nor they who hedge in the hugeness of the wind.
7. In the vast where there is no foundation Varuna has built a high pyramid of the fuel of sacrifice for the fire that must be the blazing material of a divine Sun. "Its rays are directed downward, their foundation is above; let their perceptions of knowledge be established in us within.
8. King Varuna has made a wide path for the Sun to follow; where there is no footing he has made places for him to set his feet. He shall make manifest too those who pierce the heart.
9. this King has in his service a thousand physicians; it is by their healing of our mental and moral infirmities that we get a secure foundation in Varuna's wide and deep right-mindedness. Repel the De-

struction away from us, loose from us even the sin that we have done.

2. Source № 312. Unknown date

7. These rays are directed downwards, their foundation is above: may they be set deep within us.
11. ... O Varuna, here awake, make wide thy reign...
12. ... An intuition in the heart sees that truth...
15. ... may we abide in the law of thy workings and be blameless before the Mother Infinite.

3. Source № 25. 1913

1. Of whom shall we meditate, of which of the immortals, the divine and delightful name; who shall give us back for our higher being in the vastness so that I may see my Father and see my Mother?
2. Of Agni first of the Immortals let us meditate the divine and delightful name; he shall give us back for our higher being in the vastness and I shall see my Father and see my Mother.
3. O God creator, around thee, the master of things supreme, we desire a perpetual enjoyment;
4. for whatever enjoyment before thus near to thee, I was free from disliking, I held it in both my hands.
5. May we enjoy by thee when thou takest thy joy and under thy protection, so I may reach the very head of felicity.
6. Neither thy kingliness nor thy force nor thy passion nor thy wide manifestation could these attain though they exercise mastery, neither these waters that flow unsleeping nor they who measure the might of the stormblast.
7. In the bottomless abyss Varuna the King, of purified discernment, set his lofty pillar of delight and the lowest depths of these were raised high above. May my perceptions be taken deep within.
8. For King Varuna made for the Sun a wide path that he might follow him; there where there is no path, he made places for him at every step to set his feet and he forbade those who send their arrows into the heart.
9. Thou hast a hundred messengers of healing, O King, yea, a thousand! Mayst thou have right understanding profound and wide. Fend off far from us by thy superior Powers all wasteful harm and loosen from us whatsoever sin has been done.
10. Lo these stars that are set on high and become visible at night,

whence do they shine out on us? The moon cometh at night declaring in his lustre the unbending laws of Varuna.

11. Therefore I approach adoring thee with my soul, therefore he that doeth sacrifice, getteth him control by his offerings: disregard me not, O vast-aspiring Varuna, but here awake; steal not from us our life.
12. This it was they told me by day and this it was they told me by night; lo, this my perceiving mind made it leap for my heart's acceptance. May King Varuna release us, to whom Shunahshepa has called in his fear of the wrathful and violent Being.
13. Shunahshepa in fear of the Being wrathful and violent and bound against the Sun (? O son of Aditi) to the three pillars of the sacrifice, him may Varuna the King release, may the Knower unvanquished loose from him his bonds.
14. We deprecate thy disregard, O Varuna, by submissions and sacrifices and offerings; dwell thou in us, O strong God, be the awakener of our souls, and destroy from us the sins that have been done.
15. Cleave and cast upward, O Varuna, the higher cord, cleave downward the middle, cleave to either side the lower; then shall we sinless in thy law, O son of the supreme Nature, abide in it for a higher existence.

4. Source № 6. 1912–13

14. Dwelling in us, O Mighty One, O King, in conscious knowledge, cleave from us the sins of our doing.

Sukta 1.25

To whom: varuṇa. **From whom:** śunaḥśepa āṅgarti. **Metres:** gāyatrī

- 1.25.1 यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतं । मिनीमसि द्यविद्यवि ॥
yát cit hí te víśaḥ yathā prá deva varuṇa vratám minīmási dyávi-dyavi
For [3] whenever [1] people [5] break [11] so [6] thy [4] law [10] day by day [12], O God [8],
O Varuna [9],
- 1.25.2 मा नो वधाय ह्रत्नवे जिहीळानस्य रीरधः । मा हृणानस्य मन्यवे ॥
má naḥ vadháya hatnáve jihīḷánásya rīradhaḥ má hrṇānásya manyáve
do not [1] give [6] us [2] to the mortal [4] stroke [3] of enraged [5], or [7] to the wrath [9] of
angry [8].
- 1.25.3 वि मृळीकाय ते मनो रथीरश्वं न संदितं । गीर्भिवरुण सीमहि ॥
ví mṛṣīkāya te mānaḥ rathīṣṭhāśvám ná sám-ditam gīḥ-bhīḥ varuṇa sīmahi
{We} approach [11] to the compassion [2] of thy [3] mind [4], O Varuna [10], like [7] chario-
teer [5] to the constrained [8] by {his} words [9] steed [6].
- 1.25.4 परा हि मे विमन्यवः पतन्ति वस्यइष्टये । वयो न वसतीरुपं ॥
párā hí me ví-manyavaḥ pántanti vásyah-iṣṭaye váyah ná vasatīṣṭhāśvám
For [2] the longings [4] within me [3] fly [5] upwards [1] seeking after greater riches [6] like
[8] birds [7] to [10] the nests [9].
- 1.25.5 कदा क्षत्रश्रियं नरमा वरुणं करामहे । मृळीकायोरुचक्षसं ॥
kadā kṣatra-śrīyam nāram á varuṇam karāmahe mṛṣīkāya uru-cákṣasam
When [1] {we} dispose [6] Varuna [5] for mercy [7], {him} having the glory of warlike
strength [2], Manly [3], wide seeing [8]?
- 1.25.6 तदित्समानमाशाते वेनैता न प्र युच्छतः । धृतव्रताय दाशुषे ॥
tát ít samānám āśāte_íti vénāntā ná prá yucchataḥ dhṛtā-vratāya dāśuṣe
Truly [2], {both} enjoying¹ [5] similarly [3] reached [4] that {Varuna} [1], not [6] aloof [8] for
holding the law of the workings [9] or for the giver [10],
- 1.25.7 वेदा यो वीनां पदमंतरिक्षेण पततां । वेद नावः समुद्रियः ॥
véda yāḥ vīnām padám antāriḥṣeṇa pátatām véda nāvāḥ samudriyaḥ
who [2] has knew [1] the region [4] of birds [3] flying [6] at the middle word [5], knew [7] the
ships [8], swimming at the sea [9],
- 1.25.8 वेद मासो धृतव्रतो द्वादश प्रजावतः । वेदा य उपजायते ॥
véda māsāḥ dhṛtā-vrataḥ dvādaśa prajā-vataḥ véda yāḥ upa-jāyate
holding firmly the law of thy workings [3] has knew [1] twelve [4] months [2] full of progeny
[5], has knew [6] him who [7] is born [8],

¹ This Rik begins answer (1.25.6–9) to the question of the previous rik (how can mercy of Varuna be given to man): these “both” are the man holding the law of the workings of Varuna and the man who gives to Varuna – both equally can reach Varuna. Sayana, Wilson, Griffith, Dutt, Peterson, Jamison, Kapali and Kashyap think that these “both” are Mitra and Varuna.

- 1.25.9 वेद् वातस्य वर्तनिमुरोरृष्वस्य बृहतः । वेदा ये अध्यासते ॥
 véda vátasya vartanim uroṅ ṛṣvāsya bṛhatāḥ véda yé adhi-āsate
 has knew [1] path [3] of wind [2], wide [4], high [5], Brihat <great supramental = Svar> [6],
 has knew [7] those who [8] are seated [9].
- 1.25.10 नि षसाद् धृतव्रतो वरुणः पस्त्याश्स्वा । साम्राज्याय सुक्रतुः ॥
 ní sasāda dhṛtā-vrataḥ váruṇaḥ pastyāśsu á sám-rājyāya su-krātuḥ
 Varuna [4] holding firmly the law of his workings [3], perfect in will [8] has sat [2] within [1]
 in [6] the rivers [5] for sovereign reigning [7].
- 1.25.11 अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति । कृतानि या च कर्त्वा ॥
 átaḥ víśvāni ádbhutā cikitvāñ abhi paśyati kṛtāni yā ca kártvā
 Knowing [4] all [2] transcendental things [3] {he} sees [6] thence [1] things, that are done
 [7] and [9] those [8] that must be done [10].
- 1.25.12 स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् । प्र ण आयूषि तारिषत् ॥
 sáḥ naḥ víśvāhā su-krātuḥ ādityāḥ su-pāthā karat prā ṇaḥ āyūṣi tāriṣat
 He [1], mighty of will [4], Aditya (son of the boundless mother Aditi) [5], always [3] make
 [7], us [2] by the good path [6], carry [11] our [9] life [10] forward [8].
- 1.25.13 बिभ्रद्वापि हिरण्ययं वरुणो वस्त निर्णिजं । परि स्पशो नि षेदिरे ॥
 bíbhrat drāpim hiraṇyayam váruṇaḥ vasta niḥ-nijam pári spāśaḥ ní sedire
 Varuna [4] bearing [1] golden [3] robe [2] puts on [5] robe of light [6], everywhere [7] scouts
 [8] have sat [10].
- 1.25.14 न यं दिप्सन्ति दिप्सवो न द्रुह्वानो जनानां । न देवमभिमातयः ॥
 ná yam dípsanti dipsavaḥ ná drúhvānaḥ jānānām ná devam abhī-māyataḥ
 Those who would do hurt [4], who would do injury [6] to living beings [7], adverse [10] to
 god [9] do not [5] {even try} make damage [3] to him [2],
- 1.25.15 उत यो मानुषेषु यशश्चक्रे असाम्या । अस्माकमुदरेषु ॥
 utá yāḥ mānuṣeṣu á yāśaḥ cakre āsāmi á asmākam udāreṣu á
 and [1] he who [2] in men [3] fulfil [6] entire [7], glory [5] within [10] us [9].
- 1.25.16 परा मे यन्ति धीतयो गावो न गव्यूतीरनु । इच्छन्तीरुरुचक्षसं ॥
 pára me yanti dhītāyaḥ gāvaḥ ná gavyūtiḥ ānu icchāntī uru-cakṣasam
 My [2] thoughts [4] go [3] further [1] like [6] cows [5] to [8] pastures [7], desiring [9] the
 wide seeing {Varuna} [10].
- 1.25.17 सं नु वोचावहै पुनर्यतो मे मध्वाभृतं । होतैव क्षदसे प्रियं ॥
 sám nú vocāvahai pūnaḥ yataḥ me mādhu á-bhṛtam hótā-iva kṣādase priyam
 Declare [3] altogether [1] now [2] again [4], where [5] as priest calling {the gods} [9] {thou}
 eatest [10] my [6] stored [8] honey [7], the delight [11].
- 1.25.18 दर्श नु विश्वदर्शतं दर्श रथमधि क्षमि । एता जुषत मे गिरः ॥
 dārsam nú víśva-dārsatam dārsam rātham ādhi kṣāmi etāḥ juṣata me girāḥ
 { I } would like to see [1] now [2] all-seeing [3], { I } would like to see [4] the chariot [5] from
 above [6], on the earth [7], {he} accepted [9] these [8] my [10] words [11].

- 1.25.19 इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ॥
 imám me varuṇa śrudhī hávam adyá ca mṛṭaya tvám avasyúḥ á cake
 Now [6], O Varuna [3], hear [4] this [1] my [2] call [5] and [7] be gracious [8]; { 1 } yearning [10] desire [12] thee [9].
- 1.25.20 त्वं विश्वस्य मेधिर दिवश्च गमश्च राजसि । स यामनि प्रति श्रुधि ॥
 tvám víśvasya medhira diváḥ ca gmáḥ ca rājasī sáḥ yámani práti śrudhi
 Thou [1], O Wise [3], reign [8] over all [2], and [5] over Heaven [4], and [7] over Earth [6].
 Do thou [9] hear [12] invocation [10] in response [11].
- 1.25.21 उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत । अवाधमानि जीवसे ॥
 út-ut-tamám mumugdhi naḥ ví páśam madhyamám cṛta áva adhamáni jīvase
 Unbind [3] from us [4] upward [1] the upper [2] cord [6], the middle [7] – to either side [5],
 cut [8] lower {cords} [10] downward [9] that we may live [11].

1. Source № 284. November 1916

10. In the rivers Varuna is seated upholding the law of his works, perfect in will for empire.
11. he thus knows the things that are transcendent, he is able to cast his majestic eye of sovereignty upon our existence and see there the things that are done and those that remain to be done
12. Perfect in will, let the son of Infinity make us by the good path and carry our life forward.
13. Varuna puts on his golden robe of light and his scouts are all around.

2. Source № 25. 1913

1. Whatsoever thy peoples, whatever their nature, thou, O God Varuna, measurest out to them accordingly in sky and sky the law of their nature.
2. Let not thy delight in us be for the mortal piercing of him who is heedless nor for wrath against him who is exultant.
3. We with the words of the mantra, O Varuna, limit the mind in thee for gentleness, as the charioteer checks his horse in its gallop.
4. For they who house with me are hastening up for the sacrifice, free from passions, like birds that fly to their nests.
5. When shall we mould for gentleness — since wide is the vision in him — this strong Varuna in whom warlike strength is the force of his nature?
6. Therefore do ye two enjoy his equal mood and like harpers tune yourselves in yoga to the Giver whose law of being is constancy,—

7. he who knows the path of the birds as they wing through the air and he knows the ships that go down to the sea;
8. he knows the twelve months with their offspring, because his nature is constancy to law, he knows him who is born into the world,
9. knows the action of the vast rushing and mighty wind and knows those who are seated above.
10. Varuna, because his nature is steadfastness, has taken his seat in all lordships and is very mighty for Empire.
11. Therefore he sees with understanding all wonderful things; he looks with knowledge on the things that have been done and on those that are yet to be accomplished.
12. The son of Aditi, the strong One who has all mightinesses set us on the good path, he carried our lives across safe to their goal.
13. Varuna weareth his golden robe and hath taken upon him a form and many clearnesses have taken their seats around.
14. Him the hurters cannot hurt, nor they who do injury to the peoples, — they are not able to measure with themselves the God.
15. He that has established no incomplete success in mental beings, can well have established it in our deeper selves.
16. Like cows that troop to their pastures, thoughts crowd to me desiring the wide-visionsed Varuna.
17. Ye two must now declare again where ye have stored for me the sweet wine, for as the offerer of Sacrifice thou, O Varuna, eatest of all pleasantness.
18. O ye my words, do ye cling to the all-seeing and beautiful in his beautiful and spacious car.
19. Even today, O Varuna, hear this my call and take me into thy grace, for to thee for protection I gaze.
20. O thou who art able to contain the universe, thou art ruler over earth and heaven; therefore in thy mastery lend us thy ear.
21. Loose upward the upper cord that binds us, cleave to either side the middle, downward cleave the lower cords that we may live.

Sukta 1.26

To whom: 1-3, 5-10: agni; 4: aryaman, mitra, varuṇa. **From whom:** śunaḥśepa ājigarti. **Metres:** gāyatrī

- 1.26.1 वसिष्वा हि मियेध्य वस्त्राण्यूर्जा पते । सेमं नो अध्वरं यज ॥
vásiṣva hí miyedhya vástrāṇi ūrjām pate sáh imám naḥ adhvarám yaja
 O thou of the sacrifice [3], gird on [1] the robes [4], O lord [6] of energies [5], do thou [7] perform [11] this [8] our [9] pilgrim-sacrifice [10].
- 1.26.2 नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः । अग्ने दिवित्मता वचः ॥
ní naḥ hótā váreṇyaḥ sádā yaviṣṭha mánma-bhiḥ ágne divitmatā vácaḥ
 Our [2] desirable [4] priest calling {the gods} [3], O most young [6], O Agni [8], be settled [1+5] by thoughts [7] going heavenly [9] at speech [10].
- 1.26.3 आ हि स्मा सूनवे पितापिर्यजत्यापये । सखा सख्ये वरेण्यः ॥
á hí sma sūnave pitā āpiḥ yájati āpāye sakhā sakhye váreṇyaḥ
 For [2], verily [3], a father [5] for son [4], a friend [6] for friend [8] perform the sacrifice [7], desirable [11] comrade [9] for comrade [10].
- 1.26.4 आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा । सीदतु मनुषो यथा ॥
á naḥ barhiḥ riśādasah varuṇaḥ mitráḥ aryamā sídantu mānuṣaḥ yathā
 Let destroyers of the foe [4], Varuna [5], Mitra [6], Aryaman [7] sit down [8] on our [2] sacred grass [3] as [10] people [9].
- 1.26.5 पूर्व्यं होतरस्य नो मंदस्व सख्यस्य च । इमा उ षु श्रुधी गिरः ॥
pūrvya hotaḥ asyaḥ naḥ māndasva sakhyaśya ca imāḥ ūm_īti sū śrudhi girāḥ
 O primal [1], O priest calling {the gods} [2], rejoice [5] in this [3] our [4] friendship [6] and [7] well [10] hear [11] these [8] words [12].
- 1.26.6 यच्चिद्धि शश्वता तना देवदेवं यजामहे । त्वे इद्धूयते हविः ॥
yát cit hí śásvatā tánā devám-devam yajāmahe tvē_īti it hūyate havīḥ
 For [3] even [2] when [1] by continually [4] act [5] {we} perform the sacrifice [7] to god and god [6], it is to thee [8], indeed [9], the oblation [11] is offered [10].
- 1.26.7 प्रियो नो अस्तु विश्वतिर्होता मद्रो वरेण्यः । प्रियाः स्वग्नयो वयं ॥
priyaḥ naḥ astu viśvatiḥ hótā mandrāḥ váreṇyaḥ priyāḥ su-agnāyaḥ vayám
 Let the Lord of creatures [4], priest calling {the gods} [5], rapturous [6], desirable [7] be [3] dear [1] to us [2]; let us [10] full of Agni [9] be dear {to him} [8] .
- 1.26.8 स्वग्नयो हि वार्यं देवासो दधिरे च नः । स्वग्नयो मनामहे ॥
su-agnāyaḥ hí váryam devāsaḥ dadhiré ca naḥ su-agnāyaḥ manāmahe
 For [2] gods [4] full of Agni [1] have established [5] for us [7] desirable boon [3]; full of Agni [8] {we} hold in mind [9].
- 1.26.9 अथा न उभयेषाममृत मर्त्यानां । मिथः संतु प्रशस्तयः ॥
átha naḥ ubhayeṣām āmrta máryānām mithāḥ santu prá-śastayaḥ
 Then [1], O Immortal [4], let our [2] expressions [8] of both [3], {of deathless gods and} of mortals [5], be [7] mutual [6].

1.26.10 विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः । चनो धाः सहसो यहो ॥

vísvebhiḥ agne agní-bhiḥ imám yajñám idám vácaḥ cánaḥ dhāḥ sahasaḥ yaho_iti

O Agni [2], O Son [11] of force [10], establish [9] rapture [8] with all [1] flames [3] into this [4] sacrifice [5], into this [6] word [7].

1. Source № 163. 1913

1. Gird on thy robes, O thou adorable one, — master of all abounding might, conduct this our oblation.
2. Settle down, — for thou art the supreme offerer of sacrifice, O young, strong and brilliant Agni, — by the thoughts of my meditation into my speech.
3. Because he doeth sacrifice as a father for his son, as a lover for his lover, as a comrade for his comrade, therefore is he the supreme offerer.
4. May the destroyers of the foe, Varuna, Mitra and Aryaman, sit down on the sacred rushes as human friends might sit.
5. O ancient Priest of the offering, rejoice in this our friendship, hearken to these my words.
6. For whatsoever with lasting substance we sacrifice to god and god, always 'tis on thee that the offering is cast.
7. May this master of the peoples be dear to us, the delightful and supreme offerer of sacrifice, and to him may we be dear and full of the strengths of Agni.
8. For when the gods are full of the strengths of Agni, then they hold firmly for us the supreme good; full of the strengths of Agni may we be in our meditation.
9. Then should both exchange their full expressions of being, the immortals giving to mortal men, man to the deathless gods.
10. O Agni, enrich with all thy strengths and confirm, thou masterful user of force, this my sacrifice, this my speech, this delight.

Sukta 1.27

To whom: 1-12: agni; 13: devāḥ. **From whom:** śunaḥśepa ājigarti. **Metres:** gāyatrī (1-12); triṣṭubh (13)

- 1.27.1 अश्वं न त्वा वारवंतं वंदध्या अग्निं नमोभिः । सम्राजैतमध्वराणां ॥
 áśvam ná tvā vára-vantam vandádhyaí agníṃ námaḥ-bhiḥ sam-rájantam adhvarāṅṅām
 Let {me} adore [5] with prostrations of surrender [7] thee [3], Agni [6], as [2] a steed [1],
 that bring blessings [4], reigning over all [8], {ruler} of pilgrim-sacrifices [9].
- 1.27.2 स घा नः सूनुः शर्वसा पृथुप्रगामा सुशेवः । मीढ्वाँ अस्माकं बभूयात् ॥
 sáḥ gha naḥ sūnúḥ śávasā pṛthú-pragāmā su-śévaḥ mīdhvā́ṅ asmákaṃ babhūyāt
 Truly [2], he [1] {is} our [3] son [4] widely moving [6] with might [5], blissful [7]; let bounte-
 ous [8] be [10] ours [9].
- 1.27.3 स नो दूराच्चासाच्च नि मर्त्यादघायोः । पाहि सदमिद्विश्वायुः ॥
 sáḥ naḥ dūrā́t ca āsā́t ca ní mártyát agha-yóḥ páhi sádám ít víśvá-āyuh
 O universal life [13], do thou [1] always [11] protect [10] us [2] assuredly [12] and [4] from
 afar [3], and [6] from anear [5] from mortal [8] wanting to harm [9].
- 1.27.4 इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसं । अग्ने देवेषु प्र वौचः ॥
 imám ūm_ítī sú tvám asmákaṃ saním gāyatrám návyaṅsam ágne devéṣu prá vocaḥ
 O Agni [9], do thou [4] declare [12] in gods [10] this [1] our [5] new [8] well [3] achieving [6]
 hymn [7].
- 1.27.5 आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिक्षा वस्वो अंतमस्य ॥
 á naḥ bhaja paraméṣu á vájeṣu madhyaméṣu śíkṣa vásvaḥ ántamasya
 Grant [3] to us [2] a share [3] of plenitudes [6] at highest {planes} [4], at middle [7], bestow
 [8] the riches [9] of nearest <earthly plane> [10].
- 1.27.6 विभक्तसिं चित्रभानो सिंधोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥
 vi-bhaktá sí citrabhāno_ítī_citra-bhāno síndhoḥ ūrmáu upáké á sadyáḥ dāśúṣe kṣarasi
 {Thou} is [2] he who distributes [1], O rich of thy lights [3], immediately [8] from ocean [4] in
 wave [5] {thou} outpourest {riches} [10] on the giver [9].
- 1.27.7 यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः । स यंता शश्वतीरिषः ॥
 yám agne pṛt-sú mártyam ávāḥ vájeṣu yám junáḥ sáḥ yántā śásvatīḥ íṣaḥ
 O Agni [2], whomsoever [1] mortal [4] {thou} cherishest [5] in battles [3], whomsoever [7]
 {thou} makest to haste [8] in plenitudes [6], he [9] will hold [10] continuous [11] impelling
 forces [12].
- 1.27.8 नकिरस्य सहंत्य पर्येता कयस्य चित् । वाजो अस्ति श्रवाय्यः ॥
 nákiḥ asya saḥantya pari-etá káyasya cit vájaḥ asti śraváyyaḥ
 There is not [1] anybody [5+6] {who can be} his [2] conqueror [4], O Forceful [3]. {His}
 plenitude [7] is [8] making full of hearing <of the Truth, of supramental knowledge> [9].

- 1.27.9 स वाजं विश्वर्षाणिर्वद्विरस्तु तरुता । विप्रैभिरस्तु सनिता ॥
 sáh vájam víśvá-carṣaṇiḥ árvat-bhiḥ astu tárutā viprebhiḥ astu sánitā
 He [1] all-seeing [3] let {him} be [5] winning [6] plenitude [2] by coursers [4], let {him} be [8] conquering [9] by illumined seers [7].
- 1.27.10 जराबोध तद्विविद्धि विशोविशो यज्ञियाय । स्तोमं रुद्राय दृशीकं ॥
 járā-bodha tát vividdhi viśé-viśe yajñiyāya stómam rudráya dṛśīkam
 O thou, awakened at call {Agni} [1], perform [3] that [2] for every [4] sacrificing [5]; visible [8] hymn [6] to Rudra [7].
- 1.27.11 स नो मह्यं अनिमानो धूमकेतुः पुरुश्चंद्रः । धिये वाजाय हिन्वतु ॥
 sáh naḥ mahán ani-mānāḥ dhūmá-ketuḥ puru-candráḥ dhiyé vájāya hinvatu
 He [1], great [3], boundless [4], with smoke for his banner [5], having many delights [6], let {him} move [9] us [2] for thought [7], for plenitude [8].
- 1.27.12 स रेवां इव विस्पतिर्देव्यः केतुः शृणोतु नः । उक्थैरग्निर्वृहद्भानुः ॥
 sáh revān-iva víspatiḥ dáivyāḥ ketuḥ śṛṇotu naḥ ukthāiḥ agniḥ bṛhát-bhānuḥ
 He [1], Agni [9], great Light [10], as opulent [2] Lord of creatures [3], divine [4], intuition [5], let him hear [6] us [7] with utterances [8].
- 1.27.13 नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।
 यजाम देवान्यदि शक्रवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥
 námaḥ mahát-bhyaḥ námaḥ arbhakébyaḥ námaḥ yúvabhyaḥ námaḥ āśinébhyaḥ
 yājāma devān yādi śaknāvāma má jyāyasaḥ śamsam á vrkṣi devāḥ
 Bow [1] to the great ones [2], bow [3] to small [4], bow [5] to young [6], bow [7] to old [8].
 Let {us} sacrifice [9] to gods [10] to the utmost of our capacity [12]. Let {me} [17] not [13] mutilate [17] greater [14] self-expression [15], O gods [18].

1. Source № 163. 1913

1. As the swift strength that bringeth blessings I adore thee with obeisances, the strong Agni, supreme and king over all below.
2. May he be always full of loving kindness to us, auspicious, happy, moving out by his flashing brilliance far and wide.
3. Far and near do thou protect us continuously by the universal vitality from mortal sickness of our life.
4. Speak forth perfectly, O Agni, among the gods this our chant new-framed of saving power.
5. Cleave to us in our higher stabilities and in our middle, teach us thy utmost reach of being.
6. O richly-lustred, thou art he who dwellest over against the swelling waters of the ocean and distributest them, thou flowest down immediately on the giver.

Mandala 1

7. Whomso, though a mortal, O Agni, thou impellest in his struggles, whomso in his holdings, he attaineth to enduring masteries.
8. O god of force, there is a substance of plenty that is of the Inspiration and it embraces in its circuit any plane whatsoever of being;
9. Therefore do thou, the universal strength that labours, bring by thy strong fighters that richness of plenty to its goal (of fullness) and by thy wise seers hold it safe.
10. O thou who awakenest to thy wooers, do thou pervade towards Rudra to whom one doeth all sacrifice, for each and every people, a hymn full of vision.
11. May he be to us great and boundless, passionate in perception, wide and full of charm, — so may he favour our understanding and the plenty of our substance.
12. May he, as one full of impetuosity, the master of these peoples who is divine perception, hearken to us, even Agni who burneth into greatness with the prayers of our desire for his fuel.
13. Obeisance to the Great Gods! obeisance to the lesser! obeisance to the young! obeisance to them who are (old?) keen and swift! may we do sacrifice to the gods to the utmost of our capacity, may our self-expression not be mutilated, O ye elder-gods.

Sukta 1.28

To whom: 1-4: indra; 5-9: sunu somam (pressing Soma: 5-8 mortar, 7-8 pestle). **From whom:** śunaḥśeṣa ājīgarti. **Metres:** anuṣṭubh (1-6); gāyatrī (7-9)

- 1.28.1 यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे । उलूखलसुतानामवेद्विद्र जल्गुलः ॥
 yātra grāvā pṛthūbudhnaḥ ūrdhvā bhāvati sōtave ulūkhala-sutānām āva it ūm_īti indra jalgulah
 Where [1] the pressing stone [2] with a wide foundation [3] is [5] high-uptified [4] for the pressing [6], {there} O Indra [11], swallow [12] surely [9] {somas} pressed out in a mortar [7].
- 1.28.2 यत्र द्वाविं जघनाधिषवण्या कृता । उलूखलसुतानामवेद्विद्र जल्गुलः ॥
 yātra dvāu-iva jaghānā adhi-savanyā kṛtā ulūkhala-sutānām āva it ūm_īti indra jalgulah
 Where [1] two parts of the press [4] are made [5] like two [2] buttocks [3], {there} O Indra [10], swallow [11] surely [8] {somas} pressed out in a mortar [6].
- 1.28.3 यत्र नार्यपच्यवमुपच्यवं च शिक्षते । उलूखलसुतानामवेद्विद्र जल्गुलः ॥
 yātra nārī apa-cyavām upa-cyavām ca śikṣate ulūkhala-sutānām āva it ūm_īti indra jalgulah
 Where [1] a woman [2] learns [6] the moving towards off [3] and [5] the moving towards [4], {there} O Indra [11], swallow [12] surely [9] {somas} pressed out in a mortar [7].
- 1.28.4 यत्र मंथां विबध्नते रस्मीन्यमितवा इव । उलूखलसुतानामवेद्विद्र जल्गुलः ॥
 yātra mānthām vi-badhnāte raśmīnī yāmitavāi-iva ulūkhala-sutānām āva it ūm_īti indra jalgulah
 Where [1] churning-stick [2] is bound [3] as if to hold [5] the reins [4], {there} O Indra [10], swallow [11] surely [8] {somas} pressed out in a mortar [6].
- 1.28.5 यच्चिद्धि त्वं गृहेगृहे उलूखलक युज्यसे । इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥
 yāt cit hī tvām gr̥hē-gr̥he ulūkhalaka yujyase ihā dyumat-tamam vada jāyatām-iva dundubhiḥ
 When [1], O mortar [6], thou [4] yoking thyself [7] for house and house [5], here [8], most luminous [9], do voice [10] like by drums [12] of conquerors [11].
- 1.28.6 उत स्म ते वनस्पते वातो वि वात्यग्रमित् । अथो इंद्राय पातवे सुनु सोममुलूखल ॥
 utā sma te vanaspate vātaḥ vī vāti āgram it ātho_īti indrāya pātave sunu sōmam ulūkhala
 And [1], verily [2], O Vanaspati <master of forest, i.e. of delight> [4], wind [5] blows [7] before [8] thee [3], then [10], O mortar [15], press [13] soma [14] for Indra [11] to drink [12].
- 1.28.7 आयजी वाजसातमा ता ह्युश्चा विजर्भतः । हरी इवांधांसि बप्सता ॥
 āyajī_ītyā-yajī vāja-sātamā tā hī uccā vi-jarbhṛtaḥ hārī_ivēti_hārī-iva āndhāmsi bāpsata
 For [4] they two [3] procuring by offerings [1], most strong to conquer the plenitudes [2], move hither and thither [6] intensely [5] like two bright horses [7] that feed [9] in the grassy grounds [8].
- 1.28.8 ता नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः । इंद्राय मधुमत्सुतं ॥
 tā naḥ adyā vanaspatī_īti ṛṣvāu ṛṣvēbhiḥ sotṛ-bhiḥ indrāya mādhumat-sutam
 You both [1], O Masters of delight [4], high [5] with high [6] pressers [7], press [10] to us [2] honeyed [9] now [3] for Indra [8].

1.28.9 उच्छिष्टं चम्बोर्भर सोमं पवित्र आ सृज । नि धेहि गोरधि त्वचि ॥

út śiṣṭám camvóḥ bhara sómam pavítre á sṛja ní dhehi góḥ ádhi tvací

Take out [4] remaining [2] at both caps [3] Soma [5], pour {it} [8] into the strainer [6], put {it} [10] on [12] the skin [13] of cow [11].

1. Source № 25. 1913

1. Where the stone wide-bottomed is upturned for the distilling, there may the mortar, O Indra, preserve of the distillings of the Pestle.
2. Where, as it seemeth, two buttocks are made a support for the distilling, there may the mortar, O Indra, preserve of the distillings of the Pestle.
3. Where a woman learns the fall to the stroke and the fall away from the stroke, may the mortar, O Indra, preserve of the distillings of the Pestle.
4. [*Not translated.*]
5. Whensoever thou, O Pestle, art put to thy work in house and house, speak here with deepest force like the drum of conquering hosts.
6. Since for thee, O lord of the woodland (of delight), the wind blows in its ways before thee, then do thou distil for Indra's drinking the Soma juice.
7. She who was firmest in enduring strength was put to the action, for there were two that were high and wielded by one who had great vigour, they ranged like horses that feed in their pastures.
8. Today may these two lords of the woodland (of delight), impetuous and wielded by impetuous distillers, express for Indra the honeyed juice.
9. Fill in here the Soma that is left from the dish; in thy purity pour it forth and fill us with light to the very skin.

Sukta 1.29

To whom: indra. From whom: śunaḥśepa ājigarti. Metres: paṅkti

1.29.1 यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।

आ तू न इन्द्र शंसय गोष्वशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

yát cit hí satya soma-pāḥ anāśastāḥ-iva smási

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

For [3] even [2] when [1], O True [4], O Soma Drinker [5], {we} are [7] as if not praiseworthy [6], then [9], O Indra [11] make us [10] praised [12] in cows [13], in horses [14], in shining [15] thousands [16], O Conqueror of many riches [17].

1.29.2 शिप्रिन्वाजानां पते शचीवस्तव दंसना ।

आ तू न इन्द्र शंसय गोष्वशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

śíprin vājānām pate śáci-vaḥ táva daṁsānā

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

O thou of the mighty jaws [1], O Lord [3] of plenitudes [2], O thou with whom is the puissance [4], thy [5] {art} perfect action [6]; then [8], O Indra [10], make us [9] praised [11] in cows [12], in horses [13], in shining [14] thousands [15], O Conqueror of many riches [16].

1.29.3 निष्वापया मिथूदशां सस्तामबुध्यमाने ।

आ तू न इन्द्र शंसय गोष्वशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

ní svāpaya mithu-dśā śastām ábudhyamāne_íti

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

Cast into sleep [2] two of seen alternately (?) [3], let them sleep [4] without awaking [5], then [7], O Indra [9], make us [8] praised [10] in cows [11], in horses [12], in shining [13] thousands [14], O Conqueror of many riches [15].

1.29.4 ससंतु त्या अरातयो बोधंतु शूर रातयः ।

आ तू न इन्द्र शंसय गोष्वशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

śasántu tyāḥ árātayaḥ bódhantu śūra rātayaḥ

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

Let hostile forces [3] sleep [1], let them [2], the givers [6], be awakened [4], O Hero [5], then [8], O Indra [10], make us [9] praised [11] in cows [12], in horses [13], in shining [14] thousands [15], O Conqueror of many riches [16].

1.29.5 समिद्र गर्दभं मृण नुवंतं पापयामुया ।

आ तू न इन्द्र शंसय गोष्वशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

sám indra gardabhám mṛṇa nuvántam pāpáyā amuyā

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

Altogether [1], O Indra [2], crush [4] the Ass [3] so [7] badly [6] roaring [5], then [9], O Indra [11], make us [10] praised [12] in cows [13], in horses [14], in shining [15] thousands [16], O Conqueror of many riches [17].

1.29.6 पताति कुंड्रुणाच्या दूरं वातो वनादधि ।

आ तू न इंद्र शंसय गोष्वश्रेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

pátāti kuṇḍrñācyā dūrám vátaḥ vānāt ádhi

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

The wind [4] fall off [1] by winding path (?) [2] far away [3] from the forest {of delight} [5]; then [8], O Indra [10], make us [9] praised [11] in cows [12], in horses [13], in shining [14] thousands [15], O Conqueror of many riches [16].

1.29.7

सर्वं परिक्रोशं जहि जंभया कृकदाश्वं ।

आ तू न इंद्र शंसय गोष्वश्रेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

sárvam pari-krośám jahi jambháya kṛkadāśvám

á tú naḥ indra śamsaya góṣu áśveṣu śubhrīṣu saháśreṣu tuvi-magha

Kill [3] everyone [1] crying around [2], crash [4] them who hurt to the givers [5], then [7], O Indra [9], make us [8] praised [10] in cows [11], in horses [12], in shining [13] thousands [14], O Conqueror of many riches [15].

1. Source № 25. 1913

1. Thou who art True, who drinkest the Soma, whatsoever thou seemest as if thou wert not to express, do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who hast in Force thy fullness!
2. O Shiprin (?), O master of plenties, O dweller in Power, thine is the giving; do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who hast in Force thy fullness.
3. Cast into sleep the two who are false seers, let them slumber without awaking; do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who in Force hast thy fullness.
4. Let these undelights fall into sleep, O hero, let delights be awakened; do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who hast in Force thy fullness.
5. Crush thou the Ass, O Indra, who urges us with this spirit of evil; do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who in Force hast thy fullness.
6. By that whirling one the wind speeds (falls) far from our place of delight; do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who hast in Force thy fullness.
7. Slay all that cries out around against us, smite down every breaker of our enjoying; do thou yet manifest for us, O Indra, in lustres, in swift enjoyings, in happinesses, in strengths, O thou who hast in Force thy fullness.

Sukta 1.30

To whom: 1-16: indra; 17-19: aśvins; 20-22: uṣas. **From whom:** śunaḥśepa ājigarti. **Metres:** gāyatrī (1-10, 12-15, 17-22); pādanicṛt (11); triṣṭubh (16)

- 1.30.1 आ व इंद्रं क्रिविं यथा वाजयंतः शतक्रतुं । मंहिष्ठं सिञ्च इंद्रुभिः ॥
 á vaḥ índram krivim yathā vāja-yāntaḥ śata-kratum māṃhiṣṭham siñce índu-bhiḥ
 { I } fill [9] for you [2] Indra [3] with Indu (energies of the Soma) [10] as [5] a well [4], we seeking the plenitudes [6] – {him} of hundred works [7], most bounteous [8].
- 1.30.2 शतं वा यः शुचीनां सहस्रं वा समाशिरां । एतु निम्नं न रीयते ॥
 śatām vā yāḥ śūcīnām sahasraṃ vā sām-āśirām á it ūm_īti nimnām ná rīyate
 Who [3] verily [9] like [12] hundred [1] pure [4] or [6] thousand [5] mixed [7] pours [13] downwards [11].
- 1.30.3 सं यन्मदाय शुष्मिणं एना ह्यस्योदरे । समुद्रो न व्यचौ दधे ॥
 sām yāt mādāya śuṣmiṇe enā hí asya udāre samudrah ná vyacaḥ dadhé
 Verily [6], when [2] for the forceful [4] intoxication [3] {he} contains {somas} [12] fully [1] in his [7] belly [8], like [10] expanse [11] ocean [9].
- 1.30.4 अयमु ते समतसि कपोतं इव गर्भधिं । वचस्तच्चिन्न ओहसे ॥
 ayām ūm_īti te sām atasi kapōtaḥ-iva garbha-dhīm vācaḥ tát cit naḥ oḥase
 It {soma} [1] is thy [3] altogether [4]. {Thou} comest [5] {to it} like dove [6] to the breeding-place [7]. That [9] our [11] word [8] {thou} regardest [12].
- 1.30.5 स्तोत्रं राधानां पते गीर्वाहो वीर यस्य ते । विभूतिरस्तु सनुता ॥
 stotrām rādhanām pate gīrvāhaḥ vīra yāsya te ví-bhūtiḥ astu sūnūtā
 O Lord [3] of ecstasies [2], O thou who upholdest the Word [4], O Hero [5], may the hymn of praise [1] of thee [6] be [9] thy [7] all-pervading [8] true word [10].
- 1.30.6 ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो । समन्येषु ब्रवावहै ॥
 ūrdhvāḥ tiṣṭha naḥ ūtāye asmín vāje śatakrato_īti_śata-krato sām anyeṣu bravāvahai
 High [1], stand [2] for our [3] protection [4] at this [5] plenitude [6], O thou of hundred works [7], may we declare [10] together [8] in other [9].
- 1.30.7 योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखायं इंद्रमूतये ॥
 yoge-yoge tavāḥ-taram vāje-vāje havāmahe sakhāyaḥ índram ūtāye
 At union and union [1], at plenitude and plenitude [3], O friends [5], {we} call [4] increasing in force [2] Indra [6] for safety [7].
- 1.30.8 आ घां गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः । वाजेभिरुप नो हवै ॥
 á gha gamat yādi śrāvat sahasriṇībhiḥ ūti-bhiḥ vājebhiḥ ūpa naḥ hāvam
 Surely [2] let him come [3], when [4] hears [5], with thousandfold [6] safeguards [7], with plenitude [8] to [9] our [10] call [11].
- 1.30.9 अनुं प्रत्नस्यौकसो हुवे तुविप्रतिं नरं । यं ते पूर्वं पिता हुवे ॥
 ānu pratnāsya ókaśaḥ huvé tuvi-pratim nāram yām te pūrvam pitā huvé

{ I } call [4] of ancient [2] house [3] first in force [5], Manly [6], whom [7] thy [8] first [9] father {used to call} [10], {him I} call [11].

- 1.30.10 तं त्वा वयं विश्ववारा शास्महे पुरुहूत । सखे वसो जरितृभ्यः ॥
 tām tvā vayám víśva-vāra á śāsmahe puru-hūta sákhe vaso_íti jaritṛ-bhyaḥ
 Such [1] thee [2] we [3] desire [6] for praisers [10], O thou in whom there are all desirable things [4], O invoked by many [7], O Friend [8], O Vasu (living in riches) [9].
- 1.30.11 अस्माकं शिप्रिणीनां सोमपाः सोमपात्रां । सखे वज्रिन्त्सखीनां ॥
 asmākam śipriṇīnām sóma-pāḥ soma-pāvnām sákhe vajrin sákhiṇām
 Of ours [1] having mighty jaws [2], O Soma-drinker [3] of soma-drinkers [4], O Thunderer [6], O Friend [5] of friends [7].
- 1.30.12 तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु । यथा त उश्मसीष्टये ॥
 tāthā tát astu soma-pāḥ sákhe vajrin tāthā kṛṇu yāthā te uśmāsī ṣṭhāye
 So [1] may [3] that [2] be [3], O Soma-drinker [4], O Friend [5], O Thunderer [6], so [7] do {thou} [8], as [9] from thee [10] {we} desire [11] for the seeking {of desired} [12].
- 1.30.13 रेवतीर्नः सधमाद् इंद्रे संतु तुविवाजाः । क्षुमंतो याभिर्मदेम ॥
 revatīḥ naḥ sadha-māde indre santu tuví-vājāḥ kṣu-mántaḥ yābhiḥ mādema
 For our [2] common rapture <lit. drinking together> [3] in Indra [4] let abounding plenitudes [6] be [5] opulent [1], full of possessions [7], by which [8] {we} intoxicate [9].
- 1.30.14 आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः । ऋणोरक्षं न चक्रयोः ॥
 á gha tvá-vān tmánā āptāḥ stotṛ-bhyaḥ dhṛṣṇo_íti iyānáḥ ṛṇōḥ ákṣam ná cakroyāḥ
 Truly [2], such as thou [3], mighty | apt | fit> [5] of thyself [4], coming [1+8], art for those who hymn thee [6], O Forceful | O Bold [7], as [11] an axle [10] of two moving [9] wheels [12],
- 1.30.15 आ यदुवः शतक्रतवा कामं जरितृणां । ऋणोरक्षं न शचीभिः ॥
 á yát duvaḥ śatakrato_íti śata-kraṭo á kāmam jaritṛṇām ṛṇōḥ ákṣam ná śacībhiḥ
 when [2] works [3] of those who hymn thee [7], O thou of hundred works [4], {thou movest} [1] according to {thy} will [6] by powers [11], as [10] axle [9] of two moving {wheels} [8].
- 1.30.16 शश्वदिन्द्रः पोप्रुथद्विर्जिगाय नानदद्भिः शश्वसद्विर्धनानि ।
 स नो हिरण्यरथं दुंसनावान्त्स नः सनिता सनये स नोऽदात् ॥
 śásvat indraḥ pópruthat-bhiḥ jigāya nánadat-bhiḥ śásvasat-bhiḥ dhánāni
 sáḥ naḥ hiraṇya-rathām dāmsánā-vān sáḥ naḥ sanitā sanāye sáḥ naḥ adāt
 Always [1] Indra [2] conquered [4] riches [7] with snorting {steeds} [3], with neighing [5], with panting [6]; he [8] has gave [18] us [9] a golden chariot [10], he of wonderful works [11], he [12] conquering [14] to us [13] for conquest [15], he [16] – to us [17].
- 1.30.17 आश्विनावश्रावत्येषा यातं शवीरया । गोमदस्त्रा हिरण्यवत् ॥
 á aśvinau áśva-vatyā iśá yātam śávīrayā gó-mat dasrā hiraṇya-vat
 O Ashvins [2], come [1+5] with richness of horses [3], with impelling force [4], with richness of bright energy [6], O puissant Ones [8]; {bring to us} richness of cows (perceptions from supramental Svar) [7], richness of gold <i.e. of the Truth> [9].

- 1.30.18 **समानयोजनो हि वाँ रथौ दस्रावमर्त्यः । समुद्रे अश्विनेयते ॥**
 samāná-yojanaḥ hí vām ráthaḥ dasrau ámartyaḥ samudré aśvinā íyate
 For [2] your [3] immortal [6] chariot [4], {for both of you} equally yoked [1], O puissant Ones [5], O Ashvins [8], is going [9] over Ocean [7].
- 1.30.19 **न्युद्ध्यस्य मूर्धनि चक्रं रथस्य येमथुः । परि घामन्यदीयते ॥**
 ní aghnyásya mūrdhāni cakráṃ ráthasya yemathuḥ pári dyám anyát íyate
 {You two} held [6] a wheel [4] of {your} chariot [5] in the head [3] of Unslayable¹ [2], another {wheel} [9] is moved [10] around [7] the heaven [8].
- 1.30.20 **कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये । कं नक्षसे विभावरि ॥**
 káḥ te uṣaḥ kadha-priye bhujé mártāḥ amartye kám nakṣase vibhā-vari
 O Dawn [3], O ever delightful [4], who [1], mortal [6], enjoys [5] thee [2], O deathless [7]? To whom [8] {thou} journeyest [9], O bright One [10]?
- 1.30.21 **वयं हि ते अमन्मह्यांतादा पराकात् । अश्वे न चित्रे अरुषि ॥**
 vayám hí te ámanmahi á ántāt á parākāt áśve ná citre aruṣi
 For [2] we [1] hold [4] thee [3] in mind [4] anear [6] {and} afar [8], O rich in brilliance [11], O alike [10] mare [9], O ruddy [12].
- 1.30.22 **त्वं त्येभिरा गहि वाजैर्भिर्दुहितर्दिवः । अस्मे रयिं नि धारय ॥**
 tvám tyébhiḥ á gahi vájebhiḥ duhitaḥ divaḥ asmé_íti rayim ní dhāraya
 Do thou [1] come [4] with those [2] plenitudes [5], O daughter [6] of heaven [7], O bearing [11] riches [9] to us [8].

1. Source № 25. 1913

1. We foster for you, as one fattens a ram, Indra the strong slayer; sprinkle him with nectarous rain till he reaches his utmost fullness.
2. He who is alike the tranquillity of the pure and the force of the strong enjoyers, comes upon us as if pouring from above.
3. For his forceful delight thus in one's inner being the sea maintaineth as it were its full expanse.
4. He is here with thee, and thou comest straying back like a dove to the home of its young; that is the word which is given us for our mind's comprehension.
5. Master of ecstasies, strong one who uphearest the Word, may the hymn of praise to thee, since thou art even such, become a wide force of truth.
6. Stand on high for the expansion of our being, in firm plenty of substance, O Shatakratu; may we express it also in other gods.

¹ Unslayable, aghnyasya. Allusion to Bull unslayable (spouse of Cow unslayable, Aditi) gives to us figure where Ashvins, Powers of Bliss (Mayas), are travelling as at the world of the Sun (Svar) so at the Heavens, world of the Mind.

7. O friends, we call for our expansions on Indra who grows fuller of force in every getting of fresh being and in every holding of substance gained.
8. Surely he comes to us whenever he hears, with mighty expansions, with stores of substance to our call.
9. I call to his ancient house the strong one who is first in force, to whom even of old, when master of thee, I call.
10. Therefore we, blessed with all boons, pray to thee (or get control of thee), O widely called, O friend of men, O full of substance for thy lovers.
11. O Thunderer, O friend, thou who drinkest the Soma of our loves when enraptured they have drunk!
12. Even so may this be, drinker of Soma, friend, thunderer, so do thou as is done in the heat of thee for the sacrifice.
13. May our ecstasied swiftnesses that intoxicate with fulfilment, be full of substance of force, that we may mount on the crests of the ecstasy and rejoice.
14. [*Not translated.*]
15. [*Not translated.*]
16. Ever hath Indra by his forces far spreading, high shouting, breathing passionately, won riches for us. He has given us a car of great brightness and he preserves, 'tis for secure enjoyment that he gives.
17. O Aswins, lo she that is full of strong enjoying, by her in her brilliance do ye come, givers of that which is luminous and full of golden light.
18. O bounteous givers, your car immortal that is equally yoked, moveth over the sea, O ye Aswins.
19. Ye have driven, labouring, a wheel of your car over the head of the intangible, the other goeth through the heavens.
20. O Usha, beloved of [] who is the mortal that has enjoyed thee, O deathless one? to whom journeyest thou, O wide-shining Dawn?
21. For we have filled ourselves with the thought of thee from our last depths to our highest summits, O high-raptured, O richly hued, O rosy Dawn.
22. Come to us with these plenties, O daughter of heaven, contain for us the energy (of the world).

2. Source № 13. Circa 1913

17. O Aswins, arrive with energetic force of a bright-flaming strength, givers of that which is radiant and brilliant

Sukta 1.31

To whom: agni. **From whom:** hiranyastūpa āngirasa. **Metres:** jagatī (1-7, 9-15, 17); triṣṭubh (8, 16, 18)

- 1.31.1 त्वमग्ने प्रथमो अंगिरा ऋषिर्देवो देवानामभवः शिवः सखा ।
 तव व्रते कवयो विद्वानापसोऽजायंत मरुतो भ्राजदृष्टयः ॥
 tvám agne prathamāḥ āngirāḥ ṛṣiḥ devāḥ devānām abhavaḥ śivāḥ sakhā
 tava vratē kavāyaḥ vidvānā-apasaḥ ajāyanta maruṭaḥ bhrājat-ṛṣṭayaḥ
 Thou [1], O Agni [2], the first [3] Angiras [4], Rishi [5], god [6], hast [8] became [9] a friend
 [10] of the gods [7]; in thy [11] law of workings [12] seers [13] working by knowledge [14]
 were born [15], Maruts [16] with blazing lances [17].
- 1.31.2 त्वमग्ने प्रथमो अंगिरस्तमः कविर्देवानां परि भूषसि व्रतं ।
 विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवै ॥
 tvám agne prathamāḥ āngirāḥ-tamaḥ kavīḥ devānām pari bhūṣasi vratām
 vi-bhūḥ viśvasmai bhūvanāya mēdhiraḥ dvi-mātā śayuh katidhā cit āyave
 Thou [1], O Agni [2], the first [3], the most Angiras [4], the seer [5], encompassed [8] all
 around [7] the work [9] of the gods [6]; pervading [10] all [11] world [12], the wise [13], hav-
 ing two Mothers (Earth and Heaven) [14], lying [15] everywhere [16] for man [18].
- 1.31.3 त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुकृत्या विवस्वते ।
 अरेजेतां रोदसी होतृवूर्येऽसन्नोर्भारमयजो महो वसो ॥
 tvám agne prathamāḥ mātariśvane āviḥ bhavaḥ sukratūyā vivasvate
 ārejetām rōdasī_ṭi hotṛ-vūrye āsagnnoḥ bhāram āyajaḥ mahāḥ vaso_ṭi
 Do thou [1], O Agni [2], become [6] the first [3] manifested [5] for Matarishvan [4], perfect
 in will [7] for luminous Sun [8]; two firmaments (Earth and Heaven) [10] quivered [9] in
 election of priest calling the gods [11], {thou} wast able to bear [12] a burden [13], offeredst
 the sacrifice [14] to the great Ones [15], O Vasu (living in riches) [16].
- 1.31.4 त्वमग्ने मनवे द्यामवाशयः पुरुरवसे सुकृते सुकृत्तरः ।
 श्वात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥
 tvám agne mānave dyām avāśayaḥ purūrāvase su-kṛte su-kṛt-taraḥ
 śvātreṇa yāt pitrōḥ mucyase pari ā tvā pūrvam anayan ā āparam pūnarīti
 Thou [1], O Agni [2], madest [5] heaven [4] to resound [5] for man [3] Puruvas <lit. crying
 loudly> [6], for doer of good works [7] – {thee} worker of better things [8]; when [10] by
 strengthening [9] of two parents (Earth and Heaven) [11] {thou} releasest thyself [12] from
 all sides [13], {people} brought [17] thee [15] the first [16], again [20] {brought} [18] {thee}
 the late [19].
- 1.31.5 त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि श्रवाय्यः ।
 य आहुतिं परि वेदा वर्षङ्कतिमेकायुरग्रे विश आविवांससि ॥
 tvám agne vṛṣabhaḥ puṣṭi-vārdhanaḥ ūdyata-sruce bhavasi śravāyyaḥ
 yaḥ ā-huṭim pari vēda vāṣaṭ-kṛtim ēka-āyuh āgne viśaḥ ā-vivāsasi
 Thou [1], O Agni [2], the bull [3], becomest [6], increasing his growth [4] for him who raises
 the ladle [5], filling with hearing <of the Truth, of supramental knowledge> [7], who [8]

knowest [11] the way of the offering [9] everywhere [10] {and} cry "Vashat" [12], the one life [13] in front [14], illuminest [16] the peoples [15].

1.31.6 त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे ।

यः शूरसाता परितक्ये धने दग्नेभिश्चित्समृता हंसि भूयसः ॥

tvám agne vṛjiná-vartanim nāram sákman piparṣi vidáthe vi-carṣaṇe
yáḥ śúra-sātā pári-takmye dhāne dabhrébhiḥ cit sám-rtā hámsi bhūyasah

Thou [1], O Agni [2], carriest [6] into knowledge [7] the man [4] following [5] crooked way [3], O wide-seeing [8], {thou} who [9] at dangerous (?) [11] heroic conquering [10] in riches [12], even [14] at fight [15] together with inconsiderable in number {comrades} [13], killest [16] more numerous {enemies} [17].

1.31.7 त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे ।

यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सुरये ॥

tvám tám agne amṛta-tvé ut-tamé mártam dadhāsi śrāvase divé-dive
yáḥ tatṛṣāṇāḥ ubhayāya jánmane máyah kṛṇóṣi práyah á ca sūraye

Thou [1], O Agni [3], establishest [7] him [2], the mortal [6], in a supreme [5] immortality [4] for hearing {of the Truth} <i.e. inspired knowledge> [8] day by day [9]; {thou} who [10] thirstest [11] for the birth [13] of both kinds <i.e. divine and human> [12], makest [15] the Bliss (Mayas, Ananda) [14] and [18] rapture¹ [16] for the illumined seer [19].

1.31.8 त्वं नो अग्ने सनये धनानां यशसं कारुं कृणुहि स्तवानः ।

ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥

tvám naḥ agne sanāye dhānānām yaśásam kārúm kṛṇuhi stāvānah
ṛdhyāma kárma apāsā návēna devāiḥ dyāvāpṛthivī_īti prá avatam naḥ

Thou [1] chanted [9], O Agni [3], in permanence [4] of riches [5] make [8] for us [2] glorious [6] doer of works [7]; let {us} accomplish [10] the work [11] by new [13] sacrificial action [12]; O Heaven and Earth [15], with gods [14] increase [17] us [18].

1.31.9 त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य जागृविः ।

तनूकृद्बोधि प्रमतिश्च कारवे त्वं कल्याण वसु विश्वमोषिषे ॥

tvám naḥ agne pitróḥ upá-sthe á devāḥ devēṣu anāvadya jágrviḥ
tanū-kṛt bodhi prá-matiḥ ca kārāve tvám kalyāṇa vāsu víśvam á ūpiṣe

Thou [1] for us [2], O Agni [3], within [5] two parents (Earth and Heaven) [4] {is} god [7] in gods [8], O faultless [9], ever-wakeful [10], and [14], forming the body [11], awake [12] knowledge [13] for doer of works [15]. Thou [16], O beneficial [17], sowedst [21] all [19] riches [18].

1.31.10 त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयं ।

सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यंति व्रतपामदाभ्य ॥

tvám agne prá-matiḥ tvám pitā asi naḥ tvám vayah-kṛt tāva jāmayāḥ vayām

¹ Sri Aurobindo wrote about these coupled terms: "mayas, the principle of inner felicity independent of all objects, prayas, its outflowing as the delight and pleasure of the soul in objects and beings. The Vedic happiness is this divine felicity which brings with it the boon of a pure possession and sinless pleasure in all things founded upon the unflinching touch of the Truth and Right in the freedom of a large universality." (CWSA.- Vol.15.- 1998, p.510.)

sám tvā ráyah śatīnaḥ sám sahasrīnaḥ su-vīram yanti vrata-pām adābhya

Thou [1], O Agni [2], art [6] knowledge [3], thou [4] – our [7] father [5], thou [8] – creator of our growth [9], we [12] – thy [10] close comrades [11]; together [13] riches [15] hundred-fold [16], together [17] thousandfold [18] go [20] to thee [14], to full of hero-might [19], to guardian of the law of all workings [21], O inviolable [22].

1.31.11 त्वामग्ने प्रथममायुमायवे देवा अकृण्वन्नहुषस्य विश्पतिं ।

इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥

tvām agne prathamām āyūm āyāve devāḥ akṛṇvan nāhuṣasya viśpātim
īlām akṛṇvan mānuṣasya śāsanīm pituḥ yāt putrāḥ māmakasya jāyate

Gods [6] made [7] thee [1], O Agni [2], the first [3] living [4] for a living [5], Master of creatures [9] of man [8]; {they} made [11] Ila [10] a tutoress [13] of man [12], when [15] my [17] son [16] is born [18] from the father [14].

1.31.12 त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वंद्य ।

त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥

tvām naḥ agne tāva deva pāyū-bhiḥ maghōnaḥ rakṣa tanvāḥ ca vandyā
trātā tokāsyā tānaye gāvām asi āni-meṣam rākṣamānaḥ tāva vratē

Thou [1], O Agni [3], protect [8] us [2] and [10] {our} bodies [9] by thy [4], o God [5], guardians [6], {us} possessing of plenitudes [7], O adorable [11]; {thou} art [16] deliverer [12] of cows (perceptions from supramental Svar) [15], vigilantly [17] guarding [18] in son [14] of our begetting [13], in thy [19] laws of workings [20].

1.31.13 त्वमग्ने यज्यवे पायुरंतरोऽनिषंगाय चतुरक्ष इध्यसे ।

यो रातहव्योऽवृकाय धार्यसे कीरेश्चिन्मंत्रं मनसा वनोषि तं ॥

tvām agne yājyave pāyūḥ āntarāḥ aniṣaṅgāya catuḥ-akṣāḥ idhyaṣe
yāḥ rāta-havyāḥ avṛkāya dhāryase kīreḥ cit māntram mānasā vanōṣi tāṃ

Thou [1], O Agni [2], the guardian [4] for sacrificer [3], for unarmed [6], O four-eyed [7], blazest [8], within us [5], who {art} [9] receiving oblations [10] for establishing [12], the One whom the Wolf cannot rend [11], enjoyst [17] by mind [16] this [18] mantra [15] of doer [13].

1.31.14 त्वमग्ने उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।

आध्रस्य चित्रमतिरुच्यसे पिता प्र पाकं शास्सि प्र दिशो विदुष्टरः ॥

tvām agne uru-śamsāya vāghāte spārhām yāt rēkṇaḥ paramām vanōṣi tāt
ādhṛśasya cit prā-matiḥ ucyase pitā prā pākam śāssi prā dīśāḥ viduḥ-taraḥ

Thou [1], O Agni [2], conquerest [9] that [10] desirable [5] supreme [8] abundance of the riches [7] for the expressing of wideness [3] to the chanting sage [4]; the father [15] even [12] indigent [11], declarest [14] the knowledge [13], directest [18] the ignorant [17] forth [19] to directions [20], great in thy knowledge [21].

1.31.15 त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।

स्वादुक्षद्मा यो वसतौ स्योनकृजीवयाजं यजते सोपमा दिवः ॥

tvām agne prāyata-dakṣiṇam naram vārma-iva syūtām pāri pāsi viśvataḥ
svādu-kṣādmā yāḥ vasatāu syona-kṛt jīva-yājām yājate sāḥ upa-mā divāḥ

Thou [1], O Agni [2], protectest [8] from every side [9] the far stretching discrimination [3],

as if a cuirass [5] woven [6] around [7] a man [4]; {thou} who [11] givest sweetness [10], who makest soft bed [13] at dwelling [12] to man that makes his life [14] an offering [15], {for him} thou [16] {art} the highest [17] heaven [18].

1.31.16 इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् ।

आपिः पिता प्रमतिः सोम्यानां भूमिरस्यृषिकृन्मर्त्यानां ॥

imám agne śaráṇim mīmṛṣaḥ naḥ imám ádhvānam yám ágāma dūrāt
āpiḥ pitá prá-matiḥ somyānām bhūmīḥ asi ṛṣi-kṛt mártyanām

O Agni [2], forgive [4] this [1] our [5] sin [3] – this is [6] a journey [7], in which [8] {we} went [9] from afar [10]; {thou} art [16] the friend [11], the father [12] {and} the knowledge [13] of soma offerers [14], the restless [15] maker of Rishis <i.e. of seers, causing to see> [17] among mortals [18].

1.31.17 मनुष्वदग्ने अंगिरस्वदंगिरो ययातिवत्सदने पूर्ववच्छुचे ।

अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियं ॥

manuśvát agne āngirasvát aṅgiraḥ yayāti-vát sādane pūrva-vát śuce
áccha yāhi á vaha dáivyam jānam á sādaya barhiṣi yakṣi ca priyam

As of old [7] at house [6] of Manu [1], O Agni [2], as at Angiras [3], O Angiras [4], as at Yayati [5], O pure [8], come [10], bring [12] divine [13] race [14], sit down [16] at sacred grass [17] and [19] accomplish the sacrifice [18] adorable {by gods} [20].

1.31.18 एतेनाग्ने ब्रह्मणा वावृधस्व शक्तीं वा यत्ते चकृमा विदा वा ।

उत प्र षौष्यभि वस्यो अस्मान्सं नः सृज सुमत्या वाजवत्या ॥

etēna agne bráhmaṇā vavṛdhasva śaktīṃ vā yāt te cakṛmā vidá vā
utá prá neṣi abhí vásyah asmán sám naḥ srja su-matyā vája-vatyā

O Agni [2], increase [4] by this [1] Word [3] or [6] by the power [5], that [7] {we} made [9] for thee [8], or [11] by the knowledge [10] and [12] lead [14] us [17] to [15] greater riches [16], join [20] us [19] with [18] right thinking [21] full of plenitudes [22].

1. Source № 305. October 1918

7. O Flame, thou foundest the mortal in a supreme immortality for increase of inspired Knowledge day by day; for the seer who has thirst for the dual birth, thou createst divine bliss and human joy.

2. Source № 164. 1915–17

1. Say. अङ्गिराः because their father जनकत्वात्, cf Brahmana येऽङ्गिरा आसंस्तेऽङ्गिरसोऽभवन् ।
व्रते = कर्मणि Vrata (वर्तन) must mean more = motion, habitual action, law of works, act & motion.

विद्वानापसो. So compounded Say. विद ज्ञाने विद्वो वेदनं — विद्वानान्यपांसि येषां ते विद्वानापसः ।
ज्ञानेन व्याप्तवाना ज्ञातकर्माणो वा. Rather, whose works are governed by knowledge.

O Fire, thou becamest the first of the sages, a flame seer, a god and benignant comrade of the gods; in thy act and motion the Maruts with their blazing lances were born, seers whose works are by knowledge.

2. कवि. S. मेधावी

परि भूषसि S. परितोऽलंक्रोषि. Rather भूषसि from भू like वक्षसि from वह्.

विभुः S. बहुविधः

द्विमाता. द्वयोररण्योरुत्पन्नः यद्वा द्वयोर्लोकयोर्निर्माता

भुवनाय. Here S. समस्तलोकानुग्रहार्थ

O Fire, thou art the first seer, the most full of thy Angiras flame-force and thou encompassed with thy being all the works of the gods; pervading thinker of every world, builder (or child) of earth and heaven, in how many ways thou liest ready for man!

4. अवाशयः S. शब्दितवान् पुण्यकर्मभिः साध्यो द्युलोक इति प्रकटितवान् ।

पुरूरवसे S. etym. पुरु रोतीति पुरुरवाः ।

सुकृते सुकृत्तरः S. तव परिचरणं कुर्वते .. शोभनफलकारी ।

शत्रेण क्षिप्रमथनेन

पूर्व .. अपरं eastern (Ahavaniya) .. western (Garhapatya)

O Fire, thou madest heaven voiceful to man the mind of many cries (lit. to Manu Pururavas); good his works but thou a worker of better things. When by pressure (?) thou art loosed abroad, the gods brought thee here the pristine and again the later fire.

5. वृषभः । कामानां वर्षिता

श्रवाय्यः मंत्रैः श्रवणीयः

वषट्कृति । वषट्कारयुक्ताम् (आहुतिं)

परि वेद । परितो जानाति समपयतीति ।

एकायुः । मुख्यान्नः ।

आग्ने विशः । प्रथमं तं यजमानं तदनुकूलाः प्रजाः ।

आविवासासि प्रकाशयसि ।

O Fire, thou art the Bull of inspired knowledge that increasest his growth to man when he lifts to thee the ladle of the libation, when he wholly knows the way of the offering and the benediction, and thou standest in front, the one life, and illuminest the peoples.

3. Source № 272. December 1915

1. Thou, O Agni, wast the first Angiras, the seer and auspicious friend, a god, of the gods; in the law of thy working the Maruts with their shining spears were born, seers who do the work by the knowledge.

4. Source № 315. Unknown date

- 6:a-b. O seeing Flame, thou carriest man of the crooked ways into the abiding truth and the knowledge.

Sukta 1.32

To whom: indra. From whom: hiraṇyastūpa āṅgīrasa. Metres: triṣṭubh

- 1.32.1 इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
 अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानां ॥
 indrasya nú vīryāṇi prā vocam yāni cakāra prathamāni vajrī
 āhan āhim ānu apāḥ tatarḍa prā vakṣāṇāḥ abhinat pārvatānām
 { 1 } declare [5] now [2] the primal [8] heroic deeds [3] of Indra [1], which [6] the thunderer
 [9] has achieved [7]: has killed [10] the Serpent [11], released [14] the Waters [13], split
 [17] cavities [16] of mountains [18].
- 1.32.2 अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वयं ततक्ष ।
 वाश्रा इव धेनवः स्यन्दमाना अंजः समुद्रमव जग्मुरापः ॥
 āhan āhim pārvate śiśriyāṇam tvāṣṭā asmai vajram svayām tatakṣa
 vāśrāḥ-iva dhenavaḥ syāṇdamānāḥ āṅjaḥ samudrām āva jagmuḥ āpaḥ
 Has killed [1] the Serpent [2], lying [4] in mountain [3]; for him [6] Tvashtri [5] formed [9]
 roaring [8] thunderbolt [7]; like lowing [10] milch-cows (perception from Svar) [11] running
 [12], Waters [17] have quickly [13] arrived [16] the Ocean [14].
- 1.32.3 वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
 आ सायकं मघवाद्त्त वज्रमहन्नेन प्रथमजामहीनां ॥
 vṛṣa-yāmāṇaḥ avṛṇīta sōmam tri-kadrukeṣu apibat sutāsya
 ā sāyakam maghāvā adatta vajram āhan enam prathama-jām āhīnām
 Irresistible bull [1] chose [2] Soma [3] in three worlds <lit. vessels> [4], drank [5] pressed
 [6], Lord of plenitude [9] struck with [10] a missile [8], thunderbolt [11], killed [12] this [13]
 the first-born One [14] from serpents [15].
- 1.32.4 यद्दिद्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
 आत्सूयं जनयन्धामुषासं तादीला शत्रुं न किला विवित्से ॥
 yāt indra āhan prathama-jām āhīnām āt māyīnām āmināḥ prā utā māyāḥ
 āt sūryam janāyan dyām uśāsam tādītānā śātrum nā kīla vivitse
 When [1], O Indra [2], {thou} killedst [3] the first-born [4] from serpent [5], then [6] {thou
 killedst} and [10] malefic [8] powers of knowledge [11] of creators of false knowledge [7],
 then [12] causedst the Sun [13] to be born [14], Heaven [15], Down [16], then [17], verily
 [20], let not {thee anymore} [19] find [21] an enemy [18].
- 1.32.5 अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
 स्कंधांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥
 āhan vṛtrām vṛtra-tāram vī-amsam indraḥ vajreṇa mahatā vadhēna
 skāndhāmsi-iva kulīśena vī-vṛkṇā āhiḥ śayate upa-pṛk pṛthivyāḥ
 Indra [5] killed [1] Vritra [2], worst Vritra [3], shoulderless [4], by the great [7] stroke [8] of
 thunderbolt [6]; like trunk of tree [9] cut in pieces [11] by axe [10], the Serpent [12] lies [13]
 low [14] on the earth [15].

- 1.32.6 अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषं ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इंद्रशत्रुः ॥
ayoddhā-iva duḥ-mādaḥ ā hi juhvé mahā-vīrām tuvi-bādhām ṛjāsām
ná atārīt asya sám-ṛtim vadhānām sám rujānāḥ pipiṣe índra-śatruḥ
as non-combatant [1] deadly drunken [2], for [4] {he} has threw out a challenge [5] to the
great hero [6] who conquering many [7], to expeller {of enemies} [8]. {He} did not [9] go
through [10] the shock [12] of strokes [13] of this {Indra} [11]; {he,} to whom Indra is enemy
[17], is broken [15], crushed [16] altogether [14].
- 1.32.7 अपादहस्तो अपृतन्यदिद्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वधिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्यस्तः ॥
apāt ahastāḥ aptanyat índram ā asya vājram ādhi sānau jaghāna
vṛṣṇaḥ vādhrīḥ prati-mānam búbhūṣan puru-trā vṛtrāḥ aśayat ví-astah
The feetless [1], the handless [2] fought against [3] Indra [4]; {Indra} smote [10] from above
[8] by his [6] thunderbolt [7] at the top {of Vritra} [9]. Gelded [12], striving to be [14] well-
matched opponent [13] to the bull [11], Vritra [16] lay [17] cut [18] in many places [15].
- 1.32.8 नदं न भिन्नममुया शयानं मनो रुहाणा अति यंत्यापः ।
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥
nadām ná bhinnám amuyā śáyānam mānaḥ rúhāṇāḥ āti yanti āpaḥ
yāḥ cit vṛtrāḥ mahinā pari-ātiṣṭhat tāsām āhiḥ patsutaḥśīḥ babhūva
Like [2] over [8] broken [3] reed [1], so [4] reaching [7] waters [10] flow [9] {over} prostrated
[5] mind¹ [6]; around [15] which <waters> [11] Vritra [13] forcibly [14] stood [15], the Ser-
pent [17] became [19] lying at [18] their [16] feet [18].
- 1.32.9 नीचावया अभवद्वृत्रपुत्रेद्रो अस्या अव वर्धर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥
nīcā-vayāḥ abhavat vṛtrā-putrā índraḥ asyāḥ āva vādhaḥ jabhāra
út-tarā śūḥ ādharāḥ putrāḥ āsīt dānuḥ śaye sahā-vatsā ná dhenuḥ
{She} having son Vritra [3] became [2] the one whose strength has failed [1]; Indra [4]
struck [8] downward [6] a blow [7] to her [5]; genetrix [10] above [9], the son [12] below
[11] – Danu [14] became [13] lying [15] like [17] a milch-cow [18] with calf [16].
- 1.32.10 अतिष्ठतीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरं ।
वृत्रस्य निण्यं वि चरंत्यापो दीर्घं तम आशयदिद्रशत्रुः ॥
ātiṣṭhanṭīnām ani-veśānānām kāṣṭhānām mādhye ní-hitam śārīram
vṛtrasya niṇyām ví caranti āpaḥ dīrghām tāmāḥ ā aśayat índra-śatruḥ
The placed [5] body [6] {lies} in the midst [4] of courses [3] of not standing [1], of not stop-
ping {waters} [2]; above burial place [8] of Vritra [7] waters [11] spread [10]; {he,} to whom
Indra is enemy [16], lay [15] at long [12] darkness [13].
- 1.32.11 दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।

¹ It is seems, that the word was used in a sense “breath, i.e. vital principle, left the body”.

अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥

dāsā-patnīḥ āhi-gopāḥ atiṣṭhan nī-ruddhāḥ āpaḥ paṇinā-iva gāvāḥ
apām bilam āpi-hitam yāt āsit vṛtrām jaghanvān āpa tāt vāvāra

Possessed by Dasu [1], guarded by Serpent [2] restrained [4] waters [5] stood out [3], like cows (perceptions from supramental Svar) [7] {held} by Pani [6], when [11] – being [12] slayer [14] of Vritra [13] – {he} has opened [15+17] that [16] closed [10] hole [9] of waters [8].

1.32.12 अश्व्यो वारो अभवस्तदिद्र सूके यत्त्वा प्रत्यहन्देव एकः ।

अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिंधून् ॥

āśvyaḥ vāraḥ abhavaḥ tāt indra srkē yāt tvā prati-āhan devāḥ ékaḥ
ājayaḥ gāḥ ājayaḥ śūra sōmam āva asrjaḥ sártave saptā síndhūn

That [4] desirable boon [2] of horses [1] came into being [3], O Indra [5], when [7] by thee [8] pointed {thunderbolt} [6] crushed {Vritra} [9]. The god [10] alone [11] has won [12] cows (perceptions from supramental Svar) [13], won [14], o Hero [15], Soma [16], released [18] to flow [19] the seven [20] rivers [21].

1.32.13 नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्भ्रादुनिं च ।

इंद्रश्च यद्युघाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥

nā asmai vi-dyút ná tanyatúḥ sisedha ná yām míham ákirat hrādúnim ca
índraḥ ca yāt yuyudhāte_iti áhiḥ ca utā aparībhyāḥ maghā-vā ví jigye

Not [1] lightning [3] {thrown} at this {Indra} [2], nor [4] thunder [5] reached {him} [6], not [7] that [8] fog [9] nor [12] hailstorm [11] harmed [10]. And [14] when [15] Indra [13] and [18] Serpent [17] fought [16], Lord of plenitude [21] has conquered [23] also [19] other inferiors [20].

1.32.14 अहेर्यातारं कमपश्य इंद्र हृदि यत्ते जघ्नुषो भीरगच्छत् ।

नव च यन्नवतिं च स्रवतीः श्येनो न भीतो अतरो रजांसि ॥

áheḥ yātāram kām apaśyaḥ indra hrđi yāt te jaghnúṣaḥ bhīḥ ágacchat
náva ca yāt navatim ca srāvantīḥ śyenāḥ ná bhītāḥ ātaraḥ rájānsi

What [3] assailant [2] from Serpent [1] hast {thou} saw [4], O Indra [5], when [7] fear [10] came [11] into thy [8] heart [6] of killing [9], when [14] over and [13] nine [12], and [16] ninety [15] streams [17], like [19] afraid [20] hawk [18], thou crossedst [21] the mid-words [22]?

1.32.15 इंद्रो यातोऽवसितस्य राजा शर्मस्य च शृंगिणो वज्रबाहुः ।

सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥

índraḥ yātāḥ āva-sitasya rájā śámasya ca śṛngiṇaḥ vājra-bāhuḥ
sāḥ it ūm_iti rájā kṣayati carṣaṇinām arān ná nemiḥ pari tā babhūva

Indra [1] with thunderbolt in his hand [8] {is} a king [4] of going [2] {and} of standing [3], of peaceful [5] and [6] of horned [7]; he [9], verily [10], rules [13], a king [12] of men that see [14], like [16] fellow of a wheel [17] around [18] spokes [15], {he around} them [19] became [20].

1. Source № 270. October 1915

12:a-b. O hero, thou didst conquer the cow, thou didst conquer the Soma; thou didst loose forth to their flowing the seven rivers.

Sukta 1.33

To whom: indra. From whom: hiraṇyastūpa āṅgīrasa. Metres: triṣṭubh

- 1.33.1 एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
 अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥
 á ita áyāma ūpa gavyāntaḥ indram asmākam śu prā-ṃtiṃ vavrđhāti
 anāmṛṇaḥ kuvit āt asya rāyaḥ gavāṃ ketam param ā-varjate naḥ
 Come [2], let us go [3], O seekers of the cows [5], to [4] Indra [6] – {he} increases [10] well
 [8] our [7] thought [9]. Invincible {he} [11], then [13] would [12] {he} pour [19] to us [20] his
 [14] riches [15], supreme [18] intuition [17], cows-rays¹ [16]?
- 1.33.2 उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।
 इन्द्रं नमस्यन्नपमेभिरकैर्यः स्तोत्रभ्यो हव्यो अस्ति यामन् ॥
 ūpa ít ahám dhana-dām āprati-itam juṣṭām ná śyenaḥ vasatim patāmi
 indram namasyān upa-mēbhiḥ arkāiḥ yaḥ stotr-bhyaḥ hávyaḥ asti yāman
 Truly [2], I [3] am flying [10] to [1] unassailable [5] giver of riches [4], like [7] a hawk [8] to
 beloved [6] nest [9], to Indra [11], { I } bowing down [12] by highest [13] chants of illumina-
 tion [14], {to him} who [15] for his chanters [16] is [18] invoked [17] in {their} journey [19].
- 1.33.3 नि सर्वसेन इषुधीरसक्त समर्यो गा अजति यस्य वष्टि ।
 चोष्क्यमाण इन्द्र भूरि वामं मा पणिभूरस्मदधि प्रवृद्ध ॥
 ní sarva-senaḥ iṣu-dhīr asakta sām aryaḥ gāḥ ajati yasya vaṣṭi
 coṣkūyamāṇaḥ indra bhūri vāmam mā paṇiḥ bhūḥ asmāt ādhi pra-vṛddha
 Leading all his armies [2] {he} fastened [4] quivers [3] together [5], Arya (aspiring through
 labour and battles) [6], driving [8] cows (perceptions from supramental Svar) [7] to whom
 [9] {he} desires [10]. O Indra [12], O increased [20] above [19], become [17] not [15] Pani
 [16] holding back [11] from us [18] the great [13] plenty of riches [14],
- 1.33.4 वधीर्हि दस्युं धनिनं घनेनं एकश्चरन्नपशाकेभिरिन्द्र ।
 धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥
 vādhiḥ hí dāsyaum dhanīnam ghaṇéna ékaḥ cāran upa-śākēbhiḥ indra
 dhānoḥ ādhi viṣuṇāk té ví āyan āyajvānaḥ sanakāḥ prā-itim iyuḥ
 For [2] {thou} hast killed [1] by weapon [5] the wealthy [4] Dasyu [3], ranging [7] alone [6]
 with helping powers [8], O Indra [9]; they [13] sped [15] from the bow [10] in all directions [12]
 from above [11] – {they who} never (?) [17] sacrificed [16] went [19] unto the death [18].
- 1.33.5 परां चिच्छीर्षां ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।
 प्र यद्विवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः ॥
 pārā cit śīrṣā vavrjuḥ té indra āyajvānaḥ yajva-bhiḥ spārdhamānāḥ
 prā yāt divaḥ hari-vaḥ sthātaḥ ugra niḥ avratān adhamāḥ ródasyoḥ

¹ gavām, here, where Rishi clearly speaks on riches of Indra as intuition from above, the outer figure of cow becomes too out of place and grotesque, so both outer senses of the word were used – “cows-rays”. Rik explicitly shows what these Vedic “cows” are – the rays, intuitions, perceptions from Svar, world of the Sun, of the supramental Truth.

{Their} heads [3] were scattered [1] off [4] – they [5], O Indra [6], who do not sacrifice [7] strove [9] with the sacrificers [8], when [11], O driver [14], O lord of the bright horses [13], O puissant [15], {thou} didst cast out [18] from Heaven [12] those who observe not the law of thy working [17], from [16] two firmaments (Heaven and Earth) [19].

1.33.6 अयुयुत्सन्ननवद्यस्य सेनामयातयंत क्षितयो नवग्वाः ।

वृषायुधो न वध्नयो निरंष्टाः प्रवद्भिरिंद्राच्चितयंत आयन् ॥

āyuyutsan anavadyāsya sēnām āyātayanta kṣitāyaḥ nāva-gvāḥ
vṛṣa-yúdhah ná vādhrayaḥ niḥ-aṣṭāḥ pravát-bhiḥ índrāt citāyantah āyan

They wanted to fight against [1] the army [3] of the blameless one [2]. Navagvas¹ [6] ordered [4] marching [5]. Like [8] bullocks [9], deprived of male force [10], combating against the bull [7] {they} came to know [13] {and} fled [14] down the slopes of a mountain [11] from Indra [12].

¹ *This is a key note:* navagva, nava, nine, go, cow, ray. Sri Aurobindo (1946): the seers of ninefold ray. The word connected with Dashagvas (daśagvin), the seers of tenfold ray. At The Secret of the Veda Sri Aurobindo several times returned to these double terms, but their sense was not definitively fixed, we can find two conjectural explains. **1. Period of time** of 9 and 10 months: “Navagwas themselves might well become Dashagwas by extending the period of the sacrifice to ten months instead of nine”, but “For in the seventh verse of V.45 and again in the eleventh we are told that it was the Navagwas, not the Dashagwas, who sacrificed or chanted the hymn for ten months.” **2. Number of Rishis.** “...when the Navagwas become the ten Dashagwas by the seven-headed thought of Ayasya, the tenth Rishi...” (10.67.1). But at 1.62.4 there are seven illumined seers, Navagvas, Dashagvas; at 4.51.4 Navagva, Angira, Dashagva is seven-mouthed; in 6.22.2 “we are told of the ancient fathers, the seven seers who were Navagwas”.

To understand terms “Navagva” and “Dashagva” we must understand term go, ray or cow which in its esoteric sense (see note to 1.7.3) is a figure for intuitive perception from supramental plan. It is due to the “thought” of Ayasya Navagvas, having before “nine rays-cows”, become Dashagvas, i.e. having “ten rays-cows”. Veda often uses number 10 which indicates maximal fullness, while 9 is incomplete amount, so Navagvas partly charged with supramental perceptions from the Truth above, arriving the fullness of these perceptions, “getting the tenth thought”, become Dashagvas.

That brings us to understanding of several of other enigmatic terms, consisting of 10 different figures, that are used in similar or even identical way, so we are entitled to suppose that they (in spite of their outer differences) deliver the same reality. These are **ten fingers** (daśa kṣipah, 3.23.3, 5.43.4, 9.8.4, 9.15.8, 9.46.6, 9.61.7, 9.80.4, 9.80.5, 9.85.7, 9.97.12, 9.97.57), **ten sisters** (svasārah, 3.29.13, 9.1.7, 9.71.5, 9.91.1, 9.93.1), **maidens** (yoṣaṇah, 1.95.2, 9.1.7, 9.6.5, 9.56.3, 9.68.7), **hands** (bāhuṣu, 8.101.13), **comrades** (jāmbihīḥ, 9.28.4), **rays** (raśmibhiḥ, 9.97.23), **branches** (śākhābhyām, 10.137.7), **ten thin ones** (aṇvīḥ, 9.1.7). Their conception appears unveiled at **ten thoughts** (pramati, 1.141.2, dhīti 1.144.5: dhītayo daśa vriśo, ten thoughts-fingers grasping) and **ten maya-s**, creative knowledges (daśamāyam, 6.20.8 “with ten maya-s, ten-handed”). It is a “thought”, i.e. supramental perception, is a real background of all these Vedic figures of fingers and hands, grasping and holding, purifying and hastening, of sisters from one womb of the Truth, of branches of one trunk, of rays of one Sun, of intimate friends. The usage if these various figures that differ from image of cow is conditioned only by variation of context, emphasis or performed action.

- 1.33.7 त्वमेताच्छ्रुदतो जक्षत्श्चायोधयो रजस इंद्र पारे ।
 अवाद्दहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥
 tvám etān rudatāḥ jākṣataḥ ca āyodhayaḥ rājasah indra pārē
 āva adahaḥ divaḥ ā dāsyum uccā prā sunvataḥ stuvataḥ śamsam āvah
 Thou [1] hast overcome [6] those [2] weeping [3] and [5] laughing [4], O Indra [8], on the
 other shore [9] of the middle world [7]. {Thee} hast burnt out [11] Dasyu [14] from heaven
 [12], from height [15]. {Thou} cherishedst [20] self-expression [19] of the pressing soma
 [17] who lauds thee [18].
- 1.33.8 चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुभमानाः ।
 न हिन्वानासस्तिरुस्त इंद्रं परि स्पशौ अदधात्सूर्येण ॥
 cakrānāsaḥ pari-nāham pṛthivyāḥ hiraṇyena maṇinā śubhamānāḥ
 nā hinvānāsaḥ tītiruḥ té indram pari spāśaḥ adadhāt sūryeṇa
 Making [1] besiegement [2] of Earth [3], shown [6] by the golden [4] jewel {of Sun} [5],
 rushing [8], they [10] did not [7] pass beyond [9] Indra [11] – {he} set [14] everywhere [12]
 scouts [13] by the Sun [15].
- 1.33.9 परि यद्विद्रो रोदसी उभे अबुभोजीर्महिना विश्वतः सीं ।
 अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरघमो दस्युमिंद्र ॥
 pári yát indra ródasī_īti ubhé_īti ābubhojīḥ mahinā viśvataḥ sīm
 amanyamānān abhi mānyamānaiḥ niḥ brahmā-bhiḥ adhamah dāsyum indra
 When [2], O Indra [3], by the greatness [7] {thou} hast possessed [6] everywhere [1] all
 around [8] both [5] firmaments (Earth and Heaven) [4], {thou} didst cast out [15] those [9] who
 can not think [10] by those who think [12], Dasyu [16] – by wisdom-words [14], O Indra [17].
- 1.33.10 न ये दिवः पृथिव्या अंतमापुर्न मायाभिर्धनदां पर्यभूवन् ।
 युजं वज्रं वृषभश्चक्र इंद्रो निज्योतिषा तमसो गा अदुक्षत् ॥
 nā yé divaḥ pṛthivyāḥ āntam āpūḥ nā māyābhiḥ dhana-dām pari-ābhūvan
 yujam vajram vṛṣabhāḥ cakre indrah niḥ jyotiṣā tāmasaḥ gāḥ adhuḥṣat
 They [2] did not [1] reach [6] the end [5] of Heaven [3] {and} Earth [4], did not [7] compass
 [10] the giver of riches [9] by {false} maya-s (workings of knowledge) [8]; the Bull [13]
 made [14] thunderbolt [12] yoked [11]; Indra [15] by light [17] extracted [20] the cows (per-
 ceptions from supramental Svar) [19] out of [16] the darkness [18].
- 1.33.11 अनु स्वधामक्षरन्नापो अस्यावर्धत मध्य आ नव्यानां ।
 सग्रीचीनेन मनसा तमिंद्र ओजिष्ठेन हन्मनाहन्नभि द्यून् ॥
 ānu svadhām akṣaran āpaḥ asya āvardhata mādhye ā nāvyanānān
 sadhrīcīnena mānasā tām indrah ojiṣṭhena hānmanā ahan abhi dyūn
 His [5] waters [4] flowed [3] by law of their nature [2], {he} increased [6] in the midst [7] ac-
 cessible by a boat {rivers} [9]. With the mind [11] directed [10] to [17] the Days [18] Indra
 [13] has killed [16] him (Dasyu) [12] by full of energy [14] blow [15].
- 1.33.12 न्याविध्यदिलीविशस्य दृहा वि शृंगिणमभिनच्छुष्ममिंद्रः ।
 यावत्तरौ मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युं ॥
 nī avidhyat ilīśasya dṛhā ví śṛṅgiṇam abhinat śuṣṇam indrah
 yāvat tāraḥ magha-van yāvat ojaḥ vajreṇa śātrum avadhīḥ pṛtanyūm

Indra [9] pierced [2] strong place [4] of Ilibishi [3], hewed asunder [7] Shushna [8] having a sting [6], so [10] quick [11], O Lords of plenitudes [12], so [13] strong [14], {thou} killedst [17] attacking [18] enemy [16] by thunderbolt [15].

1.33.13 अ॒भि सि॒ध्मो अ॒जिगा॑दस्य॒ शत्रू॑न्वि ति॒ग्मे॑न॒ वृष॑भेणा॒ पुरो॑ऽभेत् ।

सं वज्रै॑णासृ॒जद्दु॒त्रमि॑न्द्रः प्र॒ स्वां म॒तिम॑तिर॒च्छाश॑दानः ॥

abhí sidhmáḥ ajigāt asya śátrūn ví tigména vṛṣabhéṇa púrah abhet sám vájreṇa asrijat vṛtrám índrah prá svám matim atirat śásādānah

The going straight [2] moved [3] to [1] his [4] enemies [5], split [10] strongholds [9] by sharp [7] bull [8], Indra [15] assailed [13] Vritra [14] by thunderbolt [12], triumphant [20] {he} accomplished [19] his [17] thought [18].

1.33.14 आवः॒ कुत्स॑मिन्द्र॒ यस्मि॑ञ्चा॒कन्प्रा॑वो॒ युध्य॑तं वृष॒भं द॑शद्युं ।

श॒फच्यु॑तो॒ रेणु॑र्नक्ष॒त् घामु॑च्चै॒त्रेयो॑ नृषा॒ह्याय॑ तस्थौ ॥

āvaḥ kútsam índra yásmin cākan prá āvaḥ yúdhyantam vṛṣabhám dáśa-dyum śaphá-cyutaḥ reṇuḥ nakṣata dyām út svaitreyaḥ nr-sáhyāya tasthau

O Indra [3], {thou} cherishedst [1] Kutsa [2] with whom [4] {thou} wast pleased [5], cherishedst [7] the fighting [8] bull [9] Dashadyu [10]. The dust [12] tossed up by hoofs [11] arrived [13] the Heaven [14] – Shaireya (the son of white-shining Mother) [16] has stood [18] up [15] to be manly powerful [17].

1.33.15 आवः॒ शमं॑ वृष॒भं तु॒ग्यासु॑ क्षे॒त्रजे॑षे म॒घव॑ञ्छि॒त्र्यं गां॑ ।

ज्योक् चि॒दत्र॑ तस्थि॒वांसो॑ अ॒क्रञ्छ॑त्रू॒यता॑मध॒रा वे॑द॒नाकः॑ ॥

āvaḥ śámam vṛṣabhám túgryāsu kṣetra-jeṣé magha-van śvítiryam gām jyók cit átra tasthi-vāmsaḥ akran śatru-yatām ádharā védanā akarītyakah

O Lord of plenitudes [6], {thou} cherishedst [1] peaceful [2] bull [3] in Tugryas [4], bull [8] Shvityra (son of the White) [7] at winning of field [5]. Then [11] those who stood [12] long [9] made [13], {thee} madest [17] possessions-knowledges [16] of enemies [14] lower [15].

1. Source № 278. June 1916

1. Come, let us go seeking the cows to Indra; for it is he that increases the thought in us; invincible is he and complete are his felicities, he releases for us (separates from the darkness) the supreme knowledge-vision of the luminous cows,
2. I fly to the unassailable giver of riches like a bird to its beloved nest, bowing down to Indra with the supreme words of light, to him to whom his affirmers must call in their journey.
3. He comes with all his armies and has fastened firmly his quivers; he is the fighter (the Aryan) who brings the cows to whomsoever he desires. O Indra who hast increased (by our word), hold not back for thyself thy much delight, become not in us the Pani
4. Nay, thou slayest with thy weapon the wealthy Dasyu, ranging alone with thy powers that serve thee, O Indra; they on thy bow (the powers as arrows) sped diversely in all directions and they who keep possession and sacrifice not went unto their death

5. Their heads were scattered far from them, they who do not sacrifice yet strove with the sacrificers, when, O lord of the shining steeds, O strong stander in heaven, thou didst cast out from Heaven and Earth those who observe not the law of thy working (avratān).
6. They fought against the army of the blameless one; the Navagwas set him on his march; like bullocks who fight against the bull they were cast out, they came to know what was Indra and fled from him down the slopes
7. O Indra, thou foughtest them who laughed and wept on the other side of the mid-world (rajasah pāre, i.e. on the borders of heaven); thou didst burn down the Dasyu out of heaven from on high, thou didst foster the expression of him who affirms thee and gives the Soma
8. Making the circle of the earth, they shone in the light of the golden gem (an image for the Sun); but for all their rushing they could not pass beyond Indra, for he set spies all around by the Sun
9. When thou possessedst earth and heaven all around with thy vastness, O Indra, by the speakers of the word (brahmabhir) thou didst cast out the Dasyu, attacking those who can think not (the Truth) by those who think, amanyamānāṃ abhi manyamānaiḥ
10. They attained not to the end of heaven and earth; Indra, the bull, made the lightning his helper, by the Light he milked the shining cows out of the darkness.

Comments

3. The last phrase is a striking one and in the current interpretation its real force is avoided by rendering “do not become a miser with regard to us.” But this is to ignore the fact that the Panis are the withholders of the wealth who keep it for themselves and give it neither to god nor man. The sense obviously is “Having thy much wealth of the delight, do not be a Pani, one who holds his possessions only for himself and keeps them from man; do not hold the delight away from us in thy superconscient as the Panis do in their subconscious secrecy.”
8. Dasyus are driven out of heaven by the flames of the thunderbolt, they circle round the earth and are cast out of both heaven and earth; for they can find no place in either heaven or earth, all being now full of the greatness of Indra, nor can conceal themselves anywhere from his lightnings because the Sun with its rays gives him spies whom he sets all round and in the brightness of those rays the Panis are discovered.

2. Source № 271. November 1915

10. “Indra the Bull made the thunderbolt his ally” or perhaps “made it applied (yujam), he by the Light milked the rays (cows) out of the darkness,”

Sukta 1.34

To whom: aśvins. From whom: hiranyastūpa āṅgīrasa. Metres: jagatī (1-8, 10-11); triṣṭubh (9, 12)

1.34.1 त्रिश्चिन्नो अद्या भवतं नवेदसा विभुर्वा याम उत रातिरश्विना ।

युवोर्हि यंत्रं हिम्येव वाससोऽभ्यायसेन्या भवतं मनीषिभिः ॥

trīḥ cit naḥ adyā bhavatam navedasā vi-bhūḥ vām yāmaḥ utā rātīḥ aśvinā
yuvōḥ hi yantrām himyā-iva vāsasaḥ abhi-āyamsēnyā bhavatam maṇiṣi-bhiḥ

Thrice¹ [1] today [4] let {you two} be [5] our [3] impellers [6], {let} your [8] movement [9] and [10] giving [11] {be} all-pervading [7], O Ashvins [12], for [14] your [13] supports [15] are like {claspers} of clothes [17] {protecting} from cold [16], {do you} become [19] the ones who allows themselves to be drawn near [18] by thinkers [20].

1.34.2 त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।

त्रयः स्कंभासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिवीश्विना दिवा ॥

trāyaḥ pavāyaḥ mādhu-vāhane rāthe sōmasya venām ānu vīśve it viduḥ
trāyaḥ skambhāsaḥ skabhītāsaḥ ā-rābhe trīḥ nāktam yāthāḥ trīḥ ūm_īti aśvinā divā

There are three [1] wheels [2] at {your} bearing honey [3] chariot [4] of soma [5] with two lords of delight [6] – all [8] verily [9] know {it} [10]; three [11] pillars [12] are fixed [13] to reach [14], thrice [15] by night [16] {you} journey [17] and [19] thrice [18], O Ashvins [20], by day [21].

1.34.3 समाने अहन्त्रिरवद्यगोहना त्रिद्य यज्ञं मधुना मिमिक्षतं ।

त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतं ॥

samāné āhan trīḥ avadya-gohanā trīḥ adyā yajñam mādhunā mimikṣatam
trīḥ vāja-vatīḥ iṣaḥ aśvinā yuvām doṣāḥ asmābhyam uśasaḥ ca pinvatam

At the same [1] day [2] thrice [3], O non-content with killing of cow (of perception from supramental Svar) [4], thrice [5] now [6] mix [9] the offering [7] with honey [8], thrice [10] – impelling forces [12] bringing plenitude [11], O Ashvins [13], let you [14] increase [19] for us [16] nights [15] and [18] downs [17].

1.34.4 त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतं ।

त्रिर्नाद्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेव पिन्वतं ॥

trīḥ vartīḥ yātam trīḥ ānu-vrate jāne trīḥ supra-avye tredhā-iva śikṣatam
trīḥ nāndyām vahatam aśvinā yuvām trīḥ pṛkṣaḥ asmē_īti akṣarā-iva pinvatam

Thrice [1] into {our} abode [2] come [3], thrice [4] into the man [6] faithful to his works [5], thrice [7] teach [10] in him who well able to grow [8] in three parts [9]; thrice [11] bring {us} [13] into the bliss [12], O Ashvins [14], you (two) [15], thrice [16] increase [20] in us [18] imperishable [19] fullnesses [17].

¹ Ritualistic interpretation takes it as the doing of ritual three times a day, in the morning, by day and in the evening. But here and in next riks this “thrice” correlates with three steps of Vishnu, where the first and second steps are Earth and Heaven with antariksha between (physical, vital and mental consciousness) and the third one is Svar (supramental consciousness), so Rishi asks Ashvins to give him impelling forces on all available planes of his being.

- 1.34.5 त्रिनो रयिं वहतमश्विना युवं त्रिदेवताता त्रिरुतावतं धियः ।
 त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्टं वां सुरै दुहिता रुहद्रथं ॥
 trīḥ naḥ rayīm vahatam aśvinā yuvám trīḥ devá-tātā trīḥ utá avatam dhíyah
 trīḥ saubhaga-tvám trīḥ utá śrávāṃsi naḥ tri-sthám vām sūre duhitá ā ruhat rátham
 Thrice [1] bring [4] for us [2] riches [3], O Ashvins [5], you two [6], thrice [7] by the forming
 of the gods [8] and [10] thrice [9] increase [11] thoughts [12], thrice [13] felicity [14] and
 [16] thrice [15] hearing {of the Truth} <i.e. of inspired knowledge> [17] for us [18]. The
 daughter [22] of the Sun {Dawn} [21] raised [23+24] on your [20] three-seated [19] char-
 iot [25].
- 1.34.6 त्रिनो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमद्भ्यः ।
 ओमानं शंयोर्ममकाय सूनवै त्रिधातु शर्म वहतं शुभस्पती ॥
 trīḥ naḥ aśvinā divyāni bheṣajā trīḥ pāṛthivāni trīḥ ūm_iti dattam at-bhyaḥ
 omānam śam-yōḥ māmakāya sūnāve tri-dhātu śarma vahatam śubhaḥ paṭi_iti
 Thrice [1] for us [2], O Ashvins [3], {bring} celestial [4] healings [5], thrice [6] earthy [7],
 thrice [8] give [10] from waters [11], the help [12] from beneficent [13] for my [14] Son [15],
 bring [18] triple [16] peace [17], O Lords [20] of happiness [19].
- 1.34.7 त्रिनो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतं ।
 तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतं ॥
 trīḥ naḥ aśvinā yajatā divē-dive pári tri-dhātu pṛthivīm aśāyatam
 tisráḥ nāsatyā rathyā parā-vātaḥ ātmā-iva vātaḥ svāsarāṇi gacchatam
 Thrice [1] for us [2], O Ashvins [3], O Lords of sacrifice [4], day by day [5] encircle [9] eve-
 rywhere [6] the triple [7] earth [8]. O Nasatyas (lords of the journey) [11], charioteers [12],
 from the supreme Beyond [13] like Atman- (Spirit, the Self) [14] -wind (breath-life) [15]
 come [17] to three [10] places of enjoyment [16].
- 1.34.8 त्रिरश्विना सिंधुभिः सप्तमातृभिस्त्रय आहावास्त्रेधा हविष्कृतं ।
 तिस्रः पृथिवीरुपरि प्रवा दिवो नाकं रक्षथे द्युभिरक्तुभिहितं ॥
 trīḥ aśvinā sindhu-bhiḥ sapṭamātr-bhiḥ trāyaḥ ā-hāvāḥ tredhā havīḥ kṛtām
 tisráḥ pṛthivīḥ upāri pravā divāḥ nākam raksethe_dī dyu-bhiḥ aktu-bhiḥ hitām
 Thrice [1], O Ashvins [2], with the seven mothers-[4]-rivers [3] {fill} three [5] jars [6], fulfil [9]
 the offering [8] in three parts [7]; hovering [13] above [12] triple [10] earths [11]; by days
 [17], by nights [18] {you} protect [16] established [19] firmament <Svar is meant here> [15]
 of the Heaven [14].
- 1.34.9 क्व त्री चक्रा त्रिवृतो रथस्य क्व त्रयो वंधुरो ये सनीळाः ।
 क्वा योगौ वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥
 kvā trī cakrá tri-vṛtaḥ ráthasya kvā trāyaḥ vandhúraḥ yé sá-nīlāḥ
 kadā yōgaḥ vājīnaḥ rāsabhasya yēna yajñām nāsatyā upa-yāthāḥ
 Where {are} [1] three [2] wheels [3] of triple [4] chariot [5]? Where {are} [6] three [7] seats
 {of charioteers} [8] that {are} [9] from one abode [10]? When [11] harnessing [12] of full of
 plenitude [13] donkey [14], by which [15] to the offering [16], O Nasatyas (lords of the jour-
 ney) [17], {you} travel [18]?

1.34.10 आ नासत्या गच्छतं ह्यते हविर्मध्वः पिबतं मधुपेभिरासभिः ।

युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवतमिष्यति ॥

ā nāsatyā gacchatam hūyāte haviḥ mādhvah pibatam madhu-pébhiḥ āsā-bhiḥ
yuvóh hí púrvam savitá uśasaḥ rátham ṛtāya citráṃ ghr̥tá-vantam ísyati

O Nasatyas (lords of the journey) [2], come [3], an oblation [5] is offered [4], drink [7] honey [6] by drinking honey [8] mouths [9], for [11] Savitri [13] moves [19] your [10] ancient [12], richly diverse [17], full of light [18] chariot [15] of Dawn [14] for the Truth [16].

1.34.11 आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।

प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥

ā nāsatyā tri-bhiḥ ekādaśāiḥ ihā devébhiḥ yātam madhu-péyam aśvinā
prá āyuh̄ tāriṣṭam níḥ rāpāṃsi mṛkṣatam sédhatam dvéṣaḥ bhávatam sacā-bhúvā

O Nasatyas (lords of the journey) [2], with thrice [3] eleven [4] gods [6] come [7] here [5] to the drinking of honey [8], O Ashvins [9], carry [12] forward [10] the life [11], erase [15] the powers of evil [14], remove [16] hostility [17], become [18] {our} companions [19].

1.34.12 आ नो अश्विना त्रिवृता रथेनार्वाचं रयिं वहतं सुवीरं ।

शृण्वतां वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥

ā naḥ aśvinā tri-vṛtā ráthena arváñcam rayím vahatam su-víram
śṛṇvántā vām ávase johavīmi vṛdhé ca naḥ bhavatam vāja-sātau

For us [2], O Ashvins [3], by triple [4] chariot [5] coming here [6] bring [8] the riches [7] full of heroic force [9], { I } call [13] you [11] hearing {us} [10] for protection [12] and [15] for growth [14], for us [16] be [17] at the winning of the plenitudes [18].

Sukta 1.35

To whom: 1: agni, mitra, varuṇa, rātri, savitr; 2-11: savitr. **From whom:** hiraṇyastūpa āṅgīrasa. **Metres:** triṣṭubh (2-8, 10-11); jagatī (1, 9)

- 1.35.1 ह्याम्यग्निं प्रथमं स्वस्तये ह्यामि मित्रावरुणाविहावसे ।
ह्यामि रात्रीं जगतो निवेशनीं ह्यामि देवं सवितारमूतये ॥
hváyāmi agním prathamám svastáye hváyāmi mitrávaruṇau ihá ávase
hváyāmi rátrīm jágataḥ ni-veśānim hváyāmi devám savitáram ūtáye
{ I } call [1] Agni [2] the first [3] for peace [4], { I } call [5] Mitra-Varuna [6] here [7] for protection [8], { I } call [9] Night [10] bringing calmness [12] to bustling creatures [11], { I } call [13] god [14] Savitri [15] for safety [16].
- 1.35.2 आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥
á kṛṣṇéna rájasā vartamānaḥ ni-veśāyan amṛtam mártyaṃ ca
hiraṇyāyena savitá ráthēna á deváḥ yāti bhúvanāni páśyan
Moving [4] through the black [2] middle world [3], coming [5] to deathless [6] and [8] to mortal [7], by golden [9] chariot [11] god [13] Savitri [10] goes [14] seeing [16] the worlds [15].
- 1.35.3 याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्यां ।
आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः ॥
yāti deváḥ pra-vatā yāti ut-vatā yāti śubhrābhyām yajataḥ hāri-bhyām
á deváḥ yāti savitá parā-vataḥ āpa víśvā duḥ-itā bādhamānaḥ
The god [2] goes [1] down the slopes [3], goes [4] up the slopes [5], Lord of sacrifice [8] goes [6] with two shining [7] bright horses [9], god [11] Savitri [13] goes [12] from the supreme Beyond [14], repelling [18] away [15] all [16] evils [17].
- 1.35.4 अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहंतं ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥
abhí-vṛtam kṛśanaiḥ víśvá-rūpam hiraṇya-śamyam yajataḥ bṛhāntam
á asthāt rátham savitá citrá-bhānuḥ kṛṣṇā rájāṃsi tāviṣīm dādhanāḥ
Lord of sacrifice [5] has rose [8] on the great [6] decorated [1] by pearls [2] chariot [9] of universal form [3] having golden pegs [4], Savitri [10], in the rich diversity of his lights [11] holding [15] the might [14] to the black [12] middle worlds [13].
- 1.35.5 वि जनाञ्छ्यावाः शितिपादौ अख्यन्नथं हिरण्यप्रउगं वहंतः ।
शश्वद्विशः सवितुर्देव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥
ví jānān śyāvāḥ śiti-pādaḥ akhyaṇa rátham hiraṇya-pra-ugam váhantaḥ
śásvat víśaḥ savitúḥ dáivyasya upá-sṭhe víśvā bhúvanāni tasthuḥ
{His} white-footed [4] bay horses [3] carrying [8] the chariot [6] with golden pole [7] have saw [5] living beings [2], peoples [10], all [14] the worlds [15] ever [9] stand [16] in the lap [13] of divine [12] Savitri [11].

- 1.35.6 तिस्त्रो द्यावः सवितुर्द्वा उपस्थौ एका यमस्य भुवने विराषाट् ।
 आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥
 tisráḥ dyāvāḥ savitūḥ dvāu upá-sthā ékā yamásya bhúvane virāṣāt
 āṇīm ná ráthyam amṛtā ádhi tasthuḥ ihá bravītu yáḥ ūm_īti tát ciketat
 Three [1] heavens [2] {are} of Savitri [3], two {of them} [4] {are} standing near [5], one [6]
 {is} in a world [8] of Yama¹ [7], harbouring heroes [9]; immortals [13] have stood [15] upon
 [14] charioteer [12] like [11] upon the pin of the axle [10]. Here [16] let him [18] declare [17]
 who has wakened [21] to That [20].
- 1.35.7 वि सुपर्णो अंतरिक्षायस्व्यद्गभीरवेपा असुरः सुनीथः ।
 केशदानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥
 ví su-parṇāḥ antárikṣāni akhyat gabhīrá-vepāḥ ásurah su-nīthāḥ
 kvá idānīm sūryaḥ káḥ ciketa katamām dyām raśmih asya á tatāna
 Bright-winged [2] deeply vibrating (?) [5] Asura (mighty Lord) [6], perfect leader [7] has re-
 vealed [4] middle worlds [3]. Where [8] {is} now [9] Surya [10]? Who [11] perceived [12] to
 which [13] heaven [14] has his [16] ray [15] extended [18]?
- 1.35.8 अष्टौ व्यस्वत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिंधून् ।
 हिरण्याक्षः सविता देव आगाहधद्रत्ना दाशुषे वार्याणि ॥
 aṣṭāu ví akhyat kakúbhaḥ pṛthivyāḥ trí dhánva yójanā saptá síndhūn
 hiranya-akṣāḥ savitá devāḥ á agāt dádhāt rātnā dāsúṣe vāryāni
 Revealed [3] eight [1] summits [4], three [6] connected [8] desert [7] of the Earth [5], seven
 [9] rivers [10]. Golden-eyed [11] god [13] Savitri [12] has come [15], giving [16] to the giver
 [18] desirable [19] ecstasies [17].
- 1.35.9 हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अंतरीयते ।
 अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥
 hīraṇya-pāṇiḥ savitá ví-carṣaṇiḥ ubhé_īti dyāvāpṛthivī_īti antāḥ iyate
 āpa ámivām bādhatate véti sūryam abhí kṛṣṇéna rájasā dyām ṛṇoti
 Golden-handed [1] Savitri [2] widely seeing [3] goes [7] between [6] both [4] Earth and
 Heaven [5]; repels [10] pain [9] away [8], brings [11] the Sun [12], goes [17] by the black
 [14] middle world [15] to [13] the Heaven [16].
- 1.35.10 हिरण्यहस्तो असुरः सुनीथः सुमृच्छिकः स्ववाँ यात्वर्वाङ् ।
 अपसेधन्नक्षसौ यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥
 hīraṇya-hastāḥ ásurah su-nīthāḥ su-mṛṣṭikāḥ svá-vān yātu arvāṅ
 apa-sédhan rakṣāsah yātu-dhānān ásthāt devāḥ prati-doṣām gṛṇānāḥ
 Golden-handed [1] Asura (mighty Lord) [2], perfect leader [3], blissful [4], perfect protector

¹ yamasya, of Yama. "In the later ideas Yama is the god of Death and has his own special world; but in the Rig Veda he seems to have been originally a form of the Sun,— even as late as the Isha Upanishad we find the name used as an appellation of the Sun,— and then one of the twin children of the wide-shining Lord of Truth. He is the guardian of the dharma, the law of the Truth, satyadharmā, which is a condition of immortality, and therefore himself the guardian of immortality. His world is Swar, the world of immortality, amṛte loke akṣite". (The Secret of the Veda, // CWSA.— Vol.15.— 1998.— p. 221)

[5] let {him} goes [6] here [7], repelling [8] Rakshasas [9], demons-sorcerers [10], the god [12] voiced by the word [14] has stood [11] in the darkness [13].

1.35.11 ये ते पंथाः सवितः पूर्यासोऽरेणवः सुकृता अंतरिक्षे ।

तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥

yé te pánthāḥ savitarīti pūrvyāsaḥ areṇavaḥ sú-kṛtāḥ antārikṣe
tēbhiḥ naḥ adyá pathi-bhiḥ su-gēbhiḥ rākṣa ca naḥ ādhi ca brūhi deva

Thy [2] paths [3], O Savitri [4], that [1] {are} supreme [5], not dusty <i.e. divine, celestial> [6], well-done [7] at the middle world [8], by these [9] paths [12] that are easy for walking [13], now [11] {come} to us [10] and [15] protect [14] us [16] and [18] declare [19] from above [17], o God [20].

Sukta 1.36

To whom: agni. **From whom:** kaṇva ghaura. **Metres:** bṛhatī (1, 3, 5, 7, 9, 11, 13, 15, 17, 19); satobṛhatī (2, 4, 6, 8, 10, 12, 14, 16, 18, 20)

1.36.1 प्र वाँ य॒हं पुरु॑णां विशां दे॒वय॑तीनाँ । अग्निं सू॒क्तेभिर्वचो॑भिरीमहे॒ यं सी॒मिद॑न्य ईळते ॥

prá yaḥ yahvám purūṇám viśám deva-yaṭínām
agnim su-uktebhīḥ vácaḥ-bhiḥ īmahe yám sīm ít anyé īlate

By well-spoken speeches [8], by words [9] {we} desire [10] your [2] mighty [3] Agni [7] of many [4] people [5] aspiring after divinity [6], him [11], whom [12], verily [13], others [14] pray [15].

1.36.2 जना॑सो अ॒ग्निं दधि॑रे स॒होवृ॑धं ह॒विष्म॑तो विधेम ते ।

स त्वं नो॑ अ॒द्य सु॒मना॑ इहा॒विता॑ भवा॒ वाजे॑षु संत्य ॥

jánāsaḥ agním dadhire sahaḥ-vṛdham haviṣmantaḥ vidhema te
sáḥ tvám naḥ adyá su-mánāḥ ihá avitá bháva vájeṣu santya

People [1] hold [3] Agni [2], increaser of strength [4]; givers of the offering [5], let {us} offer [6] to thee [7]; thou [9] right-minded [12] be [15] here [13] now [11] protector [14] for us [10] in plenitudes [16], O benignant [17].

1.36.3 प्र त्वा॑ दू॒तं वृ॒णीम॑हे हो॒तारं॑ विश्व॒वेद॑सं । म॒हस्ते॑ स॒तो वि च॑रन्त्य॒र्चयो॑ दि॒वि स्पृ॑शन्ति भान॒वः ॥

prá tvā dūtám vṛṇīmahe hótāram viśvá-vedasam
maháḥ te satáḥ ví caranti arcāyaḥ divi sprśanti bhānāvah

{We} choose [4] thee [2], the messenger [3], the priest calling {the gods} [5], omniscient [6]. Rays [12] range wide [11] from the greatness [7] of thy [8] being [9], blazing [15] touch [14] the heaven [13].

1.36.4 दे॒वास॑स्त्वा वरु॒णो मि॒त्रो अ॑र्य॒मा सं दू॑तं प्र॒त्नमि॑धते ।

विश्वं॑ सो अ॒ग्ने ज॑यति॒ त्वया॑ धनं॒ यस्ते॑ ददा॒श म॑र्त्यः ॥

devāsah tvā varuṇaḥ mitrāḥ aryamā sám dūtám pratnām indhate
viśvam saḥ agne jayati tvayā dhānam yaḥ te dadāśa mártyaḥ

The gods [1] together [6], Varuna [3], Mitra [4], Aryaman [5], kindle [9] thee [2], the ancient [8] messenger [7]; O Agni [12], he [11], who [16], the mortal [19], gives [18] to thee [17], wins [13] by thee [14] all [10] riches [15].

1.36.5 म॒न्द्रो हो॒ता गृ॑हपति॒रग्ने॑ दू॒तो वि॒शाम॑सि । त्वे विश्वा॒ संग॑तानि व्र॒ता ध्रु॒वा या॑नि दे॒वा अ॑कृ॒ण्वत ॥

mandrāḥ hótā grhá-patiḥ agne dūtāḥ viśám asi
tvé_iti viśvá sám-gatāni vratā dhruvā yāni devāḥ akṛṇvata

Ecstatic [1] priest calling {the gods} [2], Master in {our} house [3], O Agni [4], {thou} art [7] messenger [5] of people [6]. In thee [8] are met together [10] all [9] the eternal [12] laws of workings [11], which [13] the gods [14] have made [15].

1.36.6 त्वे इ॒दग्ने॑ सु॒भगे॑ यवि॒ष्ठ्य विश्व॑मा हू॒यते॑ ह॒विः ।

स त्वं नो॑ अ॒द्य सु॒मना॑ उ॒तापरं॑ यक्षि॒ देवान्त्सु॑वीर्याँ ॥

tvé_iti ít agne su-bhāge yaviṣṭhya viśvam á hūyate haviḥ
sáḥ tvám naḥ adyá su-mánāḥ utá aparám yākṣi devān su-vīryā

In thee [1], verily [2], O Agni [3], O blissful [4], O ever-young [5], every [6] offering [9] is

cast [8]; thou [11] for us [12] now [13] and [15] later [16] right-minded [14] offer [17] hero-strengths [19] to the gods [18].

1.36.7 तं घेमिस्था नमस्विन उप स्वराजमासते ।

होत्राभिरग्निं मनुषः समिधते तितिर्वासो अति स्त्रिधः ॥

tám gha im itthá namasvínaḥ úpa sva-rájam āsate
hótrābhiḥ agnim mānuṣaḥ sām indhate titirvámsaḥ áti sridhaḥ

For [3] in front of [6] him [1], the self-ruler [7], verily [2], thus [4] {the people} prostrated {at surrender} [5] reside [8]; the people [11] together [12] by voices of invocation [9] kindle [13] Agni [10], {when they} have passed [14] beyond [15] forces that make {us} to err [16].

1.36.8 घ्नंतो वृत्रमंतरत्रोदसी अप उरु क्षयाय चक्रिरे ।

भुवत्कण्वे वृषा द्युम्याहुतः क्रंददश्वो गर्विष्ठिषु ॥

ghñantaḥ vṛtrám ataran ródasī_iti apāḥ urú kṣayāya cakrīre
bhuvat kaṅve vṛṣā dyumnī á-hutaḥ krādat áśvaḥ go-iṣṭiṣu

{They} killing [1] Vritra [2] have passed beyond [3] both firmaments (Earth and Heaven) [4], have made [8] waters [5] {and} wideness [6] {their} abode [7]. Let the Bull [11] full of light [12], fed with the offerings [13] be born [9] in Kanva [10], the neighing [14] Steed [15] in seekings for cows (supramental perceptions) [16].

1.36.9 सं सीदस्व महँ असि शोचस्व देववीतमः ।

वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतं ॥

sám sīdasva mahán asi śocasva deva-vītamah
ví dhūmám agne aruṣám miyedhya sṛjá pra-śasta darśatám

Together {with us} [1] sit down [2], {thou} art [4] great [3], flame upwards [5] revealing utterly the godhead [6]. O Agni [9], O thou of the sacrifice [11], release [12] red [10] visible [14] smoke [8], O proclaimed¹ [13].

1.36.10 यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।

यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥

yám tvā devāsaḥ mānave dadhúḥ ihā yajīṣṭham havya-vāhana
yám kaṅvaḥ médhya-atīthiḥ dhana-sṛtam yám vṛṣā yám upa-stutaḥ

Kanva [10] Medhatithi [11] {establishes} thee [2] whom [1], most strong for sacrifice [7], O carrier of the offerings [8], the gods [3] have established [5] here [6] for man [4], whom [9] bringing out the riches [12], whom [13] Bull (Indra) {establishes} [14], whom [15] {Rishi} lauding {thee establishes} [16].

1.36.11 यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि ।

तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥

yám agnim médhya-atīthiḥ kaṅvaḥ idhé rítāt ádhi
tasya prá iṣaḥ dīdiyuh tám imāḥ ṛcaḥ tám agnim vardhayāmasi

¹ Here we have an example of typical Vedic subtle semantic relations between neighbouring words: (1) smoke — Agni (smoke, some associated phenomenon — Agni, creator of this phenomenon); (2) O thou of the sacrifice — release red smoke (thou of the sacrifice, active agent or recipient at yajna — release red smoke, red is a quality of activity, of action); (3) proclaimed — visible (proclaimed, embellished, embossed, prominent, manifested Agni — visible, manifested smoke).

Whom [1], Agni [2], Medhatithi [3] Kanva [4] has kindled [5] from the Truth [6] from above [7], him [8] impelling force [10] blazed forth [11]; him [12] these [13] riks [14], him [15], Agni [16], {we} make grow [17].

1.36.12 रायस्यूधि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यं ।

त्वं वाजस्य श्रुत्यस्य राजसि स नो मूळ मह्यं असि ॥

rāyāḥ pūrdhi svadhā-vaḥ āsti hí te agne devēṣu āpyam
tvam vājasya śrūtyasya rājasi sah nah mṛṭa mahān asi

Fill [2] with riches [1], O Lord of thy self-law [3], for [5], O Agni [7], thy [6] alliance [9] is [4] in the gods [8]; thou [10] illuminatest [13] plenitudes [11] {and} hearings {of the supramental Truth} <i.e. of inspired knowledge> [12], thou [14] for us [15], O gracious [16], art [18] great [17].

1.36.13 ऊर्ध्वं ऊ पु णं उतये तिष्ठा देवो न सविता ।

ऊर्ध्वो वाजस्य सनिता यदंजिभिर्वाघद्भिर्विह्वयामहे ॥

ūrdhvāḥ ūm_īti sū nah ūtāye tiṣṭha devāḥ nā savitā
ūrdhvāḥ vājasya sánitā yát añji-bhiḥ vāghāt-bhiḥ vi-hváyāmahe

Utterly [3] high-uplifted [1] stand [6] to us [4] for safeguarding [5] like [8] god [7] Savitri [9], high [10] conqueror [12] of plenitude [11], whom [13] {we} together with brilliant [14] chanting sages [15] call [16].

1.36.14 ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।

कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥

ūrdhvāḥ nah pāhi āmhasah ní ketunā víśvam sám atrīṇam daha
krḍhī nah ūrdhvān carāthāya jīvāse vidāḥ devēṣu nah dūvaḥ

High-uplifted [1], protect [3] us [2] from evil [4], utterly [8] burn [10] every [7] devourer [9] by intuition [6]; make [11] us [12] raised [13] for progression [14] to live [15], know [16] our [18] works [19] in the gods [17].

1.36.15 पाहि नो अग्ने रक्षसः पाहि धूर्तराव्यः । पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्य ॥

pāhī nah agne rakśasah pāhī dhūrtēḥ ārāvṇah
pāhī rīṣataḥ utā vā jīghāmsataḥ brhadbhāno_īti_brhat-bhāno yāvīṣṭhya

Protect [1] us [2], O Agni [3], from the Rakshasa [4], protect [5] from the harm [6], from hostile [7], protect [8] from hurting [9] and [11] from wishing to kill [12], O great luminousness [13], O ever-young [14].

1.36.16 घनेव विष्वग्वि जह्यराव्यस्तपुर्जम् यो अस्मध्रुक ।

यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥

ghanā-iva víśvak ví jahi ārāvṇah tāpuḥ-jambha yāḥ asma-dhrúk
yāḥ mártyaḥ śísīte ati aktu-bhiḥ mā nah sah ripuḥ īśata

Like weapon [1] on every side [2] smite [4] hostile powers [5], O thou with burning tusks [6], let not [14] him who [7] {is} hurter [8], who [9], the mortal [10], sharpen [11] by nights [13], he [16], enemy [17], rule [18] over us [15].

1.36.17 अग्निर्वने सुवीर्यमग्निः कण्वाय सौभगं ।

अग्निः प्रावन्मित्रोत मेध्यातिथिमग्निः साता उपस्तुतं ॥

agniḥ vavne su-vīryam agniḥ kaṅvāya sāubhagam

agníḥ prá ávat mitrá utá médhya-atithim agníḥ sātáu upa-stutám

Agni [1] has won [2] hero-strength [3], Agni [4] – the bliss [6] for Kanva [5]; Agni [7] cherished [9], Agni [13], in conquest [14] of {two} friends [10], of Medhyatithi [12] and [11] of Upastuta | of hymning [15].

1.36.18 अग्निना तुर्वशं यदु परावत उग्रादेवं हवामहे ।

अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीति दस्यवे सहः ॥

agninā turváśam yádum parā-vātaḥ ugrá-devam havāmahe
agníḥ nayat náva-vāstvam brhát-ratham turvítim dásyave sáhaḥ

By Agni [1] {we} call [6] Turvasha [2], Yadu [3], Ugradeva [5] from the Beyond [4]. Agni [7] leading here [8] Navavasta <lit. who has nine dwelling-places> [9], Brihadratha <lit. who has great chariot> [10], Turviti <lit. the swift traveller> [11], a power [13] against Dasyu [12].

1.36.19 नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।

दीदेथ कण्वं ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥

ní tvām agne mánuḥ dadhe jyótiḥ jānāya śásvate
dídētha kaṇve ṛtá-jātaḥ ukṣitaḥ yam namasyānti kṛṣṭayah

Manu [4] has established [5] thee [2], O Agni [3], light [6], for the eternal [8] birth [7]; {thou} hast shone forth [9] in Kanva [10] born from the Truth [11], growing [12], to whom [13] people [15] have bowed [14].

1.36.20 त्वेषासौ अग्नेरमवंतो अर्चयो भीमासो न प्रतीतये ।

रक्षस्विनः सदमिद्यातुमावतो विश्वं समत्रिणं दह ॥

tveśāsaḥ agneḥ āma-vantaḥ arcāyaḥ bhīmāsaḥ ná prāti-itaye
rakṣasvinaḥ sādām it yātu-māvataḥ víśvam sám atrīnam daha

Ablaze [1], forceful [3], terrible [5] rays [4] of Agni [2] – not [6] for approaching [7]; assuredly [10] {thou do} burn out [15] always [9] altogether [12] those who possessed by Rakshasa [8], goblin sorcerers [11], every [13] devourer [14].

1. Source № 271. November 1915

8. Human beings (manuṣaḥ) slaying the Coverer have crossed beyond both earth and heaven and made the wide world for their dwelling place.

2. Source № 165. 1913 – Early 1914

1. The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire.
2. Men hold Agni in them as the increaser of strength. With offerings we dispose the sacrifice for thee, do thou then become today to us perfect-minded and our keeper here in our havings, O thou who art of the truth of being.
3. Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greatened in thy being thy

- flames range wide, thy lustres touch the heavens.
4. The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquers by thee, O Agni, who to thee has given.
 5. Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.
 6. It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer to the gods perfected energies.
 7. He it is, whom as the self-ruler men who have attained submission adore; by the queens of the oblation men light entirely Agni when they have broken through their opposers.
 8. They smite Vritra the Coverer and pass beyond the two firmaments, they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the stations of the kine.
 9. Take thy established seat; wide art thou, shine in thy purity revealing utterly the godhead; pour forth, O thou of the sacrifice, thy red-active smoke of passion, thou wide-manifested, that full of vision; —
 10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise;
 11. Even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.
 12. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over the wealth of inspired knowledge. Show thou then favour to us, great art thou.
 13. Utterly high-uplifted stand for our growth, like the god Savitri; 'tis from these heights that thou becomest the saviour of our store when we call on thee with []
 14. High-raised protect us from the evil by the perceiving mind, burn utterly every eater of our being; raise us too on high for action, for life; distribute among the gods our activity.
 15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails and him who would slay us, O vast of lustre, O mighty and young.
 16. As with thick falling blows scatter utterly (or scatter like clouds to

every side) all the powers of undelight, O devourer of their force (or O destroyer of affliction), and him who would do us harm; whatsoever mortal being exceeds us in keenness by his actions, may he not as our enemy have mastery over us.

17. Agni has won perfected energy for Kanwa and has won perfected enjoyment; Agni protects for him all friendly things, Agni keeps ever in safe being Medhyatithi who has confirmed him by the song of praise.
18. By Agni we call Turvasha and Yadu from the upper kingdoms; Agni has led to a new dwelling Brihadratha and Turviti (or Turviti of wide delight), a power against the foe.
19. Man establisheth thee within, O Agni, as a light for the eternal birth; mayst thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down.
20. Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer.

3. Source № 6. 1912–13

11. That Agni whom Kanwa Medhyatithi has kindled from the truth above (or it may equally mean upon the truth as a basis or in the field of the truth)
14. High-uplifted protect us from evil by the perception, burn utterly every devourer.
19. Thee, O Agni, the Manu has set as a light for the eternal birth; thou hast shone forth in Kanwa born from the Truth.

C o m m e n t s

14. All evil is a deviation from the right and truth, from the ritam, a deviation from the self-existent truth and right of the divine or immortal nature; the lords of knowledge dwelling in the human consciousness as the prachetasah, informing its acts of consciousness which include in the ancient psychology action and feeling no less than thought and attuning them to follow spontaneously the just rhythm of the divine right and truth, deliver effectually this human and mortal nature from evil and sin. The place of Daksha and Dakshina in that action is evident; it is primary and indispensable; for the mortal nature being full of wrong perceptions, warped impulses, evil and mixed and confused states of feeling, it is the business of the viveka to sort out the confusion and accustom the mind and heart of man to a juster, truer and purer working. The action of the other faculties of the Truth may be said to come after that of Daksha, of the viveka.

Sukta 1.37

To whom: maruts. **From whom:** kaṇva ghaura. **Metres:** gāyatrī

- 1.37.1 क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभं । कण्वा अभि प्र गायत ॥
 krīlām vaḥ śārdhaḥ mārūtam anarvāṇam rathe-śubham kānvāḥ abhi prā gāyata
 To your [2] playing [1] irresistible [5] host [3] of the Maruts [4] bright in chariots [6], O Kan-vas [7], do sing [10],
- 1.37.2 ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरंजिभिः । अजायंत स्वभानवः ॥
 yé pṛṣatībhiḥ ṛṣṭī-bhiḥ sākām vāśībhiḥ añjī-bhiḥ ajāyanta svā-bhānavah
 to them who [1] were born [7] self-lustrous [8] together [4] with dappled {mares} [2], with spears [3], with blades [5], with lustres [6].
- 1.37.3 इहेव शृण्व एषां कशा हस्तेषु यद्वदान् । नि यामञ्चित्रमृजते ॥
 ihā-iva śṛṇve eṣām kāśāḥ hāsteṣu yāt vādān nī yāman citrām ṛjate
 As if here [1] { I } hear [2] their [3] whips [4] in hands [5], when [6] lashing [7]; at [8] the march [9] {they} obtain [11] rich diversity [10].
- 1.37.4 प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे । देवत्तं ब्रह्म गायत ॥
 prā vaḥ śārdhāya ghrīṣvaye tveṣā-dyumnāya śuṣmiṇe devattam brāhma gāyata
 Sing [9] your [2] god-given [7] wisdom-word [8] to the bright [4], brilliant [5], strong [6] host [3].
- 1.37.5 प्र शंसा गोष्वय्यं क्रीळं यच्छर्धो मारुतं । जंभे रसस्य वावृधे ॥
 prā śamsa gōṣu āghnyam krīlām yāt śārdhaḥ mārūtam jāmbhe rāsasya vavrḍhe
 Amidst cows [3] do praise [2] the Bull [4], that [6] playing [5] host [7] of the Maruts [8] have increased [11] in jaws [9] of sap [10].
- 1.37.6 को वो वर्षिष्ठ आ नरो दिवश्च गमश्च धृतयः । यत्सीमंतं न धूनुथ ॥
 kāḥ vaḥ vārṣiṣṭhaḥ ā narah divaḥ ca gmāḥ ca dhūtayah yāt sīm āntam ná dhūnuthā
 Who {is} [1] the greatest [3] Man¹ [5] of you [2] and [7] of Heaven [6] and [9] of Earth [8], O shakers [10], when [11] {you} shake [15] them <i.e. Heaven and Earth> [12] as [14] {from edge to} edge [13]?
- 1.37.7 नि वो यामाय मानुषो दध्र उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥
 nī vaḥ yāmāya mānuṣaḥ dadhré ugrāya manyāve jihīta pārvataḥ girīḥ
 Man [4] strengthened himself [5] for your [2] movement [3]; let the many-ridged mountain [9+10] give way [8] to {your} mighty [6] passion [7].
- 1.37.8 येषामज्मेषु पृथिवी जुजुवाँ इव विश्पतिः । भिया यामेषु रेजते ॥
 yéṣām ajmeṣu pṛthivī jujurvān-iva viśpātīḥ bhiyā yāmeṣu rējate
 In fields [2] of their [1] movements [2] the Earth [3] quivers [8] in fear [6] of {their} march [7]

¹ narah “Nṛ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, puruṣas, opposed to the female deities, gnāḥ who are their energies.” (CWSA.– Vol. 15.– 1998.– p. 81)

like grown old [4] master of creatures [5].

- 1.37.9 स्थिरं हि जानमेषां वयो मातुर्निरतवे । यत्सीमनु द्विता शवः ॥
 sthirám hí jánam eṣām váyah mātúḥ niḥ-etave yát sīm ánu dvitá śávaḥ
 For [2] their [4] origin [3] {is} firm [1], vast [5] to come forth [7] from the mother [6], when [8]
 verily <lit. doubly so> [11] the puissance [12] {is} their [9].
- 1.37.10 उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वन्नत । वाश्रा अभिञ्जु यातवे ॥
 út ūm_íti tyé sūnávaḥ gíraḥ káṣṭhāḥ ájmeṣu atnata vāśráḥ abhi-jñú yátave
 Those [3] sons [4] of the word [5] stretched [8] up [1] limits [6] in {their} marches [7] to pro-
 ceed [11] roaring [9] from the knees (?) [10],
- 1.37.11 त्यं चिद्धा दीर्घं पृथुं मिहो नपातममृध्रं । प्र च्यावयन्ति यामभिः ॥
 tyám cit gha dīrghám pṛthúm miháh nápātam ámr̥dhram prá cyavayanti yāma-bhiḥ
 removing [10] surely [3] by {their} marches [11] even [2] that [1] long [4], wide [5], invincible
 [8] son [7] of the mist (Shushna) [6].
- 1.37.12 मरुतो यद्द वो बलं जनाँ अचुच्यवीतन । गिरिरँचुच्यवीतन ॥
 márutaḥ yát ha vaḥ bálam jánān acucyavītana girín acucyavītana
 O Maruts [1], when [2], verily [3], the strength [5] {is} yours [4], {you} impelled [7] living be-
 ings [6] to movement [7], impelled [9] mountains [8] to movement [9].
- 1.37.13 यद्द यांति मरुतः सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेषां ॥
 yát ha yānti mārutaḥ sám ha bruvate ádhvan á śṛṇóti káh cit eṣām
 Verily [2], when [1] Maruts [4] go [3] together [5], verily [6], {when} talk [7] on the march [8],
 everyone [11+12] hears [10] them [13].
- 1.37.14 प्र यात शीभमाशुभिः संति कण्वेषु वो दुवः । तत्रो षु मादयाध्वै ॥
 prá yāta śībham āśú-bhiḥ sānti kāṇveṣu vaḥ dúvaḥ tátro_íti sú mādayādhvai
 Quickly [3] go [2] forward [1] by quick {mares} [4] – there are [5] works [8] for you [7] in
 Kanvas [6], there [9] do intoxicate [11] well [10].
- 1.37.15 अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषां । विश्वं चिदायुर्जीवसे ॥
 ásti hí sma mādāya vaḥ smási sma vayám eṣām víśvam cit áyuh jīvase
 For [2] verily [3], there is {offering} [1] for your [5] intoxication [4]; verily [7], we [8] are [6]
 theirs [9] to live [13] all [10] life [12].

Sukta 1.38

To whom: maruts. From whom: kaṇva ghaura. Metres: gāyatrī

- 1.38.1 कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः । दुधिव्धे वृक्तवर्हिषः ॥
kát ha nūnám kadha-priyaḥ pitá putráṃ ná hástayoḥ dadhidhvé vrkta-barhiṣaḥ
Who [1] have now [3] indeed [2] took [9], like [7] ever loving [4] father [5] {his} son [6] in both hands [8], those who gathered the sacred grass [10]?
- 1.38.2 क्व नूनं कद्धो अर्थं गन्तां दिवो न पृथिव्याः । क्व वो गावो न रण्यन्ति ॥
kvá nūnám kát vaḥ ártham gánta diváḥ ná pṛthivyāḥ kvá vaḥ gávaḥ ná ranyanti
Where [1] {are you} now [2]? Where [3] {is} your [4] goal [5], {do you} go [6] {to regions} of Earth [9] {too} as [8] {to regions} of Heaven [7]? Where [10] {they}, like [13] cows [12], rejoice [14] at you [11]?
- 1.38.3 क्व वः सुम्ना नव्यांसि मरुतः क्व सुविता । क्वोऽ विश्वानि सौभगा ॥
kvá vaḥ sumná nāvyaṃsi marutaḥ kvá suvitá kvó_íti víśváni sáubhagā
Where {do await you} [1], O Maruts [5], all [9] your [2] new [4] bliss [3], where [6] happy journey [7], where [8] felicity [10]?
- 1.38.4 यद्यूयं पृश्निमातरो मर्तासः स्यातन । स्तोता वो अमृतः स्यात् ॥
yát yūyám pṛśni-mātarāḥ mártāsaḥ syātana stotá vaḥ amṛtaḥ syāt
If [1] you [2], whose mother is Prishni¹ [3], were [5] mortals [4], he, who hymns [6] you [7], would be [9] immortal² [8].
- 1.38.5 मा वो मृगो न यवसे जरिता भूदजौष्यः । पथा यमस्य गादुप ॥
má vaḥ mṛgáḥ ná yāvase jaritá bhūt ájoṣyaḥ pathá yamaśya gāt úpa
Let not [1] he, who hymns [6], become [7] for you [2] unwanted [8] like [4] wild animal [3] at pasturage [5], let {him} go [11] by the path [9] of Yama³ [10].
- 1.38.6 मो षु णः परापरा निर्र्त्रतिर्दुर्हणा वधीत् । पदीष्ट तृष्णाया सह ॥
mó_íti sú naḥ pára-parā níḥ-ṛtiḥ duḥ-hánā vadhit padīṣṭa ṛṣṇāyā saha
Let not [1] worse and worse [4] deadly [6] calamity [5] crush [7] us [3], let {it} together with [10] avidity [9] perish [8].
- 1.38.7 सत्यं त्वेषा अमवंतो धन्वञ्चिदा रुद्रियासः । मिहं कृण्वन्त्यवातां ॥
satyám tveṣā́ áma-vantaḥ dhánvan cit á rudriyāsaḥ mīham kṛṇvanti avatā́m

¹ See note to 1.23.10.

² If Maruts were manifested ("born") in mortal man (i.e. "became mortals"), then that mortal man will become immortal.

³ Griffith, Dayananda, Jamison, Dutt, T. Elizarenkova, Max Muller, Sayana, Sarasvati, Wilson applied negation "not" from the beginning of this rik also to the word "go" [11] of the second part: let not him go by the path of Yama, taking Yama as Lord of world of deads. But as we already noted, in Veda Yama is a name of the Sun, he is Lord of the Law, Guard of the Truth, so Rishi wish him, who hymns Maruts, to follow this path of law and of control over wrong movements. The phrase was interpreted in this way by Ganguly, Kashyap and Divyanand.

That is true that [1] ablaze [2], forceful [3] sons of Rudra [7] even [5] at the windless¹ [10] desert [4] make [9] rain [8].

- 1.38.8 वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥
 vāśrā-iva vi-dyút mimāti vatsám ná mātā sisakti yát eṣām vṛṣṭih āsarji
 The lightning [2] roars [3], like lowing [1] mother [6], as if [5] {it} follows [7] calf [4], when [8] their [9] rain [10] was released [11].
- 1.38.9 दिवा चित्तमः कृण्वति पर्जन्येनोदवाहेन । यत्पृथिवी व्युदंति ॥
 dívā cit tāmaḥ kṛṇvanti parjanyaena uda-vāhēna yát pṛthivīm vi-undānti
 Even [2] by day [1] {they} by bearing water [6] Parjanya (rain-cloud) [5] make [4] darkness [3], when [7] flood [9] the Earth [8].
- 1.38.10 अथ स्वनान्मरुतां विश्वमा सन्न पार्थिवं । अरेजंत प्र मानुषाः ॥
 ádha svanāt marútām víśvam ā sádma párthivam ārejanta prá mánuṣāḥ
 Then [1] people [10] quivered [8] at noise [2] of Maruts [3] over all [4] abode [6] of earth [7].
- 1.38.11 मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥
 marútaḥ vīlupāṇi-bhiḥ citráḥ ródhasvatīḥ ánu yāta im ákhidrayāma-bhiḥ
 O Maruts [1], O rich in brilliance [3], with strong-handed {mares} [2], with unwearied in course [8] follow [6] after [5] having high banks (rivers) [4].
- 1.38.12 स्थिरा वः संतु नेमयो रथा अश्वास एषां । सुसंस्कृता अभिशावः ॥
 sthiráḥ vaḥ santu nemayaḥ rathāḥ áśvāsaḥ eṣām sú-samskrṭāḥ abhīśavaḥ
 Let your [2] fellows of wheels [4] be [3] firm [1], your [7] chariots [5] – perfectly ready [8], the horses [6], the reins [9].
- 1.38.13 अच्छा वदा तना गिरा जरायै ब्रह्मणस्पति । अग्निं मित्रं न दर्शतं ॥
 áccha vada tánā girā jarāyai bráhmaṇaspatiḥ pátim agnīm mitráṃ ná darśatám
 Speakest [2] continually [3] by word [4] for invocation [5] of Lord of Wisdom-Word (Brahmanaspati) [7+8] to [1] Agni [8] like [10] to [1] visible [11] friend [9].
- 1.38.14 मिमीहि श्लोकमास्ये पर्जन्ये इव ततनः । गायं गायत्रमुक्थ्यं ॥
 mīmīhi ślókam āsyé parjanyaḥ-iva tatanāḥ gāya gāyatrám ukthyám
 Formest [1] the call [2] in the mouth [3], roarest [5] like Parjanya (rain-cloud) [4], singest [6] the Gayatri hymn [7], utterance [8].
- 1.38.15 वंदस्व मारुतं गुणं त्वेषं पनस्युमर्किणं । अस्मे वृद्धा असन्निह ॥
 vāndasva marútaṃ gaṇám tveṣám panasyúm arkiṇam asme_īti vṛddhāḥ asan ihá
 Praisest [1] ablaze [4], radiant | singing [6], glorious [5] host [3] of Maruts [2]; increasing [8] in us [7] let {them} reign [9] here [10].

¹ **This is a key note:** Maruts are powerful forces who rise our being from material Desert, bring life-giving rain that enables us to move beyond our limits, stir up a storm, where there is not a breath of wind, shake and destroy stagnant and motionless, compel to go even mountains, break obstacles. They are bearing golden decorations gods of the Truth. Ablaze they are born from above, from sheet lightning of higher consciousness, but they act here – the powers and sons of terrible Rudra they exercise his directed upward movement; also they are sons of mother-Prishni, the dappled Cow-Aditi-Earth, who gives them their power.

Sukta 1.39

To whom: maruts. From whom: kaṇva ghaura. Metres: bṛhaṭī (1, 3, 5, 7, 9); satobṛhaṭī (2, 4, 6, 8, 10)

1.39.1 प्र यदित्था परावतः शोचिर्न मानमस्यथ ।

कस्य क्रत्वा मरुतः कस्य वर्षसा कं याथ कं ह धूतयः ॥

prá yát itthá parā-vataḥ śociḥ ná mānam āsyatha
kāśya krātvā marutaḥ kāśya varṣasā kām yātha kām ha dhūtayah

When [2] do {you} spread [8] so [3] {your} thought [7] from the Beyond [4] like [6] flaming light [5]? By whose [9] will [10], O Maruts [11], by whose [12] body {are you attracted } [13]? To whom [14] do {you} go [15], to whom [16], indeed [17], O shakers [18]?

1.39.2 स्थिरा वः संत्वार्युधा पराणुदे वीळ् उत प्रतिष्कभे ।

युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥

sthirā vaḥ santu āyudhā parā-nūde vīḷu utā prati-skābhe
yuṣmākam astu tāviṣī pāniyasī mā mātyasya māyīnaḥ

Let your [2] weapons [4] be [3] firm [1] to drive away [5] and [7] strong [6] to oppose [8], let your [9] might [11] be [10] more effective [12], not {might} [13] of mortal [14] maker of false knowledge [15].

1.39.3 परा ह यत्स्थिरं हथ नरो वर्तयथा गुरु । वि याथन वनिनः पृथिव्या व्याशाः पर्वतानां ॥

pārā ha yát sthīrām hathā nāraḥ vartāyatha gurú
vī yāthana vanīnaḥ pṛthivyāḥ vī āśāḥ pārvatānām

Truly [2], {you} break down [5] that [3] which fixed [4], O Manly Ones [6], rolled out [7] {that which} heavy [8], go [10] through [9] forests [11] of earth [12], through [13] regions [14] of mountains [15].

1.39.4 नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां रिशादसः ।

युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे ॥

nahī vaḥ śātruh vividē ādhi dyāvi ná bhūmyām riśādasah
yuṣmākam astu tāviṣī tānā yujā rūdrāśah nū cit ā-dhr̥ṣe

Your [2] enemy [3] was not [1] found [4] above [5], on heaven [6] and [7] on earth [8], o destroyers of enemies [9], by constant [13] union [14], O Rudras [15], let your [10] might [12] be [11] to [18] ever [16] advance | attack [18].

1.39.5 प्र वैपयन्ति पर्वतान्वि विंचन्ति वनस्पतीन् ।

प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया विशा ॥

prá vepayanti pārvatān vī viñcanti vānaspātīn
pró_īti ārata marutaḥ durmādāḥ-iva dévāśah sārveyā viśā

{They} shake [2] mountains [3], uproot [5] trees [6], {you} journeyed [8] forward [7], O Maruts [9], like very drunken [10], O gods [11], with all [12] {your} tribe [13].

1.39.6 उपो रथेषु पृषतीरयुग्ध्वं प्रष्टिर्वहति रोहितः ।

आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः ॥

úpo_íti rátheṣu pṛṣatīḥ ayugdhvam prástīḥ vahati róhitah
á vah yámāya pṛthiví cit aśrot ábībhayanta mánuṣāḥ

{You} yoked [4] dappled {mares} [3] to [1] chariots [2], the red one [7] harnessed in front of them [5] carries [6]; even [12] the Earth [11] listened [13] to your [9] movement [10], men [15] feared [14].

1.39.7 आ वौ म॒क्षू तना॑य॒ कं रुद्रा॑ अवौ वृणीमहे ।

गंता॑ नूनं॒ नोऽव॑सा॒ यथा॑ पु॒रेत्था॑ कण्वा॒य वि॒भ्युषे॑ ॥

á vah makṣú tánāya kám rúdrāḥ ávah vṛṇīmahe
gánta nūnám naḥ ávasā yáthā purá itthá kánvāya bibhyúṣe

Quickly [3] {we} choose [8] your [2] protection [7] for offspring [4], O Rudras [6], come [9] now [10] to us [11] with safeguard [12], even as [13] before [14], so [15] to startled [17] Kanva [16].

1.39.8 युष्म॑र्षितो मरुतो॒ मर्त्ये॑षित् आ यो नो॒ अभ्व॑ ईषते ।

वि तं यु॒योत् शर्व॑सा॒ व्योज॑सा॒ वि युष्मा॑काभि॒रूतिभिः॑ ॥

yuṣmā-iṣitah marutaḥ mártya-iṣitah á yáḥ naḥ ábhvah íṣate
ví tám yuyota śávasā ví ójasā ví yuṣmákābhiḥ ūti-bhiḥ

Excited by you [1], O Maruts [2], excited by mortals [3] this [5] huge might [7] that [5] desires [8] us [6] – drive [11] it [10] away [9] by {your} might [12], away [13] by {your} force [14], away [15] by your [16] safeguards [17].

1.39.9 अ॒सामि॑ हि प्र॒यज्य॑वः कण्वं॒ दद॑ प्र॒चेत॑सः ।

अ॒सामि॑भिर्म॒रुत॑ आ न॒ ऊ॒तिभि॑र्गता॒ वृष्टि॑ न वि॒द्युतः॑ ॥

ásāmi hí pra-yajyavaḥ kánvam dadá pra-cetasah
ásāmi-bhiḥ marutaḥ á naḥ ūti-bhiḥ gánta vṛṣṭim ná vi-dyútaḥ

For [2] {you} gave [5] not reduced to half {your givings} [1] to Kanva [4], O you who carry on the sacrifice [3], O thinkers [6]; with not reduced to half [7] safeguards [11], O Maruts [8], come [12] to us [10] as [14] lightnings [15] to rain [13].

1.39.10 अ॒साम्यो॑जो॒ विभृ॑था सु॒दान॑वोऽसामि॒ धृत॑यः शर्वः ।

ऋ॒षिद्वि॑षे मरुतः॒ परि॑म॒न्यव॑ इ॒षुं न॑ सृ॒जत॑ द्विषं ॥

ásāmi ójah bibhṛtha su-dānavaḥ ásāmi dhūtayaḥ śávaḥ
ṛṣi-dviṣe marutaḥ pari-manyāve iṣum ná srjata dviṣam

{You} bring [3] not reduced to half [1] energy [2], O great givers [4], not reduced to half [5] bright might [7], O shakers [6]; O Maruts [9], release [13] hostile power [14], like [12] an arrow [11] upon the wrathful [10] hating the Rishis [8].

Sukta 1.40

To whom: brahmaṇaspati. **From whom:** kaṇva ghaura. **Metres:** bṛhaṭī (1, 3, 5, 7); satobṛhaṭī (2, 4, 6, 8)

- 1.40.1 उत्तिष्ठ ब्रह्मणस्पते देवयंतस्त्वमेहे । उप प्र यंतु मरुतः सुदानव इंद्र प्राशूर्भवा सचा ॥
 út tiṣṭha brahmaṇaḥ pate deva-yántaḥ tvā īmahe
 úpa prá yantu marútaḥ su-dánavaḥ índra práśúḥ bhava sácā
 Stand [2] up [1], O Lord [4] of wisdom-word [3], {we,} seekers of divinity [5], desire [7] thee [6]; let Maruts [11], great conquerors [12], go [10] forward [9]; O Indra [13], strong [14], be [15] together {with us} [16].
- 1.40.2 त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ।
 सुवीर्यं मरुत् आ स्वश्र्यं दधीत यो व आचके ॥
 tvām ít hí sahasaḥ putra máryaḥ upa-brúte dháne hité
 su-víryam marutaḥ á su-ásvyam dádhīta yáḥ vaḥ ā-caké
 For [3] verily [2] to thee [1], O Son [5] of force [4], the mortal [6] speaks [7] in established [9] riches [8]. O Maruts [11], let him who [15] desires [17] you [16] hold [14] hero-strength [10], good horses [13].
- 1.40.3 प्रैतु ब्रह्मणस्पतिः प्र देव्यैतु सूनता । अच्छा वीरं नर्यं पंक्तिराधसं देवा यज्ञं नयंतु नः ॥
 prá etu bráhmanaḥ pátiḥ prá devyētu sūnṭā
 áccha vírāṃ náryaṃ paṅkti-rādhasaṃ devāḥ yajñāṃ nayantu naḥ
 Let the Lord [4] of wisdom-word [3] go [2] forward [1]; let the Goddess (Ila) [6], True Word [8], go [7] forward [5]; for our sake [16] let [15] gods [13] direct [15] offering [14] containing fivefold {riches} [12] to [9] strong [11] hero [10].
- 1.40.4 यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।
 तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसं ॥
 yáḥ vāgháte dádati sūnāraṃ vásu saḥ dhatte ákṣiti śrávaḥ
 tásmā ilāṃ su-víraṃ á yajāmahe su-prátūrtim anehásam
 He {the god} who [1] gives [3] splendid [4] riches [5] to chanting sage [2], he [6] establishes [7] {in sage} inexhaustible [8] hearing {of the Truth} <i.e. inspired knowledge> [9], to him <i.e. to that god> [10] {we} offer the sacrifice [14] {of this} revealing speech [11] full of hero-might [12], victorious [15], unmatched [16].
- 1.40.5 प्र नूनं ब्रह्मणस्पतिर्मंत्रं वदत्युवथ्यं ।
 यस्मिन्निद्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥
 prá nūnāṃ bráhmanaḥ pátiḥ mántram vadati ukthyám
 yásmin índraḥ varuṇaḥ mitráḥ aryamá devāḥ ókāṃsi cakrire
 Now [2] The Lord [4] of wisdom-word [3] voices [6] the Mantra [5], Utterance [7], in which [8] Indra [9], Varuna [10], Mitra [11], Aryaman [12], gods [13] have formed [15] {their} abodes [14].

- 1.40.6 तमिद्वोचेमा विदथेषु शंभुवं मंत्रं देवा अनेहसं ।
 इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्ववत् ॥
 tám ít vocema vidátheṣu śam-bhúvam mántram devāḥ anehásam
 imám ca vácam prati-háryatha naraḥ víśvā ít vāmá vaḥ aśnavat
 {We} want to declare [3] in knowledges [4] that [1] unmatched [8] truly [2] bliss-giving [5]
 Mantra [6], O gods [7], and [10] if [18] this [9] speech [11] rejoice {you} [12], O Manly ones
 [13], {it} surely [15] attains [18] all [14] your [17] plenty of riches [16].
- 1.40.7 को देवयंतमश्वज्जनं को वृक्तबर्हिषं । प्रप्र द्वाश्वान्पस्त्याभिरस्थितांतर्वावत्क्षयं दधे ॥
 káḥ deva-yántam aśnavat jānam káḥ vṛktá-barhiṣam
 prá-pra dāśvān pastyābhiḥ asthita antaḥ-vávat kṣáyam dadhe
 Who [1] reaches [3] the man [4] seeking godhead [2], who [5] – gathering the sacred grass
 [6]? Farther and farther [7] the giver [8] stood [10] with habitations {of gods} [9], {he} has
 established [13] the abode [12] inwardly [11].
- 1.40.8 उप क्षत्रं पृचीत हंति राजभिर्भये चित्सुक्षितिं दधे ।
 नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥
 úpa kṣatrám pṛñcítá hánti rája-bhiḥ bhayé cit su-kṣitím dadhe
 ná asya vartá ná tarutá mahā-dhané ná árbhe asti vajríṇaḥ
 {He} increases [3] the might of battle [2], kills [4] with kings [5], {he} have establish [9]
 happy dwelling [8] even [7] in the world of fear [6]; there is not [10+18] anyone who re-
 strains [12] him [11], Thunderer [19], there is not [13] {his} conqueror [14] in a great wealth
 [15] nor [16] in a little [17].

Sukta 1.41

To whom: 1-3, 7-9: aryaman, mitra, varuṇa; 4-6: ādityās. **From whom:** kaṇva ghaura. **Metres:** gāyatrī

- 1.41.1 यं रक्षंति प्रचेतसो वरुणो मित्रो अर्यमा । नू चित्स दभ्यते जनः ॥
 yám rākṣanti prá-cetasah varuṇah mitráh aryamá nú cit sáh dabhyate jánaḥ
 He, whom [1] conscious knowers [3], Varuna [4], Mitra [5], Aryaman [6], guard [2], that [9] man [11] is never [7] crushed [10].
- 1.41.2 यं बाहुतेव पिप्रति पांति मर्त्ये रिषः । अरिष्टः सर्व एघते ॥
 yám bāhūtēva píprati pánti mártyaṃ riṣáh áriṣṭah sárvaḥ edhate
 He, whom [1] like many arms [2] {they} carry over safe [3], protect [4] from hurter [6] {that} mortal [5] unhurt [7] grows [9] in all parts [8].
- 1.41.3 वि दुर्गा वि द्विषः पुरो घ्नंति राजान एषां । नयंति दुरिता तिरः ॥
 ví duḥ-gá ví dviṣah puráh ghnánti rájánaḥ eṣām náyanti duḥ-itá tiráh
 O Kings [7], kill [6] ahead [5] any evil [2], enemies [4], lead [9] beyond [11] their [8] stumblings [10].
- 1.41.4 सुगः पंथा अनृक्षर आदित्यास ऋतं यते । नात्रावखादो अस्ति वः ॥
 su-gáh pánthāḥ anrṣarāḥ ádityāsaḥ ṛtám yaté ná átra ava-khādāḥ asti vaḥ
 O Adityas (sons of the boundless mother Aditi) [4], easy to travel [1], thornless [3] {is} path [2] for him, who goes [6] to the Truth [5]; there is not [7] pitfall [9] here [8] in your {path} [11].
- 1.41.5 यं यज्ञं नयथा नर आदित्या ऋजुना पथा । प्र वः स धीतये नशत् ॥
 yám yajñám náyatha narah ádityāḥ rjúnā pathá prá vaḥ sáh dhītāye naśat
 That [1] offering [2] which [1] {you} lead [3], O Manly ones [4], O Adityas (sons of the boundless mother Aditi) [5], by the straight [6] path [7], that [10] {is} reaching [12] your [9] thought [11].
- 1.41.6 स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना । अच्छा गच्छत्यस्तृतः ॥
 sáh rātnam mártyaḥ vāsu víśvam tokám utá tmānā áccha gacchati ástrtaḥ
 He [1], mortal [3], unoverthrown [11] arrives [10] by himself <i.e. naturally> [8] at ecstasy [2], wealth [4] and [7] all [5] begetting [6].
- 1.41.7 कथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः । महि प्सरो वरुणस्य ॥
 kathá rādhāma sakhāyaḥ stómam mitráśya aryamaṇāḥ máhi psarāḥ varuṇasya
 How [1] {can we} accomplish [2], o friends [3], the hymn [4] of Mitra [5], of Aryaman [6] {and} great [7] delight [8] of Varuna [9]?
- 1.41.8 मा वो घ्नंतं मा शपंतं प्रति वोचे देवयंतं । सुमैरिद्व आ विवासे ॥
 má vaḥ ghnántam má śapantam práti voche deva-yántam sumnāiḥ ít vaḥ á vivāse
 In return [6] { } did not thwart [7] with anybody of you [2] smiting [3] or [4] blaming {me} [5], leading to the divinity [8]; verily [10], { } house [13] you [11] by the blisses [9].
- 1.41.9 चतुरश्रिहृदमानाद्विभीयादा निर्घातोः । न दुरुक्ताय स्पृहयेत् ॥
 catúraḥ cit dádamānāt bibhīyāt á ní-dhātoḥ ná duḥ-uktāya sprhayet

Let {a man} fear [4] the {god} giving [3] even [2] the four¹ [1] until the end <i.e. until the perfect settling in the Truth> [6], let not [7] {him} [9] yearn [9] bad utterance [8].

1. Source № 7. 1912–13

Varuna and Mitra, the two great Vedic Twins, meet us in their united activity in the first crucial passage of the Veda informed with the clear and unmistakable idea of the Ritam which so largely dominates the thinking of the Vedic sages. Varuna and Mitra again, but this time helped by their companion Aryaman, govern a second passage which we shall find of equal importance in forming our conceptions of the Truth towards which our ancestors lifted so strenuous an aspiration of prayer and sacrifice. It occurs in the forty-first hymn of the Mandala, a hymn of the Rishi Kanwa son of Ghora to the three children of Aditi, and covers six out of the nine slokas of the hymn. It is fortunately a sufficiently clear and easy hymn, except precisely in the three closing riks with which we are not now concerned; we have to pause only for a moment [at] the word avakhādah, over which Sayana gives himself very unnecessary trouble,— for it means clearly a pitfall or an abrupt descent, and the sense of dhītaye, taken by Sayana in the ritualistic significance, “for your eating”, and by myself, following my hypothesis, in the psychological sense conceded by Sayana in a number of other passages; dhīti means literally holding and usually holding in the mind, thinking; it expresses then the fixed action of dhī, the thought faculty. Otherwise the only difficulty is in the word toka which the ritualistic commentators interpret invariably in the sense of son, putra.

I translate,

1. “He whom Varuna, Mitra and Aryaman guard, they who see with the conscious mind, can that man at all be crushed?
2. The mortal whom they like a multitude of arms fill with his desires and protect from his hurter, he unhurt grows to completeness in being (or prospers in all his being).
3. In front of these the Kings smite apart their obstacles and smite apart their haters and lead them beyond all sin.
4. Easy to travel and thornless is your path, O sons of Aditi, for him who travels to the Truth; here there is no pitfall in your way.
5. That sacrifice which you lead, O strong sons of Aditi, (or O Purushas sons of Aditi,) by the straight path, that goes forward to its place in the thought.
6. That mortal moves unoverthrown towards delightful being, yea and to all kind of creation by the self.” The rest of the hymn is taken up by certain conditions necessary for the effectivity of the praise of the three great deities whose protection assures this safe and prosperous movement to their worshipper.

¹ Bhur (material), Bhuvar (vital), Dyau (mental), Svar = Mahas (supramental). In his translation of this rik Sri Aurobindo used (as also in his other early translations of the Veda) the word Svar in its Puranic sense as equal to Dyau.

We must consider first whether any valid objection can be offered to this translation; and, if not, what are the precise ideas conveyed by the words and expressions which they render. The word *prachetas* is one of the fixed recurrent terms of the Veda; and we have corresponding to it another term *vichetas*. Both terms are rendered by the commentators wise or intelligent. Is *prachetas* then merely an ornamental or otiose word in this verse? Is it only a partially dispensable and superfluous compliment to the gods of the hymn? Our hypothesis is that the Vedic Rishis were masters of a perfectly well managed literary style founded upon a tradition of sound economy in language and coherence in thought; all of every word in Veda is in its place and is justified by its value in the significance. If so, *prachetasah* gives the reason why the protection of these gods is so perfectly efficacious. I suppose,— as my hypothesis entitles me to suppose,— that the Vedic ideas of *prachetas* and *vichetas* correspond to the Vedantic idea of *prajnana* and *vijnana* to which as words they are exactly equivalent in composition and sense. *Prajnana* is that knowledge which is aware of, knows and works upon the objects placed before it. *Vijnana* is the knowledge which comprehends and knows thoroughly in itself all objects of knowledge. The one is the highest faculty of mind, the other is in mind the door to and beyond it the nature of the direct supra-intellectual knowledge, the *Ritam* and *Brihat* of the Veda. It is because *Varuna*, *Mitra* and *Aryama* protect the human being with the perfect knowledge of that through which he has to pass, his path, his dangers, his foes, that their protégé, however fiercely and by whatever powers assailed, cannot be crushed. At once, it begins to become clear that the protection in that case must, in all probability, be a spiritual protection against spiritual dangers and spiritual foes.

The second verse neither confirms as yet nor contradicts this initial suggestion. These three great gods, it says, are to the mortal as a multitude of arms which bring to him his desires and fill him with an abundant fullness and protect him from any who may will to do him hurt, *rishah*; fed with that fullness he grows until he is *sarvah*, complete in every part of his being — (that is to say, if we admit the sense of a spiritual protection and a spiritual activity, in knowledge, in power, in joy, in mental, vital and bodily fullness) — and by the efficacy of that protection he enjoys all this fullness and completeness unhurt. No part of it is maimed by the enemies of man, whose activities do him hurt, the *Vritras*, *Atris*, *Vrikas*, the Coverer on the heights, the devourer in the night, the tearer on the path. We may note in passing how important [it] is to render every Vedic word by its exact value; *rish* and *dwish* both mean enemy; but if we render them by one word, we lose the fine shade of meaning to which the poet himself calls our attention by the collocation *pānti rishah* — *arishta edhate*. We see also the same care of style in the collocation *sarva edhate*, where, as it seems to me, it is clearly suggested that the completeness is the result of the prosperous growth, we have again the fine care and balance with which the causes *piprati* — *pānti* are answered by the effects *arishtah* — *edhate*. There is even a good literary reason of great subtlety and yet perfect force for the order of the words and the exact place of each word in the order. In this simple, easy and yet faultless balance and symmetry a great number of the Vedic hymns represent exactly in poetry the same spirit and style as the Greek temple or the Greek design in architecture and painting. Nor can anyone who neglects to notice it and give full value to it, catch rightly, fully and with precision the sense of the Vedic writings.

In the third verse we come across the first confirmation of the spiritual purport

of the hymn. The protected of Varuna, Mitra and Aryama — the plural is now used to generalise the idea more decisively — are travellers to a moral and spiritual goal, *nayanti duriṭā tirah*. It follows that the *durgāni*, the obstacles in the path are moral and spiritual obstacles, not material impediments. It follows equally that the *dwi-shah*, the haters, are spiritual enemies, not human; for there would be no sense or appropriateness in the scattering of human enemies by Varuna as a condition of the seeker after Truth and Right's reaching a state of sinlessness. It is the spiritual, moral and mental obstacles, the spiritual beings and forces who are opposed to the soul's perfection, *Brahmadwishah*, whom Varuna, Mitra and Aryama remove from the path of their worshippers. They smite them and scatter them utterly, *vi durgā vi dwishah*, — the particle twice repeated in order to emphasise the entire clearance of the path; they scatter them in front, — not allowing even the least struggle to be engaged before their intervention, but going in front of the worshippers and maintaining a clear way, *suga anrikshara*, in which they can pass not only without hurt, but without battle. The image of the sins, the *duriṭā* is that of an army besetting the way which is scattered to all sides by the divine vanguard and is compelled beyond striking distance. The armed pilgrims of the Right pass on and through and not an arrow falls across their road. The three great Kings of heaven and their hosts, *rājānah*, have passed before and secured the great passage for the favoured mortal.

The sense is completed and the spiritual character of the journey explicitly and unmistakably brought out in the next, the fourth rik of the Sukta. The traveller is one who is journeying towards the Truth, the *ritam*. We have already hazarded the conception of the *Ritam* as the principle of *Mahas*, the spontaneous, self-existent, self-efficient nature of the infinite and divine consciousness, *satyam ritam brihat*, to which right action, right emotion, right knowledge, right enjoyment belong inalienably and result naturally and without effort or stumble. In its moral aspect, that conception is now entirely justified. The path of Truth, *ritasya panthā sādhuṃyā*, is *suga anrikshara*; there are no pitfalls or precipices in that road; for it is the road of the *Adityas*, the children of Light and Infinity, sons of *Aditi*, the Infinite Nature, brothers of *Surya* to whom belongs the revealed knowledge and the divine illumination. It is as we shall see in the next line the straight road *riṅunā pathā*. *Sugah panthā anrikshara ādityāsa ritam yate*. *Nātrāvakhādo asti vah*.

So far the image has been a double image of a journey and a battle,— the goal of the *ritam*, the journey of the sin-afflicted human being towards the Truth of the divine nature; the thorns, the pitfall, the enemy ambushed in the path; the great divine helpers whose divine knowledge, for they are *prachetasah*, becomes active in the human mind and conducts us unerringly and unflinchingly on that sublime journey. In the next rik the image of the path is preserved, but another image is associated with it, the universal Vedic image of the sacrifice. We get here our first clear and compelling indication of the truth which is the very foundation of our hypothesis that the Vedic sacrifice is only a material symbol of a great psychological or spiritual process. The divine children of Infinity lead¹ the sacrifice on the straight

¹ Sri Aurobindo wrote the following note at the top of a later page of the manuscript. It would seem to have been intended for insertion here: (*nayathā nara ādityā* — I shall take up the discussion of the proper sense of *nara* in another context, to avoid useless repetition I omit it here).

path to the goal of the ritam; under their guidance it progresses to their goal and reaches the gods in their home, pra vah sa dhītaye nashat. What is sacrifice which is itself a traveller, which has a motion in a straight path, a goal in the highest seat of Truth, parasmin dhāmann ritasya? If it is not the activities of the human being in us offered as a sacrifice to the higher and divine being so that human activities may be led up to the divine nature and be established in the divine consciousness, then there is either no meaning in human language or no sense or coherence in the Veda. The Vedic sacrificer is devayū,— devakāmah,— one who desires the god or the god-head, the divine nature; or devayan, one who is in the process of divinising his human life and being; the sacrifice itself is essentially devavītiḥ and devatātiḥ, manifestation of the divine and the extension of the divine in man. We see also the force of dhītaye. The havya or offering of human faculty, human having, human action, reaches its goal when it is taken up in the divine thought, the divine consciousness and there enjoyed by the gods.

In return for his offering the gods give to the sacrificer the results of the divine nature. The mortal favoured by them moves forward unshuffled and unshuffled, acchā gacchati astrita, — towards or to what? Ratnam vasu visvam tokam uta tmanā. This is his goal; but we have seen too that the goal is the ritam. Therefore the expressions ratnam vasu, visvam tokam tmanā must describe either the nature of the ritam or the results of successful reaching and habitation in the ritam. Toka means son, says the ritualist. I fail to see how the birth of a son can be the supreme result of a man's perfecting his nature and reaching the divine Truth; I fail to see also what is meant by a man marching unshuffled beyond sin and falsehood towards pleasant wealth and a son. In a great number of passages in the Veda, the sense of son for toka or of either son or grandson for tanaya is wholly inadmissible except by doing gross violence to sense, context and coherence and convicting the Vedic Rishis of an advanced stage of incoherent dementia. Toka, from the root tuch, to cut, form, create (cf tach and twach, in takta, tashta, twashta, Gr. tikto, etekon, tokos, a child) may mean anything produced or created. We shall see, hereafter, that prajā, apatyam, even putra are used in the Veda as symbolic expressions for action and its results as children of the soul. This is undoubtedly the sense here. There are two results of life in the ritam, in the vijñana, in the principle of divine consciousness and its basis of divine truth; first ratnam vasu, a state of being the nature of which is delight, for vijñana or ritam is the basis of divine ananda; secondly, visvam tokam uta tmanā,— this state of Ananda is not the actionless Brahmananda of the Sannyasin, but the free creative joy of the Divine Nature, universal creative action by the force of the self. The action of the liberated humanity is not to be like that of the mortal bound, struggling and stumbling through ignorance and sin towards purity and light, originating and bound by his action, but the activity spontaneously starting out of self-existence and creating its results without evil reactions or bondage.

To complete our idea of the hymn and its significance, I shall give my rendering of its last three slokas,— the justification of that rendering or comment on it would lead me far from the confines of my present subject.

7. "How, O friends," cries Kanwa to his fellow-worshippers, "may we perfect (or enrich) the establishment in ourselves (by the mantra of praise) of Mitra and Aryaman or how the wide form of Varuna?"

8. May I not resist with speech him of you who smites and rebukes me while he yet leads me to the godhead; through the things of peace alone may I establish you in all my being.
9. Let a man fear the god even when he is giving him all the four states of being (Mahas, Swar, Bhuvah, Bhuh), until the perfect settling in the Truth: let him not yearn towards evil expression."

In other words, perfect adoration and submission to the gods who are leading us in the path, those who are yajnanāḥ, leaders of the sacrifice, is the condition of the full wideness of Varuna's being in us and the full indwelling of Mitra and Aryaman in the principles of the Ananda and the Ritam.

In this simple, noble and striking hymn we arrive at a number of certainties about the ideas of the Vedic Rishis and usual images of their poetry which are of the last importance to our inquiry. First we see that the ascension or the journey of the human soul to a state of divine Truth is among the chief objects of the prayers and sacrifices of the Veda. Secondly, we see that this Truth is not merely the simple primitive conception of truth-speaking, but a condition of consciousness consisting in delight and resulting in a perfect spontaneous and free activity in which there is no falsehood or error; it is a state of divine nature, the Vedantic amritam. Thirdly, we see that this activity of self-perfection, the sadhana of modern Yoga, is represented in the Veda under the image of a journey or of a battle or both in one image. It is a struggle to advance beset by pitfalls and difficult passages, assailed and beset by hostile spiritual forces, the enemies, hurters or destroyers. Whenever therefore we have the image of a battle or a journey, we have henceforth the right to enquire whether it is not in every case the symbol of this great spiritual and psychological process. Fourthly we see that the Vedic sacrifice is in some hymns and may be in all a symbol of the same purport. It is an activity offered to the gods, led by them in this path, directed towards the attainment of the divine Truth-Consciousness and Truth-Life and, presumably, assailed by the same spiritual enemies. Fifthly, we find that words like vasu and tokam, representing the result of the sacrifice, and usually understood as material wealth and children, are used here, must presumably be used in passages and may, possibly, be used in all in a symbolic sense to express by a concrete figure psychological conceptions like Christ's treasure laid up in heaven or the common image of the children of one's brain or of one's works. We have in fact, provided always our conclusions are confirmed by the evidence of other hymns, the decisive clue to the Secret of the Veda.

Sukta 1.42

To whom: pūṣan. From whom: kaṇva ghaura. Metres: gāyatrī

- 1.42.1 सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात् । सक्ष्वा देव प्र णस्पुः ॥
sám pūṣan ádhvnaḥ tira ví ámhaḥ vi-mucaḥ napāt sákṣva deva prá naḥ puráh
Carry {us} over [4] altogether [1] by the paths [3], O Pushan [2], {disperse} away [5] {any} evil [6], O son [8] of unyoking [7], go [9], O God [10], forward [11] in front [13] of us [12].
- 1.42.2 यो नः पूषन्नघो वृको दुःशेव आदिदेशति । अपं स्म तं पथो जहि ॥
yáḥ naḥ pūṣan agháh vṛkaḥ duḥśevaḥ ā-dídeśati ápa sma tám patháh jahi
That [1], O Pushan [3], evil [4], malignant [6] wolf [5] threatening [7] us [2], surely [9] smite [12] it [10] away [8] from the path [11].
- 1.42.3 अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितं । दूरमधि सुतेरंज ॥
ápa tyám pari-panthínam muṣívāṇam hurah-cítam dūrám ádhi sruteḥ aja
Drive [9] away [1] that [2] hindering [3] robber [4] with perverted heart [5] far [6] from the way [8].
- 1.42.4 त्वं तस्य द्वायाविनोऽघशंसस्य कस्य चित् । पदाभि तिष्ठ तपुषि ॥
tvám tásya dvayāvínāḥ aghá-śamsasya kásya cit padá abhi tiṣṭha tápūṣim
Thou [1] put [9] feet [7] upon [8] the burning weapon [10] of any [5] that [2] power of duality [3] expressing evil [4].
- 1.42.5 आ तत्ते दस्र मंतुमः पूषन्नवो वृणीमहे । येन पितृनचोदयः ॥
á tát te dasra mantu-maḥ pūṣan ávaḥ vṛṇīmahe yéna pitṛn ácodayah
{We} choose [8] that [2] thy [3], O mighty [4] wise [5] Pushan [6], safeguard [7] by which [9] {thou} urgedst [11] fathers [10].
- 1.42.6 अर्धा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥
ádha naḥ víśva-saubhaga híranyavāśīmat-tama dhánāni su-śanā kṛdhi
Then [1] for us [2], O well enjoying in all things [3], O most golden-handed [4], make [7] always constant¹ [6] riches [5].

¹ su-śanā: su “well, wholly”, sanā – eternal, permanent, continuous. Sri Aurobindo wrote: “The group of words, sāḥ, sātiḥ, san, sanayaḥ, sanaḥ, saniḥ, sānasiḥ, are of great importance in the Veda. Sayana is not consistent in his interpretation of them. He applies to them his favourite ritualistic ideas of giving, favour, progeny, eating, etc. I attach to them invariably the sense of substance, permanence, safety, preservation, safeguarding. The basic sense of the roots of the sa family is substance, steadfastness, stability, solidity. sāḥ is the Greek sws, safe, sātiḥ the Greek sosis, safety, salvation, preservation san is the basis of the Latin sanus, sound, sane, in health which rests on the fundamental sense «well-preserved, safe from harm», and of the Sanskrit sanat, sanā, sanāt, sanātanah, perpetual, eternal, and sanayaḥ, saniḥ, sanaḥ, sānasiḥ are its derivatives in this fundamental significance. We shall find that this interpretation will illuminate the sense of every passage in which the words occur, need never be varied and never lead to either straining of sense or awkwardness of construction.” (SABCL.– Vol. 10.– 1971.– pp. 499-500).

- 1.42.7 अति नः सश्रुतो नय सुगा नः सुपथा कृणु । पूषन्निह क्रतुं विदः ॥
 áti naḥ saścátaḥ naya su-gá naḥ su-páthā kṛṇu púṣan ihá krátum vidaḥ
 Lead [4] us [2] beyond [1] pursuers [3] by good path [7] easy to walk [5], fulfil [8] for us [6],
 O Pushan [9], in this [10] find [12] the will [11].
- 1.42.8 अभि सूयवसं नय न नवज्वारो अध्वने । पूषन्निह क्रतुं विदः ॥
 abhí su-yávasam naya ná nava-jvārah ádhvane púṣan ihá krátum vidaḥ
 To [1] perfect pasturage <i.e. Svar> [2] lead [3], not [4] to new pain [5], by the path [6], O
 Pushan [7], in this [8] find [10] the will [9].
- 1.42.9 शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरं । पूषन्निह क्रतुं विदः ॥
 śagdhí pūrdhí prá yamsi ca śíśīhi prási udáram púṣan ihá krátum vidaḥ
 Be strong [1], fulfil [2], stretch forth [4] and [5] bestow [6], fill [7] stomach [8], O Pushan [9],
 in this [10] find [12] the will [11].
- 1.42.10 न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि दुस्ममीमहे ॥
 ná pūṣāṇam methāmasi su-uktāiḥ abhí gṛṇīmasi vāsūni dasmām īmahe
 {We} do not [1] thwart [3], {we} appeal [6] to [5] Pushan [2] with perfect words [4], {we}
 seek [9] riches [7] from the potent [8].

1. Source № 282. September 1916

2. O Pushan, the wolf, the troubler of our bliss who teaches us evil,
 him smite from the Path
3. The adversary, the robber perverse of heart, drive him far from the
 road of our journeying.
4. Set thy foot on the distressful force of whatsoever power of duality
 expresses evil in us.

Sukta 1.43

To whom: 1, 2, 4-6: rudra; 3: mitra, rudra, varuṇa; 7-9: soma. **From whom:** kaṇva ghaura. **Metres:** gāyatrī (1-8); anuṣṭubh (9)

- 1.43.1 कद्रुद्राय प्रचेतसे मी०हुष्टमाय तव्यसे । वोचेम शंतमं हृदे ॥
 kāt rudrāya prā-cetase mīhūṣṭamāya tāvyase vocéma śām-tamam hṛde
 What [1] will {we} say [6] most peaceful [7] for heart [8] to Rudra [2], to conscious knower [3], most bountiful [4], strongest [5],
- 1.43.2 यथा नो अदितिः कर्त्पश्चे नृभ्यो यथा गवे । यथा तोकाय रुद्रियं ॥
 yāthā naḥ aditiḥ kārat pāśve nṛ-bhyaḥ yāthā gāve yāthā tokāya rudriyam
 so that [1] Aditi [3] makes [4] rudriyan <i.e. some givings coming from Rudra> [11] for us [2], for the cattle [5], for manly ones [6], so that [7] for cow [8], so that [9] for our begotten [10],
- 1.43.3 यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति । यथा विश्वे सजोषसः ॥
 yāthā naḥ mitrāḥ varuṇaḥ yāthā rudrāḥ ciketati yāthā viśve sa-jōśasaḥ
 so that [1] Mitra [3], Varuna [4], so that [5] Rudra [6] wakes [7] us [2] to knowledge [7], so that [8] all [9] together [10]
- 1.43.4 गाथपतिं मेधपतिं रुद्रं जलाषभेषजं । तच्छंयोः सुम्नमीमहे ॥
 gāthā-patim medhā-patim rudrām jālāṣa-bheṣajam tāt śam-yōḥ sumnām īmahe
 {we} want [8] the bliss [7] from Lord of songs [1], from Lord of sacrifice [2], from Rudra [3] possessing healings [4], from [6] that [5] bliss [6].
- 1.43.5 यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥
 yāḥ śukrāḥ-iva sūryaḥ hiraṇyam-iva rōcate śreṣṭhaḥ devānām vāsuḥ
 who [1], like blazing [2] Surya [3], like gold [4], shines [5], best [6] Vasu <living in riches> [8] of the gods [7].
- 1.43.6 शं नः कर्त्पवते सुगं मेषाय मेष्ये । नृभ्यो नारिभ्यो गवे ॥
 śam naḥ karati ārvate su-gām meṣāya meṣyē nṛ-bhyaḥ nāri-bhyaḥ gāve
 {He} creates [3] for us [2] peace [1], for courser [4] – easy travel [5], for ram [6], for sheep [7], for men [8], for wives [9], for cow [10].
- 1.43.7 अस्मे सौम श्रियमधि नि धेहि शतस्य नृणां । महि श्रवस्तुविनुम्णं ॥
 asmé_īti soma śriyam ādhi ní dhehi śatāśya nṛṇām māhi śrāvaḥ tuvi-nṛmṇam
 O Soma [2], hold [6] for us [1] the glory [3] above [4] – the great [9], having many manly strengths [11] hearing {of the Truth} <i.e. inspired knowledge> [10] of hundred [7] manly ones [8].
- 1.43.8 मा नः सोमपरिबाधो मारांतयो जुहुरंत । आ न इंदो वाजे भज ॥
 mā naḥ soma-paribādhaḥ mārāntayaḥ juhuranta ā naḥ indo_īti vāje bhaja
 Let [6] not [1] haters of Soma [3] {and} hostile forces [5] lead [6] us [2] astray [6]; to us [8], O Indu (energy of Soma) [9], give share [11] in plenitude [10].

1.43.9 यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य । मूर्धा नाभा सोम वेन आभूषंतीः सोम वेदः ॥
yáh te pra-jáh amṛtasya párasmin dhāman ṛtásya
mūrdhá nábhā soma venah ā-bhūṣantīḥ soma vedah

These {are} [1] thy [2] children [3] of immortality [4] in high [5] home [6] of the Truth [7] :
the head [8] {and} the navel [9], O Soma [10], {i.e. these} striving [12] knowledge <intellectual
mind> [14] {and} longing <vital mind> [11], O Soma [13].

1. Source № 6. 1912–13

9. They who are thy children of immortality, in the most high seat of the truth, them, O Soma, head and navel, enjoy, thou, O Soma, know when they grow to thee in their being.

Comments

Soma is the lord of the immortalising nectar, he is the god of Ananda, the divine bliss which belongs to the Amrita or divine nature of Sacchidananda and is its foundation. The most high seat of the truth, Mahas, the pure ideal principle which links the kingdom of Immortality to our mortal worlds, is peopled with the children of Immortality — we recall at once the phrase of the Upanishad, *viśve amṛtasya putrā*¹, all ye children of immortality — and the lord of Ananda is to take them into his being through knowledge, the head, through enjoyment, the navel. By Ritam, the ideal Truth, the Rishi ascends through the gates [of] Ananda, divine beatitude, out of this death into the kingdom of Immortality, *mṛtyuṁ tīrtvā āmṛtam aśnute*².

¹ Shvetashvara (2.5).— Compiler.

² मृत्युं तीर्त्वा सम्मृत्याऽमृतमश्नुते, *īśopaniṣad* (14).— Compiler.

Sukta 1.44

To whom: 1, 3-14: agni; 2: agni, aśvins, uṣas. **From whom:** praskaṇva kāṇva. **Metres:** bṛhatī (1, 3, 5, 7, 9, 11, 13); satobṛhatī (2, 4, 6, 8, 10, 12, 14)

- 1.44.1 अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य । आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥
 ágne vívasvat uśasaḥ citráṃ rádhah amartya
 á dāśúṣe jāta-vedaḥ vaha tvám adyá devān uśaḥ-búdhaḥ
 O Agni [1], O luminous Sun [2], {bring} rich in brilliance [4] riches [5] of Down [3], O Immortal [6], for the giver [8], O Jatavedas, knower of birth of gods and of mortals (1.70.6) [9], thou [11] do bring [10] now [12] the gods [13], waking in the Dawn [14].
- 1.44.2 जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणां ।
 सजूरश्चिभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥
 júṣṭah hí dūtah ási havya-vāhanaḥ ágne rathīḥ adhvarāṇām
 sa-júḥ aśví-bhyām uśasā su-víryam asmé_iti dhehi śrávaḥ brhát
 For [2], O Agni [6], {thou} art [4] beloved [1] messenger [3], carrier of offerings [5], charioteer [7] of pilgrim-sacrifices [8]; together [9] with Ashvins [10], with Dawn [11] establish [14] hero-strength [12] in us [13], great [16] hearing {of the Truth} <i.e. inspired knowledge> [15].
- 1.44.3 अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियं । धूमकेतुं भारद्वाजीकं व्युष्टिषु यज्ञानामध्वरश्रियं ॥
 adyá dūtám vṛṇīmahe vasum agním puru-priyám
 dhūmá-ketum bhāḥ-ṛjikam ví-uṣṭiṣu yajñānām adhvara-śríyam
 Now [1] {we} embrace [3] the messenger [2], Vasu (living in riches) [4], Agni [5], in whom are many things that are dear to us [6], carrying his banner of smoke [7], straight in his lustres [8] at outbreaks of the Dawn [9], illuminating pilgrim-[11]-sacrifices [10].
- 1.44.4 श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
 देवाँ अच्छ्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥
 śréṣṭham yaviṣṭham átithim sú-āhutam júṣṭam jānāya dāśúṣe
 devān áccha yátave jāta-vedasam agním_īle ví-uṣṭiṣu
 In the Dawn [14] { I } pray [13] the best [1], ever young [2] Guest [3], well fed with the offerings [4], acceptable [5] for the giving [7] man [6], Jatavedas, knower of birth of gods and of mortals (1.70.6) [11], Agni [12], let {him} go [10] to [9] the gods [8].
- 1.44.5 स्तविष्यामि त्वामहं विश्वस्यामृत भोजन । अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥
 stavīṣyāmi tvám ahám víśvasya amṛta bhojana
 ágne trātāram amṛtam miyedhya yajīṣṭham havya-vāhana
 I [3] will chant [1] thee [2], O immortal [5] enjoyment [6] of all [4], O Agni [7], Deliverer [8], Immortal [9], O thou of the sacrifice [10], most powerful for sacrifice [11], O carrier of the offerings [12].
- 1.44.6 सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः ।
 प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनं ॥
 su-śamsaḥ bodhi gṛṇaté yaviṣṭhya mádhujihvaḥ sú-āhutah
 su-śamsaḥ bodhi gṛṇaté yaviṣṭhya mádhujihvaḥ sú-āhutah

práskanvasya pra-tirán áyuh jīváse namasyá dáivyam jánam

Perfectly expressed [1] awake [2] for the hymning [3], O ever-young [4], having honeyed tongue [5], well fed with the offerings [6]; O bringing forth [8] life [9] of Praskanva [7], of bowing down [11] to divine [12] race [13] to live [10].

1.44.7 होतारं विश्वेदसं सं हि त्वा विश इंधते । स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥

hótāram víśvá-vedasam sám hí tvā víśaḥ indháte
sáḥ á vaha puru-hūta prá-cetasah ágne deván ihá dravát

For [4] people [6] together [3] kindle [7] thee [5], the priest calling {the gods} [1], omniscient [2], thou [8] do bring [10], called by many {seekers} [11], the conscious [12] gods [14], O Agni [13], here [15] quickly [16].

1.44.8 सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।

कण्वासस्त्वा सुतसोमास इंधते हव्यवाहं स्वध्वर ॥

savitāram uśásam asvínā bhágam agním ví-uṣṭiṣu kṣápaḥ
kaṅvāsaḥ tvā sutá-somāsaḥ indhate havya-vāham su-adhvara

In outbreaks of the dawn [6], by night [7] Kanvas [8] pressing Soma [10] kindle [11] thee [9], Savitri [1], Dawn [2], Ashvins [3], Bhaga [4], Agni [5] carrying offerings {to the gods} [12], O accomplishing pilgrim-sacrifice well [13].

1.44.9 पतिह्वाराणामग्ने दूतो विशामसि । उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दशः ॥

pátih hí adhvarāṅām ágne dūtáḥ víśám ási
uṣaḥ-búdhaḥ á vaha sóma-pītaye deván adyá svaḥ-dśaḥ

For [2] {thou} art [7] Lord [1] of pilgrims-sacrifices [3], O Agni [4], the messenger [5] of men [6], bring [10] now [13] waken in the dawn [8] gods [12] seeing Svar <supramental world> [14] for drinking of Soma [11].

1.44.10 अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।

असि ग्रामेष्वविता पुरोहितोऽसि यज्ञेषु मानुषः ॥

ágne púrvāḥ ánu uśasaḥ vibhāvaso_ṭi_vibhā-vaso dīdētha víśvá-darśataḥ
ási grāmeṣu avitá puráh-hitah ási yajñēṣu mánuṣaḥ

O Agni [1], O shining with light [5], all-seeing [7] {thou} hast shone forth [6] the previous [2] Dawns [4]. {Thou} art [8] protector [10] in people [9], Purohit (vicar) [11], {thou} art [12] human [14] at offerings [13].

1.44.11 नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजं । मनुष्वदैव धीमहि प्रचेतसं जिरं दूतममर्त्यं ॥

ní tvā yajñāsya sādhanam ágne hótāram ṛtvijam
manuṣvát deva dhīmahi prá-cetasam jírám dūtám ámartyam

{We} hold in {our} thought [10] thee [2], conscious Thinker [11], Accomplisher [4] of the sacrifice [3], O Agni [5], the priest calling {the gods} [6], who sacrifices in true order and time [7], O human¹ [8], O God [9], immortal [14] swift [12] messenger [13].

1.44.12 यद्देवानां मित्रमहः पुरोहितोऽतरो यासि दूत्यं ।

सिंधौरिव प्रस्वनितास उर्मयोऽग्नेभ्रोजंते अर्चयः ॥

¹ In Veda both epithets (human and divine) are often used together for the god manifested (born) and growing within man.

yát devánām mitra-mahaḥ puráh-hitah ántarah yási dūtyám
sínдох-iva prá-svanitāsaḥ ūrmáyaḥ agnéḥ bhrājante arcáyah

When [1], O friendly Light [3], the vicar [4] of gods [2] {thou} goest [6] within us [5]
with embassy [7], rays [13] of Agni [11] blaze [12] like [8] sounding [9] waves [10]
from ocean [8].

1.44.13 श्रुधि श्रुत्कर्णं वह्निभिर्देवैरग्ने सयावभिः ।

आ सीदंतु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरं ॥

śrudhí śrut-karṇa váhni-bhiḥ deváih agne sayáva-bhiḥ
á sīdantu barhiṣi mitráḥ aryamá prátaḥ-yávānaḥ adhvarám

Do hear [1], O having sensitive ear [2], O Agni [5], with bearing offerings [3] gods [4] going
together with thee [6]; let Mitra [10], Aryaman [11] arriving at dawn [12] sit [8] upon sacred
grass [9] to pilgrim-sacrifice [13].

1.44.14 शृण्वंतु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः ।

पिबंतु सोमं वरुणो धृत्व्रतोऽश्विभ्यामुषसा सज्जूः ॥

śṛṇvāntu stómam marútaḥ su-dánavaḥ agni-jihváḥ ṛta-vṛdhaḥ
píbatu sómam varuṇaḥ dhṛtvá-vrataḥ asví-bhyām uṣásā sa-jjúḥ

Let the Maruts [3] hear [1] the hymn [2], great givers [4], whose tongue is Agni [5], builders
of the growing Truth [6]; let Varuna [9] holding firmly the law of his workings [10] together
[13] with Ashvins [11], with Dawn [12] drink [7] Soma [8] .

Sukta 1.45

To whom: 1-9: agni; 10: agni (ab); devās (cd). **From whom:** praskaṇva kāṇva. **Metres:** anuṣṭubh

- 1.45.1 त्वमग्ने वसूरिह रुद्राँ आदित्याँ उत । यजाँ स्वध्वरं जनं मनुजातं घृतपुषं ॥
tvám agne vásūn ihā rudrān ādityān utá yajā su-adhvarám janam mānu-jātam ghr̥ta-pruṣam
Thou [1], O Agni [2], to Vasus [3] here [4], to Rudras [5] and [7] to Adityas [6] do offer the sacrifice [8], to accomplishing pilgrim-sacrifice well <i.e. to Agni himself> [9] {and} to the man [10], descendant of Manu [11], offering mental clearness <lit. ghee> [12].
- 1.45.2 श्रुष्टीवानो हि दाशुषे देवा अग्ने विचैतसः । तान्नोहिदश्व गिर्वणस्त्रयस्त्रिंशत्तमा वंह ॥
śruṣṭī-vānāḥ hí dāśuṣe devāḥ agne ví-cetasah tān rohit-aśva girvaṇah trayah-triṃśatam ā vaha
For [2] all-conscious [6] gods [4] having hearing [1] for the giver [3], O Agni [5], O drawn by red horses [8], O having joy in the Word [9], bring [12] them [7], thirty three [10].
- 1.45.3 प्रियमेधवदत्रिवज्जातवेदो विरूपवत् । अंगिरस्वन्महिब्रत प्रस्कण्वस्य श्रुधी हवँ ॥
priyamedha-vát atri-vát jāta-vedah virūpa-vát āngirasvāt mahi-vrata praskaṇvasya śrudhi hāvam
Like of Priyamedha [1], like of Atri [2], O Jatavedas, knower of birth of gods and of mortals (1.70.6) [3], like of Virupa [4], like of Angirasa [5], O mighty in the way of thy works [6], do hear [8] the call [9] of Praskanva [7].
- 1.45.4 महिकेरव ऊतये प्रियमेधा अहूषत । राजंतमध्वराणामग्निं शुक्रेण शोचिषा ॥
māhi-keravah ūtāye priyā-medhā ahūṣata rājantam adhvarāṇām agnīm śukreṇa śocīṣā
Raising highly [1] Priyamedhas [3] have appealed [4] for the safeguard [2] to reigning over [5] pilgrims-sacrifices [6] Agni [7] with blazing [8] flame [9].
- 1.45.5 घृताहवन संत्येमा उ षु श्रुधी गिरः । याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥
ghṛta-āhavana santya imāḥ ūṣ ūti sū śrudhi girah yābhiḥ kāṇvasya sūnāvah hāvante āvase tvā
O thou to whom are offered the clarities [1], O benignant [2], do hear [6] well [5] these [3+4] words [7] with which [8] sons [10] of Kanva [9] call [11] thee [13] for protection [12].
- 1.45.6 त्वां चित्रश्रवस्तम हवन्ते विक्षु जंतवः । शोचिष्केशं पुरुप्रियाग्ने हव्याय वोह्वे ॥
tvām citraśravaḥ-tama hāvante vikṣu jantāvah śociḥ-keśam puru-priya āgne havyāya vohve
Born creatures [5] call [3] thee [1] in men [4], O most rich in hearings {of supramental Truth} [2], with hair of flaming-light [6], O thou in whom are many things dear to us [7], O Agni [8], to the offering [9] to bear [10].
- 1.45.7 नि त्वा होतारमृत्विजं दधिरे वसुवित्तमं । श्रुत्कर्णं सप्रथस्तमं विप्रां अग्ने दिविष्टिषु ॥
nī tvā hōtāram ṛtvijam dadhirē vasuvit-tamam śrūt-karṇam saprāthastamam viprāḥ agne diviṣṭiṣu
Illumined seers [9] have established [5] thee [2] within {themselves} [1] in heavenward urges [11], O Agni [10], the priest calling {the gods} [3] who sacrifices in true order and time [4], the great discoverer of riches [6], thee who hast the ear that hears us [7], most wide-extended [8].
- 1.45.8 आ त्वा विप्रां अचुच्यवुः सुतसौमा अभि प्रयः । बृहद्भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥
ā tvā viprāḥ acucyavuh sutā-somāḥ abhī prayah
bhāt bhāḥ bibhrataḥ havīḥ āgne mātāya dāśuṣe

illuminated seers [3] who pressed Soma [5], induce [4] thee [2] to come [4] to [6] delight [7]; {thee who art} great [8] lihg [9] – {they who are} bearing [10] offering [11], O Agni [12], for the giving [14] mortal [13].

- 1.45.9 प्रातर्याव्णः सहस्कृत सोमपेयाय संत्य । इहाद्य दैव्यं जनं बहिरा सादया वसो ॥
 prātaḥ-yāvnaḥ sahaḥ-kr̥ta soma-péyāya santya ihá adyá dáivyam jānam barhīḥ á sādaya vaso_iti
 O Vasu (living in riches) [12], O benignant [4], O created by force [2], make {them} sit [11] here [5] now [6] upon sacred grass [9] for drinking of Soma [3], {them} arriving at dawn [1], the divine [7] race [8],

- 1.45.10 अर्वाचं दैव्यं जनमग्ने यक्ष्व सहृतिभिः । अयं सोमः सुदानवस्तं पात तिरोअह्यं ॥
 arvāñcam dáivyam jānam āgne yákṣva sáhūti-bhiḥ
 ayám sómaḥ su-dānavaḥ tām pāta tirāḥ-ahnyam
 To arriving [1] divine [2] race [3], O Agni [4], do offer [5] by words of invocation [6], here is [7] Soma [8], O great givers [9], drink [11] him [10] all day¹ [12].

¹ tirāḥ-ahnyam, tiras through, across, beyond; ahnya – daily course (of the sun). At 3.28.3 and 3.28.6 Sri Aurobindo interprets the phrase as “disappearance of day”. In this rik Sayana, Wilson, Dutt, Griffith, Kashyap: yesterday expressed; T. Elizarenkova: (fermenting) the second day; Oldenberg: which has been kept over night; Jamison: aged overnight; Sarasvati: fresh as if born yesterday; Ganguli: the increaser of light.

Sukta 1.46

To whom: aśvins. From whom: praskaṇva kāṇva. Metres: gāyatrī

- 1.46.1 एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥
eṣó_ítī uṣáh ápūrvyā ví ucchati priyá diváh stuṣé vām aśvinā bṛhát
This [1] incomparable [3] delightful [6] Dawn [2] is shining [5] from heaven [7]; { | } laud [8]
your [9], O Ashvins [10], vastness [11],
- 1.46.2 या दुस्त्रा सिंधुमातरा मनोतरा रयीणां । धिया देवा वसुविदा ॥
yá dasrá síndhu-mātarā manotará rayīṇām dhiyá devá vasu-vidā
who {are} [1] puissant [2], whose mother is Ocean [3], thinkers of [4] riches [5], divine [7]
finders of plenitudes [8] by thought [6].
- 1.46.3 वच्यंते वां ककुहासौ जूर्णायामधि विष्टपि । यद्वां रथो विभिष्यतात् ॥
vacyánte vām kakuhásāḥ jūrṇāyām ádhi viṣṭápi yát vām ráthaḥ ví-bhiṣṭatāt
Your [2] ardent [4] high {horses} [3] arrive [1] height [6], when [7] your [8] chariot [9] flies
[11] by the birds [10].
- 1.46.4 हविषा जारो अपां पिपतिं पपुरिर्नरा । पिता कुटस्य चर्षणिः ॥
haviṣā jāráḥ apām píparti pāpuriḥ narā pitá kúṭasya carṣaniḥ
The abundant [5] lover [2] of waters [3] fulfil [4] by offering [1], O {two} Manly ones [6], the
father [7] of house [8] seeing [9].
- 1.46.5 आदारो वां मतीनां नासत्या मतवचसा । पातं सोमस्य धृष्णुया ॥
ādaráḥ vām maṭínām nāsatyā mata-vacasā pātám sómasya dhṛṣṇu-ya
This is the dissolver [1] of your [2] thinkings [3], O Nasatyas (lords of the journey, Ashvins)
[4], O holding words in thought [5], drink [6] Soma [7] violently [8].
- 1.46.6 या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः । तामस्मे रासाथामिषं ॥
yá naḥ píparat aśvinā jyótiṣmatī támaḥ tiráḥ tám asmé_íti rāsāthām iṣam
The luminous [5] impelling force¹ [11] which [1] carries [3] us [2] through [7] the darkness
[6], O Ashvins [4], that {impelling force} [8] give [10] to us [9].
- 1.46.7 आ नो नावा मतीनां यातं पाराय गंतवे । युंजाथामश्विना रथं ॥
á naḥ nāvā maṭínām yātám pārāya gántave yuñjāthām aśvinā rátham
Come [5] to us [2] by the ship [3] of thoughts [4], reach [7] the other shore <i.e. supramen-
tal Svar> [6], yoke [8], O Ashvins [9], the chariot [10].
- 1.46.8 अरित्रं वां दिवस्पृथु तीर्थे सिंधूनां रथः । धिया युयुज्ज इंदवः ॥
arítram vām diváh pṛthú tīrthé síndhūnām ráthaḥ dhiyá yuyujre índavaḥ
Your [2] vast [4] oared ship [1] of heaven [3] – chariot [7] in the crossing [5] of rivers [6]; by
thought [8] yoked [9] Indu (energies of Soma) [10].

¹ Very important note of Sri Aurobindo on supramental nature of this impelling force (constant term of Rigveda) see below.

- 1.46.9 दिवस्कण्वास इंदवो वसु सिंधूनां पदे । स्वं वव्रिं कुह धित्सथः ॥
 diváh kaṇvāsaḥ índavaḥ vāsu síndhūnām padé svám vavrím kúha dhitsathaḥ
 O Kanvas [2], Indu (energies of Soma) [3] of heaven [1], riches [4] in seat [6] of rivers [5];
 where [9] {do you} want to put off [10] your [7] veil [8]?
- 1.46.10 अभूद् भा उ अंशवे हिरण्यं प्रति सूर्यः । व्यख्यजिह्वयासितः ॥
 ábhūt ūm_íti bháh ūm_íti aṃśáve híraṇyam práti sūryaḥ ví akhyat jihváyā ásitah
 Now [2], the light [3] for Soma [5] has been born [1] – the dark [12] Sun [8] with tongue [11]
 has showed [10] towards [7] the Gold [6].
- 1.46.11 अभूद् पारमेतवे पंथां ऋतस्य साधुया । अदर्शि वि स्तुतिर्दिवः ॥
 ábhūt ūm_íti pāráma étave pánthāḥ ṛtasya sādhu-yá ádarśi ví sruṭih divah
 Now [2], path [5] of the Truth [6] was born [1] to reach [4] for another shore [3], – leading
 straight [7] path [10] of Heaven [11] has become visible [8].
- 1.46.12 तत्तदिदृश्विनोरवो जरिता प्रति भूषति । मदे सोमस्य पिप्रतोः ॥
 tát-tat it ásvínoḥ ávaḥ jaritá práti bhūṣati máde sómasya pípratoh
 Verily [2], adorer [5] strives [7] towards [6] that and that [1] safeguard [4] of Ashvins [3]
 saving [10] in intoxication [8] of soma [9].
- 1.46.13 वावसाना विवस्वति सोमस्य पीत्या गिरा । मनुष्वच्छभू आ गतं ॥
 vavasāná vivasvati sómasya pītyá girá manuṣvát śambhū_íti_śam-bhū á gatam
 O living [1] in the all-luminous Sun [2], come [9], as with Manu [6], by drinking [4] of soma
 [3], by word [5], o givers of bliss [7].
- 1.46.14 युवोरुषा अनु श्रियं परिज्मनोरुपाचरत् । ऋता वनथो अक्तुभिः ॥
 yuvóḥ uṣáh ānu śriyam pári-jmanoḥ upa-ácarat ṛtá vanathaḥ aktú-bhiḥ
 Dawn [2] came [6] along of [3] your [1], who are all-pervading [5], glory [4]; {you} bring [8]
 the Truth [7] by the Nights [9] <i.e. in the environmental darkness>.
- 1.46.15 उभा पिबतमश्विनोभा नः शर्म यच्छतं । अविद्रियाभिरूतिभिः ॥
 ubhá píbatam ásvinā ubhá naḥ śárma yacchatam avidriyābhiḥ ūti-bhiḥ
 O Ashvins [3], both [1] drink [2], both [4] stretch [7] to us [5] peace [6] by untorn [8] safe-
 guards [9].

1. Source № 314. Perhaps, 1918

11. A perfect path of the Truth has come into being for our journey to the other shore beyond the darkness.

2. Source № 268. August 1915

1. Lo, the Dawn than which there is none higher, opens out full of de-light in the Heavens; O Ashwins, the Vast of you I affirm
2. of whom the Ocean is the mother, accomplisners of the work who pass beyond through the mind to the felicities and, divine, find that substance by the thought

5. O Lords of the Voyage, who mentalise the word, this is the dissolver of your thinkings,— drink ye of the Soma violently
6. give to us that impulsion, O Ashwins which, luminous, carries us through beyond the darkness
7. Travel for us in your ship to reach the other shore beyond the thoughts of the mind. Yoke, O Ashwins, your car,
8. your car that becomes the vast oared ship in Heaven, in the crossing of its rivers. By the thought the powers of Delight have been yoked.
9. The Soma-powers of delight in heaven are that substance in the place of the Waters. But where shall you cast aside the veil you have made to conceal you?
10. Nay, Light has been born for the joy of the Soma;— the Sun that was dark has shot out its tongue towards the Gold.
11. The path of the Truth has come into being by which we shall travel to that other shore; seen is all the wide way through Heaven
12. The seeker grows in his being towards increasing manifestation after manifestation of the Ashwins when they find satisfaction in the ecstasy of the Soma.
13. Do ye, dwelling (or, shining) in the all-luminous Sun, by the drinking of the Soma, by the Word come as creators of the bliss into our humanity.
14. Dawn comes to us according to your glory when you pervade all our worlds and you win the Truths out of the Nights.
15. Both together drink, O Ashwins, both together extend to us the peace by expandings whose wholeness remains untorn.

C o m m e n t s

8. ... But even over the heavenly waters they cross, for the power of the Soma helps them to dissolve all mental constructions, and they cast aside even this veil; they go beyond Mind and the last attaining is described as the crossing of the rivers, the passage through the heaven of the pure mind, the journey by the path of the Truth to the other side. Not till we reach the highest supreme, paramā parāvat, do we rest at last from the great human journey.

3. Source № 264. April 1915

C o m m e n t s

2. They are powers that appear with the Dawn, effective powers of action born out of the ocean of being who, because they are divine, are able to mentalise securely the felicities of the higher existence by a thought-faculty which finds or comes to know that true substance and true wealth.
6. They give that impelling energy for the great work which, having for its nature and substance the light of the Truth, carries man beyond the darkness.

Mandala 1

7. They carry man in their ship to the other shore beyond the thoughts and states of the human mind, that is to say, to the supramental consciousness

4. Source № 13. Circa 1913

7. O ye who are the ships of our thoughts, come to us for our passing to the other shore; O Aswins, yoke your car.

5. Source № 6. 1912–13

11. Made was the road of Truth for our going to that other effectively fulfilling shore, seen was the wide-flowing stream of Heaven.

Sukta 1.47

To whom: aśvins. **From whom:** praskaṅva kāṅva. **Metres:** ṛṛhaṭī (1, 3, 5, 7, 9); satobṛhaṭī (2, 4, 6, 8, 10)

- 1.47.1 अयं वां मधुमत्तमः सुतः सोमं ऋतावृधा । तमश्विना पिबतं तिरोअह्वं धत्तं रत्नानि दाशुषे ॥
 ayāṃ vāṃ mādhumat-tamaḥ sutāḥ sōmaḥ ṛta-vṛdhā
 tam aśvinā pibatam tiraḥ-ahnyam dhattām rātnāni dāśuṣe
 This [1] most full of honey [3] pressed [4] soma [5], O builders of the growing Truth [6], him [7], both of you [2], O Ashvins [8], drink [9] all day¹ [10]; establish [11] ecstasies [12] for the giver [13].
- 1.47.2 त्रिवंधुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
 कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु शृणुतं हवँ ॥
 tri-vandhurēṇa tri-vṛtā su-péśasā rāthēna á yātam aśvinā
 kāṅvāsaḥ vāṃ brāhma kṛṇvanti adhvare téṣāṃ sū śṛṇutam hāvam
 With having three seats² [1] triple [2] of perfect form [3] chariot [4] do come [6], O Ashvins [7]; Kanvas [8] make [11] for you [9] wisdom-word [10] in pilgrim-sacrifice [12], do hear [15] well [14] their [13] call [16].
- 1.47.3 अश्विना मधुमत्तमं पातं सोममृतावृधा ।
 अथाद्य दसा वसु बिभ्रता रथे दाश्वामसमुप गच्छतं ॥
 áśvinā mādhumat-tamam pātām sōmam ṛta-vṛdhā
 ātha adyā dasrā vasu bibhratā rāthe dāśvāmsam ūpa gacchatam
 O Ashvins [1], drink [3] {this} most full of honey [2] soma [4], O builders of the growing Truth [5], then [6] now [7], O puissant ones [8] in chariot [11] carrying [10] riches [9] do come [14] to [13] the giver [12].
- 1.47.4 त्रिषधस्थे बर्हिषि विश्वेदसा मध्वा यज्ञं मिमिक्षतं ।
 कण्वासो वां सुतसोमा अभिद्यवो युवां हवन्ते अश्विना ॥
 tri-sadhasthé barhiṣi viśva-vedasā mādhvā yajñām mimikṣatam
 kāṅvāsaḥ vāṃ sutā-somāḥ abhi-dyavaḥ yuvām havante aśvinā
 In triple world of our sacrifice [1], on sacred grass [2], O omniscient ones [3], prepare [6] the offering [5] by honey [4]; illuminated [10] Kanvas [7], who have pressed the soma [9] for you [8], call [12] you [11], O Ashvins [13].
- 1.47.5 याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
 ताभिः प्वस्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥
 yābhiḥ kāṅvam abhiṣṭi-bhiḥ prā ávatam yuvām aśvinā
 tābhiḥ sū asmāñ avatam śubhaḥ patī_iti pātām sōmam ṛta-vṛdhā
 With those approaches [3] by which [1] both of you [6] further [4] increased [5] Kanva [2], O Ashvins [7], by them [8] increase [11] us [10] utterly [9], O Lords [13] of happiness [12], drink [14] soma [15], O builders of the growing Truth [16].

¹ See note to 1.45.10.

² See note to 1.34.1.

- 1.47.6 सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना ।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहं ॥
su-dāse dasrā vāsu bibhratā rāthe pṛkṣaḥ vahatam aśvinā
rayim samudrāt utā vā divāḥ pári asmé_iti dhattam puru-spṛham
For good sacrificer [1], O puissant [2], in the chariot [5] carrying [4] riches [3] do bring [7] satisfactions [6], O Ashvins [8], the treasure [9] from Ocean [10] or [12] from Heaven [13], from all sides [14], establish [16] in us [15] with many longed-for things [17].
- 1.47.7 यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥
yāt nāsatyā parā-vatī yāt vā sthāḥ ādhi turváše
ātaḥ ráthena su-vṛtā naḥ á gatam sākám sūryasya raśmí-bhiḥ
When [1], O Nasatyas (lords of the journey) [2], {you} are [6] in the supreme plan of Beyond [3] or [5] when [4] above [7], thence [9] into Turvashi [8] with swiftly moving [11] chariot [10], to us [12] together with [15] rays [17] of the Sun [16] do come [14].
- 1.47.8 अर्वाचा वां सप्तयोऽध्वरश्रियो वहंतु सवनेदुप ।
इषं पृंचंता सुकृते सुदानव आ बर्हिः सीदतं नरा ॥
arvāncā vām śaptayaḥ adhvara-śrīyaḥ vāhantu śavanā it ūpa
īṣam pṛīcāntā su-kṛte su-dānave á barhiḥ sīdatam narā
Sure [7], let steeds [3] approaching [1] to the pilgrim-sacrifice [4] bear [5] you [2] to [8] the pressings [6]; O Manly ones [16], granting [10] impelling force [9] to doer of good works [11], to good giver [12], sit down [15] on sacred grass [14].
- 1.47.9 तेन नासत्या गतं रथेन सूर्यत्वचा । येन शश्वद्दूहथुर्दाशुषे वसु मध्वः सोमस्य पीतये ॥
téna nāsatyā á gatam ráthena sūrya-tvacā
yéna śásvat ūhāthuh dāsúṣe vāsu mádhvaḥ sómasya pītāye
O Nasatyas (lords of the journey, Ashvins) [2], with that [1] chariot [5] of sun skin [6], with which [7] ever [8] brought [9] riches [11] to the giver [10], do come [4] for drinking [14] honey [12] soma [13].
- 1.47.10 उक्थेभिर्वागवसे पुरुवसू अर्कैश्च नि ह्वयामहे ।
शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना ॥
ukthébhīḥ arvāk ávase puruvásū_iti_puru-vásū arkāiḥ ca ní hvayāmahe
śásvat kaṇvānām sādasi priyé hí kam sómam papáthuh aśvinā
Continually [9] {we} call [8] {you} having many riches [4] here [2] for safeguard [3] by utterances [1] and [6] by hymns of illumination [5], for [13] in beloved [12] seat [11] of Kanvas [10] {you} have drank [16] soma [15], O Ashvins [17].

Sukta 1.48

To whom: uṣas. **From whom:** praskaṇva kāṇva. **Metres:** ṛṣhatī (1, 3, 5, 7, 9, 11, 13, 15); satobṛṣhatī (2, 4, 6, 8, 10, 12, 14, 16)

- 1.48.1 सह वामेन न उषो व्युच्छा दुहितर्दिवः । सह द्युम्नेन बृहता विभावरी राया देवि दास्वती ॥
 sahá vāména naḥ uṣaḥ ví uccha duhitāḥ divaḥ
 sahá dyumnéna ṛṣhatá vibhā-vari rāyá devi dāsvatī
 Together with [1] happiness [2] for us [3], O Dawn [4], shine forward [6], O daughter [7] of Heaven [8], together with [9] vast [11] light [10], O widely luminous [12], with riches [13], O goddess [14], bounteous [15].
- 1.48.2 अश्वावतीर्गोमतीर्विश्वसुविदो भूरि च्यवंत वस्तवे ।
 उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनां ॥
 áśva-vatīḥ gó-matīḥ víśva-suvídaḥ bhúri cyavanta vástave
 út īraya práti mā sūnṛtāḥ uṣaḥ cōda rādhaḥ maghónām
 Abounding with horses (of strength) [1], abounding with cows (supramental perceptions) [2], rightly knowing all things [3], many times [4] {they} come forth [5] for dawning [6]; O Dawn [12], bring [8] richly [7] to me [10] in response [9] true words [11], urge [13] riches [14] of lords of plenty [15].
- 1.48.3 उवासोषा उच्छाच्च नु देवी जीरा रथानां । ये अस्य आचरणेषु दधिरे समुद्रे न श्रवस्यवः ॥
 uvāsa uṣāḥ ucchāt ca nú devī jīrá rāthānām
 yé asyāḥ ā-cāraṇeṣu dadhiré samudré ná śravasyávaḥ
 The Dawn [2] has shined [1] and [4] now [5] let blaze [3], swift [7] goddess [6] of chariots [8] which [9] were held [12] in her [10] arrivals [11] like [14] hearings {of the Truth} <i.e. inspired supramental knowledge> [15] in the Ocean [13].
- 1.48.4 उषो ये ते प्र यामेषु युंजते मनो दानाय सूरयः ।
 अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणां ॥
 uṣaḥ yé te prá yāmeṣu yuñjate manaḥ dānāya sūrāyaḥ
 ātra āha tát kaṇvaḥ eṣām kaṇva-tamaḥ nāma gṛṇāti nṛṇām
 O Dawn [1], those [2] illumined seers [9] who [2] in thy [3] comings [5] yoke [6] {their} mind [7] for giving [8], that [12] name [16] of these [14] men [18], surely [11], Kanva [13], most Kanva from Kanvas [15], proclaims [17].
- 1.48.5 आ घा योषैव सूनर्युषा याति प्रभुंजती । जरयती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥
 ā gha yōṣā-iva sūnārī uṣāḥ yāti pra-bhuñjātī jarāyanī vṛjanam pat-vát īyate út pātayati pakṣiṇaḥ
 Verily [2] like [3] splendid [4] woman [3] Dawn [5] is going [6], bringing enjoyment [7], calling [8] the strong one [9] {and} having feet [10], {she} goes [11], makes [13] {those who} have wings [14] to fly [13] upwards [12].
- 1.48.6 वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती ।
 वयो नकिष्टे पप्तिवासं आसते व्युष्टौ वाजिनीवति ॥
 ví yā sṛjāti sámanam ví arthínaḥ padám ná veti ódatī
 váyaḥ nákiṣṭe papti-vāmsaḥ āsate ví-uṣṭau vājīnī-vati

{She,} who [2] sends forth [3] pursuits [4] of the questioning one [6] like [8] on the trail [7], comes [9] refreshing [10]; no [12] birds [11], those who [13] flying [14], sit down [15] on breaking of dawn [16], O full of plenitude [17].

1.48.7 एषायुक्त परावतः सूर्यस्योदयनादधि । शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥

eṣā ayukta parā-vātaḥ sūryasya ut-āyanāt ādhi
śatam rāthebhiḥ su-bhagā uśāḥ iyam vī yāti abhi mānuṣān

She [1] has yoked [2] from the Beyond [3], from the place of emergence [5] of the Sun [4] above [6]; by hundred [7] chariots [8] this [11] blissful [9] Dawn [10] proceeds widely [13] to [14] men [15].

1.48.8 विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।

अप द्वेषो मघोनीं दुहिता दिव उषा उच्छदप स्निधः ॥

viśvam asyāḥ nanāma cakṣase jagat jyōtiḥ kṛṇoti sūnārī
āpa dvēṣaḥ maghōnī duhitā divaḥ uśāḥ ucchat āpa śrīdhaḥ

All [1] world [5] have made bow of obeisance [3] for [4] her [2] vision [4], {for} splendid [8], {she} creates [7] light [6]; let Empress of plenty [11], Daughter [12] of Heaven [13], Dawn [14] drive away by brightness [15] hostility [10], away [16] – forces that make us err [17].

1.48.9 उष आ भाहि भानुना चंद्रेण दुहितर्दिवः । आवहती भूर्यस्मभ्यं सौभगं व्युच्छंती दिविष्टिषु ॥

uśaḥ ā bhāhi bhānūna candreṇa duhitāḥ divaḥ
ā-vāhanī bhūrī asmābhyam sāubhagam vī-ucchāntī diviṣṭiṣu

O Dawn [1], do illumine [3] by splendid [5] light [4], O Daughter [6] of Heaven [7], {O thou,} bringing [8] to us [10] great [9] happiness [11], shining out [12] in heavenward urges [13].

1.48.10 विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।

सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवँ ॥

viśvasya hī prāṇanam jīvanam tvē_iti vī yāt ucchāsi sūnari
sā nah rāthena brhatā vibhā-vari śrudhī citra-maghe hāvam

For [2] a life-giving [4] breath [3] of all [1] {is} in thee [5], when [7] {thou} shinest [8], O splendid [9]. O widely luminous [14], with the vast [13] chariot [12] do hear [15] our [11] call [17], O full of varied riches [16].

1.48.11 उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।

तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥

uśaḥ vājam hī vāmsva yāḥ citrāḥ mānuṣe jāne
tēna ā vaha su-kṛtaḥ adhvarān ūpa ye tvā gṛṇānti vāhnayaḥ

O Dawn [1], for [3] {thou} conqueredst [4] richly diverse [6] plenitude [2] in born [8] human being [7], bring [10+11] with that {plenitude} [9] pilgrim-sacrifices [13] of doer of good works [12] to [14] those [15] bearers of the offerings¹ [18] who [15] proclaim [17] thee [16].

1.48.12 विश्वान्देवाँ आ वह सोमपीतयेऽतरिक्षादुषस्त्वं ।

सास्मासु धा गोमदश्चावदुक्थ्यं मुषो वाजं सुवीर्यं ॥

¹ In the note to his translation of rik 5.79.4 (1917) Sri Aurobindo wrote: "Not human priests, but divine powers, the hosts or companies of the Dawn, gaṇa, at once priests, seers and patrons of the inner sacrifice, winners and givers of the celestial wealth." (CWSA.– Vol. 15.– 1998, p. 550)

viśvān devān ā vaha sōma-pīṭaye antāriḥṣāt uṣaḥ tvām
sā asmāsu dhāḥ gō-mat āśva-vat ukthyām uṣaḥ vājam su-vīryam

Thou [8] do bring [4] from the middle world [6] all [1] the gods [2] for drinking of soma [5], O Dawn [7]; do establish [11] within us [10] plenitude [16] of cows (perceptions from supramental Svar) [12], of horses (force) [13], of utterances [14], O Dawn [15], hero-strength [17].

1.48.13 यस्या रुशतो अर्चयः प्रति भद्रा अदृक्षत ।

सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुगम्यं ॥

yāsyāḥ rūśantāḥ arcāyaḥ prāti bhadrāḥ ādrkṣata
sā naḥ rayim viśvā-vāram su-peśasam uṣāḥ dadātu sūgmyam

That Dawn [12], whose [1] happy [5] brilliant [2] rays [3] appeared [6] in response [4], let she [7] give [13] to us [8] well formed [11] beneficent [14] treasure [9] where are all desirable things [10].

1.48.14 ये चिद्धि त्वामृषयः पूर्वं ऊतये जुहुरेऽवसे महि ।

सा नः स्तोमो अभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥

yé cit hí tvām ṛṣayaḥ pūrve ūtāye juhūre āvase mahi
sā naḥ stōmān abhi gr̥ṇīhi rādhasā uṣaḥ śukreṇa śocīṣā

For [3] those [1] ancient [6] Rishis [5] have called [8] thee [4] for protection [7], for safe-guard [9], O great [10], so thou [11] do voice [15] our [12] hymns [13] by treasure [16], O Down [17], – by brilliant [18] light [19].

1.48.15 उषो यद्य भानुना वि द्वारावृणवो दिवः ।

प्र नो यच्छतादवृकं पृथु च्छर्दिः प्र देवि गोमतीरिषः ॥

uṣaḥ yāt adyā bhānūnā ví dvārau ṛṇavaḥ divaḥ
prā naḥ yacchatāt avrkām pṛthú chardīḥ prá devi gō-matīḥ ṛṣaḥ

O Dawn [1], when [2] now [3] {thou} hast open [7] doors [6] of Heaven [8] by blazing light [4], give [11] to us [10] safe [12] {and} wide [13] home [14], {give} [15], O Goddess [16], impelling forces [18] bringing cows (perceptions from supramental Svar) [17].

1.48.16 सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।

सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥

sám naḥ rāyā bṛhatā viśvā-peśasā mimikṣvā sám īlābhiḥ ā
sám dyumnēna viśva-tūrā uṣaḥ mahi sám vājaiḥ vājinī-vati

Unite [6] us [2] with [1] wide <brihat, here – Svar> [4] treasure [3] that give shape to universal things [5], with [7] words of revelation [8], with [10] all-surpassing [12] light [11], O Dawn [13], O Great [14], with [15] plenitudes [16], O full of plenitude [17].

1. Source № 274. February 1916

Comments

- the significance of this collocation of epithets, āśva-vatīḥ go-matīḥ viśva-suvidāḥ, “Dawns with their swiftesses (horses), their radiances (herds), rightly knowing all things.”

Sukta 1.49

To whom: uṣas. From whom: praskaṇva kāṇva. Metres: anuṣṭubh

- 1.49.1 उषो भद्रेभिरा गहि दिवश्चिद्रोचनादधि । वहैत्वरुणप्सव उप त्वा सोमिनो गृहं ॥
 uṣaḥ bhadrébhiḥ á gahi diváḥ cit rocanát ádhi váhantu aruṇá-psavaḥ úpa tvā somínaḥ gṛhám
 O Dawn [1], come [4] with blisses [2] from the luminous world [7] of Heaven [5] above [8];
 let red ones [10] bring [9] thee [12] to [11] the house [14] of having soma [13].
- 1.49.2 सुपेशसं सुखं रथं यमध्यस्था उषस्त्वं । तेना सुश्रवसं जनं प्रावाच दुहितर्दिवः ॥
 su-péśasam su-khám rátham yám adhi-ásthāḥ uṣaḥ tvám
 téna su-śrávasam jánam prá ava adyá duhitaḥ divaḥ
 That happy [2] chariot [3] of beautiful form [1], upon which [4] thou [7] hast stood [5], O
 Dawn [6], today [13] by that {chariot} [8] do promote [12] the man [10] well hearing (the
 Truth) <i.e. inspired supramental knowledge> [9], O Daughter [14] of Heaven [15].
- 1.49.3 वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि । उषः प्रारञ्चतूर्नु दिवो अंतेभ्यस्परि ॥
 váyaḥ cit te patatrīṇaḥ dvi-pát cátuḥ-pat arjuni uṣaḥ prá āraṇ ṛtūn ánu diváḥ ántebhyaḥ pári
 Even [2] those [3] soaring [4] birds [1], two-footed [5], four-footed [6], O bright [7] Dawn [8],
 everywhere [15] arose [10] after [12] the laws of Truth [11] to the boundaries [14] of
 Heaven [13].
- 1.49.4 व्युच्छंती हि रश्मिभिर्विश्वमाभासि रोचनं । तां त्वामुष्वसूयवो गीर्भिः कण्वा अहूषत ॥
 vi-ucchāntī hí raśmí-bhiḥ víśvam ā-bhāsi rocanám
 táṃ tvám uṣaḥ vasu-yávaḥ gīḥ-bhiḥ kāṇvāḥ ahūṣata
 For [2] shining out [1] {thou} illuminatest [5] altogether [4] the luminous worlds [6] by rays
 [3], such [7] thee [8], O Dawn [9], Kanvas [12] seeking the riches [10] have called [13] by
 words [11].

Sukta 1.50

To whom: sūrya. From whom: praskaṇva kāṇva. Metres: gāyatrī (1-9); anuṣṭubh (10-13)

- 1.50.1 उदु त्यं जातवेदसं देवं वहति केतवः । दृशे विश्वाय सूर्ये ॥
út ūm_īti tyám jāta-vedasam devám vahanti ketávaḥ dṛśé víśvāya sūryam
Rays of intuition [7] carry [6] that [3] Jatavedas, knower of birth of gods and of mortals (1.70.6) [4], god [5], upwards [1] for vision [8] the Sun [10] by all [9].
- 1.50.2 अप त्ये तायवो यथा नक्षत्रा यंत्यक्तुभिः । सूराय विश्वचक्षसे ॥
ápa tyé tāyavaḥ yathā náksatrā yanti aktú-bhiḥ sūraya víśva-cakṣase
Those [2] stars [5], like [4] thieves [3], go [6] away [1] with nights [7] for {the sake of} the all-seeing [9] Sun [8].
- 1.50.3 अदृश्रमस्य केतवो वि रश्मयो जनां अनु । भ्राजंतो अग्नयो यथा ॥
ádṛśram asya ketávaḥ ví raśmāyaḥ jānān ānu bhrājantaḥ agnyāyaḥ yathā
His [2] rays [5] of intuition [3] have appeared [1] at living beings [6] blazing [8] like [10] fires [9].
- 1.50.4 तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्ये । विश्वमा भासि रोचन ॥
tarāṇiḥ víśva-darśataḥ jyotiṣkṛdasi sūrye víśvam ā bhāsi rocanam
Surya [5] is [4] crossing through [1], all-seeing [2], creating light [3], {thou} illumest [8] all [6] luminous world [9].
- 1.50.5 प्रत्यङ् देवानां विशः प्रत्यङ्कुक्षि मानुषान् । प्रत्यङ् विश्वं स्वर्दृशे ॥
pratyañ devānām víśaḥ pratyañ út eṣi mānuṣān pratyañ víśvam svāḥ dṛśé
Fronting [1] races [3] of gods [2], fronting [4] human beings [7] {thou} risest [6] upwards [5], fronting [8] all [9] Svar (world of Sun, supramental) [10] for vision [11].
- 1.50.6 येनां पावक चक्षसा भुरण्यंतं जनां अनु । त्वं वरुण पश्यसि ॥
yéna pāvaka cákṣasā bhuranyāntam jānān ānu tvam varuṇa páśyasi
O purifying [2], by this [1] vision [3] thou [7] lookst [9] on [6] struggle [4], living beings [5], O Varuna¹ [8].
- 1.50.7 वि द्यामेषि रजस्पृध्वहा मिमानो अक्तुभिः । पश्यन्नमानि सूर्ये ॥
ví dyām eṣi rájaḥ pṛthú áhā mīmānaḥ aktú-bhiḥ páśyan jānmāni sūrye
{Thou} goest [3] through Heaven [2], through wide [5] middle worlds [4], forming² [7] the days [6], seeing [9] by nights [8] the {divine} births [10], O Surya <Sun> [11].

¹ Rishi addresses to Surya by name Varuna because of his aspect of infinity, essential for any divine being. Such "inconsequence" put 19th century European interpreters into confusion, making them to invent henotheism.

² mīmānaḥ, participle from mā, in exoteric translation – "measuring, marking out" with banal idea of constant recurring of days; in esoteric translation – "forming, preparing", with idea of advent of the Days, i.e. of the divine births within a man prepared during nights.

- 1.50.8 सप्त त्वा हरितो रथे वहति देव सूर्य । शोचिष्केशं विचक्षण ॥
 saptā tvā harītaḥ rāthe vāhanti deva sūrya śociḥ-keśam vi-cakṣaṇa
 Seven [1] shining horses [3] carry [5] thee [2] in chariot [4], O God [6], O Sun [7] with hair
 of flaming-light [8], O all-seeing [9].
- 1.50.9 अयुक्त सप्त शुंध्युवः सूरु रथस्य नस्यः । ताभिर्याति स्वयुक्तिभिः ॥
 ayukta saptā śunḍhyuvaḥ sūraḥ rāthasya napyāḥ tābhiḥ yāti svāyukti-bhiḥ
 Surya [4] has yoked [1] seven [2] pure [3] daughters [6] of chariot [5], by them [7] self-
 yoked [9] {he} travels [8].
- 1.50.10 उद्वयं तमसस्परि ज्योतिष्पश्यंत उत्तरं । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमं ॥
 út vayam tāmasaḥ pári jyótiḥ páśyantah út-taram
 devám deva-trā sūryam āganma jyótiḥ ut-tamám
 Above [1], we [2], from darkness [3] seeing [6] around [4] the upper [7] light [5], came [11]
 to the god [8] in gods [9], to Surya [10], to supreme [13] Light [12].
- 1.50.11 उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवं । हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥
 ut-yán adyā mitra-mahaḥ ā-rohan út-tarām divam
 hṛt-rogám máma sūrya harimāṇam ca nāśaya
 Rising [1] now [2], O friendly Light [3], ascending [4] to the upper [5] Heaven [6], make dis-
 appear [12] my [8] sickness of heart [7], O Sun [9], and [11] illness | jaundice [10].
- 11.50.12 शुक्लेषु मे हरिमाणं रोपणाकासु दध्मसि । अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥
 śukleṣu me harimāṇam ropanākāsu dadhmasi
 átho_íti haridraveṣu me harimāṇam ní dadhmasi
 {We} place [5] my [2] jaundice [3] into parrots [1], into ropanakas [4], now [6] {we} place
 [11] my [8] jaundice [9] within [10] haridravas [7].
- 1.50.13 उदगाद्यमादित्यो विश्वेन सहसा सह । द्विषंतं मह्यं रंधयन्मो अहं द्विषते रंधं ॥
 út agāt ayám ādityāḥ víśvena sáhasā sahá
 dviṣántam máhyam randhāyan mó_íti ahám dviṣaté radham
 Up [1] has rose [2] this [3] Aditya (son of the boundless mother Aditi) [4] together [7] with
 all [5] force [6], subduing [10] the hater [8] of mine [9]; let not [11] me [12] be [14] sub-
 jected [14] to the hater [13].

1. Source № 280. August 1916

10. Beholding a higher Light beyond this darkness we have followed it and reached the highest Light of all, Surya divine in the divine Being.

2. Source № 313. Unknown date

10. Beholding the higher Light beyond the darkness we came to the divine Sun in the Godhead, to the highest Light of all.

Sukta 1.51

To whom: indra. From whom: savya āngirasa. Metres: jagatī (1-13); triṣṭubh (14-15)

1.51.1 अ॒भि॒ त्वं॒ मे॒षं॒ पु॒रु॒हू॒त॒मृ॒ग्मि॒य॒मि॒न्द्रं॒ गी॒र्भि॒र्म॒द॒ता॒ व॒स्वो॒ अ॒र्ण॒वं॒ ।

यस्य॒ द्या॒वो॒ न॒ वि॒च॒र॒न्ति॒ मानु॑षा भुजे मंहिष्ठमभि विप्रमर्चत ॥

abhi tyám meṣám puru-hūtám rgmiyam índram gīḥ-bhīḥ madata vásvaḥ arṇavám
yasya dyávaḥ ná vi-cāranti mānuṣā bhujé māmhiṣṭham abhi vípram arcata

Do intoxicate [8] by {your} words [7] this [2] ram [3], called by many [4], full of the riks (of the words of illumination) [5], Indra [6], ocean [10] of the riches [9], whose [11] expansions [14] {are} for man [15] like [13] heavens [12], {so} do sing [20] for enjoyment [16] to {this} most bounteous [17] sage [19].

1.51.2 अ॒भी॒म॒व॒न्व॒न्त्स्व॒भि॒ष्टि॒मू॒त॒यो॑ऽ॒न्तरि॑क्ष॒प्रां॑ त॒वि॒षी॑भिरावृ॒तं॑ ।

इ॒न्द्रं॑ द॒क्षा॑स ऋ॒भवो॑ म॒द॒च्यु॒तं॑ श॒त॒क्र॒तुं॑ ज॒व॒नी॑ स॒नू॒तारु॑ह॒त् ॥

abhi im avanvan su-abhiṣṭim ūtāyaḥ antarikṣa-prām tāviṣībhiḥ ā-vṛtam
índram dákṣāsaḥ ṛbhavaḥ mada-cyútam śatá-kratum jávanī sūnṛtā á aruhat

Protections [5] enjoyed [1+3] good protector [4] {who is} filling the middle world [6], {who} is surrounded [8] by forces [7]; discerning [10] Ribhu [11] {aspired} to Indra [9], to outpouring intoxicating inspiration [12]; the swift [14] true word [15] rose [17] to the hundred-willed {God} [13].

1.51.3 त्वं॑ गो॒त्र॒म॒गि॒रो॒भ्योऽ॒वृ॒णो॒रपो॒ता॒त्रये॑ श॒त॒दु॒रेषु॑ गा॒तु॒वित् ।

स॒से॒नं॑ चि॒द्वि॒म॒दा॒या॒व॒हो॑ व॒स्वा॒जा॒व॒द्रिं॑ वा॒व॒सा॒न॒स्य॑ न॒र्त॒यन् ।॥

tvám gotrám āngirāḥ-bhyaḥ avṛṇoḥ āpa utá ātraye śatá-dureṣu gātu-vit
sasēna cit vi-madāya avahaḥ vāsu ājau ādrim vavasānasya nartāyan

Thou [1] hast opened [4+5] the pen {of the cows <i.e. of supramental perceptions>} [2] for Angirases [3] and [6] for Atri [7], O finder of the path [9] amid the hundred doors [8]; even [11] sleeping [10] {thou} hast brought [13] riches [14] for Vimada [12], making [18] mountain [16] of the attacking [17] to dance [18] in the battle [15].

1.51.4 त्व॒म॒पा॒म॒पि॒धाना॑वृ॒णो॒रपा॒धार॒यः॑ प॒र्व॒ते॑ दानु॒म॒द्व॒सु॑ ।

वृ॒त्रं॑ य॒दि॒न्द्रं॑ श॒व॒सा॒व॒धी॒रहि॑मादि॒त्सूर्यं॑ दि॒व्या॒रो॒ह॒यो॑ दृ॒शे॑ ॥

tvám apām api-dhānā avṛṇoḥ āpa ādhārayaḥ pārvate dānu-mat vāsu
vṛtrām yāt indra śavasā āvadhīḥ āhim át it sūryam divi á arohayāḥ drśe

Thou [1] hast opened [4+5] lids [3] of the waters [2], heldest [6] fluid [8] treasure [9] in mountain [7]. When [11], O Indra [12], {thou} hast killed [14] Vritra [10] the Serpent [15] by force [13], then [16] verily [17] raisedst [21] the Sun [18] into the Heaven [19] for vision [22].

1.51.5 त्वं॑ मा॒या॒भिर॑पं मा॒यि॒नो॑ऽध॒मः॑ स्व॒धा॒भिर्ये॑ अ॒धि॒ शु॒सा॒व॒जु॒ह॒त् ।

त्वं॑ पि॒प्रो॒र्न॒म॒णः॑ प्रा॒रु॒जः॑ पु॒रः॑ प्र ऋ॒जि॒श्वानं॑ द॒स्यु॒ह॒त्ये॒ष्वा॒वि॒थ ॥

tvám māyābhiḥ āpa māyīnaḥ adhamāḥ svadhābhiḥ yé ādhi śúptau ájuhvata
tvám píproḥ nṛ-manāḥ prá arujaḥ púraḥ prá rjīśvānam dasyu-hátyeṣu āvitha

Thou [1] by maya-s (by powers of knowledge) [2] castest [5] away [3] makers of {false} maya-s (of powers of knowledge) [4] who [7] by laws of their nature [6] made offering [10] into the shoulder¹ [9], thou [11], O strong minded [13], brokest [15] cities [16] of Pipru [12], increasedst [20] Rijiswan [18] in destroying of Dasyus [19].

1.51.6 त्वं कुत्सं शुष्णाहत्येष्वविथारंधयोऽतिथिग्वाय शंबरं ।

महांतं चिदबुद्धं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥

tvám kútsam śuṣṇa-hátyeṣu āvitha ārandhayaḥ atithi-gvāya śambaram mahāntam cit arbudám ní kramīḥ padá sanát evá dasyu-hátýāya jajñiṣe

Thou [1] hast increased [4] Kutsa [2] in slayings of Sushna [3], putest [5] mighty [8] Shambara [7] into the power [5] of Atithigva [6], trampledst [12] by foot [13] Arbuda [10] – even as [15] of old [14] {thou} wast born [17] for killing of Dasyu [16].

1.51.7 त्वे विश्वा तविषी सध्र्यग्घिता तव राधः सोमपीथाय हर्षते ।

तव वज्रश्रिकिते बह्वोर्हितो वृश्वा शत्रोरव विश्वानि वृष्ण्या ॥

tvé_iti víśvā táviṣī sadhryák hitá táva rádhah soma-pīthāya harṣate táva vājraḥ cikite bāhvoh hitāḥ vṛścā śatroḥ āva víśvāni vṛṣṇyā

All [2] might [3] in thee [1] is impelled [5] to the same goal [4], thy [6] riches [7] – for the drinking of soma [8], for the joy [9]; thy [10] thunderbolt [11] is known [12] {as} placed [14] in both {thy} arms [13] – shear down [15] all [18] strengths [19] from the enemy [16].

1.51.8 वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रंधया शासद्व्रतान् ।

शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेशु चाकन ॥

ví jānīhi āryān yé ca dásyavaḥ barhiṣmate randhaya śásat avratān śákī bhava yajamānasya coditá víśvā ít tá te sadha-mādeṣu cākana

Do know [2] those who {are} [4] Aryans [3] and [5] make [8] Dasyus [6] subjected [8] to strewer of sacred grass [7], restrain [9] {them who are} lawless [10], be [12] mighty [11] impeller [14] of the sacrificer [13]. Surely [16] { I } desire [20] all [15] these [17] thy {deeds} [18] in drinkings of soma together [19].

1.51.9 अनुव्रताय रंधयन्नपव्रतानाभूमिरिंद्रः श्रथयन्ननाभुवः ।

वृद्धस्य चिद्वर्धतो घामिनक्षतः स्तवानो वम्रो वि जघान सिदिहः ॥

ānu-vratāya randhāyan āpa-vratān ā-bhūbhīḥ índraḥ śnathāyan ānābhuvah vṛddhāsya cit vārdhataḥ dyām inakṣataḥ stāvānaḥ vamrāḥ ví jaghāna sam-díhah

Subjecting [2] them who deviate from {his} works [3] to them who are faithful to {his} works [1], Indra [5] with them who are together with him [4] casting down [6] them who are not with him [7]. Vamra² [14] will reach [12] the Heaven [11] of the increased [8] and of the increasing [10] else [9], chanting {Vamra} [13] has smote asunder [16] {limiting} walls [17].

1.51.10 तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः ।

¹ *suptau* lit. into the shoulder. Sayana, Wilson, Dutt: to their own mouths; Griffith: who called on thee in jest; Kashyap: disrespectfully; Ganguly: who challenged you to battle; Sarasvati: hypocritical and selfish; Jamison, T. Elizarenkova: on the shoulder. Sri Aurobindo found the text defective and used *śusuptau*, into sleep.

² Also an ant.

आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः ॥

tákṣat yát te usánā sáhasā sáhaḥ ví ródasī_íti majmánā bādhatē śávah
á tvā vátasya nr-manah manah-yújah á púryamāṇam avahan abhí śrávah

When [2] Ushanas (aspiring) [4] formed [1] thy [3] force [6] by the force [5], the bright might [11] altogether [9] spread apart [10] two firmaments (Earth and Heaven) [8]; yoked by the mind [16] {horses} of Vata (God of breath-life) [14] brought [19] thee [13] growing filled [18], O strong minded [15], for the sake of [20] the hearing {of the Truth} <i.e. inspired knowledge> [21].

1.51.11 मंदिष्ट यदुशने काव्ये सचाँ इन्द्रो वंकू वंकुतराधि तिष्ठति ।

उग्रो ययिं निरपः स्रोतसासृजद्वि शुष्णस्य दृहिता ऐरयत्पुरः ॥

mándiṣṭa yát usáne kāvyé sácā índrah vaṅkú_íti vaṅku-tará ádhi tiṣṭhati
ugrah yayim nih apah srotasa srjat vi śuṣṇasya dṛṃhitāḥ airayat puraḥ

When [2] rejoiced [1] in Ushanas [3] Kavya [4], Indra [6] together [5] on [9] two hastening [7], on two carrying across [8] stands [10]; puissant [11] {he} released [16] waters [14] in swift [12] flood [15], hurled asunder [20] the fortified [19] cities [21] of Shushna [18].

1.51.12 आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मंदसे ।

इंद्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥

á sma rátham vṛṣa-pāṇeṣu tiṣṭhasi śāryātasya prá-bhṛtāḥ yeṣu mándase
índra yáthā sutá-someṣu cākānaḥ anarvāṇam ślókam á rohase divi

Verily [2], {thou} risest [5] on chariot [3] in offered [7] bull drinkings [4] of Sharyata [6], in which [8] {thou} rejoicest [9]; O Indra [10], when [11] in them who pressing Soma [12] {thou} hast pleased [13] with irresistible [14] call [15], {thou} risest [16-17] in Heaven [18].

1.51.13 अददा अर्भौ महते वचस्यवे कक्षीवते वृचयामिंद्र सुन्वते ।

मेनाभवो वृषणश्वस्य सुक्रतो विश्वेत्ता ते सर्वनेषु प्रवाच्या ॥

ádadāḥ árbhām mahatē vacasyáve kakṣívate vṛcayām indra sunvatē
ménā abhavaḥ vṛṣaṇasvāsya sukrato_íti_su-krato víśvā ít tá te sávaneṣu pra-vácya

O Indra [7], {thou} givest [1] little [2] Vrichaya [6] to great [3] Kakshivat [5] seeking the word [4], pressing the soma¹ [8], the woman [9] became [10] of the male [11], O mighty of will [12], surely [14] all [13] those [15] thy {deeds} [16] have to be proclaimed [18] in soma-pressings² [17].

1.51.14 इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।

अश्वयुर्गव्यूरथयुर्वसूयुरिंद्र इद्रायः क्षयति प्रयन्ता ॥

índrah áśrāyi su-dhyāḥ nireké pajreṣu stómaḥ dúryah ná yúpaḥ
ásva-yuḥ gavyuḥ ratha-yuḥ vasu-yuḥ índrah ít rāyāḥ kṣayati pra-yantā

In wise thinkers [3] Indra [1] is lodged [2] above all [4], the hymn [6] in Pajras [5] {is} like [8] pillar [9] of the gated house [7]. A seeker of horses [10], of cows [11], of chariots [12], of riches [13], giving [18] Indra [14] verily [15] rules [17] over riches [16].

¹ This proximity of "seeking the word" and "pressing soma", leads us again to their identity.

² I.e. in offered hymns.

1.51.15 इदं नमो वृषभाय स्वराजे सत्यशुष्माय त्वसेऽवाचि ।

अस्मिन्निद्रं वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्स्याम ॥

idám námaḥ vṛṣabhāya sva-rāje satyá-śuśmāya tavāse avāci
asmín indra vṛjāne sárva-vīrah smát sūri-bhiḥ táva sárman syāma

{ I } have declared [7] this [1] {word of} obeisance [2] to the Bull [3], to self-king [4], whose force is of the Truth [5], to powerful [6]. Let {us}, all heroes [11] together with [12] illumined seers [13], be [16] in this [8], O Indra [9], stronghold [10] of thy [14] peace [15].

1. Source № 26. 1918–20

1. Take rapture by your chants in the Ram of the word of light, in the sea of treasure, rapture of Indra of the many callings; for in him the things of our humanity range freely like the heavens. That to enjoy, sing the word of light to this greatest seer.
2. His prosperings take joy in him when he gets his fair access and fills the middle world and is surrounded by his strengths. The Ribhus, skilful minds, ascend into Indra when he pours the intoxication of his delight. The swift word of Truth climbs on to the hundred-powered God.
3. To the Angiras seers thou hast uncovered the pen of the cows and wast to Atri the finder of the path amid the hundred doors and even in sleep thou broughtest to Vimada the treasure when thou madest dance thy adamant bolt in the battle while he shone with light.
4. And thou hast uncovered the veiling lids of the waters and held on the mountain the bountiful treasure. O Indra, when thou slewest the Coverer, the Serpent by thy might, then thou madest the Sun to climb up into heaven for sight.
5. And thou drovest out by thy powers of creative knowledge the makers of false knowledge who give their offerings into sleep. O strong god-mind, thou hast broken the cities of Pipru and made Ri-jiswan to advance in thy slayings of the Destroyers.
6. And thou hast increased Kutsa in thy slayings of Sushna and put Shambara into the power of the King in whom the Ray is a guest, and trampled with thy foot Arbuda for all his hugeness. Yea, thou art born eternally for the slaying of the Destroyer.
7. In thee all strength combined is housed and thy mind of joy exults for the drinking of the nectar-wine. The thunderbolt is now known to us and placed in thy arms; shear down all the strengths of the foe.
8. Distinguish in thy knowledge the Aryans from the Destroyers, teach

us, make subject to the strewer of thy seat of session those who do not thy works. Be mighty in power and an impeller of the doer of sacrifice. All those deeds of thine I desire in our drinkings together of the intoxication.

9. Indra ranges subjecting to the follower after his works those who deviate from them, casting down by those who grow to him all who turn not to him in their being. Vamra, chanting of him increased and increasing and arriving to Heaven, smote asunder the limiting walls.
10. When Ushanas carves into shape thy force by his force, then thy strength besieges with its might earth and heaven. O strong god-mind, thou growest filled, and the mind-yoked horses of the Breath of life bear thee to the inspired knowledge.
11. When Indra takes rapture along with Ushanas son of the seer, he mounts behind a happy and still happier pair. Mightily he loosed out the waters to their movement in a flood and hurled asunder the fortified cities of Shushna.
12. On thy car thou mountest up in the drinkings of the strong wine-god offered to thee by the son of Sharyata in which thou hast rapture. O Indra, when thou hast thy desire [of] the wine we press for thee, then thou ascendest to a glory without enemies in heaven.
13. To Kakshivan pressing the wine and seeking the word thou gavest Vrichaya, the little to the great one, and becamest the mare of the stallion, O strong in power to works. All those deeds of thine must find expression in our wine-offering.
14. Indra is lodged in the purification of the man of good thoughts. He is a chant among the Pajras, a pillar at the gate of the house, Indra dwells with us as the giver of our felicity. He is a seeker of the horses and the kine and the chariots and the treasure.
15. This is the word of adoration that has been made for the Bull, for the Self-King, for the Strong whose force is of the truth. O Indra, in this strength may we abide in thy bliss, all the heroes with us and the happy illumined seers.

2. Source № 71. 1912-13

1. मेषं. Say. स्पर्धमानं. A proof that mesha does not always mean ram. वस्वो अर्णवं cf महो अर्णः 3.12. Say. धनानामावासभूमिं । मानुषा. Possibly “mental”.
2. जवनी सूनुता ie Ila, the goddess of revelation. Say. प्रेरयित्री । दक्षस ऋभवो gods of discernment .. gods of skill in work and formation.

3. गोत्रं. Say. गोसमूहं or वृष्टेरावरकं मेघं ।
शतदुरेषु. Say. शतद्वारेषु यंत्रेषु प्रक्षिप्ताय ।
4. पर्वत the summit or high place of being.
सूर्यं दृशे. Cf सूर्यं दीर्घाय चक्षसे ।
अहिं वृत्रं. Say. आ समन्ताद्धन्तारं । तथा च वाजसनेयिनः समामनन्ति । सोऽग्निषोमावभिसंबभूव सर्वा
विद्यां सर्वं यशः सर्वमन्नाद्यं सर्वा श्रियं स यत्सर्वमेतत्समभवत् तस्मादहिरिति । तथा च शाखान्तरे
समाम्नातं यदिमाँल्लोकानवृणोत्तद्वृत्रस्य वृत्रत्वमिति ।
5. मायाभिः. Strength. Say. मायेति ज्ञाननाम । शची मायेति तन्नामसु पाठात् ।
शुप्ताव्. Say. तथा च कौषीतकिभिराम्नायते । असुरा वा आत्मन्नजुहवुरुद्धातेऽग्नौ ते पराभवन्निति ।
ऋजिश्चानं Say. ऋजुगमनमेतत्संज्ञकं स्तोतारं ।
6. सनात्. Say. चिरकालात्. Proof of meaning of सन् to keep, persist.
7. सध्यक्. Say. सध्रीचीनं । अपराङ्मुखं यथा भवति तद्वत् ।
8. रन्ध्य. Say. रध्यतिर्वशगमने — इति यास्कः नि° 6.32.
आकी. Say. शक्तियुक्त.
चाकन. Say. कामयं.
9. सन्दिहः. Probably an accusative plural of सन्दिह्. ? Fastenings.
स्तवानः. See स्तोम in 14.
10. नृमणः. Say. नृषु रक्षितव्येषु यजमानेष्वनुग्रहबुद्धियुक्त । But probably nom. plu. of नृमण
strength or strong.
11. उशने. The present shows that there is no reference to any legend. Locative of
उशनं.
सर्चाँ. Why not सचान्? Cleaving to or growing strong.
वंकृ वंकृतरा. Cp. and sp. in same case.
ययिं. Say. गमनयुक्तान्मेघात्. Absurd.
शुष्ण. A decisive verse for one use of शुष्ण, withering, drying or dry, withered. दृहिता
is petrified by the dryness, inert.
पुरः. Evidently in a subjective sense.
12. श्लोकं Cf पुण्यश्लोक. The story of Sharyata is obviously invented.
13. कक्षीवते. Story invented.
वचस्यु. Desiring self-expression.
अर्भा महते. Obviously the opposition of the अल्प and the महत्.
मेनाभवो वृषणश्वस्य. Story invented. Probably genitive.
14. स्तोमो firmly standing.
पत्रेषु. Say. तथा च शाप्यायनिभिराम्नातं । पत्रा वा अंगिरसः पशुकामास्तपोऽतप्यन्तेति.
But probably पत्रं = पाजस्यं.
अश्वयुः etc. The meaning of रथ is here evident.
सुध्यो निरेके. ? From रिच्. Purification; καθαρισις.
15. वृजते. Say. वर्जनवति संग्रामे ।
सूरिभिः. “By the gods of light” or “with the wise ones”.

Sukta 1.52

To whom: indra. From whom: savya āṅgīrasa. Metres: jagatī (1-12, 14); triṣṭubh (13, 15)

1.52.1 त्वं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।

अत्यं न वाजं हवनस्यदं रथमैद्रं ववृत्यामवसे सुवृक्तिभिः ॥

tyām sū meṣām mahaya svaḥ-vidam śatām yasya su-bhvāḥ sākām īrate
atyam nā vājam havana-syadam ratham ā indram vavṛtyām avase suvrkti-bhiḥ

Altogether [2] do/greater [4] that [1] Ram [3], discoverer of Svar (supramental world of the Sun) [5]; his [7] hundred {streams} [6] perfect in birth [8] move [10] together [9]. { I } would like to turn [18] by perfectly cleaned {cuttings of speech}¹ [20] Indra [17], like [12] galloper [11] of plenitude [13], swiftly arriving [14] chariot [15], for guarding [19].

1.52.2 स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे ।

इन्द्रो यद्वृत्रमवधीन्नदीवृतमुजन्नर्णासि जहृषाणो अंधसा ॥

sāḥ pārvataḥ nā dharuṇeṣu ācyutaḥ saśrasam-ūtiḥ tāviṣiṣu vavṛdhe
indrah yāt vṛtram āvadhīt nadi-vṛtam ubjān ārnāsi jāhrṣāṇaḥ āndhasā

He {is} [1] like [3] a mountain [2] unfallen [5] in upholdings [4] thousandfold protecting [6]. In energies [7] Indra [9] increased [8], when [10] {he} killed [12] stream-obstructing [13] Vri-tra [11] subduing [14] the streams [15], rejoicing [16] soma juice [17].

1.52.3 स हि द्वरो द्वरिषु वव्र ऊधनि चंद्रबुध्नो मदवृद्धो मनीषिभिः ।

इंद्रं तमहे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिंधसः ॥

sāḥ hī dvarāḥ dvarīṣu vavṛāḥ ūdhani candrā-budhnaḥ māda-vṛddhaḥ maṇiṣi-bhiḥ
indram tam ahve su-apasyayā dhiyā māṁhiṣṭha-rātim sāḥ hī pāpriḥ āndhasaḥ

For [2] he [1] {is} the door [3] in the doors [4], hole [5] in udder [6], having bright foundation <supramental> [7], increased in intoxication [8] with thinkers [9]. That [11] Indra [10] { I } have called [12] by perfect work [13], by thought [14], him with most abundant gifts [15], for [17] he [16] {is} the giving [18] {because of} soma juice [19].

1.52.4 आ यं पृणति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।

तं वृत्रहत्ये अनु तस्थुरूतयः शुष्मा इंद्रमवाता अहुतप्सवः ॥

ā yām pṛṇanti divi śadma-barhiṣaḥ samudrām nā su-bhvāḥ svāḥ abhiṣṭayaḥ
tam vṛtra-hātye ānu tasthuḥ ūtāyaḥ śuśmāḥ indram avātāḥ āhruta-psavaḥ

{He}, whom [2] they, strewing the sacred grass [5], fulfil [3] in Heaven [4] like [7] {rivers} arriving [10] by themselves [9] perfect in birth {fill} [8] ocean [6], along of [13] that [11] Intra [17] protections² [15] have arrived [14] in killing of Vritra [12], roaring {streams} [16], not dried up [18], straight [19].

¹ suvrkti, in his late translations Sri Aurobindo used meaning of "perfect purification". In his note to 6.10.1 he wrote: "The word Suvrkti corresponds to the Katharsis of the Greek mystics — the clearance, riddance or rejection of all perilous and impure stuff from the consciousness." (CWSA.— Vol. 16.— 2013, p. 71.). Sometimes however his earlier interpretation (clear cuttings of speech — i.e. perfectly cleaned and laconic rik) is absolutely relevant as it is here and, for example, in 1.61.2, 1.61.3, 1.61.4, 1.61.16, 1.62.1, 1.64.1, 1.153.2, 1.168.1, 1.184.5, 1.186.9 etc.

² ūti, in his late translations Sri Aurobindo used the meaning of protection, safety, guarding, guard, safeguarding, safe-keeping. The word means also something helping, promoting, refreshing. Here, it seems, Rishi had in his mind all these meanings as characteristics of these Vedic streams. (See also note to 1.4.1.)

- 1.52.5 अ॒भि स्व॑वृष्टिं॒ मद॑े अस्य॒ युध्य॑तो र॒घ्वीरि॑व प्र॒वणे॑ संस्रु॒रूतयः॑ ।
 इंद्रो॑ यद्व॒ज्री धृ॑षमाणो अ॒धसा भि॑नद्व॒लस्य॑ परि॒धीरि॑व त्रि॒तः ॥
 abhī svā-vṛṣṭim mādē asya yúdyatah raghvīrī-iva pravané sasruḥ ūtāyaḥ
 índraḥ yāt vajrī dhṛṣāmāṇaḥ ándhasā bhinát valásya paridhīn-iva tritáh
 Protections [9], like swift {steeds} [6], hastened [8] by slopes [7] to [1] the bearing his rain
 [2] at intoxication [3] of this [4] fighting [5], when [11] Indra [10], thunderer [12], standing to
 attack [13] due to soma juice [14], split open [15] Vala [16] like hedges [17], Trita¹ [18].
- 1.52.6 परी॑ं घृ॒णा च॑रति ति॒त्विषे॑ शवो॒ऽपो वृ॑त्वी रज॑सो बु॒ध्ममा॑शयत् ।
 वृ॒त्रस्य॑ यत्प्र॒वणो॑ दु॒र्गभि॑श्चनो नि॒जघ॑न्थ ह॒न्वो॑रि॒न्द्रं तन्य॑तुं ॥
 pári im ghrṇā caratī titviṣé śávaḥ apāḥ vṛtvī rájasaḥ budhnám á śayat
 vṛtrāsya yāt pravané duḥ-gṛbhisvanah ni-jaghántha hánvoḥ indra tanyatúm
 Everywhere [1] now [2] through heat [3] in moving [4] the bright might [6] was kindled [5].
 {He}, penning up [8] waters [7], bedded down [12] at foundation [10] of the middle world
 [9], when [14] from the slope [15], O Indra [19], {thou} smotest [17] by thunder [20] upon
 jaws [18] of calamitously restraining [16] Vritra [13].
- 1.52.7 हृदं॑ न हि त्वा॒ न्यृष॑न्त्यूर्मयो॒ ब्रह्मा॑णी॒न्द्र तव॑ यानि॒ वर्ध॑ना ।
 त्वष्टा॑ चित्ते॒ युज्यं॑ वावृ॒धे शव॑स्त॒तक्ष॑ वज्र॒मभि॑भू॒त्योज॑सं ॥
 hradám ná hí tvā ni-ṛṣánti ūrmāyaḥ bráhmāṇi indra táva yāni vārdhanā
 tvāṣṭā cit te yújyam vavrdhe śavaḥ tataksa vajram abhibhūti-ojasam
 For [3] thy [9] wisdom-words [7] which are [10] causing {us} to increase [11], O Indra [8], fill
 [5] thee [4], like [2] waves [6] – lake [1], for [13] Tvashtri [12] increased [16] thy [14] proper
 for thee [15] bright might [17], formed [18] thunderbolt² [19], overpowering energy [20].
- 1.52.8 ज॒घन्वाँ॑ उ॒ हरि॑भिः संभृ॒तक्र॑त॒वि॒न्द्रं वृ॒त्रं म॑नुषे॒ गातु॑यन्नपः ।
 अयं॑च्छ॒था बा॒ह्वोर्व॑ज्र॒माय॑सम॒धारयो॑ दि॒व्या सूर्य॑ दृ॒शे ॥
 jaghanvān ūm_īti hāri-bhiḥ sambhṛtakrato_īti_sambhṛta-krato índra vṛtrām mānuṣe gātu-yān apāḥ
 āyacchathāḥ bāhvoh vajram āyasam ádhārayaḥ divī á sūryam drśé
 Having killed [1] Vritra [6] by horses [3], O thee, in whom is all knowledge [4], O Indra [5],
 desiring to release [8] waters [9] for man [7] {thou} heldest [10] in both hands [11] thunder-
 bolt [12] made of iron [13], broughtest [14] into the Heaven [15] the Sun [17] for vision [18],
- 1.52.9 बृ॒हत्स्व॑श्च॒न्द्रम॑म॒वच॑दु॒वश्य॑ꣳ म॒कृण्व॑त भि॒यसा॑ रो॒हणं॑ दि॒वः ।
 यन्मा॑नुष॒प्रध॑ना इं॒द्रमू॑तयः॒ स्वर्नृ॑षाचो॒ मरु॑तोऽम॒दुन्न॑नु ॥
 bṛhát svā-candram āma-vat yāt ukthyám ákrṇvata bhiyāsā rōhaṇam divāḥ
 yāt mānuṣa-pradhanāḥ índram ūtāyaḥ sváh nṛ-sācaḥ marútaḥ āmadan ānu
 when [4] by apprehension [7] {Maruts} made [6] the vast [1], delightful [2], mighty [3] utter-
 ance [5] a vehicle of rising [8] to Heaven [9], when [10] protecting [13] Maruts [16] winning
 [11] Svar [14] for men [11], accompanying the manly ones [15] intoxicated [17] Indra [12].

¹ Indra was named here as Trita, the Third one, who lives at the third step of Vishnu, at Svar, supramental plan.

² Here we have suggestive neighbourhood of two constant phrases-terms which, it seems, refer to the same reality, to the supramental power of Indra – “bright might” (śavas) and “thunderbolt” (vajra), with adjoining “overpowering energy” (abhibhūti-ojasam).

1.52.10 द्यौश्चिदस्यामर्वाँ अहेः स्वनादयोयवीद्वियसा वज्र इन्द्र ते ।

वृत्रस्य यद्वद्वधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः ॥

dyāuḥ cit asya āma-vān āheḥ svanāt āyoyavīḥ bhīyāsā vājraḥ indra te
vṛtrasya yāt badbadhānāsya rodasī_iti māde sutasya śavasā ābhinat śīraḥ

Even [2] strong [4] Heaven [1] recoiled [7] with fear [8] from noise [6] of this [3] Serpent [5],
when [13] thy [11] thunderbolt [9], O Indra [10], in {thy} intoxication [16] by pressed {soma}
[17], split off [19] by bright might [18] the head [20] of Vritra [12] opposing [14] to both fir-
maments (Earth and Heaven) [15].

1.52.11 यदिच्चिन्द्र पृथिवी दशभुजिरहानि विश्वा ततनंत कृष्टयः ।

अत्राह ते मघवन्विश्रुतं सहो घामनु शवसा बर्हणा भुवत् ॥

yāt it nū indra pṛthivī dāśa-bhujīḥ āhāni vísvā tatānantaḥ kṛṣṭayaḥ
ātra āha te magha-van vi-śrutam sāhaḥ dyām ānu śavasā barhāṇā bhuvat

It is [2] when [1] now [3], O Indra [4], the Earth [5] {became} tenfold [6], at the Day [7] peo-
ples [10] altogether [8] extended [9], then [11], verily [12], thy [13], O Lord of plenitudes [14],
widely heard [15] force [16] became [21] fixedly [20] the Heaven [17] by bright might [19].

1.52.12 त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।

चक्रुषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूष्या दिवं ॥

tvām asya pāre rājasah ví-omanah svābhūti-ojāḥ āvase dhṛṣat-manah
cakṛṣe bhūmim prati-mānam ojasah apāḥ svarīti_svaḥ pari-bhūḥ eṣi ā divam

Thou [1] possessing the inherent power [6], O bold-minded [8], for the sake of protection
[7] of {higher} ether [5] on the other shore [3] of this [2] middle world [4] madest [9] the
Earth [10] equal [11] in power [12], {thou} encompassing [15] waters [13] {and} Svar [14]
goest [16] to [17] the Heaven [18].

1.52.13 त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिभूः ।

विश्वमाप्रा अंतरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥

tvām bhuvah prati-mānam pṛthivyāḥ ṛṣvā-vīrasya brhataḥ patīḥ bhūḥ
vísvam ā aprāḥ antārikṣam mahi-tvā satyām addhā nákiḥ anyāḥ tvā-vān

Thou [1] becamest [2] equal [3] to the Earth [4], becamest [8] the Lord [7] of inhabited by
heroes [5] Brihat (the Vast, Great world) [6]; the all [9] middle world [12] {thou} filledst [11]
with greatness [13], none [16] other [17] surely [15] {is} true [14] like thee [18].

1.52.14 न यस्य द्यावापृथिवी अनु व्यचो न सिंघवो रजसो अंतमानशुः ।

नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥

nā yasya dyāvāpṛthivī_iti ānu vyācaḥ nā śindhavaḥ rājasah āntam ānaśuḥ
nā utā svā-vṛṣṭim māde asya yudhyataḥ ékaḥ anyāt cakṛṣe vísvam ānuśak

Not [1] Heaven-Earth [3] have reached [10] to all [4] vastness [5] of him [2], nor [6] rivers
[7] – the end [9] of middle world [8] and [12] the rain [13] of him [15] fighting [16] in intoxi-
cation [14]. {Thou} alone [17] madest [19] without flaw [21] all [20] the rest [18].

1.52.15 आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासौ अमदन्ननु त्वा ।

वृत्रस्य यद्भृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघथं ॥

ārcan ātra marútaḥ śāsmīn ājāu víśve devāśah amadan ānu tvā
vṛtrasya yāt bhrṣṭi-matā vadhéna ní tvām indra práti ānam jaghānthā

Then [2] Maruts [3] sang [1] in that [4] battle [5], all [6] gods [7] intoxicate [8] along with [9] thee [10], when [12], O Indra [17], in return [18] thou [16] smotest [20] upon face [19] of Vritra [11] by toothed [13] weapon [14].

1. Source № 26. 1918–20

1. O greaten well this Ram who discovers the sun-world. His hundred powers perfect in birth speed together on the way. Indra may I set travelling to me for my increase by my clear cuttings of speech like a galloping horse of plenty and a swiftly arriving chariot.
2. He is like a mountain and unfallen in his upholdings. He brings a hundredfold thriving and increases in his strengths, when he has slain Vitra the Coverer where he covers with his siege the Waters and forces downward the streams rejoicing in his nectar food.
3. He is the gate in the gated house, in the teat of plenitude, a blissful foundation increased with the intoxication of their delight by the thinkers. To Indra of greatest lavish giving by my thought I call in my desire for perfect works. Now is he satisfied and full of my nectar food. [*Incomplete*]

2. Source № 325. Circa 1916

A Hymn to Indra. Translated in Rhymed Couplets

- [1.] A hundred perfect births surprised my sight,
Then I beheld the visioned Ram of light
Whose two gold horns have rent the burning gates
Of the Sun-world's felicitous estates.
He is the Lord who thunders on my eyes
And comes a galloping strength to sacrifice
And like a hastening chariot runs to me
When he has heard my sacred poesy.
- [2.] He is a (Or my) mountain by no thunders riven
That grows erect with all my strengths to heaven[,]
His tops a thousand fair prosperities crown[,]
His peaks can bear all things and fall not down[.]
He strikes (Or slays) the enfolding Serpent who surrounds
The rivers of Heaven and to the thirsting grounds
Pushed are sweet floods[.] All this he does when I
Have given to him his food of ecstasy.
- [3.] The Lord in gated worlds (Or house) is the many gates.
And when our thought his mind intoxicates
In the closed cavern and the fount divine,
A glad foundation growing with our wine,
When I aspire to faultless works on earth
I call him by my thought to give them birth[.]
Then [does] my nectar leave him filled and sweet
And with his lavish treasures [I] am replete.

- [4.] His advents come, the highborn of the skies
 And fill him like a sea of Paradise.
 In Heaven they sit upon the sacred grass
 In his great session, and his followers pass
 And in his wake the covering Dragon smite
 And are his wealths of wisdom and delight¹
 And are his floods of strengths that run not dry
 And beautiful and straight in majesty[.]
- [5.] When out to battle went the rapturous King
 His own sweet rains for thirsty earth to bring
 The galloping torrents of his mountains ran,
 Down the precipitous slope from heaven to man[.]
 Then the Lord rose in violence divine
 Thundering exultant with the spirit's wine[.]
 Down Vala's circling fences broke and cast
 And seemed like the Opener of the triple Vast.

3. Source № 71. 1912-13

- 1 मेषं. Again a clear proof that mesha does not mean Ram.
 सुभ्रुवः Say. स्तोतारः or अश्वः but see Verse 4. Say. सुष्टु भवन्तीति सुभ्रुवः ।
 अत्यं न वाजं. Say. गमनसाधनमश्वमिव ।
 ववृत्त्यां. Say. प्रत्यावर्तयामि ।
 सुवृत्तिभिः .. महया. Helpful passage to decide the meaning.
- 2 धरुणेषु. Say. सर्वस्य धारकेषूदकेषु ।
- 3 Say. wholly unacceptable.
- 4 बर्हिषः. Decisively proves that बर्हिः need not mean Kusha grass.
 सुभ्रुवः Sayana. नद्यः ।
 अहृतप्सवः Say. अकुटिलरूपाः ।
 ऊतयः. Say. अवितारो मरुतो । He takes अभिष्टयः with ऊतयः.
- 5 रघ्वीः Say. गमनस्वभावा आपो ।
 Tritah. Elaborate legend.
 स्ववृष्टिं Say. स्वभूतवृष्टिमंतं वृत्रं ।
- 10 अयोयवीद्. Say. अत्यर्थं पृथग्भूत आसीत् । अकंपतेत्यर्थः ।
 अमवान्. Decisive line for अमः.
- 11 दशभुजिः Say. दशगुणिता ।
 बर्हणा Say. वहं वल्ह परिभाषणहिसादानेषु । वृत्रादेर्वधरूपा क्रिया ।
- 12 अपः स्वः Decisive for अपः उरु in I.36.8.
- 14 व्यचो Say. व्यापनं ।
- 15 भृष्टिमता. Say. भृष्टिरश्रिः

¹ [They are his] followers, in his wake they slay
 The covering Dragon and his wealths display

Sukta 1.53

To whom: indra. **From whom:** savya āṅgirasā. **Metres:** jagatī (1-9); triṣṭubh (10-11)

- 1.53.1 न्यू॒श् षु वाचं॑ प्र॒ महे॑ भ॒राम॑हे॒ गिर॒ इंद्रा॑य॒ स॒दने॑ वि॒वस्व॑तः ।
 नू चि॒द्धि रत्नं॑ स॒स॒तामि॒वावि॑दन्न॒ दुष्ट॑ति॒र्द्रवि॑णो॒देषु॑ शस्यते ॥
 ní ūm_īti sū vācam prā mahé bharāmahe girāḥ indrāya sādane vivāsvataḥ
 nū cit hí rātnam sasatām-iva ávidat ná duḥ-stutiḥ draviṇaḥ-dēsu śasyate
 Now [2] {we} carry [7] good [3] speech [4] for the Great [6], words [8] for Indra [9] in
 the house[10] of luminous Sun [11]; for [14] {he} never [12+13] found [17] delight [15]
 in them who are as if in sleep [16], a bad laud [19] is not [18] expressed [21] in givers
 of wealth [20].
- 1.53.2 दुरो॑ अश्व॒स्य दुर॑ ई॒द्र गोर॑सि॒ दुरो॑ यव॒स्य वसु॑न॒ इ॒नस्प॑तिः ।
 शिक्षा॑नरः॒ प्रदि॑वो॒ अका॑मक॒र्शनः॑ सखा॒ सखि॑भ्यस्तमि॒दं गृ॑णीमसि ॥
 durāḥ ásvasya durāḥ indra góḥ asi durāḥ yāvasya vāsunaḥ ināḥ pátiḥ
 śikṣā-narāḥ pra-dívaḥ ákāma-karśanaḥ sakhā sākhi-bhyaḥ tám idam grṇīmasi
 O Indra [4], the mighty [10] Lord [11] of riches [9], {thou} art [6] the doors [1] of horse [2],
 the doors [3] of cow [5], the doors [7] of barley [8]; helping to manly ones [12] from of old
 [13], not disappointing [14] friend [15] for friends [16], such [18] him [17] {we} proclaim [19].
- 1.53.3 शची॑व इं॒द्र पुरु॑कृ॒द्युम॑त्त॒म तवे॑दि॒दम॑भित॒श्चेकि॑ते॒ वसु॑ ।
 अतः॑ सं॒गृभ्या॑भिभू॒त आ भ॑र॒ मा त्वा॑य॒तो ज॑रि॒तुः का॑म॒मून॑यीः ॥
 śací-vaḥ indra puru-kṛt dyumat-tama táva ít idam abhítaḥ cekite vāsu
 átaḥ sam-gr̥bhya abhi-bhūte á bhara má tvā-yatāḥ jaritūḥ kāmam ūnayīḥ
 O Lord of puissance [1], O Indra [2], O many doing [3], verily [6] this [7] thy [5] wealth [10]
 is perceived [9] altogether [8] most luminous [4]; do take [12] from it [11], O superior [13],
 bring [15], do not [16] leave [20] the desire [19] of longing for thee [17] worshipper [18] un-
 fulfilled [20].
- 1.53.4 ए॒भिर्द्यु॑भिः सु॒मना॑ ए॒भिरि॑न्दु॒भिर्निरु॑धानो॒ अम॑तिं॒ गोभि॑र॒श्विना॑ ।
 इं॒द्रेण॑ दस्युं॒ दुर॑य॒त इं॒दुभि॑र्यु॒तद्वैष॑सः॒ समि॑षा र॒भेम॑हि ॥
 ebhīḥ dyú-bhiḥ su-mānāḥ ebhīḥ índu-bhiḥ ni-rundhānāḥ ámatim góbhiḥ asvínā
 indreṇa dasyum daráyantaḥ índu-bhiḥ yuta-dveṣasaḥ sám iṣá rabhemahi
 {Thou} right-minded [3] with these [4] Indu (energies of Soma) [5] {art} the preventing [6]
 unconsciousness [7] by these [1] heavens [2], cows [8], horse [9]. Let {us} be [17] dispers-
 ing [12] Dasyu [11], delivered from enemies [14] together [15] with Indra [10], with Indu
 [13], with impelling force [16].
- 1.53.5 सर्मि॑द्र॒ रा॒या समि॑षा र॒भेम॑हि॒ सं वा॑जे॒भिः पुरु॑श्च॒द्रेर॑भिद्यु॒भिः ।
 सं दे॒व्या प्र॑म॒त्या वी॑र॒शुष्म॑या॒ गोअ॑ग्र॒याश्चा॑वत्या र॒भेम॑हि ॥
 sám indra rāyā sám iṣá rabhemahi sám vájebhiḥ puru-candráiḥ abhídyu-bhiḥ
 sám devyā prá-matyā vírā-śuṣmayā gó-agrayā áśva-vatyā rabhemahi

let {us} be [6], O Indra [2], together [1] with riches [3], together [4] with impelling force [5], together [7] with luminous [10] delightful [9] plenitudes [8], let {us} be [17] together [11] with divine [12] knowledge [13], with heroic strength [14] led by the cows (perceptions from supramental Svar) [15], with horse (of strength) [16].

1.53.6 ते त्वा मदा अमदंतानि वृष्ण्या ते सोमांसो वृत्रहत्येषु सत्पते ।

यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥

té tvā mādāḥ amadan tāni vṛṣṇyā té sómāsaḥ vṛtra-hātyeṣu sat-pate
yāt kāraṁve dāśa vṛtrāṇi aprati barhiṣmate ní sahasrāṇi barhāyaḥ

Those [1] intoxications [3] rejoiced [4] thee [2], those [5] bull forces [6], those [7] somas [8] in slayings of Vritra [9], O Lord of beings [10], when [11] {thou} hast crushed down [19] ten [13] powers of Vritra [14] for doer of work [12], irresistible [15], thousands [18] for strewer of the sacred grass [16].

1.53.7 युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।

नम्या यदिद्र सख्यां परावति निबर्हयो नमुचिं नाम मायिनं ॥

yudhā yūdham úpa gha ít eṣi dhṛṣṇu-yā purā púram sám idám maṁsī ójasā
nāmyā yāt indra sākhyā parā-vāti ni-barhāyaḥ námucim nāma māyīnam

From [3] battle [2] to battle [1], truly [4], {thou} goest [6] fiercely [7], destroiest [12] altogether [10] stronghold [9] after stronghold [8] by force [13], when [15] with bowing [14] friend [17], O Indra [16], in superior plan [18] {thou} hast threw down [19] the maker of false maya (working of the knowledge) [22] named [21] Namuchi [20].

1.53.8 त्वं करंजमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।

त्वं शता वंगृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्चना ॥

tvám kārañjam utā paṁyāyam vadhiḥ téjiṣṭhayā atithi-gvāsya vartanī
tvám śatā vaṅgr̥dasya abhinat púrah ananu-dāḥ pári-sūtāḥ ṛjīśvanā

Thou [1] hast killed [5] Karanja [2] and [3] Parnaya [4] by flaming [6] fellow [8] of Atithigva [7]; not giving way [14], thou [9] hast broke [12] hundred [10] strongholds of [13] Vangrida [11] besieged [15] by Rijishvan [16].

1.53.9 त्वमेतांजनराज्ञो द्विर्दशाबंधुना सुश्रवसोपजग्मुषः ।

षष्टिं सहस्रां नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥

tvám etān jana-rājñāḥ dvīḥ dāśa abandhúnā su-śrāvasā upa-jagmúṣaḥ
ṣaṣṭim sahasrā navatim nava śrutāḥ ní cakreṇa rāthyā duṣ-pādā avṛṇak

Thou [1] with good hearing (of the Truth) <i.e. inspired supramental knowledge, see note to the next rik> [7] alone <lit. without companions> [6] hast threw down [18] twenty [4+5] arrived [8] wishing [2] men-kings [3]; hearing [13] – sixty [9] thousand [10] and ninety [11] and nine [12] malignant ones [17] by chariot-[16]-wheel [15].

1.53.10 त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिद्र तूर्वीयाणं ।

त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरंधनायः ॥

tvám āvitha su-śrāvasam tāva ūti-bhiḥ tāva trāma-bhiḥ indra tūrvayāṇam
tvám asmai kútsam atithi-gvām āyúm mahé rājñe yúne arandhanāyaḥ

Thou [1] hast cherished [2] the overpowering [9] good hearing (of the Truth) <i.e. inspired supramental knowledge> [3] by thy [4] safe-keepings [5], by thy [6] protections [7], O Indra [8]. To this [11] young [17] great [15] king¹ [16] thou [10] hast delivered up [18] Kutsa [12], Atithigva [13], Ayu [14].

1.53.11 य उदृचींद्र देवगोपाः सखायस्ते शिवतमा असाम ।

त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥

yé ut-íci indra devá-gopāḥ sákhāyaḥ te śivá-tamāḥ ásāma
tvám stoṣāma tváyā su-vírah dṛāghīyaḥ āyuḥ pra-tarām dádhanāḥ

Lastly [2], O Indra [3], let {us} be [8] them, who [1] have the gods as protectors [4], thy [6] most prosperous [7] friends [5]; {we} have chanted [10] thee [9], with thee [11] {we} full of hero-might [12], holding [16] longer [13] life [14] passing beyond [15].

¹ Here this ability of hearing of the Truth is personified by figure of great young king. Many translators interpret suśravas as Susravas and turvayānam as Turvayana. But even if it were so these words can show hidden sense of the rik only when we take them not as proper names.

Sukta 1.54

To whom: indra. From whom: savya āngirasa. Metres: jagatī (1-5, 7, 10); triṣṭubh (6, 8-9, 11)

1.54.1 मा नो अस्मिन्मघवन्पृत्स्वंहंसि नहि ते अंतः शर्वसः परीणशे ।

अक्रंदयो नद्योश् रोरुवद्वना कथा न क्षोणीर्भियसा समारत ॥

mā naḥ asmīn magha-van pṛt-sú āmhasi nahī te āntaḥ śávasaḥ pari-náśe
ākrandayaḥ nadyāḥ rōruvat vānā kathā ná kṣoṇīḥ bhīyāsā sām ārata

Do not {throw} [1] us [2], O Lord of plenitudes [4], into this [3] trouble [6] in battles [5], for nobody can [7] reach [11] limits [9] of thy [8] puissance [10]; {thou} madest to roar [12] rivers [13], to sound [14] forests [15], so how [16] can earths [18] not [17] move [21] with fear [19]?

1.54.2 अर्चा शक्राय शाकिने शचीवते शृण्वंतमिंद्रं महयन्नभि ष्टुहि ।

यो धृष्णुना शर्वसा रोदसी उभे वृषा वृषत्वा वृषभो न्युजते ॥

árca śakráya śákiṇe śáci-vate śṛṇvāntam índram maháyan abhī stuhi
yāḥ dhṛṣṇunā śávasā ródasī_iti ubhé_iti vṛṣā vṛṣa-tvá vṛṣabhāḥ ni-rñjāte

Do sing [1] to puissant [2], mighty [3], powerful [4], greater [7], laud [9] listening [5] Indra [6], who [10] by violent [11] might [12] subdues [18] both [14] firmaments (Earth and Heaven) [13], bull [15], bull-master [16], bull-male [17].

1.54.3 अर्चा दिवे बृहते शूष्यं वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।

बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥

árca divé bṛhaté śūṣyám vācaḥ svā-kṣatram yasya dhṛṣatāḥ dhṛṣāt mānaḥ
bṛhāt-śravāḥ ásurāḥ barhāṇā kṛtāḥ purāḥ hāri-bhyām vṛṣabhāḥ rāthaḥ hí śaḥ

Do sing [1] loud [4] word [5] to vast <i.e. supramental> [3] Heaven [2], to the self-might [6], who [7], courageous [8], has courageous [9] mind [10]; having wide hearing (of the Truth) <i.e. supramental knowledge> [11] Asura (mighty Lord) [12] strongly [13] fulfils [14] in front [15] by two bright horses [16], for [19], the bull [17], he {is} [20] chariot [18].

1.54.4 त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शंबरं भिनत् ।

यन्मायिनो ब्रंदिनो मंदिना धृषच्छितां गभस्तिमशनिं पृतन्यसि ॥

tvám divāḥ bṛhatāḥ sānu kopayaḥ āva tmānā dhṛṣatā śámbaram bhinat
yāt māyīnaḥ vrandīnaḥ mandīnā dhṛṣāt śitām gābhastim aśānim pṛtanyāsi

Wrathful [5] thou [1] hast cast down [10] Shambara [9] by violent [8] thyself [7] from [6] the summit [4] of wide [3] Heaven [2], when [11] rapturous [14] {thou} violently [15] assailest [19] becoming soft [13] makers of false maya (works of knowledge) [12] by bright [16] hand-[17]-thunderbolt [18].

1.54.5 नि यद्वृणाक्षि श्वसनस्य मूर्धनि शुष्णास्य चिद्वंदिनो रोरुवद्वना ।

प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परिं ॥

nī yāt vṛṇākṣi śvasanāsya mūrdhani śuṣṇāsya cit dvāndīno rōruvat vānā
prācīnena mānasā barhāṇā-vatā yāt adyā cit kṛṇāvāḥ kaḥ tvā pari

When [2] {thou} throwest down [3] forests [10] upon the head [5] of hissing [4] Shushna [6], {thee} roaring [9] – {on his head of} becoming soft [8], when [14] even [16] now [15] {if thou} doest {it again} [17] with former [11] mighty [13] mind [12], who [18] {can stand} against [20] thee [19]?

1.54.6 त्वमाविथ नर्यं तुर्वशं यदुं त्वं तुर्वीति वय्यं शतक्रतो ।

त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवति दैभयो नव ॥

tvám āvitha nāryam turvāśam yādum tvám turvītim vayyám śatakrato_iti_śata-krato
tvám rātham étaśam kṛtvye dhāne tvám pūrah navatim dambhayaḥ nāva

Thou [1] hast increased [2] manly [3] Turushvara [4], Yadu [5], thou [6] – Turviti [7], Vayya [8], O hundred-willed [9], thou [10] – chariot [11], shining Horse [12] at apt for our work [13] wealth [14], thou [15] hast destroyed [18] ninety [17] nine [19] strongholds [16].

1.54.7 स घा राजा सत्यतिः शूश्रुवज्जनौ रातहव्यः प्रति यः शासमिन्वति ।

उवथा वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः ॥

sāḥ gha rājā śat-patiḥ śūśruvat jānaḥ rāta-havyaḥ prāti yaḥ śāsama īnvati
ukthā vā yaḥ abhi-grṇāti rādhasā dānuḥ asmai uparā pinvate divaḥ

He {is} [1], verily [2], King [3], Lord of beings [4] bearing forth [5] race [6], receiving oblations [7], who [9] in response [8] drives [11] the teaching [10] or [13] who [14] accepts [15] utterances [12] by riches [16] – for him <i.e. for making offer> [18] prosperity [17] swells [20] at the height¹ [19] of the Heaven [21].

1.54.8 असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा संतु नेमै ।

ये त इन्द्र ददुषो वर्धयति महि क्षत्रं स्थविरं वृष्यं च ॥

āsamam kṣatrām āsamā maṇiṣā prā soma-pāḥ āpasā santu nēmai
yé te indra daduṣaḥ vardhāyanti māhi kṣatrām sthāviraṁ vṛṣyam ca

{He is} unequalled [1] {is his} warrior force [2], unequalled [3] {in his} mind [4]; let [8] {them} drinking soma [6] be [8] above [9] by the work [7], they who [10] increase [14] thy [11], of the giver [13], O Indra [12], great [15] warrior force [16] and [19] steadfast [17] bull force [18].

1.54.9 तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इद्रपानाः ।

व्यंश्चहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥

túbhya it eté bahulāḥ ādri-dugdhāḥ camū-sādaḥ camasāḥ indra-pānāḥ
ví aśnuhi tarpāya kāmama eṣāma ātha mānaḥ vasu-déyāya kṛṣva

These [3] abundant [4] pressed out with stones [5], lying in vessel [6], cups [7] for Indra's drink [8], {they are} indeed [2] for thee [1] – take possession [10], satisfy [11] desire [12] of these [13], then [14] make [17] {thy} mind [15] for the giving of wealth [16].

1.54.10 अपामतिष्ठद्धरणह्वरं तमोऽतवृत्रस्य जठरैषु पर्वतः ।

अभीमिद्रौ नद्यौ वत्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥

apām atiṣṭhat dharūṇa-hvaram tāmaḥ antāḥ vṛtrāsya jaṭhāreṣu pārvataḥ
abhi īm indraḥ nadyāḥ vavrinā hitāḥ vísvāḥ anu-sthāḥ pravaṇeṣu jighnate

¹ upara Sri Aurobindo everywhere translated this word as higher, upper, when many interpreters and dictionaries take it as "lower".

The darkness [4] stood [2], the crooked receptacle [3] of waters [1], the mountain {was} [8] within [5] belly [7] of Vritra [6]. Indra [11] hast hurledst [18] all [15] one by one [16] the rivers [12] on slopes [17] {that were} withheld [14] by cover [13].

1.54.11 स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषाळिद्र तव्यं ।

रक्षा च नो मघोनः पाहि सूरीत्राये च नः स्वपत्या इषे धाः ॥

sáh sé-vṛdham ádhi dhāḥ dyumnám asmé_íti máhi kṣatrám janāṣāt indra távyam
rákṣa ca naḥ maghónaḥ páhi sūrīn rāyé ca naḥ su-apatyái iṣé dhāḥ

Thou [1] do establish [4] in us [6] the light [5] above [3] that increases the felicity [2], great [7] strong [11] warrior force [8], O Indra [10], subduing men [9], and [13] do guard [12] for us [14] lords of riches [15], protect [16] illumined seers [17] and [19] establish [23] us [20] for riches [18], for fair issue [21], for impelling force [22].

Sukta 1.55

To whom: indra. From whom: savya āngirasa. Metres: jagatī

- 1.55.1 दिवश्चिदस्य वरिमा वि पप्रथ इंद्रं न महा पृथिवी चन प्रति ।
भीमस्तुविष्मांचर्षणिभ्य आतपः शिशीते वज्रं तेजसे न वंसंगः ॥
divāḥ cit asya varimā ví paprathe índram ná mahná pṛthivī caná prāti
bhīmāḥ túviṣmān carṣaṇi-bhyaḥ ā-tapāḥ śísīte vājram téjase ná vāmsagaḥ
His [3] wideness [4] became more [6] even [2] then {wideness} of Heaven [1], even [11]
the Earth [10] is not [8] equal to [12] Indra [7] in greatness [9]; terrible [13], might [14],
burning [16] {he} sharpens [17] thunderbolt [18] like [20] bull [21] for seeing human beings
[15] for force of light [19].
- 1.55.2 सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः ।
इंद्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते ॥
sāḥ arṇavāḥ ná nadyāḥ samudriyaḥ prāti gr̥bhñāti ví-śritāḥ vārīma-bhiḥ
índraḥ sómasya pītāye vṛṣa-yate sanāt sāḥ yudhmāḥ ójasā panasatyate
He [1] accepts [7] in response [6] by {his} expanses [9] like [3] ocean [2] the attained [8]
rivers [4] flowing to the ocean [5]; Indra [10] for the drinking [12] of soma [11] {is} Bull [13];
for ever [14] he [15], Warrior [16], excites admiration [18] by {his} force [17].
- 1.55.3 त्वं तमिंद्र पर्वतं न भोजसे महो नृम्णस्य धर्माणामिरज्यसि ।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥
tvám tám indra párvatam ná bhójase mahāḥ nṛmṇāsya dhārmaṇām irajyasi
prá víryeṇa devatā āti cekite víśvasmai ugrāḥ kārmaṇe purāḥ-hitāḥ
Thou [1], O Indra [3], rulest [10] over laws [9] to enjoy [6] the great [7] power [8] like [5] that
[2] mountain [4]; mighty [17] vicar [19] is perceived [15] with hero might [12] in the forma-
tion {in us} of the gods [13] for any [16] work [18].
- 1.55.4 स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इंद्रियं ।
वृषा छंदुर्भवति हर्यतो वृषा क्षमेण धेनां मघवा यदिन्वति ॥
sāḥ ít vāne namasyú-bhiḥ vacasyate cāru jāneṣu pra-bruvāṇāḥ indriyām
vṛṣā chānduḥ bhavati haryatāḥ vṛṣā kṣemeṇa dhēnām maghāvā yát ínvati
Truly [2], he [1] comes into being [12] telling [8] beautiful [6] indrian {name} [9] through
worshippers [4] to be heard [5] in the forest (of enjoyments of the Earth) [3] in peoples [7],
the delightful [11] bull [10], when [18] desired [13] bull [14], Lord of riches [17], set [19] the
stream [16] moving [19] by secure foundation¹ [15].
- 1.55.5 स इन्महानिं समिथानिं मज्मना कृणोति युध्म ओजसा जनैभ्यः ।
अघा चन श्रद्धति त्विषीमत इंद्राय वज्रं निघनिघ्नते वधं ॥

¹ kṣema, the word has many meanings (habitable; giving rest or ease or security; basis, foundation; safety, tranquility, peace, rest, security etc). Sri Aurobindo used meanings: our good (1946), secure foundation (1940–49). In this translation as main variant used “secure foundation”. Sometimes, it is seems, that Rishi means supramental world, Svar.

sáḥ ít mahāni sam-ithāni majmānā kṛṇóti yudhmáḥ ójasā jánebhyaḥ
ádha caná śrát dadhati tvíṣi-mate índrāya vájram ni-ghánighnate vadhám

Truly [2], he [1] fulfils [6] great [3] battles [4] by might [5], warrior [7] for men [9] by strength [8]. Then [10] even not [11] having faith [12] evidences [13] the killing [17] strike [18] of thunderbolt [16] for shining [14] Indra [15].

1.55.6 स हि श्रवस्युः सदनानि कृत्रिमा क्षमया वृधान ओजसा विनाशयन् ।

ज्योतीषि कृण्वन्नवृकाणि यज्यवेऽव सुक्रतुः सर्तवा अपः सृजत् ॥

sáḥ hí śravasyúḥ sádanāni kṛtrímā kṣmayā vṛdhānāḥ ójasā vi-nāśāyan
jyótiṣi kṛṇvān avrkāni yájyave áva su-krātuḥ sártavāi apāḥ sṛjat

For [2] he [1], {who is} the hearing {of the Truth} <i.e. inspired supramental knowledge> [3], increased [7], making [9] artificial [5] houses [4] on the Earth [6] ruined [9] by force [8]; making [11] untorn [12] lights [10] for sacrificer [13], mighty of will [15], released [18] waters [17] to flow [16].

1.55.7 दानाय मनः सोमपावन्नस्तु तेऽर्वाचा हरी वंदनश्रुदा कृधि ।

यमिष्टासः सारथयो य इंद्र ते न त्वा केता आ दभ्रुवन्ति भूर्णयः ॥

dānāya mānaḥ soma-pāvan astu te arvācā hārī_iti vandana-śrut ā kṛdhi
yamīṣṭhāsaḥ sārathayaḥ yé indra te ná tvā kētāḥ ā dabhnuvanti bhūrṇayaḥ

Let thy [5] mind [2] be [4] for the giving [1], O drinking soma [3]; make [10] two bright horses [7], O listening praise [8], coming here [6] – thy [15] intuitions [18] bringing [21] thee [17], best [11] charioteers [12] that [13] do not [16] hurt [20], O Indra [14].

1.55.8 अप्रक्षितं वसु बिभर्षि हस्तयोरषाँहं सहस्तन्वि श्रुतो दधे ।

आवृतासोऽवृतासो न कर्तुभिस्तनूषु ते क्रतव इंद्र भूरयः ॥

ápra-kṣitam vāsu bibharṣi hástayoḥ áśāḥham sáhaḥ tanvī śrutāḥ dadhe
á-vṛtāsaḥ avatāsāḥ ná kartṛ-bhiḥ tanūṣu te krátavaḥ indra bhúrāyaḥ

{Thou} bringest [3] inexhaustible [1] riches [2] in hands [4], unconquered [5] force [6] in body [7], {thou} hast established [9] hearings {of the Truth} <i.e. supramental knowledge> [8]; thy [15] great [18] wills [16], O Indra [17], hidden {within} [10], {are} impelling [11] as if [12] by doers [13] in bodies [14].

Sukta 1.56

To whom: indra. From whom: savya āngirasa. Metres: jagatī

1.56.1 एष प्र पूर्वीरिव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुवर्णिः ।

दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसं ॥

eṣāḥ prā pūrvīḥ āva tāsyā camriṣaḥ ātyaḥ nā yōṣām ut ayamsta bhurvāṇiḥ
dākṣam mahé pāyayate hiraṇyāyam rātham ā-vṛtya hāri-yogam ṛbhvasam

This {Indra} [1] many [3] bowls [6] of that {soma} [5] down [4] {and} up [10] bring [11] like [8] impatient [12] stead [7] on mare [9]. {He} makes [15] discernment [13] drinking [15] for greatness [14], turning hither [18] the skilful [20] golden [16] chariot [17] yoked with horses [19].

1.56.2 तं गूर्तयौ नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।

पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥

tām gūrtāyaḥ neman-iṣaḥ pāriṇasaḥ samudrām nā sam-cāraṇe sanisyāvaḥ
pātim dākṣasya vidāthasya nū sāhaḥ girim nā venāḥ adhi roha tejasā

Desiring to acquire [8] him [1] praises [2] of guiding impelling forces [3] {are} wide [4] at their movement [7] like [6] ocean [5]; now [12] do rise [18] on the Lord [9] of discernment [10], on the power [13] of knowledge [11] like [15] they who longing [16] with ardour [19] on [17] the mountain [14].

1.56.3 स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेभृष्टिर्न भ्राजते तुजा शवः ।

येन शुष्णां मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥

sāḥ turvāṇiḥ mahāñ areṇu pāuṃsye girēḥ bhṛṣṭīḥ nā bhrājate tujā śavaḥ
yéna śúṣṇam māyīnam āyasāḥ mādē dudhrāḥ ābhūṣu ramāyat ní dāmani

He [1] {is} the great [3] overpowering [2] without dust [4] in {his} manly might [5], like [8] top [7] of the mountain [6] the bright might [11] blazes [9] with force [10] by which [12] iron [15] {he} impetuous [17] in intoxication [16] within those who are with him [18] {he} stopped [19] Sushna [13], the maker of false maya (force of knowledge) [14] in cords [21].

1.56.4 देवी यदि तविषी त्वावृधोतय इंद्रं सिषक्त्युषसं न सूर्यः ।

यो धृष्णुना शवसा बाधते तम इयति रेणुं बृहदहंरिष्वणिः ॥

devī yādi tāviṣī tvā-vṛdhā utāye indram sisakti uśasam nā sūryaḥ
yāḥ dhṛṣṇunā śavasā bādhatē tāmah iyarti reṇum bṛhāt arhari-ṣvāṇiḥ

When [2] the divine [1] might [3] increased by thee [4] for protection [5] follows [7] Indra [6] like [9] Sun [10] {follows} Dawn [8], who [11] by impetuous [12] bright might [13] repels [14] darkness [15], {he} drives [16] widely [18] dust [17] crying aloud in battle [19].

1.56.5 वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।

स्वर्मीँहे यन्मद इंद्र हर्ष्याहंन्वृत्रं निरपामौञ्जो अर्णवं ॥

vī yāt tirāḥ dharuṇam ācyutam rājāḥ ātisthipaḥ divāḥ ātāsu barhāṇā
svāḥ-mīlḥe yāt māde indra hārṣyā āhan vrtrām niḥ apām aubjaḥ arṇavām

When [2] over [3] supporting [4] fixed [5] middle world [6] {thou} steadily [10] stoodest [7] in planes [9] of Heaven [8], when [12] in pouring on us of Svar (supramental) [11], O Indra

[14], in intoxication [13] rejoicing [15] {thou} killedst [16] Vritra [17], current [21] of waters [19] releasedst [18+20],

1.56.6

त्वं दिवो धरुणं धिष ओजसा पृथिव्या इंद्र सदनेषु माहिनः ।

त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पार्ष्यारुजः ॥

tvám diváh dharuṇam dhiṣe ójasā pṛthivyáh indra sadaneṣu máhinaḥ
tvám sutásya máde ariṇāḥ apáh vi vṛtrásya samáyā pāṣyá arujah

thou [1] upheldst [4] the support [3] of Heaven <i.e. the middle world> [2] by force [5] of the Earth [6], O Indra [7], mighty [9] in houses [8], thou [10] in intoxication [12] of pressed [11] releasedst [13] the waters [14], altogether [17] brokest [19] stone walls [18] of Vritra [16].

1. Source № 27. Before March 1918

1. Lo, he flings himself on the many bowls of that wine feasting on it, like a galloper that mounts its mate. One turns hither his chariot of golden light, of shaping knowledge, to which his two shining powers are yoked and one makes his vastness to drink of the all-discerning delight.
2. The expressions of our thought led by guiding impulses (or, submitting to him their impulses) range all over this god-mind and seek to possess him as men in their wandering range an ocean. Even as men who would take delight ascend a hill, so climb by thy luminous energy on to this lord of discernment, this force of the knowledge.
3. He is the mighty one who breaks through to the goal; in his virile action his force of light unclouded by the battle dust blazes out from very speed like a flame on a mountain, his force by which in those who cast their being into his he in his rapture of the wine, iron, hard to hold, binds back from working the evil strength in us with its illusions as if in a cord.
4. When the divine strength that thou hast been increasing in thee embraces firmly the God-mind for its expansion as the Sun embraces the Dawn, then he who dispels with his violent light-force the darkness drives vast the dust of battle as he cries aloud in his warring.
5. Thus he crosses the vital plane that now unmovingly supports the mental heavens and he stands widely exceeding it; rejoicing in the rapture, in the raining down on us of the world of Light, O God-Mind, thou slayest the Coverer, thou forcest out the flood of those waters.
6. Thy vastness in the seats of our earth, O God-Mind, upholds by its energy the vital world that upholds the heaven of mind. Thou in the rapture of the outpressed wine hast set the heavenly waters flowing, thou hast broken wholly the Coverer's stony walls.

Sukta 1.57

To whom: indra. From whom: savya āngirasa. Metres: jagatī

- 1.57.1 प्र मंहिषाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
 अपामिव प्रवणे यस्य दुर्धरं राधौ विश्वायु शवसे अपावृतं ॥
 prā māmhiṣṭhāya bṛhatē bṛhāt-ṛaye satyá-śuṣmāya tavāse matim bhare
 apām-iva pravaṇe yāsya duḥ-dhāram rādhaḥ viśvá-āyu śāvase āpa-vṛtam
 For bounteous giver [2], for the great [3] having great riches [4], for him whose strength is
 of the truth [5], for the powerful [6] { 1 } bring [8] forward [1] thought [7], whose [11] wealth
 [13] {is} unrestrainable [12] like of waters [9] on slopes [10], universal life [14] laid open
 [16] for bright might [15].
- 1.57.2 अथ ते विश्वमनु हासदिष्टय आपौ निम्नेव सवना हविष्मतः ।
 यत्पर्वते न समशीत हर्यत इंद्रस्य वज्रः श्रथिता हिरण्ययः ॥
 ádha te vísvam ánu ha asat iṣṭāye āpaḥ nimnā-iva śávanā haviṣmataḥ
 yát párvate ná sam-ásīta haryatāḥ índrasya vājraḥ śnāthitā hiranyāyaḥ
 Then [1] verily [5] let all [3] be [6] for thee [2] altogether [4], pressed somas [10] of sacrificer
 [11] for offering [7] like waters [8] beneath [9], when [12] the golden [20] piercing [19]
 thunderbolt [18] of rejoicing [16] Indra [17] is sharpened [15] like [14] in the mountain [13].
- 1.57.3 अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
 यस्य धाम श्रवसे नामेंद्रियं ज्योतिरकारि हरितो नायसे ॥
 asmāi bhīmāya nāmasā sām adhvarē úṣaḥ ná śubhre á bhara pāniyase
 yāsya dhāma śrāvase nāma indriyám jyōtiḥ ākāri haritaḥ ná āyase
 To this [1] formidable [2] with bow of surrender [3] in pilgrim-sacrifice [5], in bright [8] like
 [7] dawns [6] do bring [10] all [4], to wonderful [11], whose [12] seat [13] {is} for hearing {of
 the Truth} <i.e. inspired knowledge> [14], {whose} indrian [16] name [15] became [18] light
 [17] like [20] brilliant horses [19] to advance [21].
- 1.57.4 इमे त इंद्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
 नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्यं तद्वचः ॥
 imé te índra té vayám puruṣṭuta yé tvā ā-rābhya carāmasi prabhuvaso_īti_prabhu-vaso
 nahī tvāt anyāḥ girvaṇaḥ girāḥ sāghat kṣoṇīḥ-iva prāti naḥ harya tát vācaḥ
 These ones [1] {are} for thee [2], O Indra [3], we [5] {are} for thee [4], O lauded by many
 [6], who [7] desiring [9] thee [8] moved [10], O thee of riches born into the world [11]; none
 [12] other [14] except thee [13], O having joy in the Word [15], art able to seize [17] words
 [16], like with earths [18] do rejoice [21] in response [19] with this [22] our [20] word [23].
- 1.57.5 भूरि त इंद्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
 अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नैम ओजसे ॥
 bhūri te índra víryám táva smasi asyá stotuḥ magha-van kāmam á pṛṇa
 ánu te dyāuḥ bṛhatī víryám mame iyám ca te pṛthivī neme ójase

Great {is} [1] thy [2], O Indra [3], hero might [4], {we} are [6] thy [5]; {do} fulfil [12] desire [10] of him who [7] chanting thee [8], O Lord of plenitudes [9]. For thee [14] great [16] Heaven <brihat, i.e. supramental> [15] has formed [18] hero strength [17] and [20] this [19] Earth [22] to thee [21] for power [24] bows [23].

1.57.6

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्र्वकर्तिथ ।

अवासृजो निवृत्ताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥

tvám tám indra párvatam mahám urúm vajreṇa vajrin parva-śáḥ cakartitha
áva asrjaḥ ní-vṛtāḥ sártavái apāḥ satrá víśvam dadhiṣe kévalam sáhaḥ

Thou [1], O Indra [3], hast cut [10] that [2] great [5], wide [6] mountain [4] by thunderbolt [7], O Thunderer [8], piece by piece [9], hast released [12] to flow [14] enclosed [13] waters [15], always [16] heldest [18] all [17] absolute [19] power [20].

Sukta 1.58

To whom: agni. From whom: nodhas gautama. Metres: jagatī (1-5); triṣṭubh (6-9)

- 1.58.1 नू चित्सहोजा अमृतो नि तुंदते होता यदूतो अभवद्विवस्वतः ।
 वि साधिष्ठेभिः पथिभी रजो मम् आ देवताता हविषा विवासति ॥
 nū cit sahaḥ-jāḥ amṛtaḥ ní tundate hótā yát dūtāḥ ábhavat vivásvataḥ
 ví sādhiṣṭhebhīḥ pathī-bhīḥ rājah mame ā devā-tātā haviṣā vivāsatī
 Now [1] born of force [3] immortal [4] within {us} [5] is active [6], priest calling {the gods}
 [7], when [8] {he} became [10] the messenger [9] of luminous Sun [11]; by most effective
 [13] paths [14] the middle world [15] is measured [16], {he} illumines [20] by formation of
 the gods [18], by sacrifice [19].
- 1.58.2 आ स्वमद्म युवमानो अजरस्तुष्वविष्यन्नतसेषु तिष्ठति ।
 अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥
 ā svām ādma yuvamānaḥ ajārah ṛṣú avisyān atasēṣu tiṣṭhati
 ātyaḥ ná ṛṣṭhām prusitāsya rocate divāḥ ná sānu stanāyan acikradat
 Taking possession of [4] his [2] food [3], ageless [5], desiring [7] {he} eagerly [6] stands [9]
 amid the trunks [8]; like [11] horse [10], the back [12] of sprinkled [13] glitters [14], {he} has
 roared [19] like [16] thundering [18] top [17] of the Heaven [15].
- 1.58.3 क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
 रथो न विक्ष्वंजसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥
 krāṇā rudrebhīḥ vāsu-bhīḥ purāḥ-hitāḥ hótā nī-sattaḥ rayiṣāḥ āmartyaḥ
 rāthaḥ ná vikṣvāñjasānaḥ āyūṣu ví ānuṣāk vāryā devāḥ ṛṇvati
 Accomplishing the work [1] with Rudras [2], with Vasus (gods dwelling in riches) [3], Puro-
 hit (the vicar set in his front) [4], seated {within us} [6] priest calling {the gods} [5], con-
 queror of treasures [7], immortal [8]. Like [10] arriving [12] chariot [9] among peoples [11]
 the God [17] uninterruptedly [15] goes [18] in living beings [13] to desirable goods [16].
- 1.58.4 वि वार्तजूतो अतसेषु तिष्ठते वृथा जुह्वभिः सृण्या तुविष्वणिः ।
 तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥
 ví vāta-jūtaḥ atasēṣu tiṣṭhate vṛthā juhūbhīḥ sṛṇyā tuvi-svāniḥ
 ṛṣú yát agne vanīnaḥ vṛṣa-yāse kṛṣṇām te éma rúṣat-ūrme ajara
 Wind-driven [2] easily [5] many-noised [8] {he} spreads [4] among trunks [3] by tongues of
 flames-[6]-sickles [7], when [10] quickly [9], O Agni [11], thou becomest the bull [13] of the
 forest (of life) [12], thy [15] advance [16] {is} black [14], O having luminous waves [17], O
 ageless [18].
- 1.58.5 तपुर्जभो वन आ वार्तचोदितो यूथे न साह्वं अव वाति वंसगः ।
 अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥
 tāpuḥ-jambhāḥ vāne ā vāta-coditaḥ yūthé ná sahvān āva vāti vāmsagaḥ
 abhi-vrājan āksitam pájasā rājah sthātúḥ carātham bhayate patatṛiṇaḥ

With burning tusks [1] in forests {of Earth} [2] driven by the wind [4] {he} blows [9] like [6] overpowering [7] bull [10] in a herd [5]; passing [11] with {his} mass of strength [13] through uninjured [12] middle world [14] – those that stand [15], that move [16] afraid [17], winged [18].

1.58.6 दधुङ्वा भृगवो मानुषेष्वारयिं न चारुं सुहवं जनेभ्यः ।

होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥

dadhúh tvā bhṛgavaḥ mānuṣeṣu á rayim ná cárum su-hávam jánebhyaḥ
hótāram agne átithim vareṇyam mitrām ná sévam divyāya jānmane

Bhrigus [3] have established [1] thee [2] in peoples [4] like [7] beautiful [8] treasure [6] swift to our call [9] for living beings [10], the priest calling {the gods} [11], O Agni [12], desirable [14] Guest [13], like [16] blissful [17] friend [15] for the divine [18] birth [19].

1.58.7 होतारं सप्त जुहो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु ।

अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नं ॥

hótāram saptá juhvaḥ yajīṣṭham yam vāghātaḥ vṛṇāte adhvareṣu
agnim víśveṣām aratim vāsūnām saparyāmi prayasā yāmi rātnam

With delight [14] { I } worship [13] to priest calling {the gods} [1], to most powerful for sacrifice [4], whom [5] seven [2] tongues of flame [3] embrace [7] in pilgrim-sacrifices [8] of chanting sage [6]; { I } go [15] to Agni [9], to traveller [11] of all [10] riches [12], to ecstasy [16].

1.58.8 अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।

अग्ने गृणंतमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥

áčchidrā sūno_īti sahasaḥ naḥ adyá stotṛ-bhyaḥ mitra-mahaḥ śarma yaccha
agne grṇāntam āmhasaḥ uruṣya ūrjaḥ napāt pūḥ-bhīḥ āyasibhiḥ

Do extend [9] now [5], O Son [2] of force [3], O friendly Light [7], peace [8] without a gap [1] for us [4], for hymning thee [6], O Agni [10], O Son [15] of energy [14], do protect [13] singer [11] from evil [12] with iron [17] walls [16].

1.58.9 भवा वरूथं गृणते विभावो भवा मघवन्मघवच्चः शर्म ।

उरुष्याग्ने अहंसो गृणतं प्रातर्मक्षु धियावसुर्जगम्यात् ॥

bháva varūtham grṇatē vibhā-vaḥ bháva magha-van maghāvat-bhyaḥ śarma
uruṣyá agne āmhasaḥ grṇāntam prātāḥ maksú dhiyá-vasuḥ jagamyāt

Do become [1] armour [2] for him who lauds {thee} [3]; shining [4], Lord of plenitudes [6], be [5] peace [8] for lords of riches [7]; do protect [9], O Agni [10], singer [12] from evil [11]. At dawn [13] may {he} quickly [14] come [16] rich in thought [15].

1. Source № 166. Circa 1919

A hymn to Agni of the woodlands, the Flame that feeds on and enjoys the pleasant things of the earthly being and when the emotional and vital being is offered to the gods becomes a creator of the divine birth and a giver of the supreme bliss and the immortal rapture.

1. Now again he has become the envoy of the illumined one; the Immortal born of force tramples on his way and by most effective paths, the middle world has measured out into form. He illumines by the power of the food-offering in the creation of the gods.
2. The ageless Flame is embracing his own proper food. When he means to give increase, he stands up swiftly on the fuel. The back of the burning god shines like a galloping horse. He shouts aloud as if making to thunder the peak of heaven.
3. He is the doer of the work with the Rudras and the Vasus, the vicar of sacrifice and seated offering priest, the Immortal, the conqueror of treasures. The godhead shining among the peoples of these living beings is like our chariot and moves uninterruptedly to desirable things.
4. Many-voiced, urged by the breath of the wind, he stands abroad easily among the trunks with the series of his mouths of flame. Black is thy trail, O ageless Flame, when swiftly thou putteth forth thy male might upon the woodlands, O wave of lustrous fire.
5. He ranges like a conquering bull ranges among the herd. Impelled by the blast he is blowing like a storm down in the wood with his burning jaws even while he travels with the mass of his might the unwasted middle world. Then the winged things of heaven are afraid and all that stands and all that moves.
6. The Bhrigus set thee, O Fire, among human beings like a beautiful treasure, one swift to the call of men, an offering priest and desirable guest, like a happy friend for the divine birth.
7. The Flame is a priest strong for sacrifice and the seven offering energies choose him in the rites of the path for the singer of the word. He is one who wins by battle all riches. I serve him with my delight and travel to the ecstasy.
8. O Son of Force, O friendly greatness, give on this day to men who hymn thee, the joys of a bliss in which there is no wound or fissure. O Flame, Child of Might, keep thy singer far from evil with thy iron walls.
9. O wide-lustrous Flame, become an armour to thy singer. King of Riches, become that bliss to the lords of the riches. Keep far from evil thy singer, O Fire. At dawn may he quickly come rich with thought.

2. Source № 72. Circa 1914

1. Sayana होता either. नि तूदते नितरां व्यथयति — तुद व्यथने — उत्पन्नमात्रस्याग्नेः स्पष्टमशक्यत्वात् (?) यद्वा निर्गच्छति. नू चित् क्षिप्रमेव साधिष्ठेभिः समीचीनैः रजो वि ममे. निर्ममे — पूर्वं विद्यामानमप्यंतरिक्षमसत्कल्पमभूत् । इदानीं तस्य तेजसा प्राकाशमानं सदुत्पन्नमिव दृश्यते ।

Sugg. नू चित् — Is it not “Now indeed”? Now indeed the force-born and immortal smites in (?) when he becomes the envoy of the wide-dwelling (Sun); he has measured out the Antariksha with most effective paths and in the formation of the gods he by the offering lodges them (in the home of the wide-dwelling Sun).

2. युवमानः. संमिश्रयन् (grass, bushes etc) — rather taking (joining) to himself. अविष्यन्. भक्षयन् — अविष्यन्नित्येतदत्तिकर्मसु पठितं तुषु. क्षिप्रं अतसेषु अत्रातसशब्दः काष्ठवाची — अतसं न शुष्कमिति दर्शनात्. अत्यो न. His back shines like a horse going to and fro. प्रुषितस्य पृष्ठं. दग्धुमितस्ततः प्रवृत्तस्याग्नेरुपर्यवस्थितं ज्वालाजालं. सानु. समुच्छ्रितमभ्रं.

Taking to himself his food, undecaying, seeking increase he leaps upon his fuel (or, अतसेषु अत्यः — covert meaning); as if a horse moving to the level of the wide-diffused (world of the rain of truth स्ववृष्टेः cf 52 — रजसो .. स्ववृष्टिं) he cries aloud as if making to roar the high level of Heaven.

3. क्राणा हविर्वहनं कुर्वाणः — करोतेः शानचि बहुलं छंदसीति विकरणस्य लुक् पुरोहितः पुरस्कृतः होता summoner. चिक्षु .. आनुषु like a chariot among ordinary people, praised among yajamanas!! ऋजसानः स्तूयमानः वार्याणि. संभजनीयानि धनानि or वरणीयानि हवींषि. व्युपवति विशेषण प्रापयति or स्वयं प्राप्नोति. आनुषकं. आनुषक्तं यथा.

The doer set in front by (or with) Rudras and Vasus, the priest seated within conquering felicity, immortal, the god in human creatures shining (or moving) like a chariot bears abroad (or brings) uninterruptedly desired blessings.

4. अतसेषु. उन्नतवृक्षेषु जुह्वभिः ह्यत आस्विति जुह्वः स्रुचः सृण्या. सरणशीलेन तेजःसमूहेन — सृ गतौ — सरतीति सृणिः cf वृष्णिः तुविष्यणिः महास्वनः वृषायसे. वृषवदाचरसि । दहसीत्यर्थः रुशदूर्मे. दीप्तज्वाल

Impelled by the Wind (Pranic force) he spreads among the trees (वनानि .. अत् here not to move, but be, grow) easily with his flames of the offering in a moving chain (श्रेणि cf), he many-sounding; when, O Agni, thou playest the bull with the things of the woodland, black is thy path, O red-billowed, O undecaying.

5. तपुर्जभः. तपूषि ज्वाला एवायुधानि मुखानि वा यस्य सः. यथे. ज्वालासमूहे सति — to the bull गोसमूहे. रजः आर्द्रवृक्षांतगतमुदकं. अव वाति व्याप्नोति. वंसगः. वननीयगतिवृषा. पतत्रिणः पतनवतोऽग्नेः स्थातुः like जनुष् मनुष् कमुष् (?) or स्थातुरनंतरं चरथं भयते.

6. आ दुधुः. आधानसंभारेषु मंत्रैः स्थापनेन समस्कुर्वन् होतारं summoner अतिभिं. अतिथिवत्पूज्यं । यद्वा देवयजनदेशेषु सततं गंतारं. शेवं. सुखकरं दिव्याय जन्मने. देवत्वप्राप्तये चारुं. शोभनं

7. सप्त जुह्वः .. वाघतः सप्तसंख्याका होतारो .. ऋत्विजः अरतिं वसूतां. प्रापयितारं. ऋ गतिप्रापणयोः यामि. याचामि — वर्णलोपश्छांदसः

8. मित्रमहः अनुकूलदीप्तिमन्त्रे. शर्म. सुखानि ऊर्जो नपात् अन्नस्य पुत्र — भुक्तेनान्नेन जठराग्नेः प्रवर्धनादग्नेरन्नपुत्रत्वं. आयसीभिः व्यासैः । यद्वा अयोवहृदतरैः । पूभिः पालनैः — पृ पालनपूरणयोः

9. वरूथं. अनिष्टनिवारकं गृहं भव. शर्म. सुखं यथा भवति तथा भव धियावसुः. कर्मणा बुद्ध्या वा प्राप्तधनः

Sukta 1.59

To whom: agni vaiśvānara. From whom: nodhas gautama. Metres: triṣṭubh

- 1.59.1 वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
 वैश्वानर नाभिरसि क्षितीनां स्थूणेव जना उपमिद्ययन्थ ॥
 vayāḥ it agne agnayaḥ te anye tvé_iti víśve amṛtāḥ mādayante
 vaiśvānara nābhīḥ asi kṣitīnām sthūṇā-iva jānān upa-mít yayantha
 Verily [2], O Agni [3], other [6] flames [4] {are} thy [5] branches [1], in thee [7] all [8] im-
 mortals [9] rejoice [10], O Vaishvanara (universal Godhead) [11], the navel <i.e. center>
 [12] of abiding worlds [14], {thou} hast supportedst [18] living beings [16] like a pillar
 [15], a prop [17].
- 1.59.2 मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
 तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥
 mūrdhā divāḥ nābhīḥ agnīḥ pṛthivyāḥ ātha abhavat aratīḥ ródasyoḥ
 tāṁ tvā devāsaḥ ajanayanta devām vaiśvānara jyōtiḥ it āryāya
 The head [1] of Heaven [2], the navel [3] of Earth [5] – this is why [6] Agni [4] became [7]
 traveller [8] in the two firmaments [9]; the gods [12] have brought to birth [13] such [10]
 thee [11], the god [14], O Vaishvanara (universal Godhead) [15], truly [17], a light [16] for
 Aryan man [18].
- 1.59.3 आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
 या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥
 ā sūrye ná raśmāyaḥ dhruvāsaḥ vaiśvānaré dadhire agnā vásūni
 yā pārvateṣu oṣadhīṣu ap-sú yā mānuṣeṣu āsi tāsya rājā
 As [3] constant [5] rays [4] in the Sun [2], {so} riches [9] have been established [7] in
 Vaishvanara [6], O Agni [8], which [10] {are} in mountains [11], in plants [12], in wa-
 ters [13], which {are} [14] in peoples [15]; {thou} art [16] the king [18] of it <i.e. of the
 riches> [17].
- 1.59.4 बृहती इव सूनवे रोदसी गिरो होता मनुष्योऽ न दक्षः ।
 स्वर्वते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय युहीः ॥
 bṛhatī_ivēti_bṛhatī-iva sūnāve ródasī_iti girāḥ hótā manuṣyāḥ ná dākṣaḥ
 svāḥ-vate satyā-śuṣmāya pūrvīḥ vaiśvānarāya nṛ-tamāya yahvīḥ
 Like two vast [1] firmaments (Earth and Heaven) [3] for the Son [2], the priest calling {the
 gods} [5] like [7] discerning [8] man [6] {speaks} the words [4] for him who brings the Sun-
 world [9], for him, whose strength is of the truth [10], many {words} [11] for Vaishvanara
 (universal Godhead) [12], mighty [14] {words} for the most strong [13].
- 1.59.5 दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वं ।
 राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्थ ॥
 divāḥ cit te bṛhataḥ jāta-vedaḥ vaiśvānara prá ririce mahi-tvām
 rājā kṛṣṭīnām asi mānuṣīṇām yudhā devēbhyaḥ vārivaḥ cakartha

O Jatavedas, knower of birth of gods and of mortals (1.70.6) [5], O Vaishvanara [6], thy [3] greatness [9] surpasses [7+8] even [2] the great [4] Heaven [1]. {Thou} art [12] king [10] of the human [13] races [11], by battle [14] {thou} hast made [17] the felicity [16] for the gods [15].

1.59.6 प्र नू महित्वं वृषभस्य वोचं यं पूर्वो वृत्रहणं सचैते ।

वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शंबरं भेत् ॥

prá nú mahi-tvám vṛṣabhásya vocam yám pūrvaḥ vṛtra-hānam śacante
vaiśvānarāḥ dásyum agniḥ jaghanvān ádhūnot káṣṭhāḥ áva śámbaram bheth

Now [2] { I } have denounced [5] the greatness [3] of the Bull [4] to whom [6], to the slayer of Vritra [8], the Purus [7] cling [9]; Agni [12] Vaishvanara [10], the killer [13] of Dasyu [11], has released [14] paths of the waters [15], broken down [16+18] Shambara [17].

1.59.7 वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।

शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ॥

vaiśvānarāḥ mahimná víśvá-kṛṣṭiḥ bharát-vājeṣu yajataḥ vibhá-vā
śāta-vaneyé śatinībhiḥ agniḥ puru-nīthé jarate sūnṛtā-vān

Vaishvanara [1], universal in the peoples [3] by {his} greatness [2], the lord of sacrifice [5], widely shining [6] is called [11] in a hundred ways [8] in Bharadvajas <lit. carrying riches> [4], in the son of Shatavani <lit. containing a hundred> [7] Purunitha <lit. many-voiced> [10], Agni [9] having the word of the Truth [12].

1. Source № 256. January 1920

A Hymn of the Universal Divine Force and Will

1. Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the navel-knot of the earths and their inhabitants; all men born thou controllest and supportest like a pillar.
2. The Flame is the head of heaven and the navel of the earth and he is the power that moves at work in the two worlds. O Vaishwanara, the gods brought thee to birth a god to be a light to Aryan man.
3. As the firm rays sit steadfast in the Sun, all treasures have been placed in the universal godhead and flame. King art thou of all the riches that are in the growths of the earth and the hills and the waters and all the riches that are in men.
4. Heaven and Earth grow as if vaster worlds to the Son. He is the priest of our sacrifice and sings our words even as might a man of discerning skill. To Vaishwanara, for this most strong god who brings with him the light of the sun-world, its many mighty waters because his strength is of the truth.
5. O universal godhead, O knower of all things born, thy excess of greatness overflows even the Great Heaven. Thou art the king of the toiling human peoples and by battle madest the supreme good

for the gods.

6. [*Not translated*]

7. This is the universal godhead who by his greatness labours in all the peoples, the lustrous master of sacrifice, the Flame with his hundred treasures. This is he who has the word of the Truth.

2. Source № 166. Circa 1919

A hymn to Agni Vaisvanara, the universal Force in all the worlds and in all beings who conducts the action of the universe and getting rid of the powers of darkness manifests to men the supreme heavenly world of light and truth and true being.

1. Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the navel-knot of the earths and their inhabitants; all who are born, thou controllest and supportest like a pillar.
2. The Flame is the head of heaven and the navel of the earth and the power that moves at work in the two worlds. O Vaisvanara, the gods brought thee to birth a god to be a light to Aryan man.
3. As firm rays sit steadfast in the Sun, all treasures have been placed in the universal godhead and flame. King art thou of all the riches that are in the growths of the earth and the hills and the waters and all the riches that are in men.
4. Heaven and earth grow as if vaster worlds to the Son. Then the offering priest sings the sacred words even as might a man of discerning skill. To Vaisvanara, for this most strong god who brings with him the light of the sun-world the many mighty waters because his strength is of the truth.
5. O universal godhead, O knower of all things born, thy excess of greatness overflows even the Great Heaven. Thou art king of the toiling human peoples and by battle makest the supreme good for the gods.
6. I have spoken the greatness of the Bull to whom the Purus cling and he slays for us the covering Vritras. The universal Godhead and Flame has slain the Destroyers and hastened the waters on the way and broken down Shambara.
7. This is the universal godhead who by his greatness labours in all the peoples, the lustrous master of sacrifice, the Flame with the hundredfold treasures is uttering the hymn of adoration among the Bharadwajas in Purunitha son of Shatavana. This is he who has the word of Truth.

Sukta 1.60

To whom: agni. From whom: nodhas gautama. Metres: triṣṭubh

- 1.60.1 वहिँ॑ यशसं॑ विदथस्य॑ केतुं सु॒प्राव्यं॑ दू॒तं स॒द्योअर्थ॑ ।
द्विजन्मानं॑ रयिमिव॑ प्रशस्तं॑ रातिं॑ भरद्गवे॑ मातरिश्वा॑ ॥
vāhniṃ yaśāsam vidāthasya ketuṃ supra-avyām dūtām sadyāḥ-artham
dvi-jānmānam rayim-iva pra-śastam rātim bharaḡgave mātariśvā
Matarishvan (Lord of Life, Vayu <lit. breathing or growing in the Mother>) [14] has brought [12] gift [11] for Bhriḡu [13] – the glorious [2] carrier of the offerings [1], intuition [4] of the knowledge [3] well able to grow [5], messenger [6] quickly attaining his aim [7], him of a double birth <i.e. divine and human> [8], like [9] a voiced [10] treasure [9].
- 1.60.2 अस्य॑ शासुरुभयासः॑ सच॑न्ते ह॒विष्मँत॑ उ॒शिजो॑ ये च॒ मर्ताः॑ ।
दिवश्चित्पूर्वो॑ न्यसादि॑ होतापृच्छ्यो॑ विश॑पतिर्विक्षु॑ वेधाः॑ ॥
asyā śāsuh ubhāyāsaḥ saçante haṡiṡmantāḥ uśijaḥ yé ca mártāḥ
divāḥ cit pūrvāḥ ni asādi hótā ā-pṡcchyaḥ viśpatiḥ vikṡu vedhāḥ
Two kinds [3] – those who bring offerings <i.e. gods> [5] and [8] those who {are} [7] aspiring [6] mortals [9] – cling to [4] his [1] command [2]. The first [12] of the Heaven [10], {he} has sat [14] within [13] men [18], priest calling {the gods} [15], one to be questioned [16], Master of creatures [17], Ordainer of works [19].
- 1.60.3 तं नव्य॑सी हृद॑ आ जायमानमस्मत्सु॑कीर्तिर्मधु॑जिह्वमश्याः॑ ।
यमृ॑त्विजो वृ॒जने॑ मानु॒षासः॑ प्रय॑स्वन्त आयवो॑ जीज॑नन्त ॥
tām nāvyaśī hṡdāḥ ā jāyamānam asmāt su-kīrtiḥ mádhu-jihvam aśyāḥ
yām ṡvijāḥ vṡjane mānuṡāsaḥ prayasvantaḥ āyavaḥ jījananta
May new [2] good praise [7] that was born [5] from our [6] heart [3] delight [9] him [1] having honeyed tongue [8], whom [10] live [15] men [13] sacrificing in true order and time [11], bringing the pleasant offering [14] have brought to birth [16] in the strength [12].
- 1.60.4 उ॒शिक्पा॑वको॒ वसु॑र्मानु॒षेषु॑ वरे॑ण्यो होता॑घायि॒ विक्षु॑ ।
दमू॑ना गृह॑पतिर्दम॑ आँ अग्नि॑र्भुवद्रयि॒पती॑ रयी॒णां ॥
uśik pāvakaḥ vāsuḥ mānuṡeṡu vāreṡyaḥ hótā adhāyi vikṡu
dāmūnāḥ ḡṡhā-patiḥ dame ā agniḥ bhuvat rayi-pātiḥ rayiṡām
Aspiring [1], purifying [2] Vasu (living in riches) [3], desired [5] in men [4], the priest calling {the gods} [6] was established [7] in peoples [8]; the dweller [9], master of the house [10], in home [11] Agni [13] was born [14], the Lord [15] of riches [16].
- 1.60.5 तं त्वा॑ वयं॒ पति॑मग्ने॒ रयी॑णां प्र॒ शंसामो॑ म॒तिभिर्गो॑त॒मासः॑ ।
आशु॑ न वाजं॒ भरं॑ म॒र्जय॑न्तः प्रा॒तर्मक्षु॑ धिया॒वसु॑र्जगम्यात् ॥
tām tvā vayam patim agne rayiṡām prá śamsāmaḥ mati-bhiḡ-gótamāsaḥ
āśum ná vājam-bharām marjāyantaḥ prātaḥ makṡu dhiyā-vasuḥ jagamyāt
We [3], the Gotamas [10], express [8] by thoughts [9] that [1] thee [2], the Lord [4] of riches [6], O Agni [5], polishing [14] like [12] a swift {horse} [11] bringing plenitude [13]. At dawn [15] may {he} quickly [16] come [18] rich in thought [17].

1. Source № 166. Circa 1919

1. The Lord of Life who breathes in the Mother brought to the Bhrigu like a treasure expressed by the word, a lavish felicity, a twice-born god, a glorious upholder, a thought-vision of the knowledge, a messenger who makes good advance and comes in a moment to the object of his journey.
2. Two are the races who cling to this teacher; the gods who desire in heaven and men who are mortals bring him the food-offering. One who was before heaven has sat down as the priest of sacrifice, one to be questioned, a lord of the peoples among the peoples, a creator.
3. Our new glory-song of him enjoys the honey-tongued god in his birth from the heart of man, whom human living beings beget in the strength, delight for their offering, sacrificers in the seasons.
4. A desirable priest was set in the peoples, a desiring god, a purifying Vasu in men, a dweller in the home, a master of the house in the mansion; the Flame becomes a lord of many treasures.
5. O Flame, we the Gotamas making thee clear and bright like a swift horse who brings our plenty give expression to thee by our thoughts, to the lord of treasures. At dawn may he quickly come rich with thought.

Sukta 1.61

To whom: indra. From whom: nodhas gautama. Metres: triṣṭubh

1.61.1 अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।

ऋचीषमायाधिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥

asmái ít ūṃ_íti prá tavase turáya práyah ná harmi stómam máhināya
ṛcīṣamāya ádhri-gave óham índrāya bráhmāṇi rātá-tamā

And now [3] truly [2] to him [1] { | } send [9] forward [4] most surrendered [17] wisdom-words [16] bringing {him here} [14], the hymn [10] like [8] delight [7] to the strong [5], quick [6], mighty [11], who is like rik [12], to irresistible [13] Indra [15].

1.61.2 अस्मा इदु प्रयं इव प्र यंसि भराभ्यांगूषं बाधे सुवृक्ति ।

इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयंत ॥

asmái ít ūṃ_íti práyah-iva prá yamsi bhárāmi āṅgūṣám bádhe su-vṛktí
índrāya hrdá manasā manīṣā pratnáya pátye dhíyah marjayanta

And now [3] truly [2] to him [1] let {me} bring [6] forward [5] hymn of power [8] like delight [4], in affliction [9] { | } bring [7] for Indra [11] {cuttings of speech} perfectly cleaned¹ [10] by heart [12], by manas <i.e. by sense-mind> [13], by thinking mind [14]; thoughts [17] clarified themselves [18] for {their} ancient [15] Lord [16].

1.61.3 अस्मा इदु त्यमुपमं स्वर्षा भराभ्यांगूषमास्येन ।

महिष्ठमच्छौक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥

asmái ít ūṃ_íti tyám upa-mám svaṛṣā bhárāmi āṅgūṣám āsyéna
mámhiṣṭham ácchokti-bhiḥ matīnām suvṛkti-bhiḥ sūrim vavṛdhadhyaí

And now [3] truly [2] to him [1] { | } bear [7] by mouth [9] that [4] highest [5] hymn of power [8] winning Svar <supramental world of the Sun> [6] to increase [15] the most bounteous [10] illumined seer [14] by perfectly cleaned² [13] invocations [11] of thoughts [12].

1.61.4 अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।

गिरंश्च गिवाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिंराय ॥

asmái ít ūṃ_íti stómam sám hinomi rátham ná táṣṭā-iva tát-sināya
gírah ca gírvāhase su-vṛktí índrāya víśvam-invám médhirāya

And now [3] truly [2] to him [1] { | } move [6] the hymn [4], like [8] carpenter [9] a chariot [7], to wishing to arrive [10] and [12] the words [11] to him who upholds {our} words [13], all-pervading [16] perfectly cleaned {hymn}³ [14] to wise [17] Indra [15].

1.61.5 अस्मा इदु सतिमिव श्रवस्येन्द्रायार्क जुह्वारं समंजे ।

वीरं दानौकसं वदध्यै पुरां गूर्तश्रवसं दुर्माणं ॥

¹ See note to 1.52.1.

² See note to 1.52.1.

³ See note to 1.52.1.

asmái ít ūm_íti sáptim-iva śravasyá índrāya arkám juhvá sám añje
vīrám dānā-okasam vandádhyai purám gūrtá-śravasam darmāṅgam

And now [3] truly [2] to him [1] { | } make to shine [10] altogether [9] the chant of illumination [7] by tongue of flame [8] like steed [4] for Indra [6], for the hearing {of the Truth} <i.e. for supramental knowledge> [5], let {me} adore [13] the Hero [11] bringing the hearing {of the Truth} [15], a house of gifts [12], the demolisher [16] of strongholds [14].

1.61.6 अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वयं रणाय ।

वृत्रस्य चिद्विदधेन मर्म तुजन्नीशानस्तुजता कियेधाः ॥

asmái ít ūm_íti tváṣṭā takṣat vājram svāpah-tamam svaryám raṅāya
vṛtrāsya cit vidát yeṅa mārma tuján íśānaḥ tujatá kiyedhāḥ

And now [3] truly [2] to him [1] Tvashtri [4] has fashioned [5] roaring <svaryam, allusion to Svar> [8] perfect in works [7] thunderbolt [6] for battle [9] by which [13] {he,} achieving [18], swift [15], possessing [16] by swift {thunderbolt} [17], found [12] the vital part [14] even [11] of Vritra [10].

1.61.7 अस्येदु मातुः सर्वनेषु सद्यो महः पितुं पपिवांचार्वन्ना ।

मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥

asyá ít ūm_íti mātúḥ śavaneṣu sadyaḥ mahāḥ pitúm papi-vān cáru ánnā
muṣāyát viṣṇuḥ pacatám sáhīyān vidhyat varāhám tirāḥ ádrim ástā

And now [3] truly [2] drinking [9] at once [6] in pressed somas [5] drink [8] of this [1] great [7] Measurer <i.e. Vishnu> [4], {he, Indra,} took [12] prepared [14] beautiful [10] food [11] from Vishnu [13], {he, Indra,} mighty [15] Archer [20] piercing [16] the Boar <Vritra?> [17] across [18] the mountain [19].

1.61.8 अस्मा इदु ग्नाश्रिहेवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।

परि द्यावापृथिवी जंभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥

asmái ít ūm_íti gnāḥ cit devā-patnīḥ índrāya arkám ahi-hátye ūvurityūvuḥ
pári dyāvāpṛthivī_íti jabhre urvī_íti ná asya té_íti mahimānam pári sta_íti_staḥ

And now [3] truly [2] to this [1] Indra [7] even [5] wives of the gods [6], goddess-Energies [4], have woven [10] hymn of illumination [8] in the slaying of the Serpent [9]. From all sides [11] {he} held [13] wide [14] Heaven-Earth [12] – it is not [15] they [17] that are [20] around [19] his [16] greatness [18].

1.61.9 अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यतरिक्षात् ।

स्वराळिंद्रो दम आ विश्वगूर्तः स्वरिमत्रो ववक्षे रणाय ॥

asyá ít evá prá ririce mahi-tvám divāḥ pṛthivyāḥ pári antárikṣāt
sva-rāt índraḥ dáme á vísvá-gūrtāḥ su-arīḥ ámatraḥ vavakṣe raṅāya

And now [3] truly [2] his [1] greatness [6] everywhere [9] has exceeded [5] {the greatness} of Heaven [7], of Earth [8], of middle world [10]. Self-king [11] Indra [12] all-rising [15] in house {of man} [13], perfect warrior [16], mighty [17] has increased [18] for battle [19].

1.61.10 अस्येदेव शवसा शुषतं वि वृश्चद्वज्रेण वृत्रमिद्रः ।

गा न ब्राणा अवनीरमुंचदभि श्रवो दावने सचेताः ॥

asyá ít evá śávasā śuṣántam ví vṛscat vājrena vṛtrám índraḥ
gāḥ ná vrāṅāḥ avānīḥ amuñcat abhī śrávaḥ dāvāne sá-cetāḥ

And now [3] truly [2] Indra [10] by his [1] power [4], by thunderbolt [8] cut asunder [7] hissing [5] Vritra [9]; released [15] rivers [14] like [12] pent [13] cows (perceptions from supramental Svar) [11], {he,} conscious [19], to give [18] the hearing {of the Truth} <i.e. inspired knowledge> [17].

1.61.11 अस्येदु त्वेषसा रंत सिंधवः परि यद्वज्रेण सीमयच्छत् ।

ईशानकृद्वाशुषे दशस्यंतुर्वीतये गाधं तुर्वणिः कः ॥

asyá ít ūm_ítī tveśāsā ranta síndhavaḥ pári yát vājreṇa sīm áyacchat
ísāna-kṛt dáśúsē daśasyán turvítaye gādhám turváṇiḥ karíti_kah

And now [3] truly [2] with his [1] ablaze [4] the rivers [6] rejoiced [5] everywhere [7], when [8] by thunderbolt [9] {he} extended [11] them [10], who makes man a lord and king [12], the Giver [14] for giver [13], {he,} overpassing [17] has made [18] ford [16] for Turviti <lit. for quick traveller> [15].

1.61.12 अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।

गोर्न पर्व वि रंदा तिरश्चेच्च्यन्नर्णास्यपां चरध्वै ॥

asmái ít ūm_ítī prá bhara tútujúṇaḥ vṛtráya vājram íśānaḥ kiyedhāḥ
góḥ ná párva ví rada tiraścá íśyan árṇāṃsi apám carádhyai

And now [3] truly [2] for him [1], the master [9], illimitable in works [10], do bring [5] forward [4] thunderbolt [8] hastening [6] to Vritra [7], cleave [15] apart [16], like [12] joint [13] of cow [11], sending [17] streams [18] of waters [19] to move [20].

1.61.13 अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।

युधे यदिष्णान आयुधान्युघायमाणो निरिणाति शत्रून् ॥

asyá ít ūm_ítī prá brūhi pūrvyāṇi turásya kármāni návyāḥ uktháih
yudhe yát iṣṇánāḥ áyudhāni rghāyámāṇaḥ ni-riṇāti śatrūn

And now [3] truly [2] do declare [5] the ancient [6] deeds [8] of this [1] swift One [7] by utterances [10] anew [9], when [12] impetuous [15] hurling [13] weapons [14] for battle [11], {he} drive out [16] the enemies [17].

1.61.14 अस्येदु भिया गिरयश्च दृह्वा द्यावा च भूमा जनुषस्तुजेते ।

उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ॥

asyá ít ūm_ítī bhiyá girayaḥ ca dṛhḥāḥ dyāvā ca bhúma janúṣaḥ tujete_ítī
úpo_ítī venásya jóguvāṇaḥ oṇim sadyāḥ bhuvat víryāya nodhāḥ

And now [3] truly [2] and [6] firm [7] mountains [5], and [9] Heaven-[8]-Earth [10] thrill [12] with fear [4] because of [11] his [1] birth [11]. Nodha [20], proclaiming [15] protection [16] of Vena (of the Lord of delight) [14] at once [17] became {ready} [18] for hero might [19].

1.61.15 अस्मा इदु त्यदनु दाय्येषामेको यद्वने भूरेरीशानः ।

प्रैतशं सूर्ये पस्पृधानं सौवश्च्ये सुध्विमावदिद्रः ॥

asmái ít ūm_ítī tyát ánu dāyi eśām ékaḥ yát vavné bhūreḥ íśānaḥ
prá étaśam sūrye pasprdhānám saúvaśvyē súsvim āvat índraḥ

And now [3] truly [2] to him [1] that [4] giving [6] of these [7] which [9] one [8] Lord [12] of multitude [11] has win [10], Indra [20] cherished [19] the shining [14] in Sun [15], competing [16] in horse-race [17], pressing soma [18].

1.61.16 ए॒वा ते॑ हा॒रि॒यो॒जना॑ सु॒वृ॒क्तीन्द्र॑ ब्र॒ह्मा॒णि॒ गो॒त॒मा॒सो अ॒क्रन् ।

ऐ॒षु॑ वि॒श्व॒पै॒शसं॑ धि॒यं धाः॑ प्रा॒त॒र्म॒क्षु॑ धि॒याव॑सु॒र्ज॒ग॒म्यात् ॥

evá te hāri-yojana su-vṛktī́ indra bráhmāṇi gótamāsaḥ akran
á eṣu viśvá-peśasam dhīyam dhāḥ prātaḥ makṣú dhīyá-vasuḥ jagamyāt

Thus [1] for thee [2], O yoking {thy} bright horses [3], O Indra [5], the Gotamas [7] made [8] perfectly cleaned¹ [4] wisdom-words [6]; in these {Gotamas} [10] do establish [13] the thought [12] all-embracing [11]. At dawn [14] may {he} quickly [15] come [17] rich in thought [16].

1. Source № 28. 1919

1. To him, to him, to the strong, to the swift I send my chant like a pleasant offering to the mighty One, to Indra my sacred words of richest opulence, to the equal in the stanza of illumination, to the irresistible Ray.
2. To him, to him I give like a pleasant offering and bring a song of power that is a clearness cut in the siege and encumbrance; my thoughts are rubbed bright for Indra their first and original spouse by my heart and sense and thinking mind.
3. To him I bear in my mouth that highest song of power which wins the sun-world's light, that I may increase this greatest seer by the pure utterances of my clear-cut thoughts.
4. To him I send my song speeding to get me his strength as a wheelwright sends a chariot he has made, I send my words, clear cuttings, to Indra who upholds man's words, I send my all-pervading song to the Wise One.
5. To him, to Indra I make my song of light to shine with the offering flame and make it like a horse for his chariot by my desire for inspired knowing, and to adore the hero who is a house of gifts, to adore the render of the sealed cities who brings out the inspired knowledge.
6. For him Twastri the Maker shaped his thunderbolt that is of the sun-world and is mighty for works and gave it to him for battle. He found out by it the vital places even of the Coverer. Speed was of him and speed was of his weapon. He was master and illimitable in works.
7. His, his, this great builder's, was the sacrifice of the wine in which Vishnu drank the draught, the delicious food. Vishnu in his mighty violence took by force all that was made ready and shooting his arrows pierced the Boar across the mountain.

¹ See note to 1.52.1.

8. To him, to him, to Indra, the Women, the wives of the gods, have woven a song of light in the slaying of the Serpent. He put on for his robe the wide earth and heaven, but they could not encircle his greatness.
9. His was the greatness that overflowed around the earth and the heaven and the world of air. Indra, self-king in the house who brings all things to expression, drove, a strong and splendid fighter, to the battle.
10. His was the strength against which the strength of the Serpent fought, but Indra clove him with his thunder and he with the mind of knowledge let loose the rivers like imprisoned herds to come to us and give the inspired wisdom.
11. His was the keen blaze with which the rivers played when he worked with his lightning bolt all about them. He who makes man a lord and king, giving to the giver, a swift striker through impediments, made a ford for Turviti, the swift traveller.
12. Against him, against him the Coverer bring hastily thy thunder-bolt, be a master of things and illimitable in work. Cleave open sideways the channels as if the joints of the shining Cow and send to range the floods of the waters.
13. His deeds declare, the ancient deeds of the swift One, a new man with thy words, his acts when hurling his weapons for the battle, charging in the fight, he drives out the foemen.
14. In fear of him, the fixed mountains and heaven and earth shake when he is about to be born. Nodha hymns the cherishing power of the happy god and grows at once in his being to puissance.
15. To him that gift of these was given and he took joy, the one master of much riches. Indra carried forward on the way the White One giver of the Wine when he strove in rivalry with the Sun, Surya of the team of swift horses.
16. Thus have the Gotamas made for thee, O Indra, a cut clearness, the sacred words that yoke thy bright horses. Place in them then the thought that gives shape to universal things. At dawn may he come soon rich with thought.

Sukta 1.62

To whom: indra. From whom: nodhas gautama. Metres: triṣṭubh

1.62.1 प्र मन्महे शवसानाय शूषमांगूषं गिर्विणसे अंगिरस्वत् ।

सुवृक्तिभिः स्तुवत ऋग्मियायाच्चांमार्कं नरे विश्रुताय ॥

prā manmahe śavasānāya śūṣām āṅgūśām gírvaṇase āṅgirasvāt
suvṛktī-bhiḥ stuvatē ṛgmīyāya ārcāma arkām nāre vi-śrutāya

{We} hold in thought [2] the triumphant [4] song of power [5] to the Mighty [3], to rejoicing in the Word [6], as {did} Angiras [7]; let {us} chant [11] hymn of illumination [12] with perfectly cleaned {words}¹ [8] for praising [9] to possessor of rik <illuminated word> [10] in man [13], to widely heard [14].

1.62.2 प्र वो महि महि नमो भरध्वमांगूष्यं शवसानाय सामं ।

येना नः पूर्वे पितरः पदज्ञा अचैतो अंगिरसो गा अविदन् ॥

prā vaḥ mahé mahi nāmaḥ bharadhvam āṅgūśyām śavasānāya sāmā
yéna naḥ pūrve pitarāḥ pada-jñāḥ ārcantaḥ āṅgirasah gāḥ āvīdan

Do bear [6] your [2] great [4] bow [5] to the Great One [3], for the Mighty One [8] – loud [7] Sama-chant² [9] by which [10] our [11] first [12] fathers [13] knowing plan [14], singing a hymn of light [15], Angirases [16], have found [18] the cows (perceptions from supramental Svar) [17].

1.62.3 इंद्रस्यांगिरसां चेटौ विदत्सरमा तनयाय धासिं ।

बृहस्पतिर्भिनदद्रिं विदद्गाः समुस्त्रियाभिर्वावशंत नरः ॥

īndrasya āṅgirasām ca iṣṭāu vidāt sarāmā tanayāya dhāsim
br̥haspātīḥ bhinat ādrim vidāt gāḥ sām usriyābhiḥ vāvaśanta nārah

¹ See note to 1.52.1.

² sāman is a singing of rik in a special tune. Samaveda is constituted from samans. Most fully preserved Samhita is an edition “Kauthuma” containing 1810 riks, 1734 from which were adopted from Rigveda (mainly from 8 and 9 mandalas). In Kandas (Suktas) of Samaveda an order of these adopted riks was altogether changed. So, Kanda 1.1 of Samaveda contains these riks of the Rigveda in such order: 6.16.10, 6.16.1, 1.12.1, 6.16.34, 8.84.1, 8.71.1, 6.16.16, 8.11.7, 6.16.13. So Samaveda is interesting not so by its texts, as by its tunes. The Samhita itself has only texts without notes. Kauthuma Samhita has two parts: the first, Arcika or Purvarcika, and the second, Uttararcika. Text of the Samhita was published at *Sama Veda Samhita with the Commentary of Sayana Acharya* / Edited by Satyavrata Samashrami, Editor of the Hindu Commentator.– In 5 volumes.– Calcutta, N.K. Sircar at the Ganessa Press, 1874–78. (Bibliotheca, Indica; A Collection of Oriental Works Published under the Superintendance of the Asiatic Society of Bengal). In 1895 Griffith made translation of the Samhita that largely overlaps his translation of Rigveda. The melody of samans preserved in the oral tradition of singing and in music performance and only recently was fixed in manuscripts and in print. These books of songs, or Gānas (gā, a song), include notes and texts in actually used forms, i.e. with all lengthen sonants, repetitions, insertions of syllables and even of whole words (so-called stobh, such as hoyi, huva, hoi etc). There are seven notes in Ganas where 1 = F, 2 = E, 3 = D, 4 = C, 5 = B, 6 = A, 7 = G. To the first part of the Samhita corresponds two oral traditions: rural Grama-geya-gana (*Grāmegeya* (*Veya*, *Prakṛti*) *Gānam* / Edited by Subramani Sarma.– Chennai, 2006.– [331 p.]) and of forest anchorets Arayaka-gana (*Āraṅyaka-gānam* / Edited by Subramani Sarma.– Chennai, 2006.– [120 p.]), the last is supposed as dangerous and its samanas must be chanted only in the forest. Two other Ganas Uha-gana, Uhya-gana correspond to the second part of the Samhita and used for ritual.

Sarama [6] found [5] in the seeking [4] of Indra [1] and [3] the Angirases [2] a foundation <i.e. Svar> [8] for the Son¹ [7], Brihaspati [9] broke [10] the mountain [11], found [12] the cows (perceptions from supramental Svar) [13], the manly ones [17] roared [16] together [14] with shining herds [15].

1.62.4 स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वयोरि नवगवैः ।

सरण्युभिः फलिगमिंद्र शक्र वलं रवेण दरयो दशगवैः ॥

sáh su-stúbhā sáh stubhā saptá vipraih svaréna ádrim svaryáh náva-gvaih
saranyú-bhiḥ phali-gám indra śakra valám ráveṇa darayaḥ dáśa-gvaih

He [1] by perfect stubh [2], he [3] by stubh² [4] roaring [9] with seven [5] illumined seers [6], with the swift [11] Navagvas³ [10] by cry [7] {split asunder} the mountain-[8]-receptacle [12], O Indra [13], O Mighty [14], with the Dashagvas [18] by cry [16] cause [17] Vala [15] to burst [17].

1.62.5 गृणानो अंगिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरंधः ।

वि भूम्या अप्रथय इंद्र सानु दिवो रज उपरमस्तभायः ॥

gṛṇānāḥ ángirah-bhiḥ dasma ví vaḥ uśásā sūryeṇa góbihḥ ándhaḥ
ví bhúmyāḥ aprathayaḥ indra sánu diváh rájah úparam astabhāyāḥ

Voiced by [1] the Angirases [2], O Achiever of works [3], {thou} hast opened [4] darkness [9] with Dawn [6], with Sun [7], with cows [8]; O Indra [13], widenedst [12] summit [14] of Earth [11], causedst [18] upper [17] middle world [16] of Heaven [15] to be propped up [18].

1.62.6 तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।

उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥

tát ūm_íti práyakṣa-tamam asya kárma dasmāsya cáru-tamam asti dámsaḥ
upa-hvare yát úparāḥ ápinvat mádhu-arnasaḥ nadyāḥ cātasraḥ

That [1] is [8] the most adorable [3] work [5] of this [4] achiever of works [6], the most beloved [7] deed of the Wonderful [9], when [11] {he} fed [13] in crookedness [10] four [16] upper [12] rivers [15] of the honey Ocean [14].

1.62.7 द्विता वि वव्रे सनजा सनीले अयास्यः स्तवमानेभिरकैः ।

भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥

dvitá ví vavre saná-jā sáníle_íti_sá-nīle ayāsyāḥ stávamānebhiḥ arkaiḥ
bhágaḥ ná méne_íti paramé ví-oman ádhārayat ródasi_íti su-dāmsāḥ

Ayasya [6] by the praising [7] hymns of illumination[8] uncovered [2+3] ancient [4] twofold [1] from one abode [5]; the great worker [16] held [14] both firmaments (Earth and Heaven)⁴ [15], like [10] Bhaga [9] – two women [11], in supreme [12] ether [13].

1.62.8 सनादिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।

कृष्णेभिरक्तोषा रुशद्विर्वपुर्भिरा चरतो अन्यान्या ॥

¹ Indra (here; in other rik it may be another Godhead) manifested within man.

² stubh, joyful sound, cry, "all-supporting rhythm of the hymn" (The Secret of the Veda, p. 185).

³ See note to 1.33.6.

⁴ Ayasya enjoyed (like Bhaga) by physical and mental consciousness in the supramental one.

sanát dívam pári bhúma vírúpe_ítí_ví-rúpe punaḥ-bhuvā yuvatī_ítí svébhīḥ évaiḥ
kṣṇébhiḥ aktá uṣāḥ rúsat-bhiḥ vápuḥ-bhiḥ á carataḥ anyā-anyā

For ever [1] around [3] Heaven-[2]-Earth [4] two young {goddesses} [7] of differing forms [5], for ever reborn [6] with their own [8] motions [9], Night [11] with dark [10], Dawn [12] with bright [13] bodies [14] one by one [17] move [16].

1.62.9 सनैमि सरख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।

आमासु चिह्दिषे पक्वमंतः पर्यः कृष्णासु रुशद्रोहिणीषु ॥

sānemi sakhyām su-apasyāmānaḥ sūnúḥ dādāhāra śavasā su-damsāḥ
āmāsu cit dadhiṣe pakvām antāriti pāyaḥ kṣṇāsu rúsat rohiṇiṣu

The Son [4], great worker [7] with well working mind [3], upheld [5] eternal [1] friendship [2] by the bright might [6]. {Thou} upheldst [10] even [9] within [12] unripe {cows} [8] a ripe {milk} [11], a milk [13] in black {cows} [14] that is shining [15] in red {cows}¹ [16].

1.62.10 सनात्सनीळा अवनीरवाता व्रता रक्षते अमृताः सहोभिः ।

पुरू सहस्रा जनयो न पत्नीदुवस्यन्ति स्वसारो अहयाणं ॥

sanát sá-nīlāḥ avāniḥ avātāḥ vratā rakṣante amṛtāḥ sáhaḥ-bhiḥ
purú sahasrā jānayaḥ ná pātñiḥ duvasyānti svāsāraḥ áhrayāṇam

For ever [1] the rivers [3] from one abode [2], not dried up [4], deathless [7] keep [6] laws of workings [5] by forces [8]. Many [9] thousand [10] mothers-[11]-sisters [15] like [12] wives [13] serve [14] to non-timid [16].

1.62.11 सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।

पतिं न पत्नीरुशतीरुशतं स्पृशन्ति त्वा शवसावन्मनीषाः ॥

sanā-yúvaḥ námasā návyaḥ arkāiḥ vasu-yávaḥ matāyaḥ dasma dadruḥ
pátim ná pātñiḥ usatīḥ usāntam sprśānti tvā śavasā-van manīṣāḥ

The thoughts [6] ever aspiring [1], seeking the riches [5] run [8] again [3] with bow of surrender [2], with hymns of illumination [4], O achiever of works [7]; like [10] desiring [12] wives [11] to desiring [13] lord [9] minds [17] touch [14] to thee [15], O Mighty [16].

1.62.12 सनादेव तव रायो गभस्तौ न क्षीर्यते नोप दस्यन्ति दस्म ।

द्युमाँ असि क्रतुमाँ इंद्र धीरः शिक्षा शचीवस्त्व नः शचीभिः ॥

sanát evā táva ráyaḥ gābhastau ná kṣīyante ná úpa dasyanti dasma
dyu-mān asi krātu-mān indra dhīraḥ śikṣa śacī-vaḥ táva naḥ śacībhiḥ

Verily [2], thy [3] riches [4] in hand [5] never [1+6] diminish [7], exhaust [10], O achiever of works [11], O Indra [15], {thou} luminous [12] having will [14] art [13] wise [16], teach [17] us [20], O Mighty [18], by thy [19] might [21].

1.62.13 सनायते गोतम इंद्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।

सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥

sanā-yatē gótamaḥ indra návyaṃ átakṣat brāhma hari-yójanāya
su-nīthāya naḥ śavasāna nodhāḥ prātaḥ makṣú dhiyā-vasuḥ jagamyāt

¹ Unripe cows – the same cows, i.e. perceptions from supramental Svar, but else veiled by dense lower consciousness; a milk – upper consciousness of Aditi, so even being unprepared (i.e. not purified from the veil) these perceptions bear in themselves this upper consciousness even as the bright perceptions do that are burn by Aditi-Dawn.

Gotama [2] Nodha [11] has hewed out [5] new [4] wisdom-word [6] to {thee who} hast been for ever [1], O Indra [3], for yoking of thy bright horses [7], to our [9] perfect leader [8], O Mighty [10]. At dawn [12] may {he} quickly [13] come [15] rich in thought [14].

1. Source № 53. 1939–40

6. This is the most adorable work, the loveliest deed of the Wonderful that the higher streams have fed us in the crookedness, even the four rivers of the Sea of sweetness.

2. Source № 28. 1919

1. We are thinking a hymn of strength, a hymn of power to the great One when he puts forth his strength, to the lover of our words, even as did the Angiras seers. Praising him with clear cuttings of our speech we would sing a song of illumination to the master of the words of light, to the strong god whom on all sides we hear.
2. Bring for the great One a great adoration, the Sama of power for the god when he puts forth his strength, by which our ancient fathers the Angirases knew the foothold tracks and singing the word of light found the herd of the rays.
3. In the sacrifice of Indra and the Angirases Sarama discovered a foundation for the Son, Brihaspati broke the rock of the mountain and discovered the herd of the rays and the shining cattle lowed and the Strong Ones cried out with them.
4. He of the sun-world by stanzaed hymn and perfect verse with the seven nine-rayed sages rent by his cry the mountain; O Indra, O Puissant, thou with the ten-rayed travellers of the path to rest Vala into pieces by thy cry.
5. Hymned by the Angirases, O potent god, thou laidst open the darkness by the Dawn and the Sun and the herd of the rays. O Indra, thou madest wide the tops of earth and proppedst up the upper shining world of heaven.
6. This is the most worshipful and fairest work of the potent god that he increased in the crooked declivity the four rivers of the upper world whose streams are honey wine.
7. Ayasya by the words of light that hymned him uncovered and saw as two the eternal goddesses who lie in one lair; then Indra, a doer of mighty works, held earth and heaven in the highest ether as the Lord of Joy holds his two wives.

8. Two young goddesses of differing forms who are ever reborn, circle eternally to each other by their own motions about earth and heaven, Night with her dark, Dawn with her shining limbs.
9. An eternal comradeship held with them the Son of Strength, the god of great deeds, labouring in perfect works. Even in the unripe cows of light thou settest, O Indra, by thy thought, a ripe, even in the black and the dun a shining milk.
10. And eternally the immortal rivers who dwell in one house run not dry, but keep by their strengths his many thousand workings; sisters, they are to him like wives who are mothers and serve him with their works and he deviates not from his labour.
11. That which is eternal seeking, seeking the riches, O potent god, our new thoughts run to thee with adoration, with songs of light. Longing for thee as for a longing husband our minds of thought touch thee, O mighty One.
12. And eternally thy felicitous riches lie in thy arm of light and are not wasted nor destroyed, O potent god. O Indra, thou hast light, thou hast will, thou art a wise thinker. Master of powers, teach us of them by thy powers.
13. And for thy eternity of being, O Indra, Nodha the Gautama has carved a sacred word for the yoking of thy bright horses and for thy good leading of us, O mighty One. At dawn may he quickly come rich with thought.

3. Source № 276. April 1916

3. In the sacrifice or, as it more probably means, in the seeking of Indra and the Angirases (for the cows) Sarama discovered a foundation for the Son.

C o m m e n t s

3. The son is in all probability the son born of the sacrifice, a constant element in the Vedic imagery and not the dog-race born of Sarama.

4. Source № 273. January 1916

5. he spreads out the high plateau of the earthly hill into wideness and upholds the higher world of heaven.
6. This, indeed, is his mightiest work, the fairest achievement of the achiever that the four upper rivers streaming honey nourish the two worlds of the crookedness

7. In their twofold (divine and human?) Ayasya uncovered by his hymns the two, eternal and in one nest; perfectly achieving he upheld earth and heaven¹ in the highest ether (of the revealed super-conscious, paramaṃ guhyam) as the Enjoyer his two wives.
8. Nodha says of the Night and Dawn, the dark physical and the illumined mental consciousness that they new-born (punarbhuva) about heaven and earth move into each other with their own proper movements
9. in the eternal friendship that is worked out by the high achievement of their son who thus upholds them

6. the four higher rivers of the divine being, divine conscious force, divine delight, divine truth nourishing the two worlds of the mind and body into which they descend with their floods of sweetness. These two, the Rodasi, are normally worlds of crookedness, that is to say of the falsehood,—the ṛtam or Truth being the straight, the anṛtam or Falsehood the crooked,—because they are exposed to the harms of the undivine powers, Vritras and Panis, sons of darkness and division.

7. The soul's enjoyment of its divinised mental and bodily existence upheld in the eternal joy of the spiritual being could not be more clearly and beautifully imaged.

5. Source № 271. November 1915

4. O Indra, O Puissant, thou with the Dashagwas (the Angirases) didst tear Vala with the cry
5. hymned by the Angirases, thou didst open the Dawns with the Sun and with the Cows the Soma

6. Source № 270. October 1915

5. Hymned by the Angirases, O achiever of works, thou didst open the dawns with (or by) the Sun and with (or by) the cows the Soma.

¹ This and many other passages show clearly, conclusively, as it seems to me, that the anyad anyad, the two are always earth and heaven, the human based on the physical consciousness and the divine based on the supraphysical, heaven.

Sukta 1.63

To whom: indra. From whom: nodhas gautama. Metres: triṣṭubh

1.63.1 त्वं महाँ ईद्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे घाः ।

यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृहासः किरणा नैजन् ॥

tvám mahán indra yáh ha śúṣmaiḥ dyāvā jajñānāḥ pṛthivī_īti áme dhāḥ
yát ha te víśvā girayaḥ cit ábhvā bhiyá dṛhāsaḥ kiraṇāḥ ná ājan

Thou {art} [1] great [2], O Indra [3] who [4], being born [8] verily [5] upheldst [11] Heaven-
[7]-Earth [9] in strength [10] by strengths [6], when [12] verily [13] any [15] great might [18],
even [17] firm [20] mountains [16] like [22] specks of dust [21] quivered [23] in fear [19] of
thee [14].

1.63.2 आ यद्धरी ईद्र विव्रता वेरा ते वज्रं जरिता बाहोर्धात् ।

येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥

á yát hár_īti indra ví-vratā vēḥ á te vājram jaritá bāhvóḥ dhāt

yéna aviharyatakraato_ītyaviharyata-krato amitrān puraḥ iṣṇāsi puru-hūta pūrvīḥ

O Indra [4], when [2] {thou} comest [6], to {thy} two bright horses [3] which have each its
different action [5] {thy} adorer [10] sets [12] to thee [8] thunderbolt [9] in both hands [11],
by which [13] thou with undeviating will [14], O called by many seekers [18], castest down
[17] multitude [19] unfriendly {adversaries} [15] {and their} strongholds [16].

1.63.3 त्वं सत्य ईद्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।

त्वं शुष्णं वृजनै पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ॥

tvám satyāḥ indra dhṛṣṇuḥ etān tvám ṛbhukṣāḥ nāryaḥ tvám śāt

tvám śúṣṇam vṛjāne pṛkṣé āṇau yūne kútsāya dyu-māte sácā ahan

Thou [1] {art} true [2], O Indra [3], violent {assailant} [4] of {these} approaching ones [5],
thou {art} [6] manly [8] Ribhukshin <i.e. Lord of the Ribhus> [7], O [10] thou [9]! Thou [11]
killedst [20] Shushna [12] in strong place [13], in satisfaction [14], in critical point [15] for
young [16] luminous [18] Kutsa [17] together [19].

1.63.4 त्वं ह त्यदिद्र चोदीः सर्वा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्राः ।

यद्ध शूर वृषमणः पराचैर्वि दस्यूर्योनावकृतो वृथाषाट् ॥

tvám ha tyát indra codīḥ sákhā vṛtrám yát vajrin vṛṣa-karman ubhnāḥ

yát ha śūra vṛṣa-manah parācāiḥ ví dasyūn yónau ákṛtaḥ vṛthāśāt

Thou {art} [1], verily [2], that [3], O Indra [4], impelling [5] friend [6], when [8], O Thunderer
[9], O Bull in thy actions [10], crushedst [11] Vritra [7], when [12], verily [13], O Hero [14],
O Bull-mind [15], easily [21] hewedst [20] away [16] Dasyu [18] in womb¹ [19].

1.63.5 त्वं ह त्यदिद्रारिषण्यंहृहस्यं चिन्मतीनामजुष्टौ ।

व्यस्मदा काष्ठा अर्वते वर्धनेव वज्रिंछनथिह्यमित्रान् ॥

¹ See note to 1.15.4.

tvám ha tyát indra áriṣanyan dṛihásya cit mártānām ájuṣtau
ví asmát á káṣṭhāh árvate vaḥ ghaná-iva vajrin śnathihī amitrān

Thou {art} [1], verily [2+3], O Indra [4], not failing [5] even [7] at disappointment [9] of the strong [6] of the mortals [8]. For the sake of us [11] do open¹ (?) [10+15] paths [13] for the steed [14]; like slayer [16], O Thunderer [17], strike [18] unfriendly {adversaries} [19].

1.63.6 त्वां ह॒ त्यदि॑न्द्रा॒र्णसा॒तौ स्व॑र्मी॒हे न॑र॒ अजा॑ ह॒वन्ते॑ ।

त्व॑व॒ स्वधा॒व इ॒यमा॑ सं॒मर्य॑ ऊ॒तिर्वा॑जे॒ष्वत॑सा॒र्या भू॒त् ॥

tvám ha tyát indra árṇa-sātau sváh-mīhe nárah ājā havante
táva svadhā-vaḥ iyám á sa-maryé útiḥ vájeṣu atasāryā bhūt

Thee [1], verily [3], O Indra [4], men [7] call [9] in the getting of the floods [5], in the streaming of Svar <supramental> [6], in the battle [8]. O Lord of thy self-law [11], it is this [12] thy [10] protection [15] in battles [14] comes into being, that is begged [17] at plenitudes [16].

1.63.7 त्वं ह॒ त्यदि॑न्द्र॒ सप्त॑ यु॒ध्यन्पु॑रो॒ वज्रि॑न्पुरु॒कुत्सा॑य॒ दर्दः॑ ।

ब॒र्हिर्न॑ यत्सु॒दासे॑ वृ॒था वर्ग॑हो॒ राज॑न्व॒रिवः॑ पू॒रवे॑ कः ॥

tvám ha tyát indra saptá yúdhyan púrah vajrin puru-kútsāya dardarīti_dardah
barhīḥ ná yat su-dāse vṛthā vārk amhoḥ rājan váriḥ purāve kāh

Thou [1], verily [2+3], O Indra [4], fighting [6] hast broke asunder [10] the seven [5] strongholds [7], O Thunderer [8], for Purukutsa [9], when [13] {thou} hast [16] easily [15] plucked [16] like [12] sacred grass [11] from the narrowness {of our existence} [17] the bliss [19] for Sudasa <lit. for good sacrificer> [14], O King [18], for Puru <lit. for aspiring> [20].

1.63.8 त्वं॑ त्यां॒ न इ॑न्द्र॒ देव॑ चि॒त्रामि॒षमा॒पो न॑ पी॒पयः॑ परि॒ज्मन्॑ ।

य॒र्यां शू॒र प्र॒त्यस्म॑भ्यं॒ यंसि॑ त्म॒नमूर्जं॑ न॒ विश्व॑घ्न॒ क्षर॑द्यै ॥

tvám tyām naḥ indra deva citrām iṣam āpaḥ ná pipayaḥ pári-jman
yāyā sūra prāti asmābhyam yaṁsi tmānam úrjam ná vísvādha kṣāradhyai

Thou [1], O Indra [4], O God [5], increasedst [10] for us [3] that [2] varied [6] impelling force [7], like [9] waters [8], O all-pervading [11]; with it [12], O Hero [13], for us [15] do extend [16] thyself [17] toward {us} [14] like [19] energy [18] to flow [21] in every way [20].

1.63.9 अ॒कारि॑ त इ॒न्द्र गो॑त॒मेभि॑र्ब्र॒ह्माण्यो॑क्ता॒ नम॑सा॒ हरि॑भ्यां ।

सु॒पेश॑सं॒ वाज॑मा॒ भरा॑ नः॒ प्रा॒तर्म॑क्षू॒ धिया॑व॒सुर्जग॑म्यात् ॥

ākāri te indra gótamebhiḥ brāhmāṇi á-uktā námasā hāri-bhyām
su-péśasam vájam á bhara naḥ prātāḥ maksú dhiyā-vasuḥ jagamyāt

Wisdom-word [5] was made [1] for thee [2], O Indra [3] by the Gotamas [4], uttered [6] with bow [7] for {thy} two bright horses [8]; do bring [12] to us [13] the plenitude [10] in perfect form [9]. At dawn [14] may {he} quickly [15] come [17] rich in thought [16].

¹ Not clear word or phrase. It is even possible, that we have vivaḥ from viva, riding on a bird.

1. Source № 28. 1919

1. Great art thou, O Indra, who by thy might even whilst thou wast being born, founded earth and heaven in thy strength when all hugest things, even to the fixed mountains, quivered in their fear like rays of light.
2. O Indra, when thou comest to thy two bright horses which have each its different action, thy adorer sets the thunderbolt in thy arms. O lord of the undeviating will who hearest man's many callings, thou drivest out by it the unfriendly people and castest down their many cities.
3. Thou, thou, art true, O Indra, in thy being, and violent assailant of those destroyers, thou art he who dwells in the wideness, thou art a soul of power, thou art one who overcomes. Thou wast with young and luminous Kutsa and smotest Sushna in the strength, in the satisfaction, in the summit.
4. Thou, O Indra, thou art the comrade who gavest that impulse, when, O puissant in works, thou didst crush Vritra the Coverer, when, O hero of the puissant mind, with the powers that go beyond thou easily overcamest and hewedst the Destroyers to pieces in the house.
5. Thou, O Indra, when mortals desire not to remain even in the strong fortress, make that movement free from harms. Uncover the regions to our warhorse, break like thick clouds the unfriendly people.
6. Thee, O Indra, thee men call in the battle, in the getting of the floods, in the streaming bounty of the sun-world. O lord of thy law of nature, let this increasing in thy plenties be the movement we shall get to through the clash of the battle.
7. Thou, thou, O Indra, Thunderer, warring brokest for Purukutsa the seven cities. When easily thou hadst cut out the seat of his session for Sudas, then didst thou turn, O King, evil of suffering into good of bliss for the Puru.
8. Thou, thou, O Indra, O pervading godhead, increasedst for us like the waters that rich and varied moving force by which, O hero, thou extendest to us thy self and thy energy and makest it to stream out in every way.
9. A song has been made for thee, O Indra, by the Gautamas, and the sacred words spoken towards thee with thy two bright horses; bring us plenty of thy riches in a beautiful form. At dawn may he quickly come rich with thought.

Sukta 1.64

To whom: maruts. From whom: nodhas gautama. Metres: jagatī (1-14); triṣṭubh (15)

1.64.1 वृष्णे शर्धा॑य सु॒र्मखा॑य वे॒धसे॑ नो॒धः सु॒वृत्तिं॑ प्र भ॒रा म॒रुद्भ्यः॑ ।

अ॒पो न धी॒रो मन॑सा सु॒हस्त्यो॑ गि॒रः सम॑जे वि॒दथे॑ष्वा॒भुवः॑ ॥

vṛṣṇe śárdhāya sú-makhāya vedhāse nódhaḥ su-vṛktim prá bhara marút-bhyaḥ
apāḥ ná dhīrah mānasā su-hástyaḥ girah sám añje vidátheṣu ā-bhúvaḥ

O Nodhas [5], bring [8] forward [7] perfectly cleaned {hymn}¹ [6] for the bull [1] host [2] great in sacrifice [3], for the ordainer of works [4], for Maruts [9]. A skilful [14] thinker [12], by mind [13] { I } make clear [17] together [16] like [11] waters [10] the words [15] that come into being [19] in knowledges [18].

1.64.2 ते जज्ञि॑रे दि॒व ऋ॒ष्वा॑स उ॒क्षणां॑ रु॒द्रस्य॑ म॒र्या अ॑सु॒रा अ॒रेप॑सः ।

पा॒वका॑सः शु॒चयः॑ सू॒र्या इ॒व स॒त्वानो॑ न द्र॒प्सिनो॑ घो॒रव॑र्पसः ॥

té jajñire divāḥ ṛṣvāsaḥ ukṣāṇaḥ rudrásya máryāḥ āsurāḥ arepāsaḥ
pāvakāsaḥ śúcayaḥ sūryāḥ-iva sátvānaḥ ná drapsīnaḥ ghorā-varpasah

They [1] have been born [2] faultless [9] high [4] bulls [5] of Heaven [3], strong [7] asuras [8] of Rudra [6], purifying [10], clean [11] like suns [12], like [14] flowing thickly [15] warriors [13] of frightful appearance [16].

1.64.3 यु॒वानो॑ रु॒द्रा अ॒जरा॑ अभो॒ग्घनो॑ वव॒क्षुर॑धि॒गावः॑ प॒र्वता॑ इ॒व ।

दृ॒ष्ट्वा चि॒द्विश्वा॑ भु॒वनानि॑ पा॒र्थिवा॑ प्र च्या॒वय॑न्ति दि॒व्यानि॑ म॒ज्मना॑ ॥

yúvānaḥ rudráḥ ajaráḥ abhok-gānaḥ vavakṣuḥ ādhri-gāvaḥ párvatāḥ-iva
dṛṣṭvā cit vísvā bhūvanāni párthivā prá cyavayanti divyāni majmānā

Unageing [3] young [1] rudras [2], slayers of those who do not take joy [4], irresistible rays [6] have increased [5] like mountains [7], moving [14] all [10], even [9] fixed [8], all [16] earthly [12] worlds [11] {and} heavenly [15].

1.64.4 चि॒त्रैरं॑जिभि॒र्वपु॑षे व्य॑जते वक्षः॑सु वक्ष॑स्सु रु॒क्माँ अ॑धि येति॑रे शु॒भे ।

अ॒सेष्वे॑षां नि मि॒मृक्षु॑र्ऋ॒ष्टयः॑ सा॒कं ज॑ज्ञि॒रे स्व॒धया॑ दि॒वो नरः॑ ॥

citrāiḥ añji-bhiḥ vāpuṣe ví añjate vākṣaḥ-su rukmāñ ādhi yetire śubhé
ámṣeṣu eṣām ní mimṛkṣuḥ ṛṣṭayaḥ sākám jajñire svadhāyā divāḥ narah

{They} adorn themselves [5] with varied [1] lustres [2] for bodies [3], place [9] on breast [6] ornament of gold [7] for splendour [10], rubbed [14] lances [15] on their [12] shoulders [11], together [16] are born [17] by the law of their nature [18] the manly ones [20] of Heaven [19].

1.64.5 ई॒शान॑कृ॒तो धु॒नयो॑ रि॒शाद॑सो वा॒तान्वि॑द्यु॒तस्त॑वि॒षीभि॑रक्र॒त ।

दु॒हंत्यु॑र्धा॒र्दिव्या॑नि धू॒तयो॑ भू॒मिं पि॒न्वन्ति॑ प॒यसा॑ परि॒ज्रयः॑ ॥

īśāna-kṛtāḥ dhūnayaḥ riśādasah vātān vi-dyútaḥ táviṣībhiḥ akrata
duhānti údhaḥ divyāni dhūtayaḥ bhūmim pinvanti páyasā pári-jrayah

¹ See note to 1.52.1.

Makers of men into lords and kings [1], impetuous [2], destroyers of enemies [3], {they} have made [7] winds [4] {and} lightnings [5] by forces [6], shakers [11], {they} milk [8] heavenly [10] udders [9], spreading everywhere [15], {they} feed [13] Earth [12] with milk [14].

1.64.6 पिन्वत्यपो मरुतः सुदानवः पर्यो घृतवद्विदथेष्वामुवः ।

अत्पुं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितं ॥

pínvanti apáh marútaḥ su-dánavaḥ páyaḥ ghr̥tá-vat vidátheṣu ā-bhúvaḥ
átyam ná mihé ví nayanti vājinam útsam duhanti stanáyantam ákṣitam

The Maruts [3], good givers [4], who are born [8] in knowledges [7], feed [1] waters [2], a milk [5] full of light [6]. Like [10] a horse [9], {they} lead [13] for the raining [11] the fullness of plenitude [14], milk [16] thundering [17] inexhaustible [18] spring [15].

1.64.7 महिषासौ मायिनिश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।

मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वं ॥

mahiśāsaḥ māyinaḥ citrá-bhānavaḥ giráyaḥ ná svá-tavasā raghu-syádaḥ
mṛgāḥ-iva hastinaḥ khādatha vānā yāt āruṇīṣu tāviṣīḥ áyugdhvam

The great [1] makers of Maya (creative knowledge) [2], shining with light [3], strong in your own strength [6] like [5] mountains [4], moving swiftly [7], like beasts [8] with trunks [9] {you} devour [10] the {pleasant} woods {of earth} [11], when [12] {you} have yoked [15] strengths [14] to the ruddy mares [13].

1.64.8 सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।

क्षपो जिन्वतः पृषतीभिर्ऋष्टिभिः समित्स्वाधः शवसाहिमन्यवः ॥

simhāḥ-iva nānadati prá-cetasāḥ piśāḥ-iva su-píśāḥ víśvá-vedasaḥ
kṣāpaḥ jīnvantaḥ pṛṣatībhiḥ ṛṣṭī-bhiḥ sám it sa-bādhaḥ śavasā āhi-manyavaḥ

{They} roar [2] like lions [1], omniscient [6] thinkers [3], like good moulders [4] well carving [5], verily [12], inciting [8] together [11] the nights [7] by dappled {mares} [9], lances [10], by strength [14] like enraged serpents [15], when beset and stayed [13].

1.64.9 रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।

आ वंधुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥

ródasī_iti ā vadata gaṇa-śriyaḥ nṛ-śācaḥ śūrah śavasā āhi-manyavaḥ
ā vandhūreṣu amātiḥ ná darśatā vi-dyút ná tasthau marutaḥ rátheṣu vah

O heroes [6] associated in hosts [4], with bright might [7] cleaving to men [5], who are like enraged serpents [8], do speak [3] to two firmaments (Earth and Heaven) [1]. {The Force} has stood¹ [16] on seats of charioteers [10] like [12] splendour [11], like [15] lightning [14] of vision [13], O Maruts [17], on [18] your [19] chariots [18].

1.64.10 विश्ववेदसो रयिभिः समोकसः समिश्वासस्तविषीभिर्विरश्निनः ।

अस्तार इषु दधिरे गभस्त्योरन्तशुष्मा वृषखादयो नरः ॥

víśvá-vedasaḥ rayi-bhiḥ sám-okasaḥ sám-miślāsaḥ tāviṣībhiḥ vi-rapśínāḥ
ástārah iṣum dadhire gābhastyoḥ anantā-śuṣmāḥ vṛṣa-khādayaḥ nārah

¹ See also 1.167.4-7.

Omniscient [1], living together with [3] riches [2], inseparable with [4] powers [5], exuberant in strength [6], archers [7] have established [9] arrow [8] in both hands [10], infinite strengths [11], manly ones [13], having bull bracelets [12].

1.64.11 हिरण्यवैभिः पविभिः पयोवृध उज्जिघ्नंत आपथ्योश् न पर्वतान् ।

मखा अयासः स्वसृतौ ध्रुवच्युतौ दुध्नकृतौ मरुतो भ्राजदृष्टयः ॥

hiranyaíbēbhīḥ pavī-bhīḥ payāḥ-vṛdhaḥ út jighnante ā-pathyāḥ ná párvatān
makhāḥ ayāśaḥ sva-sṛtāḥ dhruva-cyútaḥ dudhra-kṛtāḥ marútaḥ bhrājat-ṛṣṭayaḥ

Increasing the waters [3], like [7] impediments in their way [6], push [5] mountains [8] by golden [1] wheel [2]. Mighty [9], marching [10], going their way [11], shaking the immobile [12], impetuous [13] Maruts [14] with blazing lances [15].

1.64.12 घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसां गृणीमसि ।

रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्रुत श्रिये ॥

ghṛṣum pávakam vanīnam ví-carṣaṇim rudrásya sūnúm havasā grṇīmasi
rajaḥ-túram tavāsam márutam gaṇám ṛjīṣiṇam vṛṣaṇam saśruta śriyē

{We} proclaim [8] with invocation [7] the cheerful [1], purifying [2], enjoying [3], wide-seeing [4] offspring [6] of Rudra [5]; do {you} cling [15] for the glory [16] to the crossing the middle world [9] powerful [10] mighty [14] host [12] of the Maruts [11], drinking pressed the third time <i.e. at Svar>¹ [13].

1.64.13 प्र नू स मर्तः शवसा जनां अति तस्थौ व ऊती मरुतो यमावत ।

अर्वीद्धिर्वाजै भरते धना नृभिरापृच्छ्यं क्रतुमा क्षेति पुष्यति ॥

prá nú sah mártāḥ śavasā jānān āti tasthāu vaḥ ūtī marutaḥ yam āvata
ārvat-bhīḥ vājam bharate dhānā nṛ-bhīḥ ā-prcchyaṁ krátum ā kṣeti púsyati

Verily [2], that [3] mortal [4], whom [12] Maruts [11] increased [13] by bright might [5], {he} stands [8] with your [9] protection [10] above [7] living beings [6]; {he} brings [16] plenitude [15] by coursers [14], riches [17] by manly ones [18], lodges [22] {and} increases [23] the inquired [19] will [20].

1.64.14 चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमंतं शुष्मं मघवत्सु धत्तन ।

धनस्पृतमुष्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥

carṅkṛtyam marutaḥ pṛt-sú dustāram dyu-mántam śuśmam maghāvat-su dhattana
dhana-spṛtam ukhyaṁ viśvá-carṣaṇim tokam puṣyema tánayam śatam himāḥ

O Maruts [2], do establish [8] the praised [1] in battles [3], unconquerable [4] luminous [5] strength [6] in lords of plenitude [7]; let {us} increase [13] the utterance [10], that brings riches [9], of all-seeing [11] begotten {by us} [12] Son [14] for a hundred [15] winters [16].

¹ ṛjīṣin, Sri Aurobindo interpreted the word as “who move with a straight force”. It seems, that he based at characteristic meanings of the family ṛj, (ṛju, ṛjīyas, ṛjuga, ṛjīpya, ṛjīti, ṛjīpin, ṛjiman, ṛjutva, ṛjukratu, ṛjudṛś etc) or related nasaled ṛjī. Many interpreters followed Sayana and translated the word as drinking soma pressed at the third time, i.e. at the evening. Indeed, if we examine all ṛiks with this word we can agree that this translation (but not interpretation) that is close to ṛtīye savane, “pressed the third time”, is contextually sensible if we take the word not in ritualistic interpretation “at the evening” but as offering that is made in the third step of Vishnu, i.e. at supramental plan of Svar – although any linguistic foundations for that interpretation are absent.

1.64.15 नूँ छिरं मरुतो वीरवतमृतीषाहं रयिमस्मासु धत्त ।

सहस्रिणं शतिनं शशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥

nū sthirám marutaḥ vīrá-vantam ṛti-sáham rayim asmásu dhatta
sahasriṇam śatīnam śúśu-vāṁsam prātaḥ makṣú dhiyá-vasuḥ jagamyāt

O Maruts [3], do now [1] establish [8] the firm [2], overcoming [5] hero-strength [4], the wealth [6] in us [7] thousandfold [9], hundredfold [10], increasing [11]. At dawn [12] may {he} quickly [13] come [15] rich in thought [14].

1. Source № 28. 1919

1. O Nodhas, bring a clear-cut song to the puissant host, the excellent in sacrifice, creators and ordainers, the Maruts. I make to shine out as if flowing waters, a thinker skilful-handed with my mind, the words that come into being in me in the births of knowledge.
2. They are born, the swift Bulls of heaven, Rudra's strong smiters, the sinless Mighty Ones. Purifying are they and pure and bright like Suns, dire bodies like rushing warriors.
3. Young, unageing, Rudras, violent ones, slayers, of those take not joy, irresistible rays, they drive like moving mountains and make all the fixed worlds of earth and heaven to move by their might.
4. They shine out with rich and varied lustres to make themselves a body. On their breasts they have cast golden ornaments for the delight of beauty. Burning lances are on their shoulders. Together by the law of their nature are born the strong ones of heaven.
5. Vehemently rushing they come, makers of men into lords and kings, destroyers of all who would injure, make by their strengths winds and lightnings, press the teats of heaven, stream violently its torrents and speeding everywhere feed the earth with milk.
6. The Maruts, great givers who are born to us in the coming of knowledge, feed the waters and make them a milk full of the brightness of clarified butter and lead about the master of plenty like a galloping horse that he may rain his bounty and milk the loud unwasting fountain.
7. Great ones, full of creative knowledge and rich with manifold lustres, moving swiftly, strong in your own strength like hills, Maruts, you devour like the trunked beasts the pleasant woods of earth when you have yoked your strength to the ruddy herd of the lightnings.
8. Wise of mind they roar aloud like lions, omniscient and like good moulders who knead all into forms, gladdeners of the nights with dappled mares and lances, when beset and stayed, python-passioned in their might.

9. In the beauty of your hosts you speak to earth and heaven. You cleave to men, heroes python-passioned in your might. A force stands in the bodies of your chariots, O Maruts, that is like lightning and like a might that has vision.
10. Omniscient are the Strong Ones and dwellers with the riches, inseparably joined to strengths and overflowing in might, shooters who hold the javelin in their two hands of light, infinite strengths with daggers of puissance.
11. Increasing the waters the Maruts with their blazing lances grind in their ascent the mountains with their golden wheels like travellers breasting their path, fighters and marchers moving in their own motion, who make havoc and disturb all firm established things.
12. We sing with invocation the blazing, purifying, enjoying, all-seeing children of the Violent One. Cling for the glory to the strong and puissant Marut host who move with a straight force crossing the middle world.
13. Soon that mortal whom ye have cherished, O Maruts, takes his place in might above all men. He gets with his war-horses and his strong ones wealth and plenty and dwells in a wise will that meets the question and increases.
14. Put in the masters of riches, O ye Maruts, a luminous strength active in works and hard to wound in the battles and may we increase for a hundred winters the Son and offspring of our body who is all-seeing and sung by the word and the []
15. Now set in us, O ye Maruts, the firm hundredfold and thousandfold treasure full of hero strengths that puts forth its might and overcomes in the movement of the path. At dawn may he quickly come rich in thought.

Sukta 1.65

To whom: agni. From whom: parāśara śāktya. Metres: dvipadā virāj

- 1.65.1 पश्चा न तायुं गुहा चतैतं नमो युजानं नमो वहैतं ॥
 paśvá ná tāyúm gúhā cátantam námaḥ yujānám námaḥ váhantam
 To hiding himself [5] like [2] a thief [3] with herd [1] in secret cave [4], to possessing [7] {our} bow {of surrender} [6], to bearing [9] {our} bow {of surrender} [8]
- 1.65.2 सजोषा धीराः पदैरनु गमन्नुप त्वा सीदन्विश्वे यजत्राः ॥
 sa-jóṣāḥ dhīrāḥ padāiḥ ānu gman úpa tvā sídan víśve yájatrāḥ
 by footprints [3] wise thinkers [2] together [1] come [5] to [6] thee [7] sitting [8], all [9] masters of sacrifice [10].
- 1.65.3 ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्धौ न भूम ॥
 ṛtasya devāḥ ānu vratā guḥ bhúvat pariṣṭiḥ dyāuḥ ná bhúma
 The gods [2] follow [5] after [3] laws of workings [4] of the Truth [1]: {he} has become [6] encompassing {all} [7] like [9] Heaven [8] – the Earth [10].
- 1.65.4 वर्धतीमापः पन्वा सुशिश्मृतस्य योना गर्भे सुजातं ॥
 vārdhanti īm āpaḥ panvá sú-śiśvim ṛtasya yonā gārbhe sú-jātam
 For [2] waters [3] increase [1] by {their} toil [4] {him} growing well [5], well-born [9] in womb¹ [7] of the Truth [6], in abode [8].
- 1.65.5 पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ॥
 puṣṭiḥ ná raṇvá kṣitiḥ ná pṛthví giriḥ ná bhújma kṣódaḥ ná śam-bhú
 {He is} rapturous [3] like [2] a growth [1], dwelling-place [4] like [5] an earth [6], enjoyable [9] like [8] a mountain [7], bliss-giving [12] like [11] a stream of water [10],
- 1.65.6 अत्यो नाज्मन्त्सर्गप्रतक्तः सिंधुर्न क्षोदुः क ई वराते ॥
 átyaḥ ná ájman sárga-prataктаḥ síndhuḥ ná kṣódaḥ káḥ īm varāte
 like [2] steed [1] in a battle [3] rushing to the gallop [4], like [6] a rushing [7] river [5], who [8] will restrain?
- 1.65.7 जामिः सिंधूनां भ्रातैव स्वस्त्रामिभ्यान्न राजा वनान्यत्ति ॥
 jāmiḥ síndhūnām bhrātā-iva svásrām íbhyān ná rájā vánāni atti
 Close comrade [1] of rivers [2] like brother [3] for sisters [4], {he} devours [9] {earth's} forests [8] like [6] king [7] – enemies [5],
- 1.65.8 यद्वातजृतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥
 yát váta-jūtaḥ vánā ví ásthāt agniḥ ha dāti róma pṛthivyāḥ
 when [1] driven by the breath of the wind [2] Agni [6] stands widely [5] over forests [3], verily [7], tears asunder [8] hairs [9] of earth [10].

¹ See note to 1.15.4.

- 1.65.9 श्वसित्यप्सु हंसो न सीदन् कृत्वा चेतिष्ठो विशामुषर्भुत् ॥
 śvāsiti ap-sú hamsāḥ ná sídan krātvā cētiṣṭhaḥ viśām uṣah-bhūt
 {He} breathes [1] in Waters [2] like [4] a seated [5] swan [3], the most conscious of knowl-
 edge [7], by will [6] waking [9] the peoples [8] in the dawn [9].
- 1.65.10 सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुदूरेभाः ॥
 sōmaḥ ná vedhāḥ ṛtā-prajātaḥ paśuḥ ná śísivā vi-bhūḥ dūre-bhāḥ
 Like [2] soma [1], ordainer of works [3], born of the Truth [4], like [6] cow [5] with calf [7],
 all-pervading [8], his light is seen from afar [9].

1. Source № 167. 1946

- 1-2. He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it¹. The thinkers take a common joy in him, they follow him by his footprints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.
- 3-4. The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters make him grow increasing in his bulk by their toil², the Flame well-born in their womb, in the abode of the Truth.
- 5-6. He is as if a delightful thriving, he is like the earth our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river³, who shall hedge in his course?
- 7-8. He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.
- 9-10. He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

2. Source № 257. February 1920

1. He hides himself like a thief with the Cow of vision in the secret cavern of being taking to himself and bearing thither our adoration.

¹ Or better, he takes to himself our surrender, he carries with him our surrender.

² Or, by their chant,

³ Or, like a sea in its motion,

2. The thinkers nurse a common joy in him in their hearts and follow in his way by her footprints. All the Masters of sacrifice come to thee, O Flame, in the secrecy.
3. The Gods follow after him the ways and works of the Truth. He shall stand encompassing the earth like heaven.
4. The Waters increase by their toil growing in his bulk the Flame because he was born perfect in their womb in the house of Truth.
5. He is like delightful increase and like the wide earth our dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water.
6. He is like a horse in the battle-charge urged to the gallop and like a rushing river, and who then shall hedge in his course?
7. He is the close comrade of the Rivers as a brother of his sisters. He devours Earth's pleasant woods as a king devours his enemies.
8. When driven by the breath of the wind he stands about in all the woodland, the Flame tears asunder the hairs of earth's body.
9. He breathes in the Waters like a seated swan. Awake in the dawn he has power by the will of his works to give knowledge to the peoples.
10. He is like the god of the nectar-wine and born of Truth and a creator. He is like the Cow with her child. He is all-pervading and his light is seen from a far distance.

3. Source № 73. Circa 1917–20

1-2. तायुः thief with the cow in mountain cave .. (query, one who forms, creates पश्वा by the cow of vision)

गुहा चतंतं. See parallel passages. S. अब्रूपायां गुहायां or अश्वत्थगुहायां Taitt. स निलायत सोऽपः प्राविशत् or (sruti) अग्निदेवभ्यो निलायत । अश्वो रूपं कृत्वा सोऽश्वत्थे संवत्सरमतिष्ठत्

चतंतं S. going = वर्तमानं. चततिर्गतिकर्मा. Perhaps “hiding” cf चतुः four = originally, side, wall

Data चत् 1 ask, request 2 go

Caus. to cause to hide scare, terrify

चतित hidden, made to disappear चातन driving away, removing चातनं removing, scaring away .. tormenting, afflicting चतुल depositing, placing चत्वर a quadrangular place or courtyard, a levelled spot of ground for sacrifice, a place where many roads meet, a collection of four chariots. चत्वालः a hole in the ground prepared for oblation or sacrificial fire, Kusha grass, womb. चतुर clever .. swift .. charming चतुरः round pillow .. crooked gait .. elephant's stable (also चतुरं). चतुरं cleverness. See also चट्, चण्, चंड् and their derivatives.

गुहा

नमः S. offering food; really “obeisance, devotion”

युजानं 1. आत्मना संयुजानं. So “taking to himself”; may it not = प्रयुज्?

Parallel passages.

धीराः. S. The intelligent gods. Simply the thinkers — possibly the Angiras Rishis.

सजोषाः समानप्रीतयः

पदैः. S. Tracks.

Parallel passages.

यजत्राः. S. यजनीयाः to be worshipped with sacrifice. But he also takes it active elsewhere.

उपसीदन् S. समीपं प्राप्नुवन् । ददृशुरित्यर्थः. But simply “came” or “came up to thee” or else “came for the knowledge”

3-4. ऋतस्य S. गतस्य पलायितस्याग्नेः. Absurd. ऋतस्य व्रता = परमसत्यस्य धर्मान्, or else सत्यस्याग्नेर्धर्मान्. Is ऋत ever adjective in R.V.?

ऋतस्य व्रता Parallel passages

व्रता S. कर्माणि. But it means “a regular or fixed course of action” = धर्म. S. says his actions of going, sitting, lying etc अन्वेष्टुमगमन् — cf such expressions as दृढानि व्रतानि which means “firm, unchanging courses or laws of action” or अद्वयानि व्रतानि. Hence the later meaning of व्रत

परिष्टिः. S. परितः सर्वतोऽन्वेषणं — इषु इच्छायां. No .. Agni became परितः स्थितः all encompassing as the heaven encompasses the earth. Cf अभिष्टिः. गविष्टिः is different in formation.

द्यौर्न भूम. S. Earth became like heaven. But it means “as earth heaven” or “a great wideness like heaven” or “encompassing the earth like heaven”.

वर्धति. S. The waters increase him, ie so keep him that the gods cannot see him, but that would rather show than hide him.

पन्वा. S. स्तोत्रेण. I take it as “working, toil”. The waters increase him by their working.

Cf Greek πόνος toil, Tamil pan. to do, act. पण् to deal, traffic, trade and its derivatives. पनुः = toil

सुशिश्विं. S. सुष्टु प्रवर्धितं

ऋतस्य S. यज्ञस्यान्नस्य वा योनौ कारणभूते जले. योनिरित्युदकनाम गर्भे गर्भस्थाने Sayana says the Fish gave news of him. Taitt. तं देवताः प्रैषमैच्छन् । तं मत्स्यः प्राब्रवीत्

5-6. पुष्टिर्न रण्वा S. (1) delightful (हृद्या) as the increase of desired fruits, because all dealings with both worlds depend upon Agni.

or (2) गंतव्यः or शब्दनीयः स्तुत्यः — ie Agni is got in the sacrifice by offerings as increase is got. स्तुत्यः not possible — cf 66.2

गिरिर्न भुज्म भोजयिता with its fruits and roots, as Agni by cooking our food, or as Agni gives enjoyment of Paradise or as a mountain protects people in famine by its fruits and nuts, so Agni delivers from sin.

शंभु सुखकरं

अज्मन् battle — why not course, race? अत्यः सततगमनशीलो जात्यश्वः

सर्गप्रतक्तः विसर्जनेन प्रगमितः to the man who has to be killed; instr. compound तृतीया कर्मणीति पूर्वपदप्रकृतिस्वरत्वं तंचु गतौ

सिंधुः न क्षोदः स्यंदनशीलमुदकमिवायमपि शीघ्रगामी क्षोदः = उदकं क्षुद् to tread on, trample, strike against, crush, bruise, pound. At. [Atmanepada] to move, be agitated.

क्षोदः pounding .. mortar .. flour .. dust .. small particle

क्षोदस् water.

को वराते को वारयेत्

7-8. सिंधूनां स्यंदनशीलानामपां

जामिः बंधुः because they are born of him तथाघ्नान्तं । अग्नेरापः or because he hid in them and then became very friendly with them,

भ्राता as a brother is हितकरः to his sisters

इभ्यान् S. 1. enemies — भियं यंतीति. 2 rich men — by taking from them their wealth. In either case हिनस्ति.

इभः (इ-भन्-किच्च) elephant; Vd [Veda] fearless power or servants, dependants

इभ्य wealthy (Dk [Dashakumaracharita]) .. belonging to one's servants

इभ्यः a king, elephant driver, acc. to S. enemy

इभ्या a female elephant .. olibanum tree, boswellia serrata.

इभ्यक wealthy, rich.

Suggestions to follow, go (elephant cf T. [Tamil] yanai) .. to attack (enemy) .. to rule (इश) so king, rich or powerful man .. power .. The servants, retinue from sense of to go with, follow

दाति छिनत्ति

9-10. श्वसिति. S. He breathes there when he runs away from the gods, ie is hidden.

क्रत्वा S. ज्ञानहेतुनात्मीयेन प्रकाशेन

चेतिष्ठः S. with विशां — अतिशयेन ज्ञापयिता — ie by the light he gives at night.

क्रतु in sense of knowledge

चेतिष्ठः Parallel passages.

वेधाः S. विधाता स्रष्टा. Soma creates the plants which are eaten भोग्यजातं, Agni is the eater भोक्तु, as सोमो वा ओषधीनां राजा and Taitt. अग्निरन्नादोऽन्नपतिः and in Vajasaneyaka एतावद्वा इदमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः

Does ववेधा = creator?

ऋतजातः born from water

शिश्वा S. (1) शयानः. Agni has contracted like an animal in the waters (2) (the cow) with the calf

विभुः प्रभूतः when born as opposed to contraction or प्रभूतावयवः like the cow in his birth — all this to be connected with श्वसिति

Sukta 1.66

To whom: agni. From whom: parāśara śāktya. Metres: dvipadā virāj

- 1.66.1 **रयिर्न चित्रा सूरुो न संदृगायुर्न प्राणो नित्यो न सूनूः ॥**
 rayiḥ ná citrá sūrah ná sam-dṛk āyuh ná prāṇāḥ nityaḥ ná sūnūḥ
 Like [2] many-hued [3] riches [1], like [5] all-seeing [6] sun [4], like [8] breath [9], life [7], like [11] eternal [10] son [12].
- 1.66.2 **तक्वा न भूर्णिवना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥**
 tákvā ná bhūṛṇiḥ vānā sisakti pāyaḥ ná dhenūḥ śuciḥ vibhā-vā
 Like [2] bearing [3] galloper [1] pursuing [5] forests [4], like [7] yielding [8] milk [6] cow [8], pure [9], wide is his lustre [10].
- 1.66.3 **दाधार क्षेममोको न रणवो यवो न पक्रो जेता जनानां ॥**
 dādāhāra kṣémam ókaḥ ná raṇvāḥ yāvāḥ ná pakvāḥ jētā jānānām
 {He} has gave [1] secure foundation¹ [2] like [4] rapturous [5] home [3], like [7] ripe [8] barley [6], victorious [9] of living beings [10].
- 1.66.4 **ऋषिर्न स्तुभ्वा विश्व प्रशस्तो वाजी न प्रीतो वयौ दधाति ॥**
 ṛṣiḥ ná stúbhvā vikṣú pra-śastāḥ vājī ná prītāḥ váyaḥ dadhāti
 Like [2] rishi [1] chanting [3] among peoples [4], like [7] proclaimed [5] exulting [8] steed of the plenitude [6], {he} upholds [10] growth [9].
- 1.66.5 **दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ॥**
 dūroka-śociḥ krātuḥ ná nityaḥ jāyā-iva yonau āram víśvasmai
 Scalding heat [1], like [3] eternal [4] will [2], like wife [5] in house [6], sufficient [7] for every one [8].
- 1.66.6 **चित्रो यद्भ्राट् छ्वेतो न विश्व रथो न रुक्मी त्वेषः समत्सु ॥**
 citrah yát ábhraṭ śvetāḥ ná vikṣú ráthaḥ ná rukmī tveṣāḥ samát-su
 Rich in brilliance [1], when [2] blazes [3], like [5] white one [4] in peoples [6], like [8] golden [9] chariot [7] brilliant [10] in battles [11].
- 1.66.7 **सेनैव सुष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका ॥**
 sēnā-iva sṛṣṭā́m dadhāti ástuḥ ná didyút tveṣā-pratikā
 Like [1] spreading [2] army [1] upholds [4] strenght [3], like [6] flaming arrow [7] of archer [5] with keen burning front [8].
- 1.66.8 **यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनां ॥**
 yamāḥ ha jātāḥ yamāḥ jāni-tvam jārah kanīnām pātiḥ jānīnām
 Truly [2], a twin [1] {that was} born [3], a twin [4], who is to be born [5], lover [6] of virgins [7], husband [8] of women | of mothers [9].

¹ See note to 1.55.4.

- 1.66.9 तं वंश्चराथा वयं वसत्यास्तं न गावो नक्षत इद्धं ॥
 tām vaḥ carāthā vayāṃ vasatyā ástam ná gāvaḥ nákṣante iddhām
 To that [1] yours [2] kindled [10] we {come} [4] by movement [3], by staying [5], like [7]
 cows [8] come [9] to home [6].
- 1.66.10 सिंधुर्न क्षोदः प्र नीचीरैर्नोन्नवत गावः स्वर्दृशीके ॥
 síndhuḥ ná kṣódaḥ prá níciḥ ainot návanta gāvaḥ sváḥ dṛśīke
 Like [2] river [1] running [3] forward [4], {that} advanced [6] down [5], cows (perceptions
 from supramental Svar) [8] moved [7] in visible [10] Svar [9].

1. Source № 167. 1946

- 1-2. He is like a wealth richly diverse and like the all-seeing of the Sun.
 He is as if life and the breath of our existence, he is as if our eternal
 child. He is like a galloper bearing us. He clings to the forests: he is
 like a cow with her milk. He is pure-bright and wide is his lustre.
- 3-4. He holds all our good like a pleasant home; he is like ripe corn. He
 is a conqueror of men and like a chanting Rishi; there is word of
 him among the folk: he is as if our exultant steed of swiftness; he
 upholds our growth.
- 5-6. He is light in a house difficult to inhabit¹; he is as a will ever active
 in us; he is like a wife in our abode and sufficient to every man.
 When he blazes wonderfully manifold, he is like one white in the
 peoples: he is like a golden chariot; he is a splendour in our battles.
- 7-8. He is like an army running to the charge and puts strength in us:
 he is like the flaming shaft of the Archer with its keen burning front.
 A twin he is born, a twin he is that which is to be born: he is the
 lover of the virgins and the husband of the mothers.
- 9-10. We by your movement, we by your staying, come to him when
 his light is kindled as the cows come home to their stall. He is like a
 river running in its channel and sends in his front the descending
 Waters: the Ray-Cows move to him in the manifesting of the world
 of the Sun².

2. Source № 259. July 1920

1. He is as if a marvellous shining riches and like the wide seeing of
 the sun. He is as if life and the breath of our existence and he is as if
 our eternal child.

¹ Or, he is a light difficult to kindle;

² Or, when the Sun appears.

2. He is like a galloper that bears us. He fastens on the woodlands. He gives of his substance as the cow its milk. He is wide and lustrous, he is very bright and pure.
3. He is pleasant like a home and holds all our good. He is to us like ripe corn. He is a conqueror of men
4. and like a chanting Rishi; the word of him is among the folk. He is like an exulting steed and he lays on us our birth to knowledge.
5. He is light in a house difficult to inhabit⁵. He is as an eternal will that acts in us; he is like a wife in our chamber and sufficient to every man.
6. When he burns out wonderful and manifold, he is as if the white horse in the peoples. He is like a chariot made of gold: he is like a keen flame in the battles.
7. He is like an army running to the charge and puts strength in us: he is like the flaming shaft of the Archer that has a keen burning face.
8. He is the twin that is born and the twin who is that which is to be born. He is the lover of the virgins and the husband of the mothers.
9. When his light is kindled, we come to him as the herds come to their home: we come to him by your journeying, O gods, and we come to him by your sitting still.
10. He is like a river running in its channel and sends in front the downward Waters: the herd of the Rays move to him in the seeing of the world of the Sun.

3. Source № 73. Circa 1917–20

1-2. चित्रा. चायनीयो विचित्ररूपो वा like wealth

सुंदक संद्रष्टा (दर्शयिता of all things वस्तूनां) like the sun — may it not be “seeing of the sun”?

आयुः संचरन् like the breath moving (in the mouth) or as the प्राणवायुरायुर्जीवनमवस्थापयति (S. यावच्छस्मिन् शरीरे प्राणो वसति तावदायुः)

नित्यो न सृत्तुः ध्रुवः पुत्र इव प्रियकारी because Agni gives Swarga.

Sru[ti]: पुत्रः पित्रे लोककृज्जातवेदे इति

Parallel passages

तक्का गतिमानश्वः तक्क हसने. अत्र गत्यर्थः as that is one of its meanings.

भूर्णिः भर्ता आरयति पोषयति — may it not be “swift”?

धेनुः प्रीणयिता

सिषक्ति दग्धुं समवैति सेवते वा

3-4. क्षेमं. स्तोतृभ्यो दत्तस्य धनस्य रक्षणं धारयति = कर्तुं शक्नोति

रग्वः delightful or गंतव्यः — गृहवत्सर्वैः प्राप्यते

यवः is उपभोग्य because it is पक्कः ripe, Agni because he cooks पाकादिकार्यहेतुतया!!

जनानां of enemies मध्ये

स्तुभ्वा देवानां स्तोता

प्रशस्तः famous प्रख्यातः among Yajamanas.

वाजी as a horse goes joyfully to battle, so Agni joyfully carries the offerings.

वयः अन्नं दधाति दधातु let him give us

5-6. दुरोकशोचिः दुष्प्रापतेजाः उच समवाये

ऋतुः — firm as a कर्मणां कर्ता. As he is firm, without negligence and wakeful in his works, so Agni is firm and wakeful in burning the Rakshasa

cf 1.5

अरं. अलं भूषणं — as a wife in a house so Agni is अग्निहोत्रादिगृहे an ornament for every sacrificer

चित्र 2 meanings

श्वेतः शुभ्रवर्ण आदित्य इव one at night, the other at day. But what of the white horse?

त्वेषः दीप्तः — keen flaming

समत्सु समानं माद्यन्त्येष्विति समदः संग्रामाः यद्वा सम्यगन्ति भक्षयति वीरानिति समत्

7-8. सेना इनेन सह वर्तत इति सेना

अमं दधातिभयं करोति बलं दधाति वा = is strong — Yaska.

दिद्युत् वज्रनाम here = इषु like the shining faced arrow of the shooter it frightens the enemy

यमः Agni is giver of desires to praisers यच्छतीति or twin because born with Indra. All creatures born or to be born are Agni, because all भावः are subject to Agni on account of आहुति — सर्वेषां भावानामाहुतिद्वाराभ्यधीनत्वात्

Possible “Like Yama he controls what is born and what is to be born.”

जारः पतिः S. quotes a Rik.

सोमो ददद्गंधर्वाय गंधर्वो ददद्गन्धर्वे ।

रयिं च पुत्रांश्चादाद्भिर्मह्यमर्थो इमां ॥ [10.85.41]

and तथा चारव्यायते

अनुपजातपुरुषसंभोगेच्छावस्थां स्त्रियं सोमो लेभे । स च सोम ईषदुपजातभोगेच्छां तां विश्वावसवे गंधर्वाय प्रादात् । स च गंधर्वो विवाहसमयेऽग्नये प्रददौ । अग्निश्च मनुजाय भर्त्रे धनपुत्रैः सहितामिमां प्रायच्छत् । Agni is the lover at the time of marriage, because then their virginity ceases.

But Yaska Ni. 10.21 तृतीयोऽग्निस्ते पतिरित्यपि निसमो भवति

Or, says S, he is the जनीनां पालयिता because he gives the fruit by the sacrifices performed.

9-10. चराथा चरथया — चरथः पशुः । तत्प्रभवैर्हृदयादिभिः साध्याहुतिरपि चरथेत्युच्यते — the effect being expressed by the cause

वसत्या पुरोडाशाद्याहुत्या (in the Sadhyahuti) — निवसतीति स्थावरो व्रीह्यादिर्वसतिः — Yaska

नक्षते So P.P. 3rd for 1st person व्यामुयाम? But obviously it must be नक्षतः. For present participle in place of verb,

Parallel passages

नीचीः इतस्ततो नितरामुद्रच्छंतीर्ज्वालाः as the stream goes quickly downward

प्रेनोत् प्रेरयति

स्वर्हृशीके नभसि वर्तमाने दर्शनीयेऽग्नौ

गावः गमनस्वभावा रश्मयः

नवंते संगच्छंते

Sukta 1.67

To whom: agni. From whom: parāśara śāktya. Metres: dvipadā virāj

- 1.67.1 वनेषु जायुर्मतेषु मित्रो वृणीते श्रुष्टिं राजैवाजुयं ॥
vāneṣu jāyūḥ māteṣu mitrāḥ vṛṇīte śruṣṭīm rājā-iva ajuryam
Conqueror [2] in forests [1], friend [4] in mortals [3], {he} chooses [5] hearing {of the Truth} <i.e. inspired supramental knowledge> [6], like king [7] {chooses} not subjected to old age [8].
- 1.67.2 क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥
kṣemaḥ ná sādhūḥ krātuḥ ná bhadrāḥ bhúvat su-ādhiḥ hótā havya-vāt
Like [2] perfect [3] secure foundation¹ [1], like [5] happy [6] will [4], perfect in thought [8] {he} has become [7] the priest calling {the gods} [9], the carrier of offerings {to the gods} [10].
- 1.67.3 हस्ते दधानो नृम्णा विश्वान्यमे देवांघाद्गुहा निषीदन् ॥
hāste dādhanāḥ nṛmṇā víśvāni āme devān dhāt gūhā ni-sīdan
Holding [2] in hand [1] all [4] powers [3], sitting [9] by secret cave [8] {he} established [7] the gods [6] in power [5].
- 1.67.4 विदंतीमत्र नरो धियंधा हृदा यत्तद्यन्मंत्राँ अशंसन् ॥
vidāntī im ātra narah dhiyam-dhāḥ hrdā yāt taṣṭān māntrān āśamsan
Then [3] let [2] men [4] holding the thought [5], know [1], when [7] {they} uttered [10] mantras [9] formed [8] by heart [6].
- 1.67.5 अजो न क्षां दाधारं पृथिवीं तस्तंभ द्यां मंत्रेभिः सत्यैः ॥
ajāḥ ná kṣām dādharā pṛthivīm tastāmbha dyām māntrebhiḥ satyāiḥ
Unborn [1], as [2] place to live [3] took [4] Earth [5], pillared [6] Heaven [7] by mantras-[8]-truths [9].
- 1.67.6 प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥
priyā padāni paśvāḥ ní pāhi víśvā-āyuh agne guhā gūham gāḥ
Dear [1] plans [2] of herds [3] do protect [5], O life of all [6], O Agni [7], by secret cave <i.e. by supramental> [8], do enter [10] into secret cave [9].
- 1.67.7 य ईं चिकेत गुहा भवन्तमा यः ससाद् धारामृतस्य ॥
yāḥ im cikēta gūhā bhavāntama yaḥ sasāda dhārām ṛtasya
He, who [1] has knew [3] the dweller [5] in secret cave [4], he, who [7] has sat [8] in the stream [9] of the Truth [10].
- 1.67.8 वि ये चृतंत्यूता सपंत आदिद्वसूनि प्र ववाचास्मै ॥
ví ye cṛtānti ṛtā sápanṭaḥ át it vāsūni prá vavāca asmaī
those, who [2] kindle [3] arriving [5] at Truth [4], then [6] for him [11], truly [7], {he} has declared [10] the riches [8].

¹ See note to 1.55.4.

- 1.67.9 वि यो वीरुत्सु रोधन्महित्वोत् प्रजा उत प्रसूष्वंतः ॥
 ví yáḥ vírūt-su ródhat mahi-tvá utá pra-jáḥ utá pra-súṣu antáriti
 He, who [2] in the growths of earth [3] increased [4] by the greatness [5] and [6] progenies [7], and [8] {that is else} within [10] giving birth [9].
- 1.67.10 चित्तिरपां दमे विश्वायुः सद्भैव धीराः संमाय चक्रुः ॥
 cítih apám dáme vísvá-āyuh śadma-iva dhīrāḥ sam-māya cakruḥ
 The knowledge [1] in home [3] of waters [2], universal life [4] like home [5] the thinkers [6] have measured [7], made [8].

1. Source № 167. 1946

- 1-2. He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare¹; he is like a happy will just in its thinking and becomes to us our priest of the call and the bearer of our offerings.
- 3-4. He holds in his hands all might: sitting in the secret cave he upholds² the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.
- 5-6. As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished foot-prints of the Cow of vision; O Fire, thou art universal life, enter into the secrecy of secrecies³.
- 7-8. He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him, — to such a one he gives word of the Riches.
- 9-10. He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the thinkers have measured and constructed him like a mansion.

2. Source № 257. February 1920

1. He is the conqueror in the forests, he is the friend in mortals. He chooses for himself inspired knowledge as a king an unaging councillor.

¹ Or, a perfecting good;

² Or, establishes

³ Or, the secrecy of the secret Cave.

2. He is like a perfect good, he is like a happy will just in its thoughts.
He has become to us the priest of our sacrifice and the carrier of our offerings.
3. He holds in his hands all might: sitting in the secret cave of being he founds the gods in strength.
4. And it is there that men who hold the thought in their minds, when they have given utterance to its sacred words carved into shape by the heart, discover the god.
5. He holds like one unborn the wide earth our dwelling-place and pillars heaven with the truth of the sacred words of his thinking.
6. O Flame, thou art universal life; guard the pleasant footholds of the Cow of vision; watch over the herd of the rays in the secrecy of the secret cavern.
7. He who has known him in the secret cave, he who has come to the stream of the Truth
8. all who touch and penetrate into the things of the Truth, to such he speaks the word of his treasures
9. This is the Flame who besieges us with his greatness in all the growths of the earth and who is all the children of the worlds and who is within in all the mothers.
10. He is knowledge in the house of the Waters and he is universal life.
The thinkers have measured and constructed him like a mansion.

Sukta 1.68

To whom: agni. From whom: parāśara śāktya. Metres: dvipadā virāj

- 1.68.1 श्रीणन्नृपं स्थादिवं भुरण्युः स्थातुश्चरथमकून्व्यूर्णोत् ॥
 śrīṇān ūpa sthāt dīvam bhuraṇyūḥ sthātūḥ carātham aktūn vī ūrṇot
 Burning [1] quivering [5] has stood [3] toward [2] Heaven [4], uncovered [10] stable [6],
 mobile [7], nights [8].
- 1.68.2 परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥
 pāri yāt eṣām ékaḥ víśveṣām bhúvat deváh devānām mahi-tvá
 when [2] by greatness [9] has become [6] altogether [1] one [4] god [7] of all [5] these [3]
 gods [8].
- 1.68.3 आदित्ते विश्वे क्रतुं जुषंत शुष्काद्यद्देव जीवो जनिष्ठाः ॥
 át ít te víśve krátum juṣanta śúṣkāḍyadēva jīvoh jāniṣṭhāḥ
 Then [1], verily [2], all [4] accepted [6] thy [3] will [5], when [8], O god [9], {thou} wast born
 [11] alive [10] from dryness [7].
- 1.68.4 भजंत विश्वे देवत्वं नाम ऋतं सपतो अमृतमेवैः ॥
 bhajānta víśve deva-tvám náma ṛtām śapantaḥ amṛtam évaiḥ
 All [2] enjoyed [1] divine [3] name [4], achieving [6] the Truth [5] {and} immortality [7] by
 movements [8].
- 1.68.5 ऋतस्य प्रेषां ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ॥
 ṛtasya préṣāḥ ṛtasya dhītiḥ víśvá-āyuh víśve āpāṃsi cakruḥ
 {Thou art} impelling forces [2] of the Truth [1], thinking [4] of the Truth [3], universal life [5].
 {They} all [6] fulfilled [8] {Vedic} works [7].
- 1.68.6 यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वात्रयिं दयस्व ॥
 yáh túbhyam dáśāt yáh vā te śíkṣāt tásmai cikitvān rayim dayasva
 For him [8], who [1] gives [3] to thee [2] or [5] who [4] would like to give [7] thee [6], {thou}
 knowing [9] do give [11] wealth [10].
- 1.68.7 होता निषत्तो मनोरपत्ये स चिच्चासां पती रयीणां ॥
 hótā ní-sattaḥ mānoḥ āpatye sah cit nú āsām pátiḥ rayiṇām
 Priest calling {the gods} [1] seated [2] in offspring [4] of man [3], he [5], verily [7], is the lord
 [9] of these [8] riches [10].
- 1.68.8 इच्छंत रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैर्मूराः ॥
 icchānta rétaḥ mitháh tanūṣu sám jānata svāiḥ dáksaiḥ ámūrāḥ
 {They} desired [1] the seed [2] mutually [3] in manifestations [4] together [5], knew [6] by
 their [7] discernments [8], free from ignorance [9].
- 1.68.9 पितुर्न पुत्राः क्रतुं जुषंत श्रोषन्त्ये अस्य शासं तुरासः ॥
 pitúḥ ná putráḥ krátum juṣanta śróṣan yé asya śāsam turāsah

Those [10] swift ones [10] who [7], like [2] sons [3] the will [4] of {their} father [1], accepted [5] his [8] teaching [9] to hear {the Truth} [6].

1.68.10 वि रायँ और्णोद्दुरः पुरुक्षुः पिपेश नाकं स्तुभिर्दमूनाः ॥

ví ráyaḥ aurnot dúraḥ puru-kṣúḥ pipéśa nákam stṛ-bhiḥ dāmūnāḥ

Possessor of the much riches [5] opened [3] doors [4] of the wealth [2], {he} dwelling within [9] has gave form [6] to firmament [7] with stars [8].

1. Source № 167. 1946

- 1-2. The carrier, burning, he reaches heaven. He unravels the nights and uncovers the stable and the moving; for this is the one God who envelops with himself the grandeurs of all the Gods.
- 3-4. All cleave to¹ thy will of works when, O God, thou art born a living being from dry matter. All enjoy the Name, the Godhead; by thy movements they touch Truth and Immortality.
- 5-6. He is the urgings of the Truth, the thinking of the Truth, the universal life by whom all do the works. He who gives to thee, he who gains from thee², to him, for thou knowest, give the Riches.
- 7-8. He is the priest of the sacrifice seated in the son of Man: he verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.
- 9-10. Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

2. Source № 258. June 1920

1. The Carrier of our gifts speeds on his way and reaches up towards heaven. He unravels out of the nights all that is stable and all that moves.
2. This is he that becomes the one God who is around all the gods in his greatness.
3. All serve with gladness thy will to works when, O God, thou art born as the living being from a dry matter.
4. All by thy movings get touch of the Truth and touch of immortality and they enjoy the Name, the Godhead.
5. He is the missioned impulse of Truth and the thinking of the Truth. He is the universal life and all do in him their works.

¹ Or, take joy in

² Or, learns from thee,

Mandala 1

6. To him who gives to thee and to him who takes of thee be knower of the knowledge and give him his portion of thy treasure.
7. He is the priest of the sacrifice who is seated in the Son of Man: he is the lord of these riches.
8. The wise desire mutually his seed in their bodies and they come altogether to know him by their own discerning minds.
9. Those who listen to his word of instruction, those who are swift to the journey, serve gladly his will as sons the will of a father.
10. He is the house of a multitude of riches and flings wide the door of his felicitous treasure. He is the dweller in the home and gives form to Paradise by the light of his stars.

3. Source № 275. March 1916

1. Agni, the divine Seer-Will, is described as ascending to heaven and unrolling the veil of the nights from all that is stable and all that is mobile
2. when he becomes the one God encompassing all these godheads with the greatness of his being.
3. Then indeed all accept and cleave to the Will (or the Work) when, O godhead, thou art born a living soul from the dryness (i.e. from the material being, the desert, as it is called, unwatered by the streams of the Truth);
4. all enjoy godhead attaining to the truth and the immortality by their movements
5. The impulse of the Truth, the thinking of the Truth becomes a universal life (or pervades all the life), and in it all fulfil their workings.
10. opening doors of our divine home are the doors of the felicity.

4. Source № 315. Unknown date

3. Let all accept thy will when thou art born a living god from the dry tree,
4. that they may attain to divinity and reach by the speed of thy movements to possession of the Truth and the Immortality.

Sukta 1.69

To whom: agni. From whom: parāśara śāktya. Metres: dvipadā virāj

- 1.69.1 शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ॥
 śukráḥ śusukvā́n uṣáḥ ná jārāḥ paprá samīcī́_ti_sam-īcī́ diváḥ ná jyótiḥ
 Brilliant [1], shining out [2] like [4] the lover [5] of Dawn [3], has filled [6] two {firmaments}
 turned one to another [7], like [9] the light [10] of heaven [8].
- 1.69.2 परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥
 pári prá-jātaḥ krátvā babhūtha bhúvaḥ devānām pitá putráḥ sán
 {He} has become [4] born [2] everywhere [1] by will [3], {he} became [5] the father [7] of
 gods [6] being [9] {our} Son [8].
- 1.69.3 वेधा अदृप्तो अग्निर्विजानन्नृध्नर्न गोनां स्वाद्मा पितृनां ॥
 vedhāḥ ádrptaḥ agniḥ vi-jānān ūdhaḥ ná gónām svādma pitūnām
 The ordainer of works [1] not ignorant [2], Agni [3] all-knowing [4], {he is} like [6] udder [5]
 of cows [7], sweetness [8] of drink [9].
- 1.69.4 जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥
 jāne ná śeva āhúryaḥ sán mādhye ní-sattaḥ raṅvāḥ duronē
 Present [5] like [2] bliss [3] in man [1], whom we must call [4], rapturous [8], seated [7] in
 the middle [6] of the house [9].
- 1.69.5 पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ॥
 putráḥ ná jātaḥ raṅvāḥ duronē vājí ná prītaḥ víśaḥ ví tārit
 Born [3] in the house [5] like [2] rapturous [4] Son [1], caries [11] peoples [9] through [11]
 like [7] glad [8] horse of swiftness [6].
- 1.69.6 विशो यदहे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥
 víśaḥ yát áhve nṛ-bhiḥ sá-nīlāḥ agniḥ deva-tvá víśvāni aśyāḥ
 When [2] { I } have called [3] beings [1] from one adobe [5] with manly ones [4], let [9] Agni
 [6] attain [9] all [8] divinities [7].
- 1.69.7 नकिंष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ ॥
 nákiṣṭh e-tá vratá minanti nṛ-bhyaḥ yát ebhyaḥ śruṣṭim cakártha
 Nobody [1] violate [5] thy [2] laws of workings [4], when [7] for these [8] manly ones [6]
 {thou} has made [10] hearing {of the Truth} [9].
- 1.69.8 तत्तु ते दंसो यदहन्त्समानैर्नृभिर्युक्तो विवे रपांसि ॥
 tát tú te dámsaḥ yát áhan samānāiḥ nṛ-bhiḥ yát yuktāḥ vivéḥ rāpāmsi
 Then [2] this is [1] thy [3] deed of the Wonderful [4], when [5] killedst [6] with {thy} equals
 [7], manly ones [8], when [9], yoked [10], scattered [11] the powers of evil [12].
- 1.69.9 उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै ॥
 uṣáḥ ná jārāḥ vibhā-vā usráḥ sámjñāta-rūpaḥ ciketat asmai

Like [2] lover [3] of Dawn [1], wide in his lustre [4], bright [5], whose form everywhere is known [6], let {him} manifest knowledge [7] for this {Rishi} [8].

1.69.10 त्मना वहंतो दुरो व्यृण्वन्नवंत विश्वे स्वर्दृशीके ॥

tmānā vāhantaḥ dūraḥ ví ṛṇvan nāvanta víśve svāḥ dṛśīke

{They} bearing {Agni} [2] with them [1], opening [5] doors [3], all [7] went [6] in visible [9] Svar [8].

1. Source № 167. 1946

- 1-2. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds¹ like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.
- 3-4. The Fire having the knowledge is a creator² without proud rashness; he is as if the teat of the Cows of Light, the sweetener of the draughts of the Wine³. He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.
- 5-6. He is born to us as if a son rapturous in our house; like a glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods⁴, the Flame attains all godheads.
- 7-8. None can impair the ways of thy workings when for these gods⁵ thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten⁶, that thou hast scattered the powers of evil.
- 9-10. Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move into the vision of the world of the Sun⁷.

¹ Or, the two Companions

² Or, ordainer of things

³ Or, taster of all foods.

⁴ Or, with men,

⁵ Or, these men

⁶ Or, thou hast slain,

⁷ Or, come to the seeing of the Sun.

2. Source № 259. July 1920

1. He burns out bright as if the lover of Dawn and fills the two equal worlds like the light of heaven.
2. He is born by our will to works and he comes into being all around us. He is the son and becomes the father of the Gods.
3. This is the Fire that has perfect knowledge and is a creator whom none can rend asunder. He is as if the teat of the cows of light and the sweetness of the draughts of the wine.
4. He is as if one happy in the creature and must be laid hands on where he sits blissful in the middle of the house.
5. He is as if our rapturous son born to us in the house and he is like a courser pleased and glad that carries to safety the peoples.
6. When I call to the Nations who dwell in one lair with the Strong Ones, the Flame enjoys all the godheads.
7. None can impair the ways of thy works when thou hast created inspired knowledge for the Strong Ones.
8. This is thy work that yoked with the equal Gods thou smitest and scatterest the powers of evil.
9. Very bright and lustrous is he like the paramour of Dawn. Let his form be known and his knowledge awake for this human being
10. let all bear him in themselves, swing wide the gates and walk in the vision of the world of the Sun.

Sukta 1.70

To whom: agni. From whom: parāśara śāktya. Metres: dvipadā virāḥ

- 1.70.1 वनेम पूर्वीर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ॥
vanēma pūrvīḥ aryāḥ maṇiṣā agniḥ su-śokaḥ víśvāni aśyāḥ
Let {we}, the Arians [3], win [1] many {riches} [2] by mind [4]. Let Agni [5], flaming high [6],
attain [8] everything [7].
- 1.70.2 आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥
ā dáivyāni vratā cikitvāna ā mānuṣasya jānasya jānma
Knowing [4] divine [2] laws of workings [3], birth [8] of human [6] being [7].
- 1.70.3 गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथां ॥
gārbhaḥ yāḥ apāṃ gārbhaḥ vānānāṃ gārbhaḥ ca sthātāṃ gārbhaḥ carāthāṃ
Who {is} [2] child [1] of waters [3], child [4] of forests [5] and [7] child [6] of standing [8],
child [9] of moving [10].
- 1.70.4 अद्रौ चिदस्मा अंतर्दुरो विशां न विश्वो अमृतः स्वाधीः ॥
ādrau cit asmai antāḥ duronē viśāṃ nā víśvaḥ amṛtaḥ su-ādhiḥ
Even [2] within [4] mountain [1] for this {man} [3], like [7] in the house [5] of men [6], uni-
versal [8], immortal [9], the perfect thinker [10].
- 1.70.5 स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ॥
sāḥ hí kṣapā-vāṅ agniḥ rayiṇām dāśadyo yāḥ asmai āram su-uktāiḥ
For [2] he {is} [1] master of the nights [3], Agni [4], the giver [6] of riches [5] for him [8], who
[7] readily {sacrifices} [9] by perfect words [10].
- 1.70.6 एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्तांश्च विद्वान् ॥
etā cikitvaḥ bhūma ní pāhi devānāṃ jānma martaṅśca vidvān
O conscious [2], do protect [5] these [1] worlds [3], knowing [10] birth [7] of gods [6] and [9]
of mortals [8].
- 1.70.7 वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथमृतप्रवीतं ॥
vārdhān yām pūrvīḥ kṣapāḥ ví-rūpāḥ sthātúḥ ca rátham ṛtā-pravītam
Many [3] nights [4] of different forms¹ [5] increased [1] him, who {is} [2] stable [6] {and}
moving [7+8], coming from the Truth [9].
- 1.70.8 अराधि होता स्वर्निषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥
ārādhi hotā svāḥ ní-sattāḥ kṛṇvān víśvāni āpāṃsi satyā
Is achieved [1] the priest calling {the gods} [2], sitting [4] in Svar [3], making [5] true [8] all
[6] works [7].

¹ kṣapāḥ ví-rūpāḥ, lit: "nights of different forms" (such translation was made by Sri Aurobindo and Kashyap); Sayana, Wilson, Dutt, Oldenberg, Griffith, Sarasvati, Jamison, Ganguly: variously-tinted (mornings) and nights; T. Elizarenkova: "many nights, distinct (from days)".

- 1.70.9 गोषु प्रशस्तिं वनेषु धिषे भरंत विश्वे बलिं स्वर्णः ॥
 góṣu prá-śastim váneṣu dhiṣe bháranta víśve balim sváḥ nah
 {Thou} hast established [4] utterance [2] in cows (perceptions from supramental Svar) [1],
 in forests (of earth-delight) [3]; all [6] brought [5] our [9] offering [7] into Svar [8].
- 1.70.10 वि त्वा नरः पुरुत्रा संपर्यन्पितुर्न जिब्रेर्वि वेदो भरंत ॥
 ví tvā nárah puru-trá saparyan pitúḥ ná jivreh ví védaḥ bharanta
 Men [3] in many ways [4] served [5] to thee [2], brought widely [9+11] like [7] knowledges
 [10] of old [8] father [6].
- 1.70.11 साधुर्न गृध्रस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥
 sādhuḥ ná grḍhnúḥ ástā-iva śúrah yātā-iva bhīmáh tveśáh samát-su
 Like [2] all-accomplishing [1] desirous [3] hero [5], like archer [4], like terrible [7] assailant
 [6] blazing [8] in battles [9].

1. Source № 167. 1946

- 1-2. May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.
- 3-4. He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house, — he is as one universal in creatures; he is the Immortal, the perfect thinker.
- 5-6. The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men.
- 7-8. Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the priest of the call, he is achieved for us, seated in the sun-world¹, making true all our works.
- 9-10. Thou establishest word of thee in the Ray-Cow and in the forests; it is as if all were bringing the sun-world as offering. Men in many parts serve thee and gather in knowledge as from a long-lived father.
11. He is like one efficient in works and hungry to seize, heroic like one shooting arrows, terrible like an assailant charging, he is a splendour in our battles.

¹ Or, the sun,

2. Source № 260. August 1920

1. Men battling by our mind of thought may we make conquest of many powers and Agni burning brightly enjoy and possess in us all things that are
2. know the divine workings and know the births of the human creature
3. He is the child of the waters and the child of the forests and the child of things stable and the child of things that move
4. He is there for man in the stone of the mountain and within in the house. He is one universal to the peoples and the Immortal and the right-thinking One.
5. The Fire is master of the nights and imparts to man sufficiency of his treasures by the power of perfect words
6. O knower, who hast knowledge of the births of the gods and knowledge of mortals, guard these earths
7. Many nights that are different in form increase one who is the moving and the stable, one who has come from the Truth
8. He is a priest of sacrifice and enriches us where he sits in the world of the sun making our works things of truth.
9. Thou thinkest out thy hymn of utterance in the rays and in the forests and all the gods carry to us the light of the sun-world as a sacrifice
10. Men do thee service in the manifoldness and come bringing from thee riches of knowledge as from an aged father
11. He is like a perfecter of works, one who is a hungry seizer. He is like a hero shooting arrows and like a terrible assailant in the battle.

Sukta 1.71

To whom: agni. From whom: parāśara śāktya. Metres: triṣṭubh

1.71.1 उप प्र जिन्वन्नुशतीरुशंतं पतिं न नित्यं जनयः सनीळाः ।

स्वसारः श्यावीमरुषीमजुषं चित्रमुच्छंतीमुषसं न गावः ॥

úpa prá jinvan úsatīḥ úśántam pátim ná nítiam jánayah sá-nīlāḥ
svásārah śyāvīm aruṣīm ajuṣraṇ citrām ucchāntīm uṣāsam ná gāvah

{They} desiring [4] come to [1+2+3] desiring {him} [5], like [7] wives [9] to eternal [8] husband <lit. lord> [6], from one abode [10], sisters [11], dark [12] {and} ruddy [13], rejoiced [14] {him} rich in brilliance [15], like [18] cows-rays [19] – shining out [16] Dawn [17].

1.71.2 वीळु चिह्वाहा पितरो न उवथैरद्रिं रुजन्नंगिरसो रवेण ।

चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुखाः ॥

vīlú cit dṛiḥā pitārah naḥ ukthāiḥ ádrim rujan ángirasaḥ ráveṇa
cakrúḥ divāḥ bṛhataḥ gātúm asmé_íti áharíti svāḥ vividuḥ ketúm usráḥ

Our [5] fathers [4] the Angirasas [9] broke open [8] by words [6], by cry [10] even [2] firm [1] strong place [3], the mountain [7], made [11] the path [14] for us [15] from wide [13] Heaven¹ [12], have found [18] the Day [16], Svar [17], intuition [19], luminous herds (perceptions from supramental Svar) [20],

1.71.3 दधन्नृतं धनयन्नस्य धीतिमादिदुर्यो दिधिष्वो३ विभृत्राः ।

अतृष्यंतीरपसो यंत्यच्छा देवांजन्म प्रयसा वर्धयंतीः ॥

dádhan ṛtām dhanáyan asya dhītim át ít aryāḥ didhiṣvāḥ ví-bhrtrāḥ
átrṣyantīḥ apāsaḥ yanti áccha devān jānma práyasa vardháyantīḥ

held [1] the Truth [2], made swift [3] his [4] thought [5], then [6], truly [7], the Arian ones [8], establishing [9], bearing widely [10] not thirsty ones <epithet of waters> [11], working [12], go [13] to [14] gods [15], increasing [18] the {divine} Birth [16] by delight [17].

1.71.4 मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।

आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं भृगवाणो विवाय ॥

máthīt yát īm ví-bhrtaḥ mātāriśvā grḥe-grḥe śyetaḥ jényaḥ bhūt
át īm rájñe ná sahīyase sácā sán á dūtyām bhṛgavāṇaḥ vivāya

When [2] Matarishvan (Lord of Life, Vayu <lit. breathing or growing in the Mother>) [5], spreading [4] in house and house [6], has kindled {him} by friction [1], {when Agni} victorious [8] white [7] was born [9], then [10], like [13] for mighty [14] king [12], existing [16] together {with us} [15], Bhrigavan² [19], a messenger [18] has come [20].

1.71.5 महे यत्पित्र ई रसं दिवे करव त्सरत्पृशान्यश्चिकित्वान् ।

सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥

¹ bṛhataḥ divaḥ = supramental Svar

² bhṛgavāṇa, shining. Sayana: acting like Bhṛigu. The word is a derivative from bhṛg, a proper name meaning cracking sound of fire, here it is an epithet of Agni.

mahé yát pitré im rásam divé káḥ áva tsarat prásanyáh cikítvān
sriját ástā dhṛṣatā didyúm asmai sváyām deváh duhitāri tvīṣim dhāt

When [2] for the great [1] father [3] Heaven [6] {he} has made [7] sup [5], knower [11] close in touch [10] came slipping [9] downward [8]. The Archer [13] loosed [12] violently [14] arrow [15] for him [16], the god [18] set [21] the flaming energy [20] in his [17] daughter [19].

1.71.6 स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून् ।

वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥

své á yáh túbhyam dáme á vi-bhāti námaḥ vā dāsāt úsataḥ ánu dyūn
vārdho_iti agne váyah asya dvi-bārhāḥ yāsat rāyā sa-rātham yam junāsi

He, who [3] kindled the light [7] or [9] offered [10] bow of surrender [8] of desiring one [11] for thee [4] day by day [13] in own [1] home [5], {thou} increasedst [14], O Agni [15] in {thy} twofold mass [18] his [17] growth [16]; {he} traveled [19] in one chariot [21] with riches [20], whom [22] {thou} makest to haste [23].

1.71.7 अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यद्हीः ।

न जामिभिर्वि चिकित्ते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥

agnim víśvāḥ abhi pṛkṣaḥ sacante samudrām ná sravātaḥ sapta yahvīḥ
ná jāmi-bhiḥ ví cikite váyah naḥ vidāḥ devēṣu prá-matim cikitvān

All [2] satisfactions [4] cleave [5] to [3] Agni [1], like [7] seven [9] rivers [10] flowing [8] to ocean [6]. Our [16] growth [15] is not [11] perceived [14] by comrades [12] – {thou}, the knower [20], do find [17] {this} thought [19] in the gods [18].

1.71.8 आ यदिषे नृपतिं तेज आनद्बुचि रेतो निषिक्तं द्यौरभीके ।

अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥

á yát iṣé nṛ-pātim téjaḥ ānat súci rétaḥ ní-siktam dyáuḥ abhīke
agnih śārdham anavadyām yuvānam su-ādhyām janayat sūdāyat ca

When [2] for impelling force [3] Heaven [10] came [6] to the King of manly ones [4], in {their} meeting [11] Agni [12] gave birth [17] to flaming energy [5], cast [9] pure [7] seed [8], host {of the Maruts} [13], faultless [14], young [15], perfect in thought [16], and [19] sped {it} [18].

1.71.9 मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।

राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥

mānaḥ ná yāḥ ádhvanaḥ sadyāḥ éti ékaḥ satrá sūrah vāsvaḥ īše
rājānā mitrávaruṇā supāṇī_iti_su-pāṇī goṣu priyām amṛtam rākṣamāṇā

Like [2] mind [1], that [3] goes [6] at once [5] by the ways [4], the Sun [9] ever [8] sole [7] ruled [11] over riches [10]; the Kings [12] Mitra {and} Varuna [13] with beautiful hands [14], guarding [18] in cows (perceptions from supramental Svar) [15] beloved [16] immortality [17].

1.71.10 मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।

नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥

mā naḥ agne sakhyā pītryāṇi prá marṣiṣṭhāḥ abhi viduḥ kavīḥ san
nābhaḥ ná rūpām jarimā mināti purā tāsyāḥ abhi-śasteḥ ādhi ihi

O Agni [3], do not [1] neglect [6+7] our [2] friendship [4] from fathers <i.e. ancient> [5] being [11] knowing [9] seer [10]. Like [13] cloud [12], old age [15] destroys [16] {our} form [14], do come [21] before [17] that [18] damnation [19].

1. Source № 167. 1946

1. The Mothers who dwell in one abode, desiring came to him who desired them and gave him pleasure as to their eternal spouse: the sisters took joy in him as the Ray-Cows in the Dawn when she comes dusky, flushing red, then shining out in rich hues.
2. Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray and the shining herds.
3. They held the Truth, they enriched the thought of this human being; then indeed had they mastery and understanding bearing wide the Flame; unthirsting, the powers at work go towards the gods making the Birth to grow by delight.
4. When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then indeed he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.
5. When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.
6. He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.
7. All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart to the gods thy knowledge¹.
8. When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might², young and faultless and perfect in thought and sped it on its way.

¹ Or, gain for us knowledge in the Gods.

² Or, a host. It may mean the army of the life-gods, *marutām śardhaḥ*.

9. He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays¹ delight and immortality.
10. O Fire, mayst thou not forget² ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us, arrive³.

2. Source № 260. August 1920

1. The Mothers desire and are desired by him, sisters dwelling in one mansion, and come to him with joy as to their eternal husband, even as the rays to the Dawn,— Dawn dusk and flushing and breaking into rich lustres.
2. Our fathers by their word, the Angiras seers, broke the strong and stubborn places, our fathers burst by their cry the rock of the mountain, made within us the path to the Great Heaven, discovered the Day and the sun-world and thought-vision and the herds of light.
3. Then the battling and thinking peoples held the Truth and enriched the thought of the human being and bore it in all its breadth; unthirsting, doers of the work increasing the divine birth by the delight-offering, their walk is towards the gods.
4. When Matarishwan the Breath borne variously within us churned him into being, the Lord of Fire became the white and blissful one in every house. Man was a seer and kindler of the divine Fire and he dwelt with him like a companion and sent him on his messages like an envoy to a powerful king.
5. When he had made this sap of essence for the great Father Heaven, he came down, one close in touch, one who has knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the keen lustre in his own daughter.
6. O Fire, increase, twofold in thy mass, the birth into knowledge of every one who is luminous to thy flame in thy own house or gives thee worship to thy desire day by day. Whomsoever thou makest to haste in one chariot with thee, travels with felicity of thy riches.
7. All satisfying things join themselves to the Fire as the seven mighty rivers join themselves to the ocean. Our birth to knowledge was not

¹ Goṣu, in the Ray-Cows, the shining herds of the Sun

² Or, neglect or wipe out

³ Or, give heed, before that assault comes upon us.

discovered by the companion lords of life: but thou knowest it; impart thy mind of wisdom to the gods.

8. When flaming force comes to the King of men to give him strength, when Heaven is cast before him as a pure seed, the Fire begets faultless, right-thinking, young the gods of life and hastens their armies.
9. One who goes immediately on the paths and alone like the mind, the Sun, ever is master of the treasure. The kings Mitra and Varuna with their beautiful hands are guarding delight and immortality amid the rays.
10. O Flame, violate not our ancestral comradeship; be still to us a knower and a seer. Age wastes the form of man like a cloud: know before that assault on our being.

3. Source № 275. March 1916

2. Our fathers broke open the firm and strong places by their words, yea, the Angirases broke open the hill by their cry; they made in us the path to the great heaven; they found the Day and Swar and vision and the luminous Cows
3. They held the truth, they enriched its thought; then indeed, aspiring souls (aryaḥ), they, holding it in thought, bore it diffused in all their being; the doers of the work go towards the unthirsting (waters) which increase the divine births by the satisfaction of delight,

C o m m e n t s

3. The image in vibhṛtrāḥ suggests the upholding of the thought of the Truth in all the principles of our being or, to put it in the ordinary Vedic image, the seven-headed thought in all the seven waters, apsu dhiyaṃ dadhiṣe, as we have seen it elsewhere... The sevenfold Truth-consciousness in the satisfied sevenfold Truth-being increasing the divine births in us by the satisfaction of the soul's hunger for the Beatitude, this is the growth of immortality. It is the manifestation of that trinity of divine being, light and bliss which the Vedantins afterwards called Sachchidananda.

Sukta 1.72

To whom: agni. From whom: parāśara śāktya. Metres: triṣṭubh

- 1.72.1 नि काव्या वेधसः शश्वतस्कहस्ते दधानो नर्या पुरूणि ।
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥
ní kāvya vedhásah śásvataḥ kaḥ háste dádhānaḥ naryā purūṇi
agnih bhuvat rayi-pātiḥ rayiṇām satrá cakrāṇaḥ amṛtāni vísvā
Within {us} [1] {he} fashions [5] the seer-wisdoms [2] of eternal [4] ordainer of works [3],
holding [7] many [9] powers [8] in hand [6], Agni [10] became [11] the lord [12] of riches
[13], always [14] creating [15] all [17] immortal things [16].
- 1.72.2 अस्मे वत्सं परि षतं न विदन्निच्छंतो विश्वे अमृता अमूराः ।
श्रमयुवः पदव्यौ धियंघास्तस्थुः पदे परमे चार्वग्नेः ॥
asmé_īti vatsám pári śántam ná vindan icchántaḥ víśve amṛtāḥ ámūrāḥ
śrama-yúvaḥ pada-vyāḥ dhiyam-dhāḥ tasthúḥ padé paramé cáru agnéḥ
All [8] the immortals [9] free from ignorance [10], desiring [7] found [6] the Child [2] in us [1]
as [5] existing [4] everywhere [3]. Toiling [11], going on his track [12], holding the thought
[13] {they} have stood [14] in beautiful [17] supreme [16] plane [15] of Agni [18].
- 1.72.3 तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।
नामानि चिद्दधिरे यज्ञियान्यसूदयंत तन्वः सुजाताः ॥
tisráḥ yát agne śarādaḥ tvām ít śúcim ghr̥tēna śúcayaḥ saparyān
nāmāni cit dadhire yajñiyāni ásūdayanta tanváḥ sú-jātāḥ
When [2], O Agni [3], for three [1] years [4], the pure ones [9] worshipped [10] thee [5], the
pure [7], by offering of clarity [8], {they} have established [13] sacrificial [14] names [11],
sped [15] well-born [17] bodies [16].
- 1.72.4 आ रोदसी बृहती वेविदानाः प्र रुद्रियां जभ्रिरे यज्ञियांसः ।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसं ॥
á ródasi_īti br̥hatī_īti vévidānāḥ prá rudriyā jabhrire yajñiyāsaḥ
vidát mártāḥ nemá-dhitā cikitvān agnim padé paramé tasthi-vāṁsam
The masters of sacrifice [8] having discovered [4] two vast [3] firmaments (Earth and
Heaven) [2] {and} being in the force of Rudra [6] have stretched {them} <i.e. firmaments>
[7] further [5]; the mortal [10] has know [9] another (upper) hemisphere [11], perceiving
[12] Agni [13], standing [16] in the supreme [15] plane [14].
- 1.72.5 संजानाना उप सीदन्नभिञ्जु पत्नीवंतो नमस्यं नमस्यन् ।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥
sam-jānānāḥ úpa sídan abhi-jñú pátnī-vantaḥ namasyām namasyannīti_namasyan
ririkvāmsaḥ tanváḥ kṛṇvata svāḥ sakhā sakhyaḥ ni-miṣi ráksamāṇāḥ
Utterly knowing [1] {they} kneeled [3+4] before [2] adorable [6], bowed [7] with wives [5];
given themselves up¹ [8], {they} made [10] own [11] bodies [9], friend [12] guarded [15] in

¹ I.e. making surrender to Agni.

the gaze [14] of friend [13].

1.72.6

त्रिः सप्त यद्गुह्यानि त्वे इत्पदाविदुन्निहिता यज्ञियासः ।

तेभी रक्षन्ते अमृतं सजोषाः पशूंच् स्थान्तृचरथं च पाहि ॥

trīḥ sapṭá yát guhyāni tvé_iti it padá avidan ní-hitā yajñīyāsaḥ
tēbhiḥ rakṣante amṛtam sa-jōṣāḥ paśúṅ ca sthāṭṛṇ carātham ca pāhi

When [3] the masters of sacrifice [10] have found [8] in thee [5] thrice [1] seven [2] hidden [9] secret [4] planes [7], by them [11] {they} with one mind [14] guard [12] Immortality [13], do protect [20] the herds [15], and [16] standing [17], and [19] moving [18].

1.72.7

विद्वान् अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः ।

अंतर्विद्वान् अध्वनो देवयानानतद्रो दूतो अभवो हविर्वाट् ॥

vidvān agne vayúnāni kṣīṭīnām ví ānuṣák śurūdhaḥ jīvāse dhāḥ
antaḥ-vidvān ādhvanaḥ deva-yānān átandraḥ dūtāḥ abhavaḥ haviḥ-vāṭ

O Agni [2], knowing [1] all knowledges [3] of abiding worlds [4], do uphold [9] without flaw [6] strengths [7] to live [8]; the knower from within [10] paths [11] of journey of gods [12], {he} has become [15] sleepless [13] messenger [14], carrier of the offerings [16].

1.72.8

स्वाध्यां दिव आ सप्त यद्ही रायो दुरो व्यृत्ज्ञा अजानन् ।

विदद्द्रव्यं सरमा दृहमूर्व येना नु कं मानुषी भोजते विट् ॥

su-ādhyāḥ divāḥ ā sapṭá yahvīḥ rāyāḥ dúraḥ ví rta-jñāḥ ajānan
vidát gāvyaṁ sarāmā dṛḥmā uvām yēna nú kam mānuṣī bhōjate víṭ

{They,} perfect in thought [1], knowers of the Truth [9], knew [10] seven [4] mighty {rivers} [5] of Heaven [2], doors [7] of riches [6]. Sarama [13] has found [11] the strong [14] wide-ness [15] with cows (perceptions from supramental Svar) [12], by which [16] now [17+18] the human [19] creature [21] enjoyed [20].

1.72.9

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासौ अमृतत्वाय गातुं ।

महा महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितीर्धायसे वेः ॥

ā yé vísvā su-apatyāni tasthūḥ kṛṇvānāsaḥ amṛta-tvāya gātum
mahná mahát-bhiḥ pṛthivī ví tasthe mātá putráiḥ áditīḥ dhāyase vériti_véḥ

{These are} they who [2] set [5] all [3] fair issues [4], making [6] the path [8] for the immor-
tality [7]; with greatness [9] by the great ones [10] Earth [11] stood widely [13], the Mother
[14] Aditi [16] has come [18] with the sons [15] for sustaining [17].

1.72.10

अधि श्रियं नि दधुश्चारुमस्मिदिवो यदक्षी अमृता अकृण्वन् ।

अध क्षरन्ति सिंधवो न सुष्टाः प्र नीचीरग्ने अरुधीरजानन् ॥

ádhi śríyam ní dadhuḥ cārum asmin divāḥ yát akṣī_iti amṛtāḥ ákṛṇvan
ádha kṣaranti síndhavaḥ ná sṛṣṭāḥ prá nícīḥ agne áruṣīḥ ajānan

{They} have established [4] within [3] him [6] the glory [2] {and} the beauty [5] from above [1], when [8] the immortals [10] made [11] two eyes [9] of Heaven [7], then [12], O Agni [19], {they} knew [21] ruddy ones¹ [20] that flow [13] downward [18] like [15] released [16] rivers [14].

¹ Cows of Dawn, supramental perceptions, descending from Svar.

1. He forms within us the seer-wisdoms of the eternal Creator holding in his hand many powers¹ of the godheads. May Fire become the treasure-master of the riches, ever fashioning all immortal things².
2. All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track, upholding the Thought, they stood in the supreme plane, they reached the beauty of the Flame.
3. When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.
4. The masters of sacrifice discovered and in their impetuous might bore the Vast Earth and Heaven, then the mortal knew them and by his holding of the upper hemisphere³ perceived the Fire, standing in the supreme plane.
5. Utterly knowing him they with their wives came and knelt before him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.
6. When the masters of sacrifice have found hidden in thee the thrice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.
7. O Fire, thou art the knower of our knowings, ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and the carrier of the offerings.
8. The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.
9. These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to up-

¹ Or, many strengths

² Or, fashioning together all immortal things.

³ Nema, the half, referring apparently to the Great Heaven, *br̥had dyauh̥*, the upper half beyond which is the supreme plane.

hold her.

10. When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy mares, and knew, O Fire.

2. Source № 260. August 1920

1. He creates within us the poet-wisdoms of the eternal Creator and holds in his hand many strengths of the gods. The Fire becomes to us a master of riches, creating together all immortal things.
2. All the limitlessly wise immortals desired and found the Child within us who is everywhere around us. The gods who put thought in us toiling and travelling in his footing-places stood in the supreme seat and they came to the delightful house of the Flame.
3. When for three years they had served thee, O Fire, with the clear-offering and were pure to thy purity, then they held the sacrificial names, they sped their bodies come to perfect birth.
4. The Masters of sacrifice discovered the vast Earth and Heaven and gathered to man the powers of the Violent One, and now the mortal knows and discovers by the founder of the hemisphere the Flame where he stands in the world of his supreme session.
5. The gods and their wives altogether knew him and they came to him kneeling and bowed to the one who must be adored; and they exceeded themselves and made their own divine bodies and each friend was guarded in the gaze of his friend.
6. The Masters of sacrifice found hidden in thee the thrice seven secret seats and with one common will in their hearts they guard by them the immortality. O Fire, keep the herds and all that stand and all that moves.
7. O Fire, thou knowest all the revelations of knowledge of the dwellers upon earth; hold their strengths to uninterrupted continuity that they may live. And thou knowest the roads between, the paths of the gods, and thou art the sleepless messenger and the bearer of sacrifice.
8. The seven right-thinking mighty Rivers of Heaven that know the Truth knew the doors of the felicitous treasure: Sarama discovered the strong fortified place, the largeness, the herded mass of the rays, and now the human creature enjoys by that wideness of the light.
9. The great gods set their steps on all things that have fair issue, making our path to immortality. Earth stood wide in her greatness by

the great Ones and the Mother Infinite came with her sons to uphold her.

10. The Immortals set in him splendour and beauty when they made the two eyes of heaven. The rivers of Truth are flowing, they have been let loose to their courses; their downward waters shone and knew, O Fire.

3. Source № 276. April 1916

1. He has created, within, the seer-knowings of the eternal Disposer of things, holding in his hand many powers (powers of the divine Purushas, *naryā purūṇi*); Agni creating together all immortalities becomes the master of the (divine) riches
2. All the immortals, they who are not limited (by ignorance), desiring, found him in us as if the Calf (of the cow Aditi) existing everywhere; labouring, travelling to the Seat, holding the Thought they attained in the supreme seat to the shining (glory) of Agni
3. O Agni, when through the three years (three symbolic seasons or periods corresponding perhaps to the passage through the three mental heavens) they, pure, had served thee, the pure one, with the *ghṛta*, they held the sacrificial names and set moving (to the supreme heaven) forms well born
4. They had knowledge of the vast heaven and earth and bore them forward, they the sons of Rudra, the lords of the sacrifice; the mortal awoke to vision and found Agni standing in the seat supreme
5. Knowing perfectly (or in harmony) they kneeled down to him; they with their wives (the female energies of the gods) bowed down to him who is worthy of obeisance; purifying themselves (or, perhaps, exceeding the limits of heaven and earth) they created their own (their proper or divine) forms, guarded in the gaze, each friend, of the Friend.
6. In thee the gods of the sacrifice found the thrice seven secret seats hidden within; they, being of one heart, protect by them the immortality. Guard thou the herds that stand and that which moves.
7. O Agni, having knowledge of all manifestations (or births) in the worlds (or, knowing all the knowledge of the peoples) establish thy forces, continuous, for life. Knowing, within, the paths of the journeying of the gods thou becamest their sleepless messenger and the bearer of the offerings
8. The seven mighty ones of heaven (the rivers) placing aright the thought, knowing the Truth, discerned the doors of the felicity;

Sarama found the fastness, the wideness of the cows whereby now the human creature enjoys (the supreme riches).

9. They who entered upon all things that bear right issue, made the path to Immortality; by the great ones and by the greatness earth stood wide; the mother Aditi with her sons came for the upholding
10. The Immortals planted in him the shining glory, when they made the two eyes of heaven (identical probably with the two vision-powers of the Sun, the two horses of Indra); rivers, as it were, flow down released; the shining ones (the cows) who were here below knew, O Agni.

4. Source № 275. March 1916

8. The seven mighty ones of heaven, placing aright the thought, knowing the Truth, discerned in knowledge the doors of felicity; Sarama found the fastness, the wideness of the luminous cows; thereby the human creature enjoys the bliss
9. they who entered into all things that bear right fruit formed a path towards the immortality; earth stood wide for them by the greatness and by the Great Ones, the mother Aditi with her sons came (or, manifested herself) for the upholding

C o m m e n t s

9. That is to say, the physical being visited by the greatness of the infinite planes above and by the power of the great godheads who reign on those planes breaks its limits, opens out to the Light and is upheld in its new wideness by the infinite Consciousness, mother Aditi, and her sons, the divine Powers of the supreme Deva. This is the Vedic immortality.

5. Source № 270. October 1915

8. By right thought the seven Mighty Ones of heaven (the seven rivers) knew the truth and knew the doors of bliss; Sarama found the strong wideness of the cows and by that the human creature enjoys

C o m m e n t s

8. a significant phrase, gavyam ūrvam, literally the cowey wideness or in the other sense of go “the luminous wideness”, the vast wealth of the shining herds.

Sukta 1.73

To whom: agni. From whom: parāśara śāktya. Metres: triṣṭubh

1.73.1 रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।

स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत ॥

rayiḥ ná yāḥ pitṛ-vittāḥ vayah-dhāḥ su-prāṇītiḥ cikitūṣaḥ ná śāsuh
syona-śīḥ ātithiḥ ná prīṇānāḥ hōtā-iva sādma vidhataḥ ví tārit

He who {is} [3] like [2] ancestral [4] wealth [1] establishing our growth [5], {whose} good leading {is} [6] like [8] leading [9] of knower [7], lying happily [10] like [12] satisfied [13] Guest [11], like priest calling {the gods} [14] {he} increased [17+18] the house [15] of worshipper [16].

1.73.2 देवो न यः सविता सत्यमन्मा कृत्वा निपाति वृजनानि विश्वा ।

पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत ॥

devāḥ ná yāḥ savitā satyā-manmā krátvā ni-pāti vṛjánāni víśvā
puru-praśastāḥ amātiḥ ná satyāḥ ātmā-iva śevāḥ didhiṣāyyāḥ bhūt

He, who {is} [3] like [2] god [1] Savitri [4] true in thoughts [5], protecting [7] by will [6] all [9] strong places [8], like [12] manifoldly expressed [10] splendour [11], became [17] true [13] support [16] like blissful [15] Atman (the Self) [14].

1.73.3 देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।

पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥

devāḥ ná yāḥ pṛthivīm víśvā-dhāyāḥ upa-kṣēti hitā-mitrah ná rājā
puraḥ-sādaḥ śarma-sādaḥ ná vīrāḥ anavadyā pātijuṣṭā-iva nārī

He, who {is} [3] like [2] god [1] supporting all [5] on Earth [4], lives [6] like [8] benevolent friend [7], the King [9], like [12] heroes [13] sitting in our front [10], dwelling in our house [11], like a blameless [14] wife [16] loved by her lord [15].

1.73.4 तं त्वा नरो दम आ नित्यमिद्धमग्ने सचंत क्षितिषु ध्रुवासु ।

अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणां ॥

tām tvā naráḥ dáme ā nítiam iddhám agne sácanta kṣitiṣu dhruvāsu
ādhi dyumnám ní dadhuḥ bhūri asmin bháva víśvā-āyuh dharuṇaḥ rayīṇām

The manly ones [3] cleave [9] to such thee [2], to eternal [6], to kindled [7] in house [4], O Agni [8], in eternal [11] abiding worlds [10]. {They} established [15] within [14] this [17] the great [16] light [13] from above [12]. Do become [18] an universal life [19], holder [20] of riches [21].

1.73.5 वि पृक्षो अग्ने मघवानो अशुर्वि सूरयो ददतो विश्वमायुः ।

सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥

ví pṛkṣaḥ agne maghā-vānaḥ āśyuh ví sūrāyāḥ dádataḥ vísvam āyuh
sanēma vājam sam-itheṣu aryāḥ bhāgām devēṣu śrāvase dādhānāḥ

O Agni [3], let [5] masters of plenty [4] enjoy [5] satisfactions [2], illumined seers [7] giving [8] all [9] life [10]; let us win [11] plenitude [12] in battles [13], Arian ones [14], holding [18]

share-delight [15] in the gods [16] for hearing {of the Truth} <i.e. inspired knowledge> [17].

1.73.6 ऋतस्य हि धेनवो वावशानाः स्मद्भीः पीपयंत द्युभक्ताः ।

परावतः सुमतिं भिक्षमाणा वि सिंधवः समया ससुरद्रिं ॥

ṛtasya hi dhenavaḥ vāvaśānāḥ smát-ūdhniḥ pīpáyanta dyú-bhaktāḥ
parā-vātaḥ su-matim bhīkṣamānāḥ vi sīndhavaḥ samāyā sasruḥ ádrim

For [2] milch-cows (perceptions from Svar) [3] of the Truth [1], enjoying in heaven [7], bel-
lowing [4], full-uddered [5], fed {us} [6]; the rivers [12] desiring [10] right thinking [9] of the
Beyond [8] flowed wide [11+14] altogether [13] over Mountain [15].

1.73.7 त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।

नक्ता च चक्रुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥

tvé_iti agne su-matim bhīkṣamānāḥ divi śrávaḥ dadhire yajñiyāḥ
nákta ca cakruḥ uśāsā vírūpe_iti_ví-rūpe kṛṣṇam ca varṇam aruṇam ca sám dhuriti_dhuḥ

The masters of sacrifice [8], desiring [4] in thee [1] right thinking [3], O Agni [2], have held
[7] in Heaven [5] hearing {of the Truth} <i.e. inspired knowledge> [6], made [11] Night [9]
and [10] Dawn [12] of different forms [13], held [20] together [19] and [15] of black[14]
varna <color> [16], and [18] of ruddy [17].

1.73.8 यात्राये मर्तान्सुषूदो अग्ने ते स्याम मघवानो वयं च ।

छायेव विश्वं भुवनं सिसक्ष्यापप्रिवात्रोदसी अंतरिक्षं ॥

yán rāyē mātān sūsūdaḥ agne té syāma maghā-vānaḥ vayam ca
chāyā-iva vísvam bhūvanam sisakṣi āpapi-vān ródasi_iti antarikṣam

O Agni [5], let us [9] become [7] those [6] mortals [3] whom [1] {thou} madest sped [4]
for the riches [2] and [10] masters of plenty [8]. Like a shadow [11] {thou} clingest [14] to
all [12] world [13], filling [15] both firmaments (Earth and Heaven) [16] {and} middle
world [17].

1.73.9 अर्वीद्भिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।

ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥

árvat-bhiḥ agne ávataḥ nṛ-bhiḥ nṛn vírāiḥ vírān vanuyāma tvá-ūtāḥ
īśānāsaḥ pitṛ-vittasya rāyāḥ ví sūrāyaḥ śatā-himāḥ naḥ aśyuh

O Agni [2], safeguarded by thee [9] let {us} win [8] coursers [3] by coursers [1], manly ones
[5] by manly ones [4], heroes [7] by heroes [6]; masters [10] of riches [12] gained by fa-
thers [11], our [16] illumined seers [14] living a hundred winters [15] let {them} achieve
[13+17].

1.73.10 एता ते अग्र उचथानि वेधो जुष्टानि संतु मनसे हृदे च ।

शक्रेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥

etā te agne ucāthāni vedhaḥ juṣṭāni santu mānase hṛdé ca
śakéma rāyāḥ su-dhuraḥ yamam te ādhi śrávaḥ devā-bhaktam dādhanāḥ

Let [7] these [1] utterances [4], O Agni [3], O ordainer of works [5], be [7] acceptable [6] for
thee [2], for the mind [8] and [10] heart [9]; let {us} have power [11] to control [14] these
[15] riches [12], going well under the yoke [13], {we,} holding [19] hearing {of the Truth}
<i.e. inspired knowledge> [17] distributed by the gods [18] from above [16].

1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command¹ of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.
2. He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.²
3. He is like a God upholding the world and he inhabits earth like a good and friendly king: he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.
4. Such art thou, O Fire, to whom men cleave, kindled eternal in the house, in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.
5. O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may we conquer the plenitude from the foe in our battles³ holding our part in the Gods for inspired knowledge.
6. The milch-cows of the Truth, enjoyed in heaven,⁴ full-uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.
7. O Fire, in thee praying for right-thinking, the masters of sacrifice set⁵ inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.
8. The mortals whom thou speedest to the Treasure, may we be of them, the lords of riches and we. Filling earth and heaven and mid-air thou clingest to the whole world like a shadow.
9. O Fire, safeguarded by thee may we conquer the war-horses by our war-horses, the strong men by our strong men, the heroes by our heroes; may our illumined wise ones become masters of the treasure gained by the fathers, and possess it living a hundred winters.

¹ Or, the teaching

² Or, he is one to be meditated on (upheld in thought), blissful like the self.

³ Or, warriors in the battles may we conquer the plenitude

⁴ Or, shared by heaven,

⁵ Or, upheld

10. O ordainer of things, O Fire, may these utterances be acceptable to thee, to the mind and to the heart; may we have strength to control with firm yoke thy riches, holding in thee the inspired knowledge enjoyed by the gods.¹

2. Source № 260. August 1920

1. A divine Fire was the treasure discovered by our fathers: he sets on us our birth to knowledge and is as if the excellent leading of a wise teacher, and he is like a guest well pleased lying happy in our house, and he is like a priest come to our house of session and brings to safety those that do him worship.
2. He is like the god that creates, the Sun; his thought is truth and he guards all strengths by his will. He is a true force that is expressed by many and is to be pondered on like a blissful self.
3. He is as if the Godhead that foundeth all things lodging on the wide earth like a king with many loving friends. He is like a band of heroes marching in our front, marching to the house of bliss. He is like a woman faultless and beloved of her lord.
4. Therefore men cling to thee, O Fire, kindled eternal in the house, in the abiding worlds of thy habitation; for they have placed in thee a great light. Be our universal life; be the hold of our treasure.
5. O Fire, let the masters of the wealth enjoy thy satisfying things and the illumined seers, the givers the universal life. Warriors in the clashes of the battle, let us conquer plenitude, let us set our portion in the gods for an inspired knowledge.
6. The cows of the Truth, the cows enjoyed in heaven, have given us to drink lowing with happy udders; its rivers have flowed evenly over the mountain and claim right thinking as an alms from the Truth's supreme region.
7. O Fire, praying in thee for right thinking as for an alms from on high, the masters of sacrifice set inspired knowledge in the heavens: they made night and day of two different forms and joined together the black and the rosy hue.
8. The mortals whom thou makest to haste to felicity, make us of them, even us and the masters of riches. Fill earth and air and heaven; cling to the whole world like a shadow.
9. O Fire, give us thy protection; may we vanquish their war-horses by our war-horses, their strong men by our strong men, their heroes by

¹ Or, distributed by the gods.

- our heroes: may the seers have the mastery of the riches discovered by our fathers and may they enjoy them living a hundred winters.
10. O creator, O Fire, may these words be pleasant to thy mind and to thy heart. Let our yoke be firm and our strength control the reins of thy opulence; let us hold the inspired knowledge that is enjoyed by the gods.

3. Source № 275. March 1916

6. The fostering cows of the Truth (*dhenavaḥ*, an image applied to the rivers, while *gāvaḥ* or *usrāḥ* expresses the luminous cows of the Sun) nourished him, lowing, with happy udders, enjoyed in heaven; obtaining right thinking as a boon from the supreme (plane) the rivers flowed wide and evenly over the hill

Sukta 1.74

To whom: agni. From whom: gotama rāhūgaṇa. Metres: gāyatrī

- 1.74.1 उपप्रयंतौ अध्वरं मंत्रं वोचेमाग्रये । अरे अस्मे च शृण्वते ॥
upa-prayāntāḥ adhvarām māntram vocema agnāye āre asmē_iti ca śṛṇvaté
Undertaking [1] the pilgrim-sacrifice [2] let {us} say [4] mantra [3] to Agni [5] hearing [9]
from afar [6] and [8] from within [7].
- 1.74.2 यः स्त्रीहिंतीषु पूर्व्यः संजग्मानासु कृष्टिषु । अरक्षद्दाशुषे गयं ॥
yāḥ snīhītiṣu pūrvyāḥ sam-jagmānāsu kṛṣṭiṣu āraksat dāśuṣe gāyam
Who [1] first [3] guarded [6] the wealth [8] for giver [7] in battles (?) [2], in coming together
[4] men [5].
- 1.74.3 उत ब्रुवंतु जंतव उदग्निर्वृत्रहाजनि । धनंजयो रणैरणे ॥
utā bruvantu jantavaḥ ut agniḥ vṛtra-hā ajani dhanam-jayāḥ raṇe-raṇe
And [1] let [2] creatures born [3] say [2]: “Agni [5], the slayer of Vritra [6], conqueror of the
wealth [8] was completely [4] born [7] in battle after battle [9]”.
- 1.74.4 यस्य दूतो असि क्षये वेषि हव्यानि वीतये । दस्मत्कृणोष्यध्वरं ॥
yāsyā dūtāḥ asi kṣāye vēṣi havyaṇi vīṭāye dasmāt kṛṇoṣi adhvarām
To the offerings [6] of {him} whose [1] messenger [2] {thou} art [3] in his house [4] {thou}
comest [5] for advent {of the gods} [7] {and}, doer of works [8], makest [9] {this} sacrifice to
journey {to the gods} [10].
- 1.74.5 तमित्सुहव्यमंगिरः सुदेवं सहसो यहो । जना आहुः सुबर्हिषं ॥
tām it su-havyām aṅgiraḥ su-devām sahasaḥ yaho_iti jānāḥ āhuḥ su-barhiṣam
Truly [2] men [8] have named [9] him [1] good offering [3], O Angiras [4], good god [5], O
son [7] of force [6], well strewing the sacrificial grass [10].
- 1.74.6 आ च वहसि ताँ इह देवाँ उप प्रशस्तये । हव्या सुश्रंद्र वीतये ॥
ā ca vāhāsi tāṅ ihā devāṅ ūpa prā-śastāyē havyaḥ su-śraṅdra vīṭāyē
And [2] {thou} do bring [3] these [4] gods [6] here [5] to [7] the offerings [9] for proclaiming
[8], O rich in delight [10], for advent {of the gods} [11].
- 1.74.7 न योरुपब्दिरश्र्यः शृण्वे रथस्य कच्चन । यदग्ने यासि दूत्यं ॥
nā yōḥ upabdiḥ śṛvyaḥ śṛṇvā rāthasya kāt canā yāt agne_āsi dūtyām
No [1] sound [3] of horses [4] is heard [5] from {thy} moving [2] chariot [6], whenever
[9+7+8] {thou} goest [11], O Agni [10], on {thy} embassy [12].
- 1.74.8 त्वोतौ वाज्यह्ययोऽभि पूर्वस्मादपरः । प्र दाश्र्वाँ अग्ने अस्थात् ॥
tvā-ūtaḥ vājī āhrayaḥ abhi pūrvasmāt āparaḥ prā dāśvāṅ agne asthāt
Protected by thee [1], O Agni [9], full of plenitude [2], the undeviating [3] giver [8], formerly
[5] last [6], stood [10] forward [7].
- 1.74.9 उत द्युमत्सुवीर्यं बृहदग्ने विवाससि । देवेभ्यो देव दाशुषे ॥
utā dyu-māt su-vīryam bṛhāt agne vivāsasi devēbhyaḥ deva dāśuṣe
utā dyu-māt su-vīryam bṛhāt agne vivāsasi devēbhyaḥ deva dāśuṣe

And [1], O Agni [5], {thou} procurest [6] from gods [7], O God [8], the great [4] luminous [2] hero-strength [3] for the giver [9].

1. Source № 74. Circa 1915

1. अस्मे = in us. आरे अस्मे च शृण्वते ॥. The god hearing within the man.
3. रण in sense of battle? but “delight” is also possible.
4. वेषि हव्यानि वीतये — वीति = journey cf दूत
cf 6 वह्नासि ताँ इह देवान् प्रशस्तये । हव्या सुश्रद्धं वीतये ॥
दस्मत् effective दस्मत्कृणोष्यध्वरं
7. शृण्वे. Passive = श्रूयते
योः = going न योरुपब्दिरश्वः शृण्वे रथस्य
9. विवाससि. द्युमत्सुवीर्यं बृहदग्ने विवाससि । देवेभ्यो देव दाशुषे ॥

2. Source № 168. 1913 – Early 1914

1. As we move forward to the path of the sacrifice let us speak out the word of our thought to Agni who hears us from afar and from within.
2. He who supreme (ancient, first) in the worlds of our action that pour forth the clarity meeting together (or, when our labours that drip their fruit combine together), protects for the giver his attaining (or movement).
3. Yea, let *all*¹ creatures born (be able to) say, “Up Agni comes into being, slayer of Vritras, conqueror of our wealth in battle after battle.”
4. He whose messenger thou art to his home, thou takest his offerings *on their journey* (or, takest his offerings on thy journey to be eaten *by the gods*, or comest to the offerings); thou makest effective his path of sacrifice.
5. Him men call the man complete in his offering, complete in his gods, complete in his base of sacrifice, O Angiras, O Son of Force.
6. Thou bringest both those gods here that we may express them and bearest, O rich in delight, the offerings on their journey (or, to be expressed and to eat the offerings).
7. No tramp is heard of the horses of thy chariot in its going when thou goest on thy embassy, O Agni.
8. By thee fostered the horse *of life* goes undeviating, each one after that which preceded it, and the giver of sacrifices progresses, O Agni.
9. Yea, and thou lodgest throughout *his being* for the giver and his

¹ Cursive by Sri Aurobindo.— Ed. of CWSA.

gods, O God, Agni, a vast and luminous completeness of energy.

The Hymn is a hymn of the Adhwara Yajna, the Sacrifice of the Path. Agni, the Divine Will-Force or Power of Consciousness, is the deity.

1. The Gotamas, illumined minds, are to proceed to the path of the sacrifice; let them then give voice to the thought in them which is to be the governing word of their progress for the Divine Will-Force to use; that Force hears the word and responds whether as the deity realised within or as the deity of the universe seated in the highest and most distant worlds.

2. The Divine Will-Force is the first and supreme among divine powers; it protects our movement in the sacrifice from plane to plane and all the planes of our being on which the Work proceeds come together in a conscious harmony and stream forth their riches in response to our giving.

3. Let this Divine Force manifest itself so that all shall say, "It is born and rises on high, slaying all the hostile powers that obstruct our progress and winning wealth on new wealth for the soul in battle after battle."

4. These results are attained, because the Divine Will-Force becomes a compelling envoy who carries our offerings on their journey to the goal which is our home and the home of the gods, the divine plane of the Truth, thus it makes the sacrifice of the path effective; the worlds meet together and drip their riches under the compulsion of the all-creative, all-manifesting Truth of Surya Savitri.

5. The man then becomes perfect in his sacrifice; the offering is effective, the godheads are completely manifested, the base of sacrifice in the soul includes all the various planes of our being. The Divine Force, the Angiras, the puissance of Seer Will and the Son of Strength overpowering the Panis and Vritras, effects this completeness.

6. He is the envoy & effects the great commerce between earth & heaven, bringing the gods down from the higher planes so that they may be manifested in man in the terrestrial and taking our offerings, the fruits of our terrestrial life upwards to be divinised, transformed into the divine essence, eaten, in the Vedic image, by the gods. That transformation is effected in the perfect bliss of the Divine Will-Force.

7-8. This great going & coming is effected in a silent spiritual rapidity; there is no rumour or clamour at all of the trampling hooves of the Vital Forces in their swiftness; but the chariot of the movement gallops swiftly.

9. Finally, the Divine Will-Force lodges in all our being for the benefit of the soul itself and of the gods who work in him, a complete and utter heroic energy, vast with the vastness of the Truth & luminous with its light.

1. अध्वरं. According to Sayana, the word is अध्वरं from ध्वृ to hurt, and means unhurt by the Rakshasas etc. But the word unhurt thus used could never have become by itself a synonym for sacrifice, as a अध्वर has done. Throughout the Veda a अध्वरं is associated with the idea of movement on the path to the goal, and it is therefore more reasonable to connect it with a अध्वन् a path; the adhvara is the sacrifice that travels on the paths of the divine journey (अध्वनो देवयानान्) and reaches the heavens of the gods. We have the words a अध्वन्, sky, and a अध्वर, sky; which show that the two words are from the same root and of a similar formation. That root is evidently an

old root अघ्, no longer formed as a verb, which must have had the same sense as अन्त. We have also a lost root अथ् surviving in अथर्यति, to move constantly and अथर्यु, moving. For the Adhwara Yajna see Appendix I.¹

उपप्रयंतो अध्वरं. Coming to the sacrifice of the path with the progressive movement which belongs to the sacrifice, प्रयति अध्वरे.

आरे अस्मे च. Sayana takes च rather unnaturally with the whole phrase because he could not understand the distinction “afar and in us”. There is always the distinction in the Veda between the far and the near, दूरे .. अंति in the planes of our being, the क्षेत्र or field of conscious existence, and the nearest, नेदिष्ठ, is within ourselves, अंतः.

शृण्वते. The hearing of the mantra by the gods always implies a response, the divine accepting the human thought and replying to it by its own vibrations. See 1.10.4, एहि स्तोमो अभि स्वर । अभि गूणीद्यारुव । ब्रह्म च नो वसो सचा । इंज्ञं च वर्धय ॥ which gives in a few words the theory of the divine acceptance of the Mantra.

2. स्त्रीहितीषु. Sayana takes as “slaying”, “those who slay” and he explains that Agni protects the sacrificer’s wealth गय when the peoples who hurt come together in the battle to destroy or plunder. His note is वधकारिणीषु — षिह स्नेहने । स्नेहयतीति वधकर्मसु पठितः । स्नेह्यंते हिंस्यंते प्रजा आभिरिति स्नेहितयः ॥ The ordinary senses of स्निह् are (1) to be moist, wet, fluid; (2) to be thick, dense; (3) to be thickly fluid, so viscous, oily, greasy, fat; (4) by figure, to be full of love, affection, kindness; (5) to flow or make flow thickly, or continuously, anoint etc. We may compare स्तु to ooze, trickle, flow, stream & स्निह् to go, where the sense of motion comes out more clearly. स्नेहः in the Veda seems to be used for the thick-flowing ghrīta. स्निह् here may mean then to drip the richness of the ghrīta, of the घृतस्तु of Indra’s horses etc, — or to move in a dense mass or to adhere together; the कृष्टयः come together and become cohesive or come together and move in a mass.

कृष्टिषु. This latter sense of स्त्रीहितीषु = शश्वत्सु would apply if कृष्टि means either people or the powers that labour in us; the sense of cohesion, if कृष्टि means the worlds which are the field of the working. For the sense of कृष्टि see Appendix II.

पूर्व्यः. Literally first or pristine. But in the Veda पूर्व्यः, प्रथमः often mean first also in the sense of supreme. Agni is the original power of the world and therefore the supreme power.

गयं. S. takes the word sometimes as wealth, sometimes as house. गयः must have meant originally movement, the mover or the goal of movement. If it is the object of movement, it may mean क्षयः, the home to which we go; but it would more naturally be either the thing attained by the movement, the spiritual wealth, or that which comes to us, still meaning the wealth; or else the movement itself.

3. Source № 169. 1913 – Early 1914

1. उपप्रयंतः. S. उपेत्य प्रकर्षेण गच्छंतः which he considers equivalent to beginning and carrying out perfectly. I take अध्वरः in the sense of the sacrifice that travels to the gods by the divine path, that of the Truth; the offerings also so travel & the sacrificer. Therefore उपप्रयंतो अध्वरं यज्ञं means “entering upon (उप) and proceeding forward (प्र) with the sacrifice on its journey”. The right performance of the sacrifice is a right progress to the godhead and the Truth.

¹ The appendixes referred to in this note have not been found.— Ed. of CWSA.

मंत्रं. S. मननीयं स्तोत्रं; rather वचनीयं मननं. त्र expresses either the action or the means. “Let us express (by the word) the thought in our minds,” ie the thing we are meditating, the truth of the godhead we are seeking to express (शास, उक्थ, गीः, वचः, प्रशस्ति) and to fix in ourselves (स्तोम, धी).

आरे अस्मे च. Far (from a distance) and in us. Sayana gets rid of the idea by taking च = अपि and attaching it to a आरे, who hears us even from afar. I prefer to take the natural order and the plain sense of the words. The distinction of far and near or far and within is common enough in the Veda; Agni is also constantly spoken of as in mortals, विश्व, मर्त्येषु; that this does not mean simply among — or here “from far and from among us” — is shown by 1.60.2 where Agni is described as विश्वपतिर्विश्व वेधाः and the विश्व is explained by तं .. हृद् आ जायमानं. Agni created by the human Ritwiks and born from the heart cannot be the sacrificial fire or lightning, but must be the inner flame, the godhead within, who is also the cosmic godhead who hears from without, आरे.

शृण्वते. What is meant by the god hearing the thought? Not merely that he hears physically the Vedic hymn and comes to the sacrifice. As we see from other Suktas, this hearing is a response; it is the turning of the Godhead to the God-seeker; it is the answer of the Truth, सत्यमृतं, to the thought and word in the mind of man. The god hearing the *mantra* means that the divine truth it seeks to express comes and illumines and dwells in the mentality; the Word becomes a chariot of the godhead, रथं न, a robe that he wears, वासः, a dwelling he inhabits, ओकः. So long as the Word is not heard by the god, does not call him into itself to manifest his status and working in the mental realisation it produces, it is not effective, nor is the realisation a true seeing.

Sayana's rendering

Approaching and carrying on the sacrifice let us speak the hymn to Agni who hears us even from a distance.

Psychological rendering

Advancing on the journey of the sacrifice let us express the thought to the Flame who heareth us from afar and heareth from within.

2. This rik is full of difficulties; we are in doubt about the meaning of three important words, स्त्रीहितः, कृष्टिः & गयः. Sayana renders “when the killing peoples come together (to attack), he guards the wealth for the sacrificer.” The one strong objection to this version is that it has absolutely nothing to do with what comes before or what goes after and this is contrary to the rule of Vedic construction.

कृष्टिषु. This is rendered “people”, but it is doubtful whether it has fundamentally or always that sense. कृष् is originally a derivative of कृ, like वक्ष from वह्, स्पृश from स्पृ etc and only intensifies its sense. कृ is, originally, do, make, hurt, cut, divide (कृत, कृ); कृष् is to do any strong or forceful labour, eg to drag, draw (कर्षण), plough (कृषि) — senses which survive, and to hurt, waste with the various results of being hurt, killed, wasted still preserved in various significances of words like कृष्ण. If कृष्टि means people, it must be from the original sense of cultivator or labourer. In the Veda it seems to me that it meant (like चर्षणि, intensive of चर्), one who does the works of sacrifice; but also it means in certain passages, earths, worlds, places where work (of cultivation or other) is done, — just as क्षिति means sometimes an earth or world inhabited or the people dwelling in it or those possessing it. It is this sense of earths or

worlds which obtains here; कृष्टयः means the worlds in which the five human peoples, पंचकृष्टीः, labour at the work of the Aryan. These worlds are described as coming together, meeting so as to become one. The idea of the seven rivers, various earths, different planes coming together is common enough in the Veda; eg कथा न क्षोणीः समारत, “How should not the earths come together (at the command of Indra)?” They unite their various movements or workings, welding their distinct laws and types into a harmony.

स्त्रीहितीषु. S. चधकारिणीषु. षिह् स्नेहने — स्नेहयतीति वधकर्मसु पठितः. But is it so? That sense is very doubtful. स्निह् like स्निट् means to love, but that sense cannot be certainly proved in the Veda; स्निट् means to go, move (cf स्नु to flow) and स्नेहः means in the Veda a thick, fat or oily dropping or flowing; finally स्निह् means to stick, cleave, be thick, compact etc. It is possible that स्त्रीहितयः means (the worlds) that move compactly together or adhere to each other and it will then describe the result of the coming together and moving together संजग्मानासु.

गयं. गय may mean either “movement, march” or “that which is attained” = घनं or “that which is reached” = आश्रयः, शर्म, गृहं, in which case it will be equivalent in sense to the Vedic क्षयः. It is easy to see that any of these might be threatened whether by a banded attack of hostile people or in the psychological sense by the disturbance of a new combined movement of the “earths”. If the latter is the sense of the first two padas, then गय must mean either movement or abiding-place: in the former case, the Seer-Will, Agni, guards the movement of the sacrificer travelling to the Truth-plane and harmonises it with the new-combined general movement; in the latter he keeps for him his abiding-place or his goal, which has practically the same sense. If it is “the peoples assembling to slay”, then the psychological sense is that the powers (people) of the regions which the divine traveller seeks to overpass unite to oppose and destroy him and the Seer-Will protects his march or his goal or his spiritual gains and possessions from their attack. We have then in this phrase the basis of the image of ten nations combined against the Tritsus, “those who seek to pass beyond”.

3. जंतवः. Sayana जाताः सर्वे ऋत्विजः. “Agni has risen, let people (priests) speak (hymn him).” Sayana’s glosses are always those of the pedant; जंतवः, “creatures, those born”, is a most general term and obviously intended to be quite wide in its connotation, not confined to a particular class of men. No one says “let men say”, when he means “let the priests chant”. The sense is “let all men born see and declare that Agni the Vritra-slayer has risen up into birth”. The manifestation of the Flame is to be so great that the whole world will bear witness to it. There is no idea of chanting the hymn ब्रुवंतु. Cf 1.4.5, उत ब्रुवंतु नो निदो निरन्यतश्चिदारत.

वृत्रहा. Sayana, bound by his rendering of कृष्टिषु as men, has to take वृत्र ° = आवरकाणां शत्रूणां; but वृत्रहा applied thus formally to the gods can mean only slayer of Vritra or at the most slayer of Vritra and his hosts. That Agni is, like Indra, Saraswati and others, a slayer of Vritra and releaser of the waters, there are several passages of the Veda to show, eg 1.59.6, यं पूरवो वृत्रहणं सचंते । वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शंबरं भेत्. If, therefore, the कृष्टयः of the last verse are the assailing peoples who attack on the path & the same battles are referred to here, they cannot be men, but must be Vritra-powers. The Dasyus are called दासीर्विशाः, but not thus vaguely कृष्टयः. उत probably brings in a new idea; not only is the sacrificer to be guarded in his march to the goal of the Truth, but Vritra the Coverer and his hosts

who withhold the wealth of the Truth must be slain so that wealth on new wealth may be won in battle after battle.

Sayana's rendering

Let all the born (ritviks) declare (praise) him, Agni has been born, slayer of the enveloping enemies, conqueror of (the enemy's) wealth in all battles.

Psychological rendering

Yea and let men say, "The Flame that slays the Coverer has risen into birth, conqueror of our wealth in fight after fight."

4. क्षये. S. the house of sacrifice. It is rather the house generally, not here the goal or habitation to which he is proceeding, but that in which he is at present lodged, the *adhara* or dwelling-place of the soul, — the body with life and mind. This is the house of sacrifice, the triple सधस्थ. It is possible however that दूतः क्षये may be "messenger to the home" of Agni and the gods, the Truth-plane, which is also the goal of the pilgrim sacrifice.

वेषि. S. गमयसि, though elsewhere in a similar context, he renders it कामयसे. वीतये he takes as भक्षणाय. "Thou carriest the offerings to the gods for their eating." वेषि often means to go or come, but it cannot be here "thou comest to eat his offerings", हव्यानि accusative after वीतये, because that is not the office of the messenger. It is to carry the offering to the gods and to bring the gods to the sacrifice. वेषि .. वीतये suggests that वीतये may also have here the sense of motion, "thou comest (or, goest) for the taking thither of the offerings." Either interpretation is possible and it is difficult to choose.

दस्मत्. S. सर्वदर्शनीयं, visible to all; but this has no sense and no connection with the rest of the context. There must be some connection between the taking of the offerings and the making दस्मत् the sacrifice. I have taken दस्म consistently = effective, achiever, from दस् to do, perform, cf दंसः action, दास a slave, and दस्मत् must be taken in the same sense; "thou makest effective the journeying sacrifice". It is evident that the carrying of the offerings to the gods is the first necessary effectivity of the अध्वर; the various offerings first, ie all human powers and activities directed Godwards, are lifted to the Truth and return as enriched being and power, — this is the first achievement and effectivity: next, the whole sacrifice reaches the godhead, man's entire being, power, consciousness is accepted by the divine Truth, — this is the second achievement and effectivity: last, the man himself attains that plane and lives upon it, divine, स्वराट्, सम्राट्, immortal; this is the क्षयः, the third and last effectivity, completing the अध्वर यज्ञ. The suffix मत् to a verbal stem is a peculiar and early form unless indeed दस् was originally a noun = action as well as a verb.

5. अङ्गिरः. S. अङ्गनादिगुणयुक्ताग्ने; he treats it as equivalent in meaning to the name अग्नि itself. But Angiras has a special sense in the Veda; Agni is the original Angiras and the seven seers are the powers of the luminous Flame, his children. The Angiras is the Seer who seeks the Light by the force of the will and finds first the Word as the mouths of Brihaspati, then the Light itself as the army of Indra. Agni Angiras is the Seer-Puissance; that as the messenger makes the human activities acceptable to the Truth and the sacrifice effective.

यहो. S. पुत्र. Has this sense of यहु any other reality than the idea of the commentators and grammarians that the phrase सहसो यहो in which alone it occurs must be

equivalent to सहसः सूनो? यह, यही in the Veda means mighty, puissant; should not यह be kin in sense, the puissant, the master? On the other [hand] the connection between the epithet Angiras, Seer-Puissance, and the description “Son of Force” is very close, eg 5.11.6, त्वामग्ने अंगिरसो गुहा हितमन्वविदंछिश्रियाणं वनेवने । स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमंगिरः ॥

सुवर्हिषं. S. शोभनयज्ञं. I cannot accept Sayana’s frequent rendering of बर्हिः as यज्ञ. It means figuratively the seat of sacrifice and literally, from बृह्, the extension, the outspreading, the wide fullness of the inner state upon which the work of the sacrifice is founded and on which the gods take their seat. It is, in the physical sacrifice, the thing outspread, स्तीर्णं बर्हिः, and, this being the sacred doorva grass, it came to mean the doorva. It is connected in sense with बृहत्, बर्हणा and often means a mass, stream, crest of light or force etc, anything spread wide or streaming out, thus the wide ether, the outstreaming peacock’s tail, water flowing in a mass, a stream of flame, the बर्हिषि of Agni, radiating light. All its senses can be traced back to the one original sense of extension or wide fullness. So also the verbal senses of बर्ह् come from the idea of a heavy pervading pressure; it means to cover, spread, crush, overtop and so be preeminent or excel; to give in the sense of lavishing, cf रा; to speak, from the sense of outbreathing. बर्हिः as a seat comes, like all the rest, from this sense of spreading widely and thickly or fully.

There are three elements given here for the sacrifice, the perfect offering, the effective godhead, the entire purity and fullness of the seat on which the godhead shall base himself and his working — psychologically, a pure, wide state of the soul.

Sayana’s rendering

He in whose house thou art a messenger, whose offerings thou carriest to be eaten (by the gods) and whose sacrifice thou makest to be seen by all, him indeed, O Angiras, son of Force, all men speak of as having good offerings, a good godhead and a good sacrifice.

Psychological rendering

When in man’s dwelling-place thou art the envoy, thou takest his offerings to be enjoyed by the gods (or thou comest to carry his offerings) and thou makest effective the journey of his sacrifice; him verily men speak of as perfect in his oblations, perfect in his godheads present, perfect in the wide seat of his sacrifice.

6. सुश्रंद्र. S. शोभनाह्लादन. चंद्र has two senses, “shining” and “delightful”, both present in all the names of the Soma, चंद्र, सोम, इंद्र; but it is the sense “delight” which it usually carries in the Veda.

वहासि. In the early Aryan tongue the long and short syllable were entirely interchangeable and traces of this linger in the Veda — चरथ, चराथ; भवसि, भवासि; पथः, पाथः. Sayana takes as imperative, but it is obviously a continuation of the statements वेषि, कृणोषि, and now आवहासि..

प्रशस्तये. The प्रशस्ति is the expressing or manifesting of the god by the word, not yet his birth or creation, but a temporary mental realisation by the thought. It is not merely praise; there is no need for the gods to be carried to the sacrifice to be praised; but certainly the word must be an assertion of the powers, functions, charac-

teristics of the godhead.

हव्या .. वीतये. Sayana takes आगतेभ्यो हव्यानि भक्षणाय प्रापय; but there is no प्रापय and we cannot extract one from आवहासि which gives the quite different idea of bringing from heaven. हव्यानि is an accusative governed by the verbal force in वीतये, a common Vedic construction, eg चक्रि विश्वानि चक्रये. 1.9.2.

तौ. The gods there in heaven of whom you are the envoy.

वीतये. Here it seems necessary to take as “eating” or “enjoying”, otherwise we shall have to translate the last pada separately, “Come, O perfect in delight, for the carrying of the oblations”; but this gives an insufficient coherence.

There are always two aspects of Agni’s embassy which seem to be inconsistent with each other, one the bringing of the gods to eat of the oblations in the house of the sacrificer, the other the taking of the oblations to be eaten by the gods in mid-air or heaven. In the physical sacrifice it may be said that the fire first carries the consumed offerings into the air to be eaten in their subtle parts by the gods of heaven and mid-air, then the gods are attracted by the voice and light of the flame and come to eat the rest of the offerings at the sacrifice itself. But this is not satisfactory. And what is meant by the fire carrying the gods from heaven to the place of sacrifice, — *vahasi, vehis*? That corresponds to no possible physical fact. Psychologically, the sense is clear enough. The Seer-Will first bears man’s activities to the higher planes by his purified consecration of them to the Godhead. This is the first part of the embassy. Then comes the time for the descent of the divine Powers into the human mind & body, at first temporary, to enjoy there the activities offered to them, each activity to its proper god, then permanent by the creation, birth, growth (तातिः, वीतिः, अवः) of the divinities in the human being, each conducting his own proper activity first मनुष्वत् in the human type, then in the human divine, as Usha is described देवि मानुषि, O divine and human. In all these stages it is Will-with-Knowledge that leads. That summons and brings, in a way carries the gods in their descent, supports them in their workings.

Sayana’s rendering

O thou of the good delighting, bring hither those gods for the praise and give them the oblations for their eating.

Psychological rendering

And thou bringest hither those gods for their expression by the word, O perfect in delight, for the enjoying of the oblations.

7. Sayana explains that this absence of sound is due to the swiftness of the chariot. This cannot be the explanation: a swift chariot is likely to make a greater noise than a slow one. Either the phrase means simply that it is not a physical, but figurative or immaterial horses & chariot that are meant; or else the emphasis is on अश्वः. Aśwa, the horse, is the Pranic power and swiftness of Pranic activity brings with it usually a disturbance and tumult pleasant or unpleasant in the being, but Agni’s being the horses of the purified Prana, there is no disturbing sound of their gallop. उपब्धिः is, I think, an ear-oppressing clamour, din. That this is the sense is proved, I think, by the next verse where the image of the horse is again taken up and the idea varied. The horse of Agni is वाजी अह्यः, the undeviating horse, that which does not go crookedly, that is the Pranic energy not stumbling into sin, error, false desire, but galloping on

the straight path ऋजुना पथा of the Truth.

कच्चन्. Sayana कदाचन; more probably “at all”, “in any way”.

यासि दूत्यं. S. देवानां दूतत्वं प्राप्नोषि, but I think this is a purely Vedic construction meaning practically यासि दूतयात्रां, the दूत्यं being loosely made the object of यासि as a sort of cognate accusative, not because it is strictly so, but from a general idea of its sense, because the दूत्य here is in its essence यान or यात्रा, a going.

Sayana's rendering

O Agni, no sound of thy moving car is ever heard made by horses when thou becomest the (gods') envoy.

Psychological rendering

No sound of horses is heard at all from thy chariot in its motion, when O Agni, thou goest on thy embassy.

8. In the metre of this verse त्वोतः has to be taken as a trisyllable and अह्यः separated from वाजी.

त्वोतः — see Appendix for अच् = foster, increase. Even with Sayana's rendering of the rest of the verse “fostered” gives a better sense than “protected from harm”.

अह्यः. Sayana's लज्जारहितः is absurd. ह् is used in the sense of crookedness as well as ह्र् in the Veda, cf जुहुराण crooked. If not, we must take ह् not in the sense of shame, but of a violent emotion; it means joy and wrath as well as shame, or any disturbance of the emotional being. अह्यः must then be taken with दाश्वान, the sacrificer becomes full of the divine plenitudes, free from all violent emotions and so goes forward on his journey प्र अस्थात्.

अभि पूर्वस्मादपरः. S. यः पुरुषः पूर्वस्मात् स्वस्मादधिकारादपरो निकृष्टो भवति; he now becomes rich in food and free from shame. This is one of those forced & ingenious interpretations which illustrate the learning of the commentator, but not the text. पूर्वस्मादपरः can only mean “a later after the former” or if पूर्व means superior, a lower after the higher, but never an inferior to the former, because then the sense-correlation of पूर्व & अपर is entirely lost; nor is there any hint of any अधिकार in the text. There must be either a later वाजी (or दाश्वान) opposed to a former or an inferior दाश्वान opposed to a superior दाश्वान. In the latter case, the sense may be “the sacrificer inferior to the supreme sacrificer advances when fostered by thee and becomes वाजी like the one who was superior to him.” But this is very forced and clumsy. More naturally it would mean, if we suppose only one clause, “The later sacrificer after the former”, that is, “one sacrificer after another goes forward (प्र) fostered by thee to the goal (अभि), full of plentitude, straight in his course.” It is possible, however, to take वाजी in the sense of horse, the Pranic अश्व and अभि will stand for a verb; “fostered by thee, one steed of thine following its leader, undeviating, reaches the goal; the sacrificer (as the result of Agni's journeying) passes forward on his journey.”

प्र अस्थात्. Sayana takes अभि = ऐश्वर्यमभिप्राप्य and प्रास्थात् = प्रतिष्ठति सर्वोत्कृष्टो भवति. Neither can stand. Too much is read by him into अभि and the second preposition is प्र not प्रति; the verse speaks of प्रस्थान not प्रतिष्ठा. Sayana quite missed the Vedic image of the sacrificial journey or ascent to Swar and is therefore always at a loss when this idea becomes prominent.

Sayana's rendering

The man that has become lower than his former position, now giving thee offerings and being protected by thee becomes rich in food and free from shame and thus attaining is established.

Psychological rendering

Fostered by thee, steed following after steed undeviating reaches the goal, (so), O Flame, the giver of the sacrifice goes ever forward.

or

Fostered by thee, the later sacrificer following him who went before (or simply sacrificer after sacrificer) goes forward undeviating, rich in the plenitudes.

9. सुवीर्यं. Sayana takes शोभनवीर्योपेतं धनं. I see no धनं anywhere in the verse, and therefore take सुवीर्यं as a noun, सु + वीर्यं as in सुनयः, सुप्रयोगः, सुपथ् etc. Even when सुवीर्यं occurs entirely by itself as in 1.94.2, Sayana renders it as शोभनवीर्योपेतं धनं; yet nothing is commoner in the Veda than the idea of strength and the prayer for strength. Here the vast and luminous energy is the pranic force made a vastness by the vastness of the Truth-will, ऋतं बृहत् and full of the light of the supreme knowledge, ऋतं ज्योतिः.

विवाससि. Sayana abandons his favourite परिचरसि and interprets गमयितुमिच्छसि — प्रापयसीति यावत् basing himself on the sense of वा to go. वास् (वस्) means either to dwell or to shine. विवाससि means either thou makest to dwell or thou makest to shine widely in all the being. It is difficult to decide, for द्युमत favours “shine” and बृहत् favours “dwell”.

देव. Sayana द्योतमानाग्ने. Sayana feels that an importance is attached to the appellation, but misses the equal importance of the collocation देवेभ्यो देव. To him who gives to the godheads, the Seer-Will representing the divine existence responds with the gift of light, of power, of vastness.

Sayana's rendering

Also, O shining Agni, to him who gives to the gods, thou bringest a shining wealth endowed with good energy.

Psychological rendering

Yea, and for him who giveth to the divine Ones, thou, O divine, O Flame, lodgest wide in all his being a perfect forcefulness vast and illumined.

Sukta 1.75

To whom: agni. From whom: gotama rāhūgaṇa. Metres: gāyatrī

- 1.75.1 जुषस्व सप्रथस्तमं वचो देवप्सरस्तमं । हव्या जुह्वान आसनि ॥
 juṣāsva saprāthaḥ-tamaṁ vācaḥ devāpsaraḥ-tamaṁ havyā juhvānaḥ āsāni
 Do {thou} enjoy [1] most wide [2] word [3], most enjoying the gods [4],– sacrifice [5], offering [6] in mouth [7].
- 1.75.2 अथा ते अंगिरस्तमाम्ने वेधस्तम प्रियं । वोचेम ब्रह्म सानसि ॥
 ātha te aṅgiraḥ-tama agne vedhaḥ-tama priyāṁ vocēma brāhma sānāsi
 Then [1] for thee [2], O most Angiras [3], O Agni [4], O most ordainer of works [5], let {us} speak [7] the adorable [6] conquering [9] word [8].
- 1.75.3 कस्ते जामिर्जनानामग्ने को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥
 kāḥ te jāmiḥ jānānām āgne kāḥ dāśú-adhvaraḥ kāḥ ha kāsmin asi śritāḥ
 Who [1] from living being {is} [4] thy [2] friend [3], O Agni [5]? Who [6] {is} a giver of travelling sacrifice [7]? Who [8] indeed [9]? In whom {thou} [10] art [11] dwelling [12]?
- 1.75.4 त्वं जामिर्जनानामग्ने मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥
 tvāṁ jāmiḥ jānānām āgne mitrāḥ asi priyāḥ sakhā sakhī-bhyaḥ īḍyaḥ
 Thou [1] art [6] a friend [2] of living beings [3], O Agni [4], beloved [7] friend [5], desirable [10] comrade [8] for comrades [9].
- 1.75.5 यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत् । अग्ने यक्षि स्वं दमं ॥
 yāja naḥ mitrāvāruṇā yāja devān ṛtāṁ brhāt āgne yakṣi svāṁ dāmaṁ
 Do sacrifice [1] for us [2] to Mitra-Varuna [3], do sacrifice [4] to the gods [5], to the Truth [6], to the Vastness [7], O Agni [8], do sacrifice [9] to {thy} own [10] home¹ [11].

1. Source № 318. Perhaps 1915–17

1. O Flame, what I am expressing is very wide and vast, an object of enjoyment for the gods; devour it with love; take all these offerings in thy mouth.
2. O Divine Energy! thou are the most powerful of all the powers and the highest divinity, may the sacred hymn of my heart which I am uttering become thy favourite, and thou the triumphant enjoyer of what I desire.
3. O Divine Energy! O Flame! who is thy comrade, who is thy brother in the world? Who is able to extend that friendship which leads to the Divine? Who art Thou? In whose heart has Agni found shelter?
4. O Agni, thou indeed art brother of all living beings, beloved friend of the world; thou indeed art the comrade, thou art desired by thy

¹ I.e. to Svar, to the Truth, to the Vastness, to the supramental plan which is the home of Agni and of all gods.

comrades.

5. Sacrifice for us to Mitra and Varuna, sacrifice to the gods, to the vast Truth; O Agni, that Truth is thy own home. Establish the sacrifice in that goal.

2. Source № 262. February 1915

5. Sacrifice for us to Mitra and Varuna, sacrifice to the gods, to the Truth, the Vast; O Agni, sacrifice to thy own home.

C o m m e n t s

5. Here ṛtam bṛhat and svaṁ damam seem to express the goal of the sacrifice and this is perfectly in consonance with the imagery of the Veda which frequently describes the sacrifice as travelling towards the gods and man himself as a traveller moving towards the truth, the light or the felicity. It is evident, therefore, that the Truth, the Vast and Agni's own home are identical. Agni and other gods are frequently spoken of as being born in the truth, dwelling in the wide or vast. The sense, then, will be in our passage that Agni the divine will and power in man increases in the truth-consciousness, its proper sphere, where false limitations are broken down, urāv anibādhe, in the wide and the limitless.

3. Source № 74. Circa 1915

1. वचः = expression in psychological sense जुषस्व सप्रथस्तमं वचो देवप्सरस्तमं
प्सरः = enjoyment in psychological sense.

अंगिरस्तम. Angiras as epithet.

4. Source № 169. 1913 – Early 1914

1. सप्रथस्तमं. S. अतिशयेन विस्तीर्णं स्तोत्रलक्षणमस्मदीयं वचनं. But what is meant by a very wide or extended word? A long hymn? but the hymn is one of the briefest. It is clear that वचः is something more than mere speech; it is the word and all its contents, the thing expressed, an expression of a new state of wideness, प्रथस्, in the being of the god-seeker. It is because it carries this wideness. Therefore it is देवप्सरस्तमं, a great enjoyment for the gods, the children of the Infinite whose home is in the vastness. It is the wideness of the seeker's being growing towards this vastness that is the cause of their enjoyment and not the hymn itself as mere speech or praise.

प्सरः. Sayana's attribution of this noun to the root स्पृ is bad philology. There is no reason why the easier sound स्प should corrupt into the more difficult sound प्स. We should rather suppose an old root प्सृ. The initial प्स sound must have been common enough in the original Aryan tongue, since it figures so largely in Greek, but it has left few traces in Sanscrit. We have besides प्सरः, प्सु form, प्सुर lovely, beautiful, having a form, which points to a root प्सृ, and प्सा to eat with its derivatives. Possibly all these three roots had a similar sense to encompass, contain (whence form), embrace, enjoy and then प्सा to eat; cf अश् which means to pervade, to enjoy and to eat.

2. अङ्गिरस्तम. S. अतिशयेनांगनादिगुणयुक्त — यद्वा अङ्गिरसां वरिष्ठ. Obviously "O most Angiras"

cannot mean merely the best of the Angirases, it must mean one who has most the qualities of the Angiras. We know what those qualities are, among them is the possession of the word of power and light, ब्रह्म सानसि, the word of the seven-mouthed Angiras Brihaspati which wins the Sun, the Dawn, the Herds etc, सूर्य सन्त, therefore ब्रह्म सानसि.

वेधस्तम्. S. वेधा इति मेधाविनाम. वेधा: does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध, विधि) of the sacrifice and its parts, prominently the hymn स्तोम. Cf 1.7.7, न विधे अस्य सुष्टुतिं, I cannot succeed in arranging (composing, putting in right order of speech and thought, cf in Bengali the use of रचना for style) his perfect affirmation. The epithets are not chosen at random; because Agni is the most Angiras, has most power of seer-will for the word that conquers the desired luminous wealth, because being the most Vedha (also a characteristic of the Angirases), that is most skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice, therefore he can help the Rishis to speak the ब्रह्म सानसि.

प्रियं refers us back to the idea in देवप्सरस्तमं; it means pleasing प्रीतिकरं, that which brings with it the satisfaction of the soul, — here, because of its right expression of that which the soul (ब्रह्म) seeks to express.

सानसि. S. संभजनीयं and he gives वन षण संभक्तौ; but सन् also means to win, possess and only secondarily to enjoy. As we have ब्रह्म सानसि in conjunction with the epithet अङ्गिरस्तम it can only mean the brahma that conquers, wins and takes possession of the wealth as did the hymn of the Angirases in connection with whose achievement the word सन् is continually used.

अथा ते. S. तुभयं. I think it is here rather तव, otherwise there is no sense in अथ = अनंतरं. In the first verse Agni is invited to cleave with love, जुषस्व = सप्रीत्या सेवस्व, to the word; and now the Rishi says “then may we speak the satisfying, conquering soul-word that is thine”. It is only after Agni has embraced the वचः and made it his that it becomes not only सप्रथस्तमं & therefore देवप्सरस्तमं but also सानसि; therefore अथ. The word is frequently spoken as being the gods’, especially in connection with Agni and Indra.

Sayana’s rendering

O best of the Angirases, O very intelligent one, then may we speak to thee a pleasing and enjoyable hymn.

Psychological rendering

Then, O most puissant in the seer-will, O most skilful Ordainer, O Flame, may we speak a soul-thought that is thine, that satisfies, that conquers.

3. जामिः. Who is thy companion? That is to say, thou art alone and transcendent, अद्भुतः; what creature born (जनः) can boast of being a necessary twin of thy being? जामिः is more than बंधुः (S.), it gives the idea of constant companion and closeness in kinship or in being, eg जामिः सिंधूनां भ्रातेव स्वस्त्रां. 1.65.4.¹

दाशध्वरः. S. दत्तो यज्ञो येन .. कर्मण्युप्रत्ययः. I am sceptical of this passive sense for

¹ Wrong number. Need to be 1.65.7.— Compiler.

दाशु. S. thinks the phrase means that there is no one capable even of sacrifice to Agni, “Who is there that has given thee sacrifice?”; but surely this is to read more sense into the word than it will bear. Anyhow, the Rishis constantly giving sacrifice to Agni would hardly say “Who is there that has ever given thee sacrifice?”, they would use some phrase which would at least hint the idea of unfitnes. दाशु means naturally giver or fit to give, and we may take दाशुध्वरः as an inverted compound = अध्वरदाशु, and the question asked is “Who is really able to give sacrifice that will reach the gods, being thy जामिः, companion and equal in being? It is really thou that speakest the word and doest the sacrifice, thou art the only वेधाः and होता and without thee man’s hymn and offering have no force or power.” Otherwise it is the a अध्वर that is दाशु, and the question is “Whose sacrifice is able to reach the gods and give them the offering? Only Agni is able to carry the offering to the gods and lead the sacrifice to the goal.” None else is his जामिः and therefore none else has the same power.

को ह. S. कथंभूतस्त्वं ie all cannot know what you are like. This is both fanciful and feeble. को हासि means *who* thou art, ie what wonderful and transcendent being, अद्भुत. Agni is not this nor that person, not one of the जनानां, but the Deva himself, eternal and supreme.

कस्मिन् . S. कस्मिन्स्थाने. No one knows thy abode; but if Agni is the physical flame everyone knows his abode, the वन, अरणि, अप्सु etc. कस्मिन् must mean either in what object or in what person; there is nothing to indicate place. “In whom art thou lodged?” None can contain and bind to him Agni, because he is the transcendent and infinite in whom are all the gods and all the worlds.

Sayana’s rendering

Who among men is thy (fit) friend? Who is there that has given the sacrifice? What art thou (in thy nature)? In what place art thou lodged?

Psychological rendering

Who of creatures born can companion thee? O Flame, who can give sacrifice? Who art thou? In whom is thy abode?

4. जामिः. Thou, being beyond all, unborn and transcendent, yet makest thyself the companion of all these human creatures, stooping to their humanity, अमृतो मर्त्येषु.

मित्रो .. प्रियः. S. प्रीणयिता यजमानानां प्रमीतेस्त्रायकोऽसि. This explanation of मित्र is extravagant philology and poor sense. मि is to embrace, enjoy, love (also to contain, put together, form) and त्र here expresses the agent of the action; it means therefore friend or else giver of delight; Agni is the divine Friend and Lover, God as Mitra, प्रियतमो नृणां; therefore प्रियः, dear especially because of the satisfying principle of harmony he brings into thought, feeling, act and state. He is not only जामिः but मित्रः, a dearer word of love, since the first only expresses closeness in being, companionship in life and action, the other the embrace of love and the companionship of the heart. The answer here is to को ह & को दाशुध्वरः. This Infinite is He who comes to man as his friend and lover and sets and helps him on his path, for Mitra जनान्यातयति, sets them moving पथिमिः साधिष्ठैः, by the most effective paths of the Truth which accomplish perfectly the sacrifice, अध्वर, and carry it and the sacrificer to their divine goal.

सखा. Although not lodged in any as his abode, yet is this infinite deity a comrade to be sought by adoration by men, his comrades, मनुष्वत्, humanly and in a hu-

man relation.

Sayana's rendering

O Agni thou art the friend of all men, thou art the deliverer from harm and satisfier (of the sacrificers), and a friend to the sacrificing priests who is worthy of praise.

Psychological rendering

Thou art the companion of all beings; O Flame, thou art the beloved Friend, a comrade to be sought with adoration by comrades.

5. मित्रावरुणा. Varuna because he gives the प्रथः, the wideness, Mitra because he is the प्रिय who by his harmonising principle of light and love gives the प्सरः. The last line goes back in thought to the first; it prays for the divine fulfilment through Agni of that which has been expressed by the aspiring thought of humanity, of the सप्रथस्तमं देवप्सरस्तमं वचः.

देवाँ. All the gods, constituting the whole Divine Birth, the ऋतं बृहत्.

ऋतं बृहत्. The vast Truth. This is either in a sort of apposition to देवाँ, “sacrifice to (all) the gods, to the vast Truth” which is the being of the infinite Godhead; or else there is a double accusative of the person and the object: “win for us from the gods by sacrifice the vast Truth”. Sayana takes ऋतं = true, and explains it as सत्यं यथार्थफलं यज्ञं, which is unnatural enough, as no one would say “sacrifice for us the true” when he means “sacrifice for us a sacrifice”, — ritam may mean sacrifice, or it may mean truth; but it cannot mean “true” in the sense of “a sacrifice”, — but astonishingly enough he does not take ऋतं बृहत् = “a great sacrifice”, as he does elsewhere, but separates the neuter बृहत् from the neuter ऋतं to which it belongs by grammar, by verse-movement and by syntactical form & structure, — for यज .. यज .. यक्षि each naturally introduces its own clause, — and attaches it to the masculine दमं to which it has no conceivable right to belong. This is one of those purposeless and awkwardly floundering ingenuities hostile to grammar & syntax, to the evidence of parallel passages, to all literary sense and to poetic fitness, in which Sayana's commentary abounds.

यक्षि. S. makes यक्षि = यज सङ्गच्छस्व. He thinks that it means पूजय, “worship thy own big house”, but it is only when Agni is within it that the sacrificial house becomes worshipable, त्वय्यंतर्विद्यमाने सति हि यज्ञगृहं पूज्यते, therefore to ask Agni to worship his own house amounts to asking him to get into it! Comment on such an absurdity is hardly needed.

स्वं दमं. The ऋतं बृहत् in the form of the world called स्वः, उ लोकः, उरु लोकः is the own home of Agni and all the gods.

Sayana's rendering

Worship for us Mitra and Varuna, worship the gods, sacrifice a true (fruitful sacrifice), worship (ie enter) thy own big house.

Psychological rendering

For us sacrifice to Varuna and Mitra, win for us by sacrifice from the gods the vast Truth; O Flame, win for us by sacrifice thine own home.

Sukta 1.76

To whom: agni. From whom: gotama rāhūgaṇa. Metres: triṣṭubh

1.76.1 का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा ।

को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥

kā te ūpa-itīḥ māṇasaḥ varāya bhúvat agne sám-tamā kā manīṣā
kaḥ vā yajñāiḥ pari dākṣam te āpa kena vā te mānasā dāśema

What [1] approaching [3] of mind [4] will be {acceptable} [6] for thee [2], for supreme [5], O Agni [7], what [9] thought [10] {will be} peaceful {for thee} [8]? Or [12] who [11] by sacrifices [13] has reached [17] everywhere [14] for thy [16] discernment [15]? Or [19] by what [18] mind [21] must {we} give [22] to thee [20]?

1.76.2 एह्यग्र इह होता नि षीदादब्धः सु पुरप्ता भवा नः ।

अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥

ā ihi agne ihā hotā nī sīda ādabdhaḥ sū puraḥ-eṭā bhava naḥ
āvatām tvā rōdasī_īti viśvaminvē_īti_viśvam-invē yaja mahé saumanasāya devān

Come [2], O Agni [3], here [4], priest calling {the gods} [5], sit down [7] within {us} [6]. Be [11] invincible [8], good [9] leader [10] for us [12]. Let [13] all-embracing [16] both firmaments (Earth and Heaven) [15] increase [13] thee [14]. Do sacrifice [17] to the gods [20] for the great [18] right-mindedness [19].

1.76.3 प्र सु विश्वान्नक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा ।

अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदात्रे ॥

prā sū viśvān rakṣāsaḥ dhākṣi agne bhāva yajñānām abhiśasti-pāvā
ātha ā vaha sōma-patim hāri-bhyām ātithyām asmai cakṛma su-dātrē

Do burn [5] altogether [2] all [3] Rakshasas [4], O Agni [6], be [7] protector [9] of sacrifices [8] from the destroyers [9]; then [10] do bring [12] the Lord of Soma (Indra) [13] with two bright horses [14], {we} prepared [17] hospitality [15] for him [16], for the good giver [18].

1.76.4 प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीह देवैः ।

वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयंतर्जनितर्वसूनां ॥

prajā-vatā vācasā vahnīḥ āsā ā ca huvé nī ca satsīh ihā devāiḥ
vēṣi hotrām utā potrām yajatra bodhī pra-yantaḥ janitaḥ vāsūnām

And [6] { I } call [7] with fruitful [1] word [2] by mouth [4]: let [10] the carrier of the offerings [3] sit down [10] with the gods [12] here [11] within [8]. {Thou} acceptest [13] the office of hotra <of the priest carrying pilgrim-sacrifice> [14] and [15] of potra <of purification> [16], O Lord of sacrifice [17], do awake [18], O giver [19], O genitor [20] of riches [21].

1.76.5 यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन् ।

एवा हौतः सत्यतर त्वमद्याग्ने मंद्रया जुह्वा यजस्व ॥

yāthā viprasya mānuṣaḥ haviḥ-bhiḥ devān āyajaḥ kavī-bhiḥ kavīḥ sán
evā hotarīti satya-tara tvām adya āgne mandrayā juhvā yajasva

Thus [1] {thou} sacrificedst [6] to the gods [5] with offerings [4] of illumined [2] man [3], being [9] the seer [8] with seers [7]. O priest calling {the gods} [11], O very true [12], thou [13] now [14], O Agni [15], do perform the sacrifice [18] by ecstatic [16] tongue of flame [17].

1. वराय — supreme good शं — का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा
दक्ष in sense of mental capacity, discernment.
cf सौमनसाय — 2
2. अव् = foster, increase, not protect. अवतां त्वा रोदसी विश्वमिन्वे ॥
4. प्रजा in psychological sense प्रजावता वचसा आसा आ च हुवे
5. कविः — cf सत्यतर

2. Source № 169. 1913 – Early 1914

1. वराय. S. तव मनसो निवारणायास्मास्ववस्थापनाय. This is a most improbable sense for वर. It is much better to take वर (= that which is वरणीय) in its ordinary Vedic significance of good, boon, thing desired, with a shade which makes it amount to “supreme good”, and मनसः with उपेतिः, ie, How shall the mind approach thee so that it may gain its desirable good? Or मनसो वराय may be taken together, “for the supreme state or desirable good of the mind”. In the one case the phrase anticipates & leads up to केन वा ते मनसा; in the second it anticipates and leads up to यजा महे सौमनसाय of v.2. ते मनसो no more goes together here than ते मनसा in the fourth pada of this verse.

मनीषा. S. स्तुतिः, “How shall our praise be most happiness-giving to thee”, ie there is no praise even suitable to thee, and he thinks the answer to को वा is न होऽपि. It certainly does not mean that any more than केन वा मनसा means that no one has the right mentality in the sacrifice. The series of questions merely express the seeking of the mind for the right way of approaching Agni, the right thought, मनीषा, the right mentality in the self-giving, मनस्, the power to embrace in the human mind the right judgment and discernment of the divine seer-will. मनीषा does not mean स्तुति in the Veda, but either the intellectual mind as distinguished from the wider मनस् which embraces the emotional mentality and sense-mind also, or else the intellectual thought that seeks for the Truth. Cf इमं स्तोमं .. सं महेमा मनीषया (1.94.1) which certainly does not mean “we will form the hymn [of] praise by the hymn of praise.” There is no reason for assigning different meanings to मनीषा here and in that passage. But Sayana can seldom forego an opportunity of making a word mean “hymn” or “food”.

शंतमा, not तव सुखकरी, but full for us of the bliss.

दक्षं . S. वृद्धिं बलं वा. Neither, but the judgment, discerning thought. ते must go surely with दक्षं not with यज्ञैः.

परि .. आप. परि gives the idea of “all round”, ie an embracing possession of the whole दक्ष.

Sayana's rendering

O Agni, what kind of approach should there be for stopping thy mind (keeping it with us)? what kind of hymn most gives thee happiness (there is probably none); who can get strength (or increase) by sacrifices to thee? or with what mind should we give to thee?

Psychological rendering

How shall the mind of man approach thee for his supreme good? what thought, O Flame, must that be which carries with it the ex-

treme bliss? who hath by sacrifices embraced all thy discerning? or with what mind shall we give to thee the offerings?

2. एहि होता takes up the idea of हवीषि implied in दाशेम. The answer to the questions of the first rik is that Agni, the Seer-Will, must himself come as the होता, the होमनिष्पादक (Sayana takes it wrongly here as देवानामाह्वता) and bring about the right mentality by his sacrifice, महे सौमनसाय.

पुरप्ता, the leader in the march of the sacrifice towards the gods and the vast Truth, a leader who at once guides on the right path, पथिभी रजिष्ठैः and slays the besetters of the way, विश्वान्रक्षसः (5.3). The यज्ञ of which Agni is the होता is the अध्वरो यज्ञः.

अवतां. Not “protect”; Agni is अदब्धः पुरप्ता who burns all the Rakshasas; what need has he of protection who protects all? अवतां means “foster, increase” the Seer-Will. Let the earth and heaven, the physical and mental being, attain their full, all-embracing wideness, विश्वमिन्वे and by that wideness give full scope to the increase of the Seer-Will.

सौमनसाय. Perfect or right mentality including मनुषा, right thought enlightened by the दक्ष and not only the emotional part of the मनः. The सौमनस is vast, महे, as a result of the wideness of the Rodasi, the mental and physical being, which prepares the manifestation of the vast Truth; this wideness of the Rodasi is always a feature of the ascent of the gods, Agni or Indra, in that upward progress to the plane of the Truth, Swar, of which Agni here is the पुरप्ता, he who goes in front.

Sayana's rendering

Come, O Agni, sit here as the summoning priest; because thou art beyond the injury (of the Rakshasas) be well he who goes in front of us. May all-pervading earth and heaven protect thee; worship with sacrifice the divine ones for great grace.

Psychological rendering

Hither come, O Flame, and take thy seat within as the priest of our oblation; be the unconquerable power that marches (leading and defending us) aright in our front; may our heaven and our earth, all-embracing, foster thee; sacrifice for a vast right-mindedness to the gods.

3. Indra, the Divine Mind-Power, is to be brought, after the path has been cleared of all Rakshasas, all wealth-detaining and destroying agencies, who prevent the सौमनस and break (अभिशस्ति) the uninterrupted progress of the अध्वर यज्ञ. Indra comes with his two bright powers to drink the purified wine of the Ananda offered in the clear and happy state of the mind (सौमनस) and to give in return the wealth of his world, स्वः (सुदान्ने).

सोमपतिं. S. सर्वेषां सोमानां पालकं. Rather, lord of the Somas as he is of the गिरः, not in the sense that Soma is of the wine or Brihaspati is master of the ब्रह्माणि, because to him all speech and all outpourings of the intoxicating wine go as rivers to their sea, as herds to the bull, as women to their lord, अजोषा वृषभं पतिं.

चक्रम्. Possibly = we have prepared; ie the Soma is ready for the divine guest.

[Psychological rendering]

Utterly burn before thee all the Rakshasas, O Flame; become the protector of our sacrifices against the destroyer; then bring to us the master of our Soma-pourings with his two shining steeds; for him we have prepared guest-honour, for the perfect giver.

4. प्रजावता. प्रजा here seems not to be अपत्य in the technical Vedic sense, but to refer to all fruits of the sacrifice; S. दातव्यापत्यादिफलोपेतेन.

वचसा. S. स्तुतः सन्. I cannot accept such a clumsy construction; it means that Agni upbears the sacrifice (वह्निः) by means of the word and by his flaming mouth. That is to say, if वह्निः really refers to Agni and आसा to his flame, आस्यस्थानीयया ज्वालाया as S. suggests. In that case we have to understand असि with the first pada. But the natural rendering would be to take वह्निः as referring to the Rishi. "I, upholder of the word by the breath of my mouth, call thee by the fruitful word and do thou at once take thy seat with the gods."

वह्निः. "Upholder, maintainer" either of the word (cf सखायः स्तोमवाहसः, गिर्वाहः etc) which is most appropriate here, — "as the sustainer of the divine chant by his breath he calls him with the fruitful word", — or else of the whole sacrifice, the inspired word of the hymn and therefore the breath of the mouth being the means by which the वह्नि upholds the course and strength of the sacrifice. Cf 1.3.11, यज्ञं दधे सरस्वती.

आसा. 1. breath. 2. mouth. The first seems to me the appropriate sense; it is the Pranica force, मुख्यः प्राणः, by which the ब्रह्म is uplifted from the heart where it has been shaped and held in the mind, हृदा तष्टं.

आ च .. नि च, gives importance to the prepositions; there are two immediately successive actions, the motion of the Rishi drawing the Seer-Will to him by the word, the motion of Agni and the Gods entering and taking their settled station within him, नि.

वेषि. S. कामयस्व. I think it is यासि, the verb used in its pure indicative sense, "'tis thou takest upon thee the office of होता and the office of पोता, O master of sacrifice, (therefore) awake."

यजत्र. S. यजनीय. Rather here seems to express the agent as in मित्र. Agni is here the sacrificer (होतः .. यजस्व v. 5) and not the god to whom sacrifice is given.

प्रयंतः. S. प्रकर्षेण नियंतः । वसून्यस्मदायत्तानि कुर्वन् ।

जनितः. S. आहुतिद्वारा सर्वस्य जनयितरग्ने. I presume S. means सर्वस्य धनस्य.

प्रयंतजनितः. जनितः he who brings the spiritual wealth into being in man. प्रयंतः he who brings it by his labour into right use or possession by man.

बोधि. S. अस्मान्बोधय. There is no reason to take transitively a verb usually intransitive.

Psychological rendering

By the fruitful word I, bearer of the sacrifice by the force of my breath, call thee to me and, thou, take thy seat here within with the gods; 'tis thou takest on thee the oblation and the purifying; wake, O bringer into being, O bringer into use of our riches.

Sayana's rendering

(Hymned) by a fruitful word (he who is) the bearer of the offerings to the gods, him I call; and, thou, — sit down here with the gods, desire that which is done by the Hota and the Pota; wake us, O thou who entirely controllest riches and producest (all things).

5. मनुषः. S. मनोः — मन ज्ञाने. मनुषः does indeed mean the thinker, but the mental being generally, not Manu.

विप्रस्य. S. मेधाविनः, from विष् to be luminous — cf सूरिः which like सूर्यः means also luminous; men of knowledge are in the R.V. frequently called चुमतः, luminous.

अयजः probably an aoristic past; “as thou hast always sacrificed”.

कविभिः कविः. S. renders कविः = क्रांतदर्शी, & कविभिः = मेधाविभिः. He makes a difference between the two senses in a note on 1.79.5, कविः क्रांतदर्शनो मेधावी वा. I presume that the former means a seer, one whose vision is active, the other merely an intelligent man or thinker. Perhaps S. is unwilling to attribute omniscient seerhood to men. But why should there be a difference of meaning between कविभिः कविः? I cannot understand this remarkable principle of composition attributed to the Rishis of putting the same word together in different cases or with different governing words in order to convey quite different ideas and with nothing to show the difference! It is only in Bedlam or else in Pundit-land that such a rule can stand. Mark that sometimes S. makes कवि mean simply क्रांत! As a matter of fact there is no reason to suppose that कवि ever means anything in the Vedas but a seer. Who are the कविs here? Not I think men, but the divine powers who assist the Seer-Will.

होतः. S. होमनिष्पादक. This passage होतः .. जुह्वा यजस्व and others show clearly enough that होता meant originally the priest who conducted or made the offering; the other sense देवानामाहाता is, in the R.V., extremely doubtful.

सत्यतर. S. अतिशयेन सत्सु साधो! An extremely clumsy and unnecessarily philological antic. Agni is frequently called सत्स, eg 1.1.5, होता कविक्रतुः सत्यश्चित्रश्रवस्तमः. Here also Agni is the होता, कविः & सत्यतरः. In 1.1.5 S. interprets सत्य giver of true results of the sacrifice, here in a precisely similar context, where the same words and ideas are repeated, he gives quite another and fantastic explanation. सत्य means true, full in his being of the truth of the ऋतं बृहत् of which the कवि is the knower, and therefore no doubt a giver of the riches of the truth to the sacrificer; but the latter idea cannot justly be read into सत्य when that word is divorced by Sayana from all idea of the ऋत & the काव्य. The comparative means ever growing in truth.

मंद्रया जुह्वा. S. हर्षयित्र्या होमसाधनभूतया सुचा. The जुह्वा is the flame of Agni by which he gives the offering to the gods, as Sayana's explanation would lead us to believe; but perhaps he means the fire-tongue by सुच्. It is the flame or uplifting movement of the Will that lifts the Soma etc from the mind upward to the divine Superconscious with a motion of rapture — the rapturous will-movement, not, I think, the joy-giving will. The rapture comes from the state of सौमनस, clear of the Rakshasas etc, which Agni's priesthood, the conduct of the Yoga by the divine Will, brings to man.

Sukta 1.77

To whom: agni. From whom: gotama rāhūgaṇa. Metres: triṣṭubh

1.77.1 कथा दाशेमाग्नेये कास्मै देवजुष्टोच्यते भामिने गीः ।

यो मर्त्येष्वमृतं ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥

kathā dāśema agnāye kā asmai devā-juṣṭā ucyate bhāmīne gīḥ
yāḥ mārtyeṣu amṛtaḥ ṛtā-vā hōtā yajīṣṭhaḥ it kṛṇōti devān

How [1] shall {we} give [2] for Agni [3], what [4] word [9] acceptable by the gods [6] is spoken [7] for him [5], for the shining [8], who [10] {is} in the mortals [11] immortal [12] possessing the Truth [13], priest calling {the gods} [14], most powerful for sacrifice [15], {who}, indeed [16], forms [17] the gods [18]?

1.77.2 यो अध्वरेषु शंतम ऋतावा होता तमू नमोभिरा कृणुध्वं ।

अग्निर्यद्वर्मताय देवान्त्स चा बोधाति मनसा यजाति ॥

yāḥ adhvarēṣu śam-tamaḥ ṛtā-vā hōtā tam ūm_iti namaḥ-bhira ā kṛṇudhvam
agnīḥ yāt vēḥ mārtaḥ devān śaḥ ca bōdhāti mānasā yajāti

Who [1] in pilgrim-sacrifices [2] {is} full of peace [3], in whom is the Truth [4], priest calling {the gods} [5] – him [6] do fulfil [10] by bows of surrender [8], for [12] Agni [11] brings [13] gods [15] for the mortal [14] and [17] he [16] perceives [18] by mind [19], performs the sacrifice [20].

1.77.3 स हि क्रतुः स मर्यः स साधुर्मित्रो न भूद्भुतस्य रथीः ।

तं मेधेषु प्रथमं देवयंतीर्विश उप ब्रुवते दुस्ममारीः ॥

śaḥ hi krātuḥ śaḥ maryaḥ śaḥ sādhuḥ mitrāḥ nā bhūḍbhutasya rathīḥ
tam mēdheṣu prathamam deva-yāntīḥ viśaḥ ūpa bruvate dasmām ārīḥ

For [2] he {is} [1] a will [3], he {is} [4] a power [5], he {is} [6] a sadhu (efficient in works) [7], like [9] Mitra (Lord of Love, Friend) [8] {he} becomes [10] charioteer [12] of the Wonderful [11]; the Arian [21] men [17] seeking godhead [16] call [19] in offerings [14] to [18] him [13] first [15], to achiever of works [20].

1.77.4 स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिं ।

तना च ये मघवानः शविष्ठा वाजप्रसूता इषयंत मन्म ॥

śaḥ naḥ nṛṇām nṛ-tamaḥ riśādāḥ agniḥ girāḥ āvasā vetu dhītim
tanā ca ye maghā-vānaḥ śaviṣṭhāḥ vāja-prasūtāḥ iṣayanta mānma

For us [2] he [1] is most manly [4] from manly ones [3], killing enemies [5], let [9] Agni [6] bear [9] the thought [10] by protection [8] of words [7]; {we} ourselves [11] and [12] masters of plenty [14], who {are} [13] the most strong ones [15] bringing plenitude forward [16], impelled [17] the thought [18].

1.77.5 एवाग्निर्गोतमेभिरृतावा विप्रेभिरस्तोष्ट जातवेदाः ।

स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥

evā agniḥ gōtamebhiḥ ṛtā-vā viprebhiḥ astoṣṭa jātā-vedāḥ
śaḥ eṣu dyumnām pipayat śaḥ vājam śaḥ puṣṭim yāti joṣam ā cikitvān

Thus [1] Agni [2] in whom is the Truth [4], Jatavedas, knower of birth of gods and of mortals (1.70.6) [7] has been chanted [6] by the Gotamas [3], by illumined seers [5]; he [8] fed [11] the light [10] in them [9], he [12] – plenitude [13], he [14] – prosperity [15], {he} knowing [19] comes [16] according his will [17].

1. Source № 74. Circa 1915

1. *Making the gods* कृणोति देवान् in 2 आ कृणुध्वं
2. वेदेवान् चेः = create जनयसि or गच्छसि
3. मर्यः: not possibly mortal = strong. स हि क्रतुः स मर्यः स साधुः
क्रतुः: power of work, not sacrifice
दस्म
विशः आरीः — evidently आरीः = आर्यः = doers of the work.
4. वेतु — go or manifest धीतिं
Past participle in active sense — वाजप्रसूताः

2. Source № 199. October 1914

Agni, the Illumined Will

1. How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flame? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods?
2. He who in the sacrifices is the priest of the offering, full of peace, full of the Truth, him verily form in you by your surrenderings; when Agni manifests¹ for the mortals the gods, he also has perception of them and by the mind offers to them the sacrifice.
3. For he is the will, he is the strength, he is the effector of perfection, even as Mitra he becomes the charioteer of the Supreme. To him, the first, in the rich-offerings the people seeking the godhead utter the word, the Aryan people to the fulfiller.
4. May this strongest of the Powers and devourer of the destroyers manifest² by his presence the Words and their understanding, and may they who in their extension are lords of plenitude brightest in energy pour forth their plenty and give their impulsion to the thought.
5. Thus has Agni possessed of the Truth been affirmed by the masters of light,³ the knower of the worlds by clarified minds. He shall fos-

¹ Or “enters into the gods”.

² Or “enter into the words and the thinking”.

³ *Gotamebhiḥ*. In its external sense “by the Gotamas”, the family of the Rishi, Gotama Rahugana, the seer of the hymn. But the names of the Rishis are constantly used with a covert reference to their meaning. In this passage there is an unmistakable significance in the grouping of the words,

ter in them the force of illumination, he too the plenty; he shall attain to increase and to harmony by his perceptions.

Commentary

Gotama Rahugana is the seer of this Hymn, which is a stoma in praise of Agni, the divine Will at work in the universe.

Agni is the most important, the most universal of the Vedic gods. In the physical world he is the general devourer and enjoyer. He is also the purifier; when he devours and enjoys, then also he purifies. He is the fire that prepares and perfects; he is also the fire that assimilates and the heat of energy that forms. He is the heat of life and creates the sap, the *rasa* in things, the essence of their substantial being and the essence of their delight.

He is equally the Will in Prana, the dynamic Life-energy, and in that energy performs the same functions. Devouring and enjoying, purifying, preparing, assimilating, forming, he rises upwards always and transfigures his powers into the Maruts, the energies of Mind. Our passions and obscure emotions are the smoke of Agni's burning. All our nervous forces are assured of their action only by his support.

If he is the Will in our nervous being and purifies it by action, he is also the Will in the mind and clarifies it by aspiration. When he enters into the intellect, he is drawing near to his divine birthplace and home. He leads the thoughts towards effective power; he leads the active energies towards light.

His divine birth-place and home,— though he is born everywhere and dwells in all things,— is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified. For there all Will is in harmony with the truth of things and therefore effective; all thought part of Wisdom, which is the divine Law, and therefore perfectly regulative of a divine action. Agni fulfilled becomes mighty in his own home — in the Truth, the Right, the Vast. It is thither that he is leading upward the aspiration in humanity, the soul of the Aryan, the head of the cosmic sacrifice.

It is at the point where there is the first possibility of the great passage, the transition from mind to supermind, the transfiguration of the intelligence, till now the crowned leader of the mental being, into a divine Light,— it is at this supreme and crucial point in the Vedic Yoga that the Rishi, Gotama Rahugana, seeks in himself for the inspired Word. The Word shall help him to realise for himself and others the Power that must effect the transition and the state of luminous plenitude from which the transfiguration must commence.

The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. Self-fulfilment by self-immolation, to grow by giving is the universal law. That which refuses to give itself, is still the food of the cosmic Powers. "The eater eating is eaten" is the formula, pregnant and terrible, in which the Upanishad sums up this

gotamebhir ṛtāvā, viprebhir jātavedāḥ, as in verse 3 in dasmam āriḥ.

aspect of the universe, and in another passage men are described as the cattle of the gods. It is only when the law is recognised and voluntarily accepted that this kingdom of death can be overpassed and by the works of sacrifice Immortality made possible and attained. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos.

Knowledge, Force and Delight are the three powers of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level. The dualities of truth and falsehood, light and darkness, conceptional right and wrong are the confusions of knowledge born of egoistic division; the dualities of egoistic love and hatred, joy and grief, pleasure and pain are the confusions of Love, perversities of Ananda; the dualities of strength and weakness, sin and virtue, action and inaction are the confusions of will, dissipators of the divine Force. And all these confusions arise and even become necessary modes of our action because the triune powers of the divine Life are divorced from each other, Knowledge from Strength, Love from both, by the Ignorance which divides. It is the Ignorance, the dominant cosmic Falsehood that has to be removed. Through the Truth, then, lies the road to the true harmony, the consummated felicity, the ultimate fulfilment of love in the divine Delight. Therefore, only when the Will in man becomes divine and possessed of the Truth, *amṛto ṛtāvā*, can the perfection towards which we move be realised in humanity.

Agni, then, is the god who has to become conscient in the mortal. Him the inspired Word has to express, to confirm in this gated mansion and on the altar-seat of this sacrifice.

“How must we give to Agni?” asks the Rishi. The word for the sacrificial giving, *dāśema*, means literally distribution; it has a covert connection with the root *daś* in the sense of discernment. The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. It is the problem of the right arrangement and distribution of his works that presents itself to the sacrificer; for the sacrifice must be always according to the Law and the divine ordainment (*ṛtú*, the later *vidhi*). The will to right arrangement is an all-important preparation for the reign of the supreme Law and Truth in the mortal.

The solution of the problem depends on right realisation, and right realisation starts from the right illuminative Word, expression of the inspired Thought which is sent to the seer out of the Vast. Therefore the Rishi asks farther, “What word is uttered to Agni?” What word of affirmation, what word of realisation? Two conditions have to be satisfied. The Word must be accepted by other divine Powers, that is, it must bring out some potentiality in the nature or bring into it some light of realisation by which the divine Workers may be induced to manifest in the superficial consciousness of humanity and embrace openly their respective functions. And it must be illuminative of the double nature of Agni, this Lord of the lustrous flame. *Bhāma* means both a light of knowledge and a flame of action. Agni is a Light as well as a Force.

The Word arrives. *Yo martyeṣu amṛto ṛtāvā*. Agni is, preeminently, the Immortal in mortals. It is this Agni by whom the other bright sons of Infinity are able to work

out the manifestation and self-extension of the Divine (devavīti, devatāti) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will which in all things is always present, is always destroying and constructing, always building and perfecting, supporting always the complex progression of the universe. It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth. In the last obscuration of Nature, in the lowest unintelligence of Matter, it is this Will that is a concealed knowledge and compels all these darkened movements to obey, as if mechanically, the divine Law and adhere to the truth of their Nature. It is this which makes the tree grow according to its seed and each action bear its appropriate fruit. In the obscurity of man's ignorance, – less than material Nature's, yet greater, – it is this divine Will that governs and guides, knows the sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him evolves the progressive manifestation of the cosmic Truth. Alone of the brilliant Gods, he burns bright and has full vision in the darkness of Night no less than in the splendours of day. The other gods are uṣarbudhaḥ, wakers with the Dawn.

Therefore is he the priest of the offering, strongest or most apt for sacrifice, he who, all-powerful, follows always the law of the Truth. We must remember that the oblation (havya) signifies always action (karma) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. Agni, the divine Will, is that which stands behind the human will in its works. In the conscient offering, he comes in front; he is the priest set in front (puro-hita), guides the oblation and determines its effectiveness.

By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he fashions the gods in mortals. Agni manifests divine potentialities in a death-besieged body; Agni brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals.

This work he does as a cosmic Power labouring upon the rebellious human material even when in our ignorance we resist the heavenward impulse and, accustomed to offer our actions to the egoistic life, cannot yet or as yet will not make the divine surrender. But it is in proportion as we learn to subjugate the ego and compel it to bow down in every act to the universal Being and to serve consciously in its least movements the supreme Will, that Agni himself takes form in us. The Divine Will becomes present and conscient in a human mind and enlightens it with the divine Knowledge. Thus it is that man can be said to form by his toil the great Gods.

The Sanskrit expression is here ā kṛṇudhvam. The preposition gives the idea of a drawing upon oneself of something outside and the working or shaping it out in our own consciousness. Ā kṛ corresponds to the converse expression, ā bhū , used of the gods when they approach the mortal with the contact of Immortality and, divine form of godhead falling on form of humanity, “become”, take shape, as it were, in him. The cosmic Powers act and exist in the universe; man takes them upon himself, makes an image of them in his own consciousness and endows that image with the life and power that the Supreme Being has breathed into His own divine forms and world-energies.¹

¹ This is the true sense and theory of Hindu image-worship, which is thus a material rendering of the great Vedic symbols.

It is when thus present and conscient in the mortal, like a “house-lord”,¹ master in his mansion, that Agni appears in the true nature of his divinity. When we are obscure and revolt against the Truth and the Law, our progress seems to be a stumbling from ignorance to ignorance and is full of pain and disturbance. By constant submission to the Truth, surrenderings, namobhiḥ, we create in ourselves that image of the divine Will which is on the contrary full of peace, because it is assured of the Truth and the Law. Equality of soul² created by the surrender to the universal Wisdom gives us a supreme peace and calm. And since that Wisdom guides all our steps in the straight paths of the Truth we are carried by it beyond all stumblings (duritāni).

Moreover, with Agni conscious in our humanity, the creation of the gods in us becomes a veritable manifestation and no longer a veiled growth. The will within grows conscious of the increasing godhead, awakens to the process, perceives the lines of the growth. Human action intelligently directed and devoted to the universal Powers, ceases to be a mechanical, involuntary or imperfect offering; the thinking and observing mind participates and becomes the instrument of the sacrificial will.

Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body. Agni is the strong God within (maryaḥ, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or aspiration. He is the doer of the Yoga (sādhu); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer of the Supreme. The Supreme and Wonderful that moves and fulfils Itself “in the consciousness of another”,³ (we have the same word, adbhuta, as in the colloquy of Indra and Agastya), effects that motion with this Power as charioteer holding the reins of the activity. Mitra also, the lord of Love and Light is even such a charioteer. Love illuminated fulfils the harmony which is the goal of the divine movement. But the power of this lord of Will and Light is also needed. Force and Love united and both illumined by Knowledge fulfil God in the world.

Will is the first necessity, the chief actualising force. When therefore the race of mortals turn consciously towards the great aim and, offering their enriched capacities to the Sons of Heaven, seek to form the divine in themselves, it is to Agni, first and chief, that they lift the realising thought, frame the creative Word. For they are the Aryans who do the work and accept the effort,— the vastest of all works, the most grandiose of all efforts,— and he is the power that embraces Action and by Action fulfils the work. What is the Aryan without the divine Will that accepts the labour and the battle, works and wins, suffers and triumphs?

Therefore it is this Will which annihilates all forces commissioned to destroy the effort, this strongest of all the divine Puissances in which the supreme Purusha has imaged Himself, that must bestow its presence on these human vessels. There it will use the mind as instrument of the sacrifice and by its very presence manifest those inspired and realising Words which are as a chariot framed for the movement

¹ Gr̥hapati; also viśpati, lord or king in the creature.

² Samatā of the Gita.

³ R.V. I.170.1.

of the gods, giving to the Thought that meditates the illuminative comprehension which allows the forms of the divine Powers to outline themselves in our waking consciousness.

Then may those other mighty Ones who bring with them the plenitudes of the higher life, Indra and the Ashwins, Usha and Surya, Varuna and Mitra and Aryaman, assume with that formative extension of themselves in the human being their most brilliant energies. Let them create their plenty in us, pouring it forth from the secret places of our being so as to be utilisable in its daylight tracts and let their impulsions urge upward the divinising thought in Mind, till it transfigures itself in the supreme lustres.

The hymn closes. Thus, in inspired words, has the divine Will, Agni, been affirmed by the sacred chant of the Gotamas. The Rishi uses his name and that of his house as a symbolword; we have in it the Vedic go in the sense “luminous”, and Gotama means “entirely possessed of light”. For it is only those that have the plenitude of the luminous intelligence by whom the master of divine Truth can be wholly received and affirmed in this world of an inferior Ray,—gotamebhir ṛtāvā. And it is upon those whose minds are pure, clear and open, vipra, that there can dawn the right knowledge of the great Births which are behind the physical world and from which it derives and supports its energies,—viprebhir jātavedāḥ.

Agni is Jatavedas, knower of the births, the worlds. He knows entirely the five worlds¹ and is not confined in his consciousness to this limited and dependent physical harmony. He has access even to the three highest states² of all, to the udder of the mystic Cow,³ the abundance of the Bull⁴ with the four horns. From that abundance he will foster the illumination in these Aryan seekers, swell the plenty of their divine faculties. By that fullness and plenty of his illumined perceptions he will unite thought with thought, word with word, till the human Intelligence is rich and harmonious enough to support and become the divine Idea.

3. Source № 170. 1913 – Early 1914

1. कथा. This ancient form follows the analogy of सर्वथा, अन्यथा etc. Sayana thinks that कथा दाशेम is a confession of incompetence. This is possible but not necessary. The question may simply express the seeking, naturally with a sense of difficulty, for the right manner of giving and the sufficient word.

भामिने. भा is ज्योतिः, भाम is rather तेजः.

देवजुष्ट. S. सर्वैर्देवैः सेवितव्या वाक्. The gods have to be created by Agni in the mortal, therefore a revealing word is needed to which the cosmic deities will attach themselves, making it their dwelling-place, so that through its instrumentality Agni may create the corresponding godheads in the individual. गीः like शंसः is the word which expresses, which brings out, makes प्रशस्त what is unexpressed in the state of अशस्ति

¹ The worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas.

² Divine Being, Consciousness, Bliss,—Sachchidananda.

³ Aditi, the infinite Consciousness, Mother of the worlds.

⁴ The divine Purusha, Sachchidananda; the three highest states and Truth are his four horns.

and therefore latent.

मर्त्येषु अमृतः. The usual description of Agni, the divine Will; he is the precondition of man's immortality, always present even in his mortality, always shining though smoke-obscured even in his state of night; it is this Will that wakened to greatness and clarity by the Dawn rises up heavenward and calls the gods to take their seat in the human soul that sacrifices to them.

ऋतावा. It is the Seer-Will and possesses the Truth, therefore it is the priest of the offering most powerful for sacrifice. In other words it will know the right way to sacrifice and find the right word for creating the Truth-powers.

कृणाति. S. हविर्भिर्युक्तान् करोत्येव. Prodigious! By what alchemy of the mind are we to find in the plain phrase "makes the gods", the meaning "makes them have the offering"? The mystic idea of the creation of the godheads in man is necessarily beyond the understanding of the ritualist; but what gymnastic feats are needed to wriggle out of the plain sense of a plain phrase!

Sayana's rendering

How should we give to Agni, what praise that can be accepted by the gods is spoken to the shining one, who, Hotri immortal and possessed of sacrifice, a great sacrificer, dwelling in (among?) mortals makes the gods possessed of the offering?

Psychological rendering

How shall we give unto the Flame? What word is spoken to the lord of fiery light to which the gods shall cleave, the Flame who immortal in mortals, possessed of the Truth, a priest of the offering most mighty indeed for sacrifice, forms the gods?

2. **शंतम ऋतावा.** Always in Veda there is the same connection, the Truth is the way to the bliss, its cause, foundation, support; through Vijnana we arrive at Ananda.

आ कृणुध्वं. S. अभिमुखीकुरुत. आ भू & आ कृ have a special sense in Veda. आ भू is to become in, enter into another's being, to cast oneself into his, as the god manifests himself in the man, the man lifts his being into the divine consciousness. Cf 1.56.2 – 3 where the phrase आभूषु is applied to those who ascend upon Indra, इंद्रमधि रोह तेजसा and range in that divine Mind as on an ocean, तं गूर्तयः .. परीणसः समुद्रं न संचरणे. आ कृ is the converse action of man bringing the godhead into him and forming it there in his human being.

नमोभिः. Agni is first to be brought into man and formed there, so that he may form the other godheads; it is true that he is already there, but veiled; he has to be brought in in his own divine form from the Truth, his own home. How is this to be done? by what manner of sacrifice? by what word? Simply by the sacrifice of submission, the word of adoration and surrender. He will do the rest.

वेः. S. गच्छति. It may mean "goes", "desires", "manifests". गतिप्रजननकांतिषु. This is the difficulty of fixing the sense of देववीति; we have to choose between "going to the gods" and "manifesting the gods" for the mortal.

बोधाति. S. जानाति or "wakes to the knowledge". This is the answer to the question in the first rik. The Seer Will once awake and formed in the man by submission and adoration of the human to the divine Will itself knows the godheads aright and sacrifices through the mind to them in the right manner of the Truth which he possesses and with its right word.

Sukta 1.78

To whom: agni. From whom: gotama rāhūgaṇa. Metres: gāyatrī

- 1.78.1 अ॒भि त्वा॒ गो॒त॒मा गि॒रा जा॒त॒वे॒दो वि॒च॒र्ष॒णे । द्यु॒म॒नै॒र॒भि प्र णो॑नु॒मः ॥
abhí tvā gótamāḥ girā jāta-vedaḥ ví-carṣaṇe dyumnāiḥ abhí prá nonumah
To [1] thee [2] {we} the Gotamas [3] with word [4], O Jatavedas, knower of birth of gods and of mortals (1.70.6) [5], O wide-seeing [6], go [10] forward [9] to {thee} [8] with radiances of light [7].
- 1.78.2 त॒मु त्वा॒ गो॒त॒मो गि॒रा रा॒य॒स्का॑मो दु॒व॒स्य॒ति । द्यु॒म॒नै॒र॒भि प्र णो॑नु॒मः ॥
tám ūm_íti tvā gótamaḥ girā rāyāḥ-kāmaḥ duvasyati dyumnāiḥ abhí prá nonumah
And [2] Gotama [4] desiring wealth [6] will chant [7] thee [3] by word [5]. {We} go [11] forward [10] to {thee} [9] with radiances of light [8].
- 1.78.3 त॒मु त्वा॒ वा॒ज॒सा॒त॒ममं॑गि॒र॒स्व॒द्ध॒वाम॑हे । द्यु॒म॒नै॒र॒भि प्र णो॑नु॒मः ॥
tám ūm_íti tvā vāja-sātamaṁgirasvát havāmahe dyumnāiḥ abhí prá nonumah
And [2] {we} call [6] thee [3] most strong to conquer the plenitudes [4], O accompanied by the Angirases [5]. {We} go [10] forward [9] to {thee} [8] with radiances of light [7].
- 1.78.4 त॒मु त्वा॒ वृ॒त्र॒हं॑त॒मं यो॑ द॒स्यु॑र॒व॒ध॒नु॒षे । द्यु॒म॒नै॒र॒भि प्र णो॑नु॒मः ॥
tám ūm_íti tvā vṛtrahán-tamaṁ yāḥ dasyūn ava-dhūnuṣe dyumnāiḥ abhí prá nonumah
And [2] to thee [3], to the most strong to slay Vritra [4], who [5] shook down [7] Dasyus [6], {we} go [11] forward [10] to {thee} [9] with radiances of light [8].
- 1.78.5 अ॒वो॑चा॒म र॒हू॒गणा॑ अ॒ग्नये॑ म॒धु॒म॒द्व॒चः । द्यु॒म॒नै॒र॒भि प्र णो॑नु॒मः ॥
āvocāma rāhūgaṇāḥ agnāye mādhu-mat vācaḥ dyumnāiḥ abhí prá nonumah
The Rahuganas [2] declared [1] honeyed [4] word [5] for Agni [3]. {We} go [9] forward [8] to {thee} [7] with radiances of light [6].

Sukta 1.79

To whom: agni. From whom: gotama rāhūgaṇa. Metres: gāyatrī (7-12); triṣṭubh (1-3); uṣṇih (4-6)

- 1.79.1 हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वात इव ध्रजीमान् ।
 शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्याः ॥
 hīraṇya-keśaḥ rajasah vi-sāre āhiḥ dhūniḥ vātaḥ-iva dhrājīmān
 śuci-bhrājāḥ uśasaḥ navedāḥ yāśasvatīḥ apasyūvaḥ nā satyāḥ
 Gold-haired [1] in extension [3] of the middle world [2], the Serpent [4] roaring [5] like wind
 [6] gliding [7]; shining brightly [8] like [13] discoverer [10] of glorious [11], active [12], true
 [14] Dawns [9].
- 1.79.2 आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नौनाव वृषभो यदीदं ।
 शिवाभिर्न स्मर्यमानाभिरागात्पतन्ति मिहः स्तनयत्यभ्रा ॥
 ā te su-parṇāḥ aminanta évaiḥ kṛṣṇāḥ nonāva vṛṣabhāḥ yādi idān
 śivābhiḥ nā smāyamānābhiḥ ā agāt pātanti mīhaḥ stanāyanti abhrā
 Thy [2] beautiful of wing {are} [3] not violating [4] by movements [5], when [9] the black [6]
 Bull [8] roared [7] now [10], {he} came [15] like [12] with auspicious ones [11], with blush-
 ing ones [13] – rains [17] fall [16], clouds [19] thunder [18].
- 1.79.3 यदीमृतस्य पर्यसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः ।
 अर्यमा मित्रो वरुणः परिज्मा त्वचं पृचंत्युपरस्य योनौ ॥
 yāt im ṛtāsya paryasā piyānaḥ nāyan ṛtāsya pathī-bhiḥ rajiṣṭhaiḥ
 aryamā mitrāḥ varuṇaḥ pāri-jmā tvācam pṛcanti ūparasya yonau
 Who {is} [1] feeding [5] by milk [4] of the Truth [3], leading [6] by most straight [9] paths [8]
 of the Truth [7]; Aryaman [10], Mitra [11], Varuna [12] all-encircling [13] fill [15] skin <sack>
 [14] in womb (native home) [17] of higher {plan} <i.e. in supramental> [16].
- 1.79.4 अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि श्रवः ॥
 āgne vājasya gó-mataḥ īśānaḥ sahasaḥ yaho_īti asmé_īti dhehi jāta-vedaḥ māhi śrāvaḥ
 O Agni [1], the Master [4] of plenitude [2] full of the cows (perceptions from supramental
 Svar) [3], o Son [6] of force [5], do establish [8] in us [7], O Jatavedas, knower of birth of
 gods and of mortals [9], the great [10] hearing {of the Truth} <i.e. inspired knowledge>
 [11].
- 1.79.5 स इधानो वसुष्कविरग्निरीळैन्यौ गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥
 sāḥ idhānaḥ vasaḥ kavīḥ agniḥ ṛényaḥ girā revāt asmābhyam puru-anīka dīdihī
 He [1], kindled [2] Vasu (living in riches) [3], the Seer [4], Agni [5], prayed [6] by word [7],
 O thou with thy fires [10], do shine [11] the wealth [8] for us [9].
- 1.79.6 क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः । स तिग्मजंभ रक्षसौ दह प्रति ॥
 kṣapāḥ rājan utā tmānā āgne vāstoḥ utā uśasaḥ sāḥ tigma-jambha rakśasaḥ daha prāti
 O Agni [5], O King [2] of the Night [1] and [3], surely [4], of the Day [6] and [7] of Dawn [8],
 thou [9], O sharp-tusked [10], burn down [12] Rakshasas [11].

- 1.79.7 अवा॑ नो अ॒ग्न ऊ॒तिभिर्गा॑य॒त्रस्य॑ प्र॒भर्मणि॑ । विश्वा॑सु धीषु वंद्य ॥
 áva naḥ agne ūtī-bhiḥ gāyatrāsya prā-bharmaṇi víśvāsu dhīṣu vandyā
 Do cherish [1] us [2], O Agni [3], by protections [4] in all [7] thoughts [8] of reciting [6] hymn [5], O adorable [9].
- 1.79.8 आ नो॑ अ॒ग्ने र॒यिं भ॑र स॒त्रासा॑हं व॒रेण्यं॑ । विश्वा॑सु पृ॒त्सु दु॒ष्टरं॑ ॥
 á naḥ agne rayīm bhara satrā-sāham váreṇyam víśvāsu pṛt-sú dustāram
 O Agni [3], do bring [5] to us [2] the wealth [4] ever overcoming [6], desirable [7], invincible [10] in all [8] battles [9].
- 1.79.9 आ नो॑ अ॒ग्ने सु॒चेत॑ना र॒यिं विश्वा॑यु॒पोष॑सं । मा॒र्डीकं॑ धेहि जी॒वसे॑ ॥
 á naḥ agne su-cetunā rayīm víśvāyu-poṣasam mārḍīkām dhehi jīvase
 O Agni [3], do establish [8] for us [2] the perfect consciousness [4], the wealth [5] all-abundant [6], grace [7] to live [9].
- 1.79.10 प्र पू॒तास्ति॒ग्मशो॑चिषे वाचो॑ गो॒तमा॒ग्नये॑ । भ॒रस्व॑ सु॒म्नयु॑र्गिरः ॥
 prā pūtāḥ tigmaśociṣe vācaḥ gotama agnaye bhārasva sumna-yúḥ gírah
 O Gotama [5], seeker of bliss [8], do bring [7] forward [1] for sharp-rayed [3] Agni [6] purified [2] speeches [4], words [9].
- 1.79.11 यो नो॑ अ॒ग्नेऽभि॒दास॑त्यंति दू॒रे प॑दी॒ष्ट सः॑ । अ॒स्माक॑मिद्व॒धे भ॑व ॥
 yāḥ naḥ agne abhi-dāsati ánti dūre padīṣṭá sah asmākam it vṛdhé bhava
 O Agni [3], he, who [1] harms [4] us [2] from anear [5] {or} from afar [6], let [7] him [8] perish [7]; be [12] truly [10] ours [9] {that we can} grow [11].
- 1.79.12 स॒हस्रा॑क्षो वि॒चर्ष॑णिर॒ग्नी रक्षांसि॑ सेधति । हो॒ता गृ॑णीत उ॒वथ्यः॑ ॥
 sahasra-akṣāḥ ví-carṣaṇiḥ agniḥ rákṣāṃsi sedhati hótā gṛṇīte ukthyāḥ
 Thousand-eyed [1] wide-seeing [2] Agni [3] wards off [5] Rakshasas [4]; priest calling {the gods} [6] accompanied by praise [8] is proclaimed [7].

Sukta 1.80

To whom: indra. From whom: gotama rāhūgaṇa. Metres: paṅkti

1.80.1 इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनं ।

शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यं ॥

itthá hí sóme ít máde brahmá cakára vārdhanam

śaviṣṭha vajrin ójasā pṛthivyāḥ niḥ śaśāḥ āhim ārcan ānu sva-rājyam

For [2] it is [4] in the intoxication [5] of soma [3] Brahma, the Lord of Word [6], has made [7] {thee} thus [1] increasing [8]. O most puissant [9], O Thunderer [10], {thou} hast expelled [14] the Serpent [15] from [13] Earth [12] by force [11], O shining [16] in thy self-empire [18].

1.80.2 स त्वामदद्वृषा मदुः सोमः श्येनाभृतः सुतः ।

येना वृत्रं निरञ्चो जघंथ वज्रिन्नोजसा चर्चन्ननु स्वराज्यं ॥

sáḥ tvā amadat vṛṣā madaḥ sómaḥ śyena-ābhṛtaḥ sutáḥ

yéna vṛtrám niḥ at-bhyāḥ jaghántha vajrin ójasā ārcan ānu sva-rājyam

He [1], Soma [6], intoxicating [5] Bull [4], intoxicated [3] thee [2], {he} brought by quick bird [7], pressed [8], by which [9] {thou} has clovest away [13] Vritra [10] from [11] waters [12] by force [15], O Thunderer [14], O shining [16] in thy self-empire [18].

1.80.3 प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।

इंद्रं नृम्णं हि ते शवो हनौ वृत्रं जया अपोऽर्चन्ननु स्वराज्यं ॥

prá ihi abhí ihi dhṛṣṇuhí ná te vājraḥ ní yaṃsate

indra nṛmṇám hí te śavaḥ hanaḥ vṛtrám jáyāḥ apāḥ ārcan ānu sva-rājyam

Go [2] forward [1], go [4] toward [3], be violent [5], thy [7] thunderbolt [8] {is} uncontainable [6+10], O Indra [11], for [13] the power [12], the bright might [15] {is} thine [14] – {thou} killedst [16] Vritra [17], conqueredst [18] waters [19], O shining [20] in thy self-empire [22].

1.80.4 निरिद्र भूम्या अधि वृत्रं जघंथ निर्दिवः ।

सृजा मरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यं ॥

niḥ indra bhúmyāḥ ādhi vṛtrám jaghantha niḥ divāḥ

sṛjá marútvatīḥ áva jīvá-dhanyāḥ imāḥ apāḥ ārcan ānu sva-rājyam

O Indra [2], {thou} from above [4] repelledst [6] Vritra [5] from [1] Earth [3], from [7] Heaven [8]; do release [9] down [11] these [13] life-giving [12] waters [14] attended by the Maruts [10], O shining [15] in thy self-empire [17].

1.80.5 इंद्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः ।

अभिक्रम्याव जिघ्रतेऽपः समीय चोदयन्नर्चन्ननु स्वराज्यं ॥

indraḥ vṛtrásya dódhataḥ sánum vājreṇa hīlitaḥ

abhi-krámya áva jighnate apāḥ sármāya codāyan ārcan ānu sva-rājyam

Wrathful [6] Indra [1] cleavest [9] away [8] a top [4] of attacking [7] enraged [3] Vritra [2] by thunderbolt [5], impelling [12] waters [10] for flowing [11], O shining [13] in thy self-empire [15].

1.80.6 अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।

मंदान इन्द्रो अंधसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यं ॥

ádhi sánau ní jighnate vājreṇa śatá-parvaṇā

mandānāḥ índraḥ ándhasaḥ sákhi-bhyaḥ gātúm icchati árcan ánu sva-rájyam

From above [1] {he} smites [4] in the top {of Vritra} [2] by hundred-jointed [6] thunderbolt [5]; intoxicated [7] by soma juice [9] Indra [8] seeks [12] the path [11] for comrades [10], O shining [13] in thy self-empire [15].

1.80.7 इन्द्र तुभ्यमिदद्विचोऽनुत्तं वज्रिन्वीर्यं ।

यद्ध त्वं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यं ॥

índra túbhyam ít adri-vaḥ ánuttam vajrin víryám

yát ha tvám māyínam mṛgám tám ūm_íti tvám māyáyā avadhīḥ árcan ánu sva-rájyam

O Indra [1], O Master of the thunder-stone [4], O Thunderer [6] for [3] it is for thee [2] {is} invincible [5] hero might [7], when [8] truly [9] thou [15] hast killed [17] that [10] maker of false maya <of false creative knowledge> [11], that [13] beast [12] by {thy} maya <creative knowledge> [16], O shining [18] in thy self-empire [20].

1.80.8 वि ते वज्रासो अस्थिरन्नवतिं नाव्यां अनु ।

महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यं ॥

ví te vājrasaḥ asthiraṇ navatim nāvyaḥ ánu

mahát te indra víryám bāhvóḥ te bálam hitám árcan ánu sva-rájyam

Thy [2] thunderbolts [3] stood [4] widely [1] together with [7] ninety [5] rivers [6], O Indra [10], great {is} [8] thy [9] hero might [11], the strength [14] is established [15] in both [12] thy [13] hands [12], O shining [16] in thy self-empire [18].

1.80.9 सहस्रं साकमर्चत परि षोभत विशतिः । शतैनमन्वन्नोनुवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यं ॥

sahasram sākám arcata pári stobhata viṣatīḥ

śatá enam ánu anonavuḥ índrāya bráhma út-yatam árcan ánu sva-rájyam

Let {you} together [2], the thousand ones [1], sing [3], let the twenty ones [6] praise [5] everywhere [4]; the hundred ones [7] sounded loudly [10] that [8] wisdom-word [12] raised [13] for Indra [11], O shining [14] in thy self-empire [16].

1.80.10 इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।

महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यं ॥

índraḥ vṛtrasya táviṣim niḥ ahan sáhasā sáhaḥ

mahát tát asya páuṃsyam vṛtrám jaghanvān asrjat árcan ánu sva-rájyam

Indra [1] clove away [4+5] the might [3] of Vritra [2] – the force [7] by force [6], great {is} [8] that [9] his [10] manly deed [11], killing [13] Vritra [12] released {waters} [14], O shining [15] in thy self-empire [17].

1.80.11 इमे चित्तव मन्यवे वेपेते भियसां मही ।

यदिन्द्र वज्रिन्नोर्जसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यं ॥

imé cit táva manyáve vépete_íti bhiyasā mahí_íti

yát indra vajrin ójasā vṛtrám marútvān ávadhīḥ árcan ánu sva-rájyam

Even [2] these two [1] great [7] tremble [5] in fear [6] of thy [3] wrath [4], when [8], O Indra [9], O Thunderer [10], attended by the Maruts [13], {thou} killedst [14] Vritra [12] by force [11], O shining [15] in thy self-empire [17].

1.80.12 न वेपसा न तन्यतेद्रं वृत्रो वि बीभयत् ।

अभ्यैनं वज्र आयसः सहस्रभृष्टिरायतार्चन्ननु स्वराज्यं ॥

ná vépasā ná tanyatá índram vṛtrāḥ ví bībhayat
abhi enam vajrah āyasāḥ sahasra-bhṛṣṭiḥ āyata ārcan ānu sva-rājyam

Vritra [6] did not scare [1+8] Indra [5] by quivering [2], nor [3] by roar [4]; the iron [12] thunderbolt [11] thousand-pointed [13] approached [14] him [10], O shining [15] in thy self-empire [17].

1.80.13 यद्वृत्रं तव चाशनिं वज्रेण समयोधयः ।

अहिमिन्द्र जिघांसतो दिवि ते बद्धधे शवोऽर्चन्ननु स्वराज्यं ॥

yát vṛtrám táva ca asānim vajreṇa sam-āyodhayaḥ
āhim indra jīghāmsataḥ divi te badbadhe śavaḥ ārcan ānu sva-rājyam

When [1] {thou} madest [7] to fight [7] Vritra [2] and [4] thy [3] lightning [5] with thunderbolt [6], O Indra [9], thy [12] bright might [14] of determined to slay [10] drove away [13] in Heaven [11] the Serpent [8], O shining [15] in thy self-empire [17].

1.80.14 अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते ।

त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यं ॥

abhi-stané te adri-vaḥ yát sthāḥ jāgat ca rejate
tvāṣṭā cit tāva manyāve índra vevijyāte bhivyā ārcan ānu sva-rājyam

In thy [2] roar [1], O Master of the thunder-stone [3], when [4] {all that is} stable [5] and [7] moving [6] trembles [8], even [10] Tvastri [9] recoils [14] in fear [15] of thy [11] wrath [12], O Indra [13], O shining [16] in thy self-empire [18].

1.80.15 नहि नु यादधीमसीन्द्रं को वीर्या परः ।

तस्मिन्नुष्णमुत् क्रतुं देवा ओजांसि सं दधुरर्चन्ननु स्वराज्यं ॥

nahí nú yát adhi-imási índram káḥ vīryá parāḥ
tásmin nṛmṇám utá krátum devāḥ ójāmsi sám dadhuḥ ārcan ānu sva-rājyam

{We} know [4], there surely is not [1+2] nobody who [6] is higher [8] than Indra [5] in hero might [7] – the gods [13] have established [16] in him [9] might [10] and [11] will [12], {all} forces [14] together [15], O shining [17] in thy self-empire [19].

1.80.16 यामथर्वा मनुष्यिता दुध्यङ् धियमल्लत ।

तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मतार्चन्ननु स्वराज्यं ॥

yám átharvā mānuḥ pitá dadhyān dhīyam átnata
tásmin brāhmāṇi pūrvā-thā índre ukthá sám agmata ārcan ānu sva-rājyam

The thought [6], which [1] Atharvan [2], Manu-[3]-father [4], Dadhyac [5] stretched out [7], wisdom-words [9], utterances [12] met [14] together [13] in him [8], in that [8] Indra [11] as formerly [10], O shining [15] in thy self-empire [17].

1. Rightly in the intoxicating Soma-wine the Priest of the word has made thy increase. O most puissant Thunderer, by thy might thou hast expelled from the earth the Serpent, singing the word of illumination in the law of thy self-empire.
2. That intoxicating Soma which was pressed, which was brought by the Falcon, had made thee drunk with rapture, by which thou smotest the Coverer out from the waters, O Thunderer, by thy might, singing the word of illumination in the law of thy self-empire.
3. Advance, approach, be violent; thy thunderbolt cannot be controlled. O Indra, for thy puissance is a god-might, slay the Coverer, conquer the waters, singing the word of illumination in the law of thy self-empire.
4. [*Not translated.*]
5. Indra offended assails the height of Vritra where he lashes his body, and smites him with the thunderbolt, urging the waters to their flow, singing the word of illumination in the law of his self-empire.
6. On the height he smites him with his hundred-jointed thunderbolt; Indra, intoxicated with the Soma food, desires a path of travel for his comrades, singing the word of illumination in the law of his self-empire.
7. O Indra, master of the thunder-stone, thunderer, for thee an energy that cannot be moved, when thou slewest by thy wisdom that cunning one, the Beast, singing the word of illumination in the law of thy self-empire.
8. Thy thunderbolts set themselves abroad along the ninety rivers; great is thy energy; strength is established in thy two arms,— singing the word of illumination in the law of thy self-empire.
9. The Thousand sang the word of illumination, the Twenty affirmed him, the Hundred moved in his wake, to Indra the Word was lifted up,— singing the word of illumination in the law of his self-empire.
10. Indra smote out of him his energy, he slew force with force; great is his virile strength; when he had slain Vritra, he released the waters, singing the song of illumination in the law of his self-empire.
11. Lo, these two great goddesses tremble with fear to thy wrath, when, O Indra, O Thunderer, by thy might, having the Maruts in thee, thou hast smitten the Coverer, singing the word of illumination in the law of thy self-empire.

12. Vritra terrified thee not by his shaking, nor by his thundering; the adamant thousand-lustred thunderbolt sped against him — singing the word of illumination in the law of thy self-empire.
13. When thou warredst with thy thunderbolt against Vritra and his bolt, when, O Indra, thou wouldst slay the Python, thy puissance became a fixed mass in heaven. Singing the word of illumination in the law of thy self-empire.
14. When, O master of the Stone, all that moves and all that is stable trembles with thy shouting, Twashtri even is shaken with fear before thy passion. Singing the word of illumination in the law of thy self-empire.
15. We cannot hold him by our thought; who is above Indra in energy? The Gods have set in him god-might and will and puissances. Singing the word of illumination in the law of thy self-empire.
16. The thought to which Atharvan and our father Manu and Dadhichi gave shape,— in him the Words and the Utterances meet together as of old in Indra. Singing the word of illumination in the law of thy self-empire.

Sukta 1.81

To whom: indra. From whom: gotama rāhūgaṇa. Metres: paṅkti

1.81.1 इंद्रो मदाय वावृधे शर्वसे वृत्रहा नृभिः ।

तमिन्महत्स्वाजिषूतेमभै हवामहे स वाजेषु प्र नौऽविषत् ॥

índraḥ mādāya vavr̥dhe śávase vṛtra-há nṛ-bhiḥ

tám it mahát-su ājīṣu utá īm árbhe havāmahe śáḥ vájeṣu prá naḥ aviṣat

Indra [1], slayer of Vritra [5], was increased [3] by manly ones [6] for intoxication [2], for the bright might [4]; it is [8] him [7] {we} call [14] in great [9] battles [10] and [11] in little [13], he [15] won [19] in plenitudes [16] for us [18].

1.81.2 असि हि वीर सेन्योऽसि भूरि पराददिः ।

असिं दुभ्रस्य चिद्बुधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥

ási hí víra sényaḥ asi bhúri parā-dadīḥ

ási dabhrásya cit vṛdháḥ yájamānāya śikṣasi sunvaté bhúri te vásu

For [2] {thou}, O Hero [3], art [1] warrior [4], art [5] abundantly [6] giving [7], art [8] increaser [11] even [10] of the little one [9], {thou} acquirest [13] thy [16] abundant [15] wealth [17] for sacrificer [12] pressing {soma} [14].

1.81.3 यदुदीरत आज्यो धृष्यवै धीयते घना ।

युक्त्वा मद्च्युता हरी कं हनः कं वसौ दधोऽस्माँ इंद्र वसौ दधः ॥

yát ut-írate ājāyaḥ dhṛṣṇáve dhīyate dhánā

yuksvá mada-cyútā hárī_iti kám hánaḥ kám vásau dadhaḥ asmán indra vásau dadhaḥ

When [1] battles [3] arise [2], the riches [6] are held [5] for the violent [4], do yoke [7] two bright horses [9] outpouring intoxication [8]. Of whom [10] {thou art} slayer [11], of whom [12] – giver [14] in riches [13]? It is ours [15], O Indra [16], art giver [18] in riches [17].

1.81.4 क्रत्वा महँ अनुष्वघं भीम आ वावृधे शर्वः ।

श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवांदधे हस्तयोर्वज्रमायसं ॥

krátvā mahán anu-svadhám bhīmáh á vavr̥dhe śávaḥ

śriyé ṛṣváh upākāyoḥ ní śiprī hári-vān dadhe hástayoḥ vājram āyasám

According to his self-law [3] the great one [2], the terrible [4] has increased [6] the bright might [7] by will [1]; the mighty one [9], having mighty jaws [12], possessing bright horses [13], {he} held [14] the iron [17] thunderbolt [16] for glory [8] in contiguous [10] hands [15].

1.81.5 आ पप्रौ पार्थिवं रजौ बद्धधे रोचना दिवि ।

न त्वावाँ इंद्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ॥

á paprau párthivam rájaḥ badbadhé rocaná diví

ná tvá-vān indra káḥ caná ná jātáḥ ná janiṣyate áti víśvam vavakṣitha

{He} filled [2] earthly [3] {and} middle world [4], encircled [5] luminous planes [6] in Heaven [7]; there is none [8+12] like thee [9], O Indra [10], not [13] one who [11] is born [14], nor [15] {who} will be born [16] – {thou} hast increased [19] beyond [17] all [18].

1.81.6 यो अर्यो मर्तभोजनं पराददाति दाशुषे ।

इंद्रो अस्मभ्यं शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः ॥

yāḥ aryāḥ mar̥ta-bhōjanam parā-dādāti dāśuṣe

īndraḥ asmābhyam śikṣatu vī bhaja bhūri te vāsu bhakṣīyā tāva rādhasaḥ

Who [1], the Arian One [2], gives [4] for a giver [5] that things that are above [4] a mortal enjoyment [3]; let [8] Indra [6] acquire [8] for us [7], do give share [10] in thy [12] great [11] wealth [13], let {me} have share [14] in thy [15] riches [16].

1.81.7 मदमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।

सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥

māde-made hī naḥ dadīḥ yūthā gāvām ṛju-krātuḥ

sām ḡrbhāya purū śatā ubhayāhastyā vāsu śiśīhī rāyāḥ ā bhara

For [2] in intoxication after intoxication [1], straight in {thy} will [7], {thou art} giver [4] of herds [5] of cows (perceptions from supramental Svar) [6] to us [3]. To take¹ [9] the all [8] hundredfold [11] multitude [10] in both hands [12], do bestow [14] wealth [13], do bring [17] riches [15].

1.81.8 मादयस्व सुते सचा शवसे शूर राधसे ।

विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव ॥

mādāyasva sūte śacā śāvase śūra rādhasa

vidmā hī tvā puru-vāsum ūpa kāmān sasrjmaḥe ātha naḥ avitā bhava

Do intoxicate [1] in pressed {soma} <i.e. in brahmans, in the offered wisdom-words> [2] together {with us} [3] for the bright might [4], O Hero [5], for the riches [6]; for [8] {we} have knew [7] thee [9] {as} of the many riches [10], to {thee} [11] {we} have released [13] {our} desires [12] – then [14] do become [17] protector [16] for us [15].

1.81.9 एते तं इंद्र जंतवो विश्वं पुष्यंति वार्यं ।

अंतर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥

ete te indra jantavaḥ vīśvam puṣyanti vāryam

antāḥ hī khyāḥ jānānām aryāḥ vēdaḥ ādāśuṣām tēśām naḥ vēdaḥ ā bhara

Thy [2] seekers [1], O Indra [3], born creatures [4], increase [6] every [5] desirable thing [7] {and} because [9] {thou}, the Arian One [12], seest [10] possessions of knowledge [13] within [8] peoples [11], {then} do bring [19] possessions of knowledge [17] of non-givers [14] to us [16].

¹ I.e. that we can take in both hands...

1. Indra, the Slayer of the Enemy¹, has increased by his men² for the intoxication, for the puissance and him we call in the great courses of battle and him in the little. May he foster us in the fullnesses of plenty³.
2. O Hero, thou art our Lord of hosts⁴ and thou art the giver over to us of the much, and thou art the increaser even of the little⁵; and for the sacrificer who offers the Soma-wine thou bringest out (givest) thy much substance.
3. When the courses of battle arise, the wealth is held for the violent One⁶. Yoke thy bright horses that drip the intoxication⁷. Whom shalt thou slay? Whom shalt thou enthrone in riches of thy substance? O Indra, us shalt thou enthrone in riches of thy substance.
4. The Terrible, who is great by will of action according to his law of nature⁸, has increased his puissance. The swift One of the mighty

¹ *Vritrahâ*. S. says Vritra may mean either the Coverer or cloud, the Asura Vritra or simply the human enemy. The fixed epithet Vritraha must surely have always the same meaning; it refers always to the Serpent, Ahi Vritra. The battles spoken of in the hymn are those between Indra and Aryan men on one side and Vritra and his hosts who oppose them.

² *Nribhîh*. S. as usual renders, the leaders (of the sacrifice), that is to say, the priests. More rarely he simply takes *nri* in the sense of man. *Nri* refers sometimes to the gods, sometimes to men. It meant originally, in all probability, “moving”, “active”, then “strong”, and so “man” or “hero” = वीर or the Strong Ones, the male Gods. Here I take it to refer to the Maruts, Indra’s men, his Viras, Fighters or Strong Ones.

³ S. “May he protect us in battles.” The hymn is rather for increase of wealth than protection. वाज besides does not mean battle; there is not a single passage of the Veda which compels this sense. S. takes it usually “food”, sometimes “strength”. But numerous passages can be quoted in which it is equivalent to *dhana* and this meaning gives good sense everywhere. I render it consistently by “plenty” or “plenitude”.

⁴ *Senyah*. S. “equal to an army”.

⁵ S., curiously, “of thy little worshipper”.

⁶ *Dhrishnave*. S. “for the conqueror”. But *dhrishnu*, the violent one is a constant epithet and quality of Indra and his action. The wealth is won by Indra in the battle with the Vritras and Panis and given by him to the Aryan sacrificer.

⁷ *Mada-chyutâ*. S. “overthrowing the pride of the enemy”. Nowhere in the Veda can मद be shown to have the much later sense of pride. The gods’ horses are called *ghritasnâh*, dripping the घृत. Why not then dripping the *mada*, ie the Soma, the *vrishâ madah somah* of 80.2?

⁸ अनुष्वयम्. S. takes स्वधा as food, and understands “in the food (Soma) he increased his strength”; but there are passages in which Soma cannot mean food. स्व-धा is self-placing or holding and therefore the action of the self-nature, स्वभाव, धर्म. अनुष्वयम् here is equivalent in idea to अनु स्वराज्यम्, in the law of thy self-empire, in the last hymn. Indra is great by will or action, कर्तु, and in verse 7 he is described as ऋजुर्कर्तु, straight in will or action. His nature like that of the other gods is the nature of the Truth, ऋतवृध; the law of its action is the law of the truth, सत्यधर्म, often figured in Vedic lan-

- jaws who drives his bright horses has taken in his hands his adamant thunderbolt to win the glory.
5. He has filled the earthly region¹ and made firm the luminous worlds² in heaven; there is none like thee, O Indra; not one is born equal to thee nor shall be born. Thou hast carried beyond all that is³ thy course.
 6. May Indra, our Warrior who gives over the mortal enjoyment to the giver of sacrifice, win for us his gifts. Divide thy much riches of substance! let me have joy of thy opulence!
 7. He who is the Straight in will has given us in each intoxication of the wine the herds of his shining cattle. Collect for us the many hundreds of thy substance with both thy hands full, and intensify and bring the felicities of thy riches.
 8. Make with us the intoxication of the Soma-juice, O hero, for strength, for opulence; for we know thee to be of a manifold substance of riches and we cast loose towards thee our desires; become the fosterer of our being.
 9. Thine are these beings born, O Indra, who increase every desirable thing; for thou hast seen within the possession of knowledge⁴ of those who give not to thee, and thou art a noble warrior; bring to us the possession they guard.

guage by the idea of straightness.

¹ S. "the air-world, Antariksha, belonging to the earth". For a discussion of the रजांसि see Appendix A.

² रोचना. S. "the shining (stars)"; a sense in which he sometimes takes the word. But what of the three रोचना दिवः? The रोचना which Indra बद्धये दिवि must surely refer to these रोचना दिवः.

³ S. "He bore exceedingly all the world." अति विश्वम् surely means "beyond all that is". वहू can be used of riding in a chariot or driving a chariot. Indra fills heaven and earth and the रोचना दिवः and even these cannot contain him, he proceeds beyond them. Cf []

⁴ वेदः possession, getting, having, from विद् to find, and knowledge, from विद् to know. The Panis keep the herds of light in their cave, Vritra the waters of the Truth in his cloud, he is, as the old commentators suggested, the Coverer who hides and withholds all desirable things from man. What they have and refuse to give is the Vedic wealth, वेदः, which is also वेदः knowledge. Indra discovers it within man and by battle, as the noble warrior, अयं, wins and brings it out to him from the cave and the cloud.

Sukta 1.82

To whom: indra. From whom: gotama rāhūgaṇa. Metres: paṅkti (1-5); jagatī (6)

1.82.1 उपो षु शृणुही गिरो मघवन्मातथा इव ।

यदा नः सूनृतावतः कर आदर्थयास इद्योजा न्विद्र ते हरी ॥

ūpo_īti sū śṛṇuhī girāḥ māgha-van mā ātathāḥ-iva
yadā naḥ sūnṛtā-vataḥ kāraḥ āt arthāyāse it yōja nū indra te hārī_īti

Do listen [3] well [2] to [1] {this} words [4], O Lord of plenitudes [5], do not {be} [6] like they who do not speak “yes” [7]. When [8] {thou art} making [11] us [9] having word of the Truth [10], then {thou} [12] surely [14] movest to goal [13] – do yoke [15] now [16], O Indra [17], thy [18] two bright horses [19].

1.82.2 अक्षन्नमीमदंत ह्यव प्रिया अधूषत ।

अस्तौषत स्वभानवो विप्रा नविष्ठया मती योजा न्विद्र ते हरी ॥

ākṣan āmīmadanta hī āva priyāḥ adhūṣata
āstoṣata svā-bhānavāḥ viprāḥ naviṣṭhaya māti yōja nū indra te hārī_īti

For [3] delighted [5] self-lustrous [8] illumined seers [9] ate [1], intoxicated [2], shook [6] down [4], have chanted [7] by newest [10] thought [11]. Do yoke [12] now [13], O Indra [14], thy [15] two bright horses [16].

1.82.3 सुसंद्दशं त्वा वयं मघवन्वंदिषीमहि ।

प्र नूनं पूर्णवंधुरः स्तुतो याहि वशां अनु योजा न्विद्र ते हरी ॥

su-samdr̥śam tvā vayāṁ māgha-van vandiṣīmāhi
prā nūnām pūrṇā-vandhuraḥ stutaḥ yāhi vāśān ānu yōja nū indra te hārī_īti

Let [5] us [3] laud [5] thee [2], who is perfect in vision [1], O Lord of plenitudes [4]; {thou,} chanted [9], do advance [6+10] now [7] by will [11+12] with the chariot-seat filled [8]. Do yoke [13] now [14], O Indra [15], thy [16] two bright horses [17].

1.82.4 स घा तं वृषणं रथमधि तिष्ठति गोविदं ।

यः पात्रं हारियोजनं पूर्णमिद्र चिकेतति योजा न्विद्र ते हरी ॥

sāḥ gha tāṁ vṛṣaṇam rātham ādhi tiṣṭhāti go-vidam
yāḥ pātram hāri-yojanām pūrṇām indra ciketati yōja nū indra te hārī_īti

He [1] truly [2] make to rise [6+7] on chariot [5] Him [3], the Bull [4], the Finder of cows (of perceptions from supramental Svar) [8], who [9] awakes in consciousness [14] the full [12] cap [10] for the yoking {his} bright horses [11], O Indra [13]. Do yoke [15] now [16], O Indra [17], thy [18] two bright horses [19].

1.82.5 युक्तस्तै अस्तु दक्षिण उत सव्यः शतक्रतो ।

तेन जायामुप प्रियां मंदानो याह्यंधसो योजा न्विद्र ते हरी ॥

yuktāḥ te astu dākṣiṇaḥ utā savyāḥ śatakrato_īti_śata-krato
téna jāyām ūpa priyām mandānāḥ yāhi āndhasaḥ yōja nū indra te hārī_īti

Let [3] thy [2] Dakshina (the right one, Discernment) [4] and [5] Savya (the left one)¹ [6] be [3] yoked [1], O thou of hundred works [7]; intoxicated [12] by soma juice [14] do go [13] by them <by the yoked ones> [8] to [10] dear [11] wife [9]. Do yoke [15] now [16], O Indra [17], thy [18] two bright horses [19].

1.82.6 युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गर्भस्त्योः ।

उत्त्वा सुतासौ रभसा अमंदिषुः पूषण्वान्वज्रिन्त्समु पत्यामदः ॥

yunājmi te brāhmaṇā keśinā hārī_īti ūpa prā yāhi dadhiṣe gābhastyoḥ
ūt tvā sutāsaḥ rabhasāḥ amandiṣuḥ pūṣaṇ-vān vajrin sām ūm_īti pātnyā amadaḥ

{ 1 } yoke [1] by wisdom-word [3] thy [2] two maned [4] bright horses [5], do {thou} advance [8] forward [7], {thou} hast took {rains} [9] in both hands [10]; the extatic [14] pressed {soma} [13] have intoxicated [15] thee [12] fully [11] : thou, who bringest Pushan [16], O Thunderer [17], together [18] with {thy} wife [20] intoxicatedst [21].

1. Source № 60. Circa 1918–20

उप तु अस्मान् प्रति अभिमुख एव सन् towards (us) verily षु सम्यक् well, गिरः श्रुही उक्तीः शृणु hear (our) words मघवन् हे धनवन् मा अतथाः इव मा यथाहसि तदन्यथेव किवासत्य इव भव (be) not as if other than thou art यदा नः सनुतावतः करः यदा त्वं नः सुसत्यवागन्वितान् सुसत्यबुद्धियुक्तान् वा करोषि when thou makest us possessed of the mind of truth आत् तदा अर्थयासे इत् अर्थं प्रति गच्छस्येव thou seekest the goal इंद्र हरी ते योजा नु हे इंद्र तव दीप्तावध्वावधुना योजय O Indra, yoke now thy two bright horses.

1. Turn well thy ear of hearing towards us and hearken to our words; O master of riches, be not other than thy Truth; when thou hast made us to have the word of truth, then thou movest to the goal of thy way. Yoke now, O Indra, thy bright horses.

उ = एव. अतथा. S. “not as before”. But I think it means either not right, not as thou ought to be, not giving the just response to our words or else not as thou art really, ऋजुऋतुः etc, straight of will, a warrior for the Aryan, a conqueror and giver of the riches of truth and its powers; do not seem to be something else. Cf the force of तथा in याथातथ्यतः aright, तथ्य true. सनुतावतः. सनुता is taken by S. in its latest sense, true and pleasant speech. The word is probably from सु and नृत with an euphonic connecting न. Other passages suggest true mind rather than true speech, but it may here mean speech, since it is the words, गिरः of which the Rishi is speaking. अर्थयासे. S. takes अर्थ in the sense of प्रार्थ = याच्यसे, thou art prayed to or desired. I take the verb as a nominal from अत्थ = thou movest to the goal.

For the whole sense of the verse consult the parallel passage I.[10].3 – 4 युक्त्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा न इंद्र सोमपा गिरामुपश्रुतिं चर ॥ एहि स्तोमौ अभि स्वराभि गुणीहि आ रुच । “Yoke thy two maned bright horses (cf below युनज्मि ते केशिना हरी), strong (males) which fill their girths, then, O Indra Soma-drinker, act the hearkening towards our words, come, give voice in answer to our hymns of praise, utter the word, cry aloud”; and the previous verse I.10.2. तदिंद्रो अर्थं चेतति यूथेन वृष्णरेजति ॥ “Then Indra

¹ Sri Aurobindo wrote: “The right and left hand of Indra are his two powers of action in knowledge; for his two arms are called gābhastī, a word which means ordinarily a ray of the sun but also forearm, and they correspond to his two perceptive powers, his two bright horses, hārī, which are described as suneyed, sūracakṣasā and as vision-powers of the Sun, sūryasya ketū.” (CWSA.– Vol.15.– 1998, p.194.)

gives us knowledge of the goal, a bull with the herd (of his rays यूथा गवां), he moves (towards the goal).”

Indra’s hearing of the word उपश्रुति has a meaning as is shown by this parallel passage. His hearing is for a response, the divine Mind answering with its word of Truth गृणीहि आ रुच to the human word that seeks the Truth. This gives a connected sense to मातथा इव, do not seem to give another than the right answer; do not confuse our minds with error. Why? Because it is when Indra makes men सूनुतावतः, that is, gives them possession of the mind and word of the Truth that he leads them towards the अर्थ, तदिद्रो अर्थं चेतति, the goal of Truth, the supreme levels rising from height to height सानोः सानुमारुहत् I.10.2.

Sukta 1.83

To whom: indra. From whom: gotama rāhūgaṇa. Metres: jagatī

1.83.1 अश्रावति प्रथमो गोषु गच्छति सुप्रावीरिद्र मर्त्यस्तवोतिभिः ।

तमित्पृणक्षि वसुना भवीयसा सिंधुमापो यथाभितो विचेतसः ॥

ásva-vati prathamāḥ gōṣu gacchati supra-avīṅḥ indra mártyaḥ táva ūti-bhiḥ
tām it pṛṇakṣi vāsunā bhāvīyasā síndhum āpaḥ yāthā abhītaḥ vi-cetasah

The mortal [7] who is well increased [5] by thy [8] safeguardings [9], O Indra [6], truly [11] goes [4] the first [2] in possession of horses (of force) [1], in cows (perceptions from supramental Svar) [3]; {thou} fillest [12] him [10] by more abundant [14] wealth [13], like [17] all-conscious [19] waters [16] from all sides [18] the ocean [15].

1.83.2 आपो न देवीरुपं यंति होत्रियमवः पश्यंति विततं यथा रजः ।

प्राचेर्देवासः प्र णयंति देवयुं ब्रह्मप्रियं जोषयंते वरा इव ॥

āpaḥ ná devīḥ ūpa yanti hotriyam avāḥ paśyanti vi-tatam yāthā rájaḥ
prācāiḥ devāsaḥ prá nayanti deva-yúm brahma-priyam joṣayante varāḥ-iva

Like [2] divine [3] waters [1] {they} go [5] to [4] the call to the gods [6], look [8] down [7] as [10] on spread [9] middle word [11]; the gods [13] lead [15] god-seeker [16] forward [12], enjoy [18] the fond of wisdom-word [17] like bridegrooms [19].

1.83.3 अधि द्वयोरदधा उक्थ्यं वचो यतस्त्रुचा मिथुना या संपर्यतः ।

असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥

ádhi dvāyoḥ adadhāḥ ukthyám vacaḥ yatá-srucā mithuná yá saparyātaḥ
ásam-yattaḥ vraté te kṣeti púśyati bhadrá śaktiḥ yájamānāya sunvaté

{Being} above [1] {thou} upheldst [3] utterance [4], word [5] in the two ones <Heaven-Earth> [2], the pair [7] {that is} raising the sacrificial ladle [6], that [8] serve [9]: {Heaven} dwells [13] unopposed [10] in thy [12] laws of workings [11]; auspicious [15] power {Earth} [16] flourishes [14] for sacrificer [17], for the pressing [18].

1.83.4 आदंगिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।

सर्वं पणेः समविदंत भोजनमश्रावतं गोमंतमा पशुं नरः ॥

át āngirāḥ prathamām dadhire váyaḥ iddhá-agnayaḥ śamyā yé su-kṛtyāyā
sárvam paṇéh sám avindanta bhójanam áśva-vantam gó-mantam á paśúm nárah

Then [1] the Angirasas [2] upheld [4] the primal [3] expansion [5], they who [8] have kindled the fire [6] by labour [7], by good work [9], found [13] together [12] all [10] enjoyment [14] of Pani [11] full of horses [15], of cows [16], of cattle [18], of manly ones [19].

1.83.5 यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।

आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे ॥

yajñāiḥ átharvā prathamāḥ patháḥ tate tátaḥ sūryaḥ vrata-pāḥ venāḥ á ajani
á gāḥ ājat usāná kāvyāḥ sácā yamáśya jātām amṛtam yajāmahe

By sacrifices [1] Atharvan [2] first [3] spread out [5] the paths [4], thence [6] Surya [7], guardian of the laws of all workings [8], Vena (lord of delight) [9], was born [11], Ushanas

(aspiring) [15] Kavya {the seer} [16] drove [14] cows (perceptions from supramental Svar) [13], together [17] {we} offer the sacrifice [21] to born [19] immortality [20] of Yama (Lord of law of the Truth)¹ [18].

1.83.6 ब॒र्हि॒वा॒ यत्स्व॒पत्याय॑ वृ॒ज्यतेऽ॒र्को वा॒ श्लोक॑मा॒घोष॑ते दि॒वि ।

ग्रा॒वा यत्र॑ व॒दति॑ का॒रुरु॒वथ्य॑श्स्तस्येदि॒द्रो॑ अभि॒पित्वे॑षु रण्यति ॥

barhiḥ vā yāt su-apatyāya vṛjyāte arkāḥ vā ślókam ā-ghoṣate divi
grāvā yātra vādati kāruruḥ ukthyāḥ tāsyā it īndraḥ abhi-pitvēṣu ranryati

When [3] sacred grass [1] is gathered [5] for fair issue [4] either [7] {when} hymn of illumination [6], call [8] is proclaimed [9] in heaven [10], where [12] pressing stone [11] speaks [13], {where is sacrificial} action [14], {where is} utterance [15], it is there [17] in visits [19] to him [17] Indra [18] rejoices [20].

1. Source № 278. June 1916

4. The Angiras held the supreme manifestation (of the Truth), they who had lit the fire, by perfect accomplishment of the work; they gained the whole enjoyment of the Pani, its herds of the cows and the horses
5. Atharvan first formed the Path, thereafter Surya was born as the protector of the Law and the Blissful One, tataḥ sūryo vratapā vena ājani. Ushanas Kavya drove upward the Cows. With them may we win by the sacrifice the immortality that is born as a child to the Lord of the Law, yamasya jātam amṛtaṃ yajāmahe.

¹ See note to 1.35.6.

Sukta 1.84

To whom: indra. **From whom:** gotama rāhūgaṇa. **Metres:** anuṣṭubh (1-6); uṣṇih (7-9); pañkti (10-12); gāyatrī (13-15); triṣṭubh (16-18); bṛhaṭī (19); satobṛhaṭī (20)

- 1.84.1 असावि सोमं इंद्र ते शविष्ठ धृष्णावा गहि । आ त्वा पृणत्त्विन्द्रियं रजः सूर्यो न रश्मिभिः ॥
 ásāvi somah indra te śaviṣṭha dhṛṣṇo_iti á gahi á tvā pṛṇaktu indriyam rājah sūryah nā raśmī-bhiḥ
 Soma [2] is pressed [1], O Indra [3], for thee [4], most puissant [5], O impetuous [6], come [8]; let {him <i.e. Soma>} fill [11] thee [10] with indrian {force} [12] like [15] Surya [14] with rays [16] the middle word [13].
- 1.84.2 इंद्रमिद्धरी वहतोऽप्रतिधृष्टशवसं । ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणां ॥
 indram it hārī_iti vahataḥ apratidhṛṣṭa-śavasam ṛṣīṇām ca stutīḥ ūpa yajñam ca mānuṣāṇām
 Verily [2], two bright horses [3] bear [4] irresistible in his bright might [5] Indra [1] to [9] the lauds [8] of rishis [6] and [11] to the offering [10] of peoples [12].
- 1.84.3 आ तिष्ठ वृत्रहन्त्रं युक्ता ते ब्रह्मणा हरी । अर्वाचीनं सु ते मनो ग्रावां कृणोतु वय्मुना ॥
 á tiṣṭha vṛtra-hān rátham yuktá te brāhmaṇā hārī_iti arvācīnam sú te mānaḥ grāvā kṛṇotu vagnúnā
 Do rise [2], O slayer of Vritra [3], on chariot [4], thy [6] two bright horses [8] are yoked [5] by wisdom-word [7], let [14] pressing stone [13] make [14] by {its} call [15] thy [11] mind [12] perfectly [10] turned towards {us} [9].
- 1.84.4 इममिंद्र सुतं पिब ज्येष्ठममर्त्यं मदं । शुक्रस्य त्वाभ्यक्षरंधारां ऋतस्य सादने ॥
 imam indra sutam piba jyēṣṭham amartyam madam śukrāsya tvā abhi akṣaran dhārāḥ ṛtasya sādane
 O Indra [2], do drink [4] this [1] pressed [3], most excellent [5], immortal [6], intoxicating [7], the currents [12] of the bright one [8] flowed [11] to [10] thee [9] in home [14] of the Truth [13].
- 1.84.5 इंद्राय नूनमर्चतोवथानि च ब्रवीतन । सुता अमत्सुरिंदवो ज्येष्ठं नमस्यता सहः ॥
 indrāya nūnam arcata ukthāni ca bravītanā sutāḥ amatsuḥ indavaḥ jyēṣṭham namasyata sāhaḥ
 Now [2] for Indra [1] let you sing [3] and [5] speak [6] utterances [4] – the pressed [7] Indu (energies of Soma) [9] intoxicated {him} [8], do bow [11] to most excellent [10] force [12].
- 1.84.6 नकिष्ण्वद्रथीतरो हरी यदिद्र यच्छसे । नकिष्णानु मज्मना नकिः स्वश्च आनशे ॥
 nákiḥ tvāt rathī-tarah hārī_iti yát indra yácchase nákiḥ tvā ānu majmánā nákiḥ su-ásvaḥ ānaśe
 There is not [1] a better charioteer [3] of two bright horses [4] than thee [2], when [5], O Indra [6], drivest [7]; nobody [8] reach [14] thee [9] in might [11], nobody [12] in good horses [13].
- 1.84.7 य एक इद्विदयते वसु मर्ताय दाशुषे । ईशानो अप्रतिष्कृत इद्रो अंग ॥
 yah ekah it vi-dayate vasu martaaya dasuse isanah aprati-skutah indrah anga
 Who [1] alone [2], verily [3], bestows [4] the wealth [5] for mortal [6] giver [7], Indra [10] verily [11] {is} unrestrainable [9] Lord [8].
- 1.84.8 कदा मर्तमराधसं पदा क्षुंपमिव स्फुरत् । कदा नः शुश्रवद्विर इद्रो अंग ॥
 kadā martaṁ arādhāsam padā kṣūmpam-iva sphurat kadā naḥ śuśravat girāḥ indrah angā
 When [1] {he} spurned [6] by foot [4] {that} mortal [2] like bush [5] who possesses unfruitful wealth¹ [3]? When [7] indeed [12] Indra [11] heard [9] our [8] words [10]?

¹ arādhās, negative a- (non-) and rādhās, wealth, rich. Literal translation “without wealth”, “not rich” or common “miser, niggard” does not convey real sense of the word. Sri Aurobindo wrote: “...although he is revān [rich], although his cave is packed with cows and horses and treasures, still he is arādhās, because his wealth gives no prosperity or felicity to man or himself...” (CWSA.– Vol. 15.– 1998, p. 234). So here and further we used “unfruitful wealth”.

- 1.84.9 यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति । उग्रं तत्पत्यते श्व इन्द्रो अंग ॥
yāḥ cit hí tvā bahú-bhyaḥ ā sutā-vāñ ā-vivāsati ugrām tát patyate śávaḥ índraḥ aṅgá
For [3] him [1] among many [5] who [1] pressing soma [7] wants to gain [8] thee [4], {him}
indeed [14] Indra [13] rules [11] by that [10] puissant [9] bright might [12].
- 1.84.10 स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इद्रेण सयावरीवृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यं ॥
svādóḥ itthā viṣu-vátah mádhvah pibanti gauryaḥ
yāḥ indreṇa sa-yāvāriḥ vṛṣṇā mādanti śobhāse vāsvīḥ ānu sva-rājyam
The cows [6] drink [5] from flowing in all directions [3] sweetness [1] of honey [4], they who
[7] are accompanying [9] Indra [8], the Bull [10], {they} intoxicate [11] to glorify [12], utterly
[14] full of a rich substance [13] in his self-empire [15].
- 1.84.11 ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्रयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सार्यकं वस्वीरनु स्वराज्यं ॥
tāḥ asya pṛśana-yúvaḥ sómam śrīṇanti pṛśnayaḥ
priyāḥ indrasya dhenavaḥ vajram hinvanti śāyakam vāsvīḥ ānu sva-rājyam
They [1], desirous to cling to [3] him [2], mix [5] soma [4], the dappled ones¹ [6]; beloved
[7] milch-cows [9] move [11] an arrow-[12]-thunderbolt [10] of Indra [8], utterly [14] full of a
rich substance [13] in his self-empire [15].
- 1.84.12 ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्विरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यं ॥
tāḥ asya nāmasā sahaḥ saparyānti prā-cetasah
vratāni asya saścire purūṇi pūrva-cittaye vāsvīḥ ānu sva-rājyam
With bow of surrender [3] they [1] conscious ones [6] worship [5] his [2] force [4], cleave [9]
to his [8] many [10] laws of workings [7] for supreme Knowledge² [11], utterly [13] full of a
rich substance [12] in his self-empire [14].
- 1.84.13 इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कृतः । जघान नवतीर्नव ॥
índraḥ dadhīcāḥ astha-bhiḥ vṛtrāṇi āprati-skutaḥ jaghána navatīḥ náva
Unrestrainable [5] Indra [1] has killed [6] ninety [7] nine [8] powers of Vritra [4] by bones [3]
of Dadhyach [2].
- 1.84.14 इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितं । तद्विदच्छर्यणावति ॥
icchán śvasya yát śiraḥ párvateṣu ápa-śritam tát vidat śaryañá-vati
when [3], seeking [1] the head [4] of horse [2] hidden [6] in mountains [5], {he} found [8] at
Sharyanavat³ [9].

¹ See note to 1.23.10.

² pūrva-cittaye, (1) pūrva: old, first, supreme; citti, in his late (1940-49) translations Sri Aurobindo used these meanings of the word: “knowledge” (1.67.10, 4.2.11), “perceptions of the knowledge” (3.2.3, 8.44.19); “means of the finding of knowledge” (3.3.3).

³ śaryañavat, lit. “reedy”, a pond, that uses as a figure for receptacle for Soma. Riks 13–15, full of allusions and deliberately obscure, detonated from Brahmanas till modern authors a mass of not very reliable conjectural speculations and interpretative stories.

- 1.84.15 अत्राह गोरमन्वत नाम त्वष्टुरपीच्यं । इत्था चंद्रमसो गृहे ॥
 átra áha góh amanvata náma tváṣṭuḥ apicyám itthá candrāmasaḥ gr̥he
 Then [1], surely [2], {they} meditated [4] thus [8] on secret [7] name [5] of the Cow [3] of
 Tvashtri [6] in home [10] of Moon [9].
- 1.84.16 को अद्य युंक्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हणायून ।
 आसन्निष्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥
 káh adyá yuñkte dhurí gāḥ ṛtasya śīmī-vataḥ bhāmināḥ duḥ-ḥṛṇāyūn
 āsan-iṣūn hr̥tsu-āsaḥ mayāḥ-bhūn yāḥ eṣāḥ bhṛtyām ṛṇādhat sah jīvāt
 He, who [1] now [2] yokes [3] to chariot [4] the cows (perceptions from supramental Svar)
 [5] of the Truth [6], the mighty ones [7], shining [8], furious [9], having arrows in their
 mouths [10] thrown in hearts [11], carrying bliss [12], he, who {is} [13] their [14] nourished
 [15], growing [16], let [18] him [17] live [18].
- 1.84.17 क ईषते तुज्यते को बिभाय को मंसते संतमिंद्रं को अंति ।
 कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वेऽ को जनाय ॥
 káh iṣate tujyate káh bibhāya káh maṁsate śāntam índram káh ānti
 káh tokāya káh íbhāya utā rāyé ádhi bravat tanvé káh jānāya
 Who [1] does haste [2], {who} is speeded [3], {and} who [4] is afraid [5]? Who [6] think [7]
 on existence [8] of Indra [9], {and} who [10] is in the presence {of him} [11]? Who [12]
 spoke [19] for the sake of forming {of a future issue} [13], {and} who [14] for the sake of fol-
 lowing behind [15] and [16] {who} for the sake of wealth [17] from above [18], {who} for the
 sake of the body [20], who [21] for the sake of the living [22]?
- 1.84.18 को अग्निमीदृ हविषा घृतेन सुचा यजाता ऋतुभिर्ध्रुवभिः ।
 कस्मै देवा आ वहानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥
 káh agnim ídṛte havīṣā ghr̥tēna sruçá yajātai ṛtú-bhiḥ dhruvėbhiḥ
 kásmai devāḥ á vahān āśú hōma káh maṁsate vīti-hotraḥ su-devāḥ
 Who [1] implore [3] Agni [2] with sacrifice [4], clarity [5], ladle [6], {who will} sacrifice [7] in
 the eternal [9] orders of the Truth [8]? For whom [10] the called [15] gods [11] brought [13]
 quickly [14]? Upon which [16] good god [19] invited to offering [18] {we} meditate [17]?
- 1.84.19 त्वमंग प्र शंसिषो देवः शविष्ठ मर्त्यं । न त्वदन्यो मघवन्नस्ति मर्दितेंद्रं ब्रवीमि ते वचः ॥
 tvám aṅgá prá śamsiṣaḥ devāḥ śaviṣṭha mártyaḥ
 ná tvát anyāḥ magha-van asti marditā índra bravīmi te vācaḥ
 Truly [2], thou [1], o God [5], O most strong [6], do urge [4] the mortal [7]. There is [8] none
 [10] like thee [9] benefic [13], O Lord of plenitudes [11], O Indra [14], { I } speak [15] to
 thee [16] the word [17].
- 1.84.20 मा ते राधांसि मा ते ऊतयो वसोऽस्मान्कदा चना दभन् ।
 विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥
 má te rádhānsi má te ūtāyaḥ vaso_īti asmān kádā canā dabhan
 víśvá ca naḥ upa-mimīhī mānuṣa vāsūni carṣaṇi-bhyaḥ á
 Thy [2] riches [3], thy [5] safeguards [6], O Vasu (god dwelling in riches) [7], never [9+10]
 harm [11] us [8], and [13] do grant [15] all [12] riches [17] for us [14], for human beings
 [16], for those who see [18].

Sukta 1.85

To whom: maruts. From whom: gotama rāhūgaṇa. Metres: jagatī (1-4, 6-11); triṣṭubh (5, 12)

1.85.1 प्र ये शुभंते जनयो न सप्तयो यामन्नुद्रस्य सूनवः सुदंससः ।

रोदसी हि मरुतश्चक्रिरे वृधे मदति वीरा विदथेषु घृष्वयः ॥

prá yé śumbhante jānayaḥ ná śaptayaḥ yāman rudrāsya sūnávaḥ su-dámsasaḥ
ródasī_iti hí marutaḥ cakrīre vṛdhé madanti vīrāḥ vidātheṣu ghṛṣvayaḥ

Who [2] decorate themselves [3] like [5] wives [4], swift [6] in the march [7] sons [9] of Rudra [8], great workers [10], for [12] Maruts [13] have formed [14] both firmaments (Earth and Heaven) [11] to increase [15], the bright [19] heroes [17] intoxicate [16] in knowledges [18].

1.85.2 त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः ।

अर्चतो अर्कं जनयंत इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥

té ukṣitāsaḥ mahimānam āsata divi rudrāsaḥ ādhi cakrīre śadaḥ
ārcantaḥ arkam jānāyantaḥ indriyam ādhi śriyaḥ dadhire pṛṣni-mātarah

Those [1] Rudras [6] being strengthened [2] reached [4] for greatness [3] in Heaven [5], made [8] home [9] above [7]; singing [10] chant of illumination [11], giving birth [12] to indrian force [13], held [16] glories [15] above [14], having the Prishni¹ for a mother [17].

1.85.3 गोमातरो यच्छुभयंते अजिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।

बाधंते विश्वमभिमतिनमप वत्मान्येषामनु रीयते घृतं ॥

gō-mātarah yāt śubhāyante añjī-bhiḥ tanūṣu śubhrāḥ dadhire virūkmataḥ
bādhante viśvam abhi-mātinam āpa vārtmāni eṣām ānu rīyate gṛtām

When [2] they having the {dappled} Cow for a mother [1] decorate themselves [3] by lustres [4], have established [7] on {their} bodies [5] bright [6] wide-shining {things} [8], repel [9] all [10] hostility [11] away [12], the clarity [17] released [16] altogether [15] on their [14] paths [13].

1.85.4 वि ये भ्राजंते सुमखास ऋष्टिभिः प्रच्यावयंतो अच्युता चिदोजसा ।

मनोजुवो यन्मरुतो रथेषु वृषव्रातासः पृषतीरयुग्ध्वं ॥

vī yé bhrājante sú-makhāsaḥ ṛṣṭī-bhiḥ pra-cyavāyantaḥ ācyutā cit ójasā
manaḥ-jūvaḥ yāt marutaḥ rātheṣu ā vṛṣa-vrātāsaḥ pṛṣatīḥ āyugdhvam

Who [2] blaze [3] with spears [5], strong in sacrifice [4], shaking [6] by force [9] even [8] the stable [7], quick by mind [10], when [11] Maruts [12] have yoked [17] to chariots [13] strong herds [15] of the dappled [16],

1.85.5 प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयंतः ।

उतारुषस्य वि प्यंति धाराश्चर्मैवोदभिव्युदंति भूम ॥

prá yāt rātheṣu pṛṣatīḥ āyugdhvam vāje ādrim marutaḥ ramhāyantaḥ
utā aruṣāsya vī syanti dhārāḥ cārma-iva udā-bhiḥ vī undanti bhūma

¹ See note to 1.23.10.

when [2] yoked [5] the dappled ones [4] to chariots [3], the Maruts [8] making to go [9] forward [1] mountain [7] to plenitude [6] and [10] flow out [13] currents [14] of ruddy-shining [11] as if from skin [15], flood [18] Earth [19] by waves [16].

1.85.6 आ वो वहंतु सप्तयो रघुष्यदौ रघुपत्वानः प्र जिगात बाहुभिः ।

सीदता बर्हिरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अंधसः ॥

á vah vahantu sáptayaḥ raghu-syádaḥ raghu-pátvánaḥ prá jigāta bāhú-bhiḥ
sídata á barhíḥ urú vaḥ sádaḥ kṛtám mādáyadhvam marutaḥ mádhvaḥ ándhasaḥ

Let [3] moving swiftly [5], flying swiftly [6] coursers [4] bring [3] you [2], {you} walked [8] forward [7] by hands [9], do sit [10] on sacred grass [12], on wide [13] seat [15] that was made [16] for you [14], do intoxicate [17], o Maruts [18], with honey [19] soma juice [20].

1.85.7 तैऽवर्धत स्वतवसो महित्वना नाकं तस्थुरु चक्रिरे सदः ।

विष्णुर्यद्वावदृषणं मदच्युतं वयो न सीदन्नधि बर्हिषि प्रिये ॥

té avardhanta svá-tavasāḥ mahi-tvanā á nákam tasthúḥ urú cakrire sádaḥ
viṣṇuḥ yát ha ávat viṣṇam mada-cyútam váyaḥ ná sídan ádhi barhiṣi priyé

They [1], strong in their own strength [3], have increased [2] by greatness [4], stood [7] to [5] Heaven [6], formed [9] wide (supramental) [8] home [10]; when [12], verily [13], Vishnu [11] increased [14] the Bull [15], outpouring intoxicating inspiration [16], {they} sat [19] like [18] birds [17], on adorable [22] sacred grass [21].

1.85.8 शूरा इवेद्युधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।

भयंते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥

śúrāḥ-iva ít yúyudhayaḥ ná jagmayāḥ śravyāvaḥ ná pṛtanāsu yetire
bháyante vísvā bhúvanā marút-bhyaḥ rájānaḥ-iva tveṣá-samdrśāḥ naráḥ

Like heroes [1], verily [2], like [4] warriors [3], like [7] marching seekers [5] of hearing {of the Truth} <i.e. inspired supramental knowledge> [6], marshaled [9] in battles [8]; all [11] worlds [12] afraid [10] of the Maruts [13], the manly ones [16] like kings [14] of brilliant appearances [15].

1.85.9 त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।

धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौजदर्णवं ॥

tvāṣṭā yát vájram sú-kṛtam hiraṇyāyam sahasra-bhṛṣṭim su-ápāḥ ávartayat
dhatté indraḥ nári ápāṃsi kártave áhan vṛtrám níḥ apám aubjat aṇavám

When [2] Tvashtri [1] rolled [8] effective in its works [7], doer of great deeds [4], golden [5], thousand-pointed [6] thunderbolt [3], Indra [10] establishes [9] {Vedic} works [12] in manly force [11] for acting [13], killed [14] Vritra [15], made to flow [18] current [19] of waters [17].

1.85.10 ऊर्ध्वं नुन्द्रेऽवतं त ओजसा दादृहाणं चिद्विभिदुर्वि पर्वतं ।

धर्मतो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥

ūrdhvám nunudre avatám té ójasā dadrḥāṇám cit bibhiduḥ ví párvatam
dhámantaḥ vāṇám marútaḥ su-dānavaḥ máde sómasya rānyāni cakrire

They [4] have impelled [2] upwards [1] a well [3] by force [5], split [8] even [7] fixed [6] mountain [10]; the Maruts [13] blowing [11] music [12], great givers [14] have made [18] joys [17] in intoxication [15] of soma [16].

1.85.11 जिह्वं नुनूद्रेऽवतं तया दिशासिंचन्नुत्सं गोतमाय तृष्णजे ।

आ गच्छंतीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥

jihmám nunudre avatám táyā díśā ásiñcan útsam gótamāya tṛṣṇá-je
á gacchanti im ávasā citrá-bhānavaḥ kāmam víprasya tarpayanta dhāma-bhiḥ

{They} have impelled [2] the crooked [1] well [3] in that [4] direction [5], poured out [6] fountain [7] for thirsting [9] Gotama [8]. Of the brilliant light [14] {they} come [11] with protection [13], satisfied [17] desire [15] of illumined seer [16] with planes {of existence} [18].

1.85.12 या वः शर्म शशमानाय संति त्रिधातूनि दाशुषे यच्छताधि ।

अस्मभ्यं तानि मरुतो वि यंत रयिं नो धत्त वृषणः सुवीरं ॥

yá vaḥ śárma śaśamānáya sánti tri-dhātūni dāśúṣe yacchata ádhi
asmábhyam táni marutaḥ ví yanta rayim naḥ dhatta vṛṣaṇaḥ su-víram

Those [1] yours [2] triple [5+6] peaces [3] do uphold [8] above [9] for worker [4], for giver [7], do spread [14] them [11] to us [10], O Maruts [12], do sustain [17] full of hero-might [19] wealth [15] for us [16], O bulls [18].

Sukta 1.86

To whom: maruts. From whom: gotama rāhūgaṇa. Metres: gāyatrī

- 1.86.1 मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥
 marutaḥ yasya hi kṣāye pāthā divāḥ vi-mahasah sah su-gopātamah jānaḥ
 O Maruts [1], verily [3], he, in whose [2] home [4] {you} protect [5] widening greatneses [7] of Heaven [6], he {is} [8] most safely guarded [9] man [10].
- 1.86.2 यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनां । मरुतः शृणुता हवँ ॥
 yajñairvā yajña-vāhasah viprasya vā maṭinām marutaḥ śṛṇutaḥ havaṃ
 O bearers of offerings [3], with sacrifices [1] do hear [8] a call [9] of illumined seer [4] either [2+5] of thoughts [6], O Maruts [7],
- 1.86.3 उत वा यस्य वाजिनोऽनु विप्रमतक्षत । स गन्ता गोमति ब्रजे ॥
 utā vā yasya vājinaḥ ānu vipram ātakṣata sah gāntā gō-mati vrajē
 or [2] of full of plenitude [4], whom [3], illumined in mind [6], {you} formed [7], he [8] enter [9] the pen [11] full of cows ((perceptions from supramental Svar) [10].
- 1.86.4 अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु । उक्थं मदश्च शस्यते ॥
 asya vīrasya barhiṣi sutāḥ sōmah diviṣṭiṣu uktham mādaḥ ca śasyate
 Soma [5] pressed [4] at sacred grass [3] of this [1] hero [2], {his} word [7] and [9] ecstasy [8] are expressed [10] in heavenward urges [6].
- 1.86.5 अस्य श्रौषन्त्वा भुवो विश्वा यश्चर्षणीरभि । सूरं चित्सस्रुषीरिषः ॥
 asya śroṣantu ā bhūvaḥ vīsvāḥ yaḥ carṣaṇīḥ abhi sūram cit sasruṣīḥ iṣaḥ
 Do hear [2] his [1] impelling forces¹ [12] going [11] even [10] to Sun [9], that [6] come to birth [4] to [8] all [5] seeing men [7].
- 1.86.6 पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयं । अवोभिश्चर्षणीनां ॥
 pūrvībhiḥ hi dadāsimā śarāt-bhiḥ marutaḥ vayam āvaḥ-bhiḥ carṣaṇinām
 For [2] many [1] seasons [4] we [6] gave [3], O Maruts [5], with protections [7] of seeing men [8].
- 1.86.7 सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः । यस्य प्रयांसि पर्षथ ॥
 su-bhāgaḥ sah pra-yajyavaḥ marutaḥ astu mārtyaḥ yasya prayāmsi pārṣatha
 Let [5] that [2] mortal [6] be [5] blissful [1], O bearers of sacrifice [3], Maruts [4], whose [7] delights [8] {you} carry over [9],
- 1.86.8 शशमानस्य वा नरः स्वेदस्य सत्यशवसः । विदा कामस्य वेनतः ॥
 śaśamānasya vā naraḥ svēdasya satya-śavasah vidā kāmasya vēnataḥ
 or [2] of working [1], O manly ones [3], of sweating [4], O having the strength of the Truth [5]. {You} have knew [6] desire [7] of the enjoying [8].
- 1.86.9 यूयं तत्सत्यशवस आविष्कर्त महित्वना । विध्यता विद्युता रक्षः ॥

¹ Heavenward urges of previous rik.

yūyám tát satya-śavasah āviḥ karta mahi-tvaná vídhyata vi-dyūtā rākṣah

O you [1], O having the strength of the Truth [3], do make [5] to manifest [4] that [2] by greatness [6], do pierce [7] Rakshasa [9] by lightning [8].

1.86.10 गूहता गुह्यं तमो वि यात विश्वमत्रिणं । ज्योतिष्कर्ता यदुश्मसि ॥

gúhata gúhyam támah ví yāta víśvam atrīṇam jyótiḥ karta yāt uśmási

Do conceal [1] the concealing [2] darkness [3], do turn away [4+5] every [6] devourer [7], do make [9] the light [8] that [10] {we} long for [11].

1. Source № 198. September 1914

9. O ye who have the flashing strength of the Truth, manifest that by your might; pierce with your lightning the Rakshasa
10. Conceal the concealing darkness, repel every devourer, create the Light for which we long

2. Source № 61. 1912–13

The eighty fifth and eighty sixth hymns of the first Mandala, hymns of the Rishi Gotama to the Maruts, are of especial importance, because they fix the subjective character and functions of the Maruts with a greater clearness than most of the suk-tas addressed to these deities; for in these others the material symbol is so prominent as to veil for modern minds the truths of our inner being and experience which it symbolises. I take first the second of the two hymns, because it is the simplest in language and its indications are quite lucid and definite.

1. In this verse I cannot accept pātha in Sayana's sense, somam pibatha, drink the nectar. Pātha clearly prepares us for the sugopātamo in the third pāda of the rik and means "protect". Divo cannot mean "from heaven", since there is no verb of motion; it must, therefore, be connected with vimahasah. The Maruts are the diffused energies (vi-mahas) of Div, the mental world; they are the rays of the ideal knowledge-force, the Vijnana, pouring itself out in mind and diffusing itself in action of mental knowledge. The expression divo vimahasah gives the justification of sugopātamo; because the Maruts are these diffused energies of the Truth, Right, Wideness above, therefore their protection is perfectly effective for the Sacrificer.

"O Maruts, verily, in whosoever's dwellings ye protect, the spreading energies of Heaven, he is the most safely guarded of men."

2. The Maruts bear the action of the sacrifice, says Gotama, yajnair. We have here the fundamental sense of yajna coming to the surface; yajna is really the putting out of force which constitutes the effort of the Yati; it is yatna applied or devoted to a particular object or to a particular person; from this latter sense we get the idea of giving and sacrifice. The Maruts uphold the sacrifice of force, joy or being in the human individual by sacrifices of force, joy or being from the store, the samudra, of the mental Brahman,— divas. In other words by outpourings into activity of the universal substance which they as gods have at their command they support the out-pouring into being by man of the individual store which he has at command.

Vā .. vā means rather, "both .. and", than "either .. or". It is affirmative like vai. Vāshabdah samuchchaye, says Sayana. Mañinām depends by a very natural figure on

the idea of bearing in “vāhaso”, the second part of the preceding compound, which casts out from itself the shadow of an implied “vahnayah” or “vodhārah”. The Maruts are upholders not only of action, but of the thoughts or mind states that express themselves in action — still, because they are divo vimahasah the thought continues logically from the first verse.

“Ye who by your sacrifices uphold alike our sacrifice, and the thoughts of the seer, O Maruts, hear my call.”

3. Uta vā, “And besides”, “moreover”; the Rishi is giving a fresh aspect of the activity of the Maruts; as diffused energies of an illuminated mentality and therefore efficient protectors of our mental being, substance and gains, not only are they upholders of our outgoing action and upholders of our illuminated mind states, but they are the formers of being and thought and image, inward and outward, like Indra their chief (Indrajyesthā Marudganāh), who is surūpakritnu, a maker of perfect forms. Vājino may be an epithet either of yasya or of the subject of atakshata. I think that, like vīrasya in the next line, it is meant to describe the state of the sacrificer’s being which is the condition of the action described in the rest of the sentence, not so much the condition necessary in the Maruts for their work of formation, although that also is perfectly suitable to the sense. There is a certain difficulty also about vipram. Is it an accusative governed in sense by anu or by atakshata? The former is only possible if we suppose vipra to have, besides its ordinary sense of enlightened, also, like kavi and rishi, the sense of enlightenment. It would be perfectly legitimate to assign this sense to the word and we may even say that it must, in the origins of the Sanscrit language, have borne it for a time; but it is a question of fact whether it still bore it in the language of the Veda. It is, I think, necessary to take it so here, because of yasya. If vipra meant the seer, we should have yam and not yasya. As it is, vipram is evidently something in the sacrificer which the Maruts mould into shape, anu, according to the energy from the vijnana above. For atakshata is the defining into shape of the indefinite substance of mind in Div, through yajna and mati, putting forth of force for activity and movement of the mind state into mental thought and feeling. By these movements the Maruts shape the mental enlightenment of the seer into a well-arranged and well-formed knowledge. As a result, sa gantā gomati vraje, he has freedom of movement in the luminous ordered motion of the Chit in mind, vraja in the sense of regular movement, or in the luminous throng of thoughts from above, vraja in the sense of herd or assemblage. The rays of thought, descending from above, are assembled in their movement, the rashmīn vyūha of the Isha Upanishad, and among them the man of full substance, right thought and action protected and energised by the Maruts moves a formed and complete thinker and knower, freed from the darkness and the twilight of lower states.

“Then too, whosoever has substance and in him ye have shaped aright his knowledge, moves in the radiant march.”

In these three verses the powers and functions of the Maruts are defined, by virtue of which they are the deities the Rishi chooses for invocation in this hymn. Because they are the supporters, energisers and formers of the knowledge in him, therefore he calls them for the action desired by him in this sukta. So much is praise; the rest of the hymn is prayer.

Sukta 1.87

To whom: maruts. From whom: gotama rāhūgaṇa. Metres: jagatī

1.87.1 प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।

जुष्टमासो नृतमासो अंजिभिव्याँनत्रे के चिदुस्त्रा इव स्तुभिः ॥

prá-tvakṣasaḥ prá-tavasaḥ vi-rapśinaḥ ānānatāḥ ávithurāḥ ṛjīṣiṇaḥ
júṣṭa-tamāsaḥ nṛ-tamāsaḥ añji-bhiḥ ví ānajre ké cit usrāḥ-iva str̥-bhiḥ

Creating {Maruts}¹ [1], powerful to act [2], exuberant in strength [3], who is never bowed [4], not staggering [5], drinking pressed the third time <i.e. in Svar>² [6], most desirable [7], most strong [8], all [12+13] decorated themselves [11] with lustres [9] like dawns [14] with stars [15].

1.87.2 उपह्वरेषु यदचिध्वं ययिं वयं इव मरुतः केन चित्पथा ।

श्रोतंति कोशा उप वो रथेष्व्वा घृतमुक्षता मधुवर्णमर्चते ॥

upa-hvarēṣu yát ácidhvam yayim váyaḥ-iva marutaḥ kēna cit pathá
ścótanti kósāḥ úpa vaḥ rátheṣu á ghṛtām ukṣata mádhu-varṇam ārcate

O Maruts [6], when [2] {you} like birds [5] discerned [3] in crookednesses [1] {him} hastening [4] even [8] by that [7] path [9], the vessels [11] on [12] your [13] chariots [14] poured out [10], do spill [17] mental clarity <lit. ghee> [16] of honey varna <color, quality> [18] for singer of rik [19].

1.87.3 प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युंजते शुभे ।

ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयंत धृतयः ॥

prá eṣām ājmeṣu vithurá-iva rejate bhúmiḥ yāmeṣu yát ha yuñjate śubhe
té kṛīḷayaḥ dhúnayaḥ bhṛájat-rṣṭayaḥ svayám mahi-tvám panayanta dhútayaḥ

In theirs [2] marches [3] Earth [6] quivers [5] like not solid [4], in {their} progresses [7], when [8], truly [9], yoke [10] for splendour [11], they [12], playing [13], boisterous [14], with shining spears [15], rejoiced [16+18] in greatness [17], shakers [19].

1.87.4 स हि स्वसृतृषदश्वो युवा गणोऽया ईशानस्तविषीभिरावृतः ।

असि सत्य ऋणयावानैद्योऽस्या धियः प्राविताथा वृषा गणः ॥

sáḥ hí sva-sṛt̥ pṛṣat-aśvaḥ yúva gaṇáḥ ayá īśānáḥ tāviṣībhiḥ á-vṛtaḥ
ási satyáḥ ṛṇa-yāvā ányayaḥ asyáḥ dhiyáḥ pra-avitá átha vṛṣā gaṇáḥ

For [2] this [1] young [5] host [6] going its own way [3], having dappled {as horses} [4], so [7] reigning [8], surrounded [10] by strengths [9], is [11] faultless [14] true [12] galloping rider³ [13], protector [17] of this [15] thought [16], bullish [19] host [20].

¹ pratvakṣas – pra, forward; tvakṣ, to create, produce. Monier-Williams: energetic, vigorous, strong.

² See note to 1.64.12.

³ ṛṇayāvan: ṛṇa (1) riding, going, flying; (2) debt, duty. yāvan a rider, horseman, invader; (ifc.) going, driving, riding. Most translators offer two not very plausible interpretations: (1) liberators from debt; (2) searcher-out of sin. The word however is a common epithet of the Maruts as of swift riders (śubhamyāvah, 1.89.7).

1.87.5 पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा ।

यदीमिंद्रं शम्यक्काण आशतादिन्नामानि यज्ञियानि दधिरे ॥

pitúḥ pratnásya jánmanā vadāmasi sómasya jihvá prá jigāti cākṣasā
yát im índram sámī ṣkvāṇaḥ áśata át ít námāni yajñíyāni dadhire

{Thou} speakest [4] with birth [3] of ancient [2] Father [1], the tongue [6] of soma [5] goes [8] forward [7] with vision [9], when [10] now [11] speakers of rik [14] attained [15] Indra [12] by work [13], then [16] truly [17] {they} held [20] sacrificial [19] names [18].

1.87.6 श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्भिः सुखादयः ।

ते वाशीमंत इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥

śriyāse kám bhānū-bhiḥ sám mimikṣire té raśmī-bhiḥ té ṣkva-bhiḥ su-khādāyah
té váśī-mantaḥ iṣmīṇaḥ ábhīravaḥ vidré priyāsya mārutasya dhāmnāḥ

They [6] united [5] with lustres [3], with rays [7] for splendour [1], they [8] with masters of rik [9], wearing bracelets [10], they [11] with their weapons [12], going quickly [13], fearless [14], have found [15] beloved [16] home [18] of the Maruts [17].

Sukta 1.88

To whom: maruts. **From whom:** gotama rāhūgaṇa. **Metres:** triṣṭubh (2-4); prastārapāṅkti (1, 6); virāḍrūpā (5)

1.88.1 आ विद्युन्मद्भिर्मरुतः स्वर्के रथैभिर्यात ऋष्टिमद्भिरश्वपणैः ।

आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥

á vidyúnmat-bhiḥ marutaḥ su-arkáih ráthebhiḥ yāta ṛṣṭimát-bhiḥ áśva-parṇaiḥ
á vársiṣṭhaya ná iṣá váyaḥ ná paptata su-māyāḥ

O Maruts [3], come [6] to us [11] with perfect hymns of illumination [4] bearing lightnings [2], with chariots [5], with spears [7], with winged horses [8], with greatest [10] impelling force [12], come flying [15] like [14] birds [13], {you} having perfect Maya <creative knowledge> [16].

1.88.2 तैऽरुणेभिर्वरमा पिशंगैः शुभे कं याति रथतूर्भिरश्वैः ।

रुक्मो न चित्रः स्वधितिवान्पव्या रथस्य जंघनन्त भूम ॥

té arunébhiḥ váram á piśáṅgaiḥ śubhé kám yānti rathatūḥ-bhiḥ áśvaiḥ
rukmaḥ ná citráḥ svádhiti-vān pavya ráthasya jaṅghananta bhúma

They [1] come [8] to the Supreme [3] with drawing [9], with ruddy [2], with red [5] horses [10] for splendour [6]; as if [12] gold [11] of various lights [13], furnished with blades [14], {they} beat [17] Earth [18] by wheel [15] of chariot [16].

1.88.3 श्रिये कं वो अधि तनुषु वाशीर्मघा वना न कृणवन्त ऊर्ध्वा ।

युष्मभ्यं कं मरुतः सुजातास्तुविद्युन्नासौ धनयन्ते अद्रि ॥

śriyé kám vaḥ ádhi tanuṣu váśiḥ medhá vānā ná kṛṇavante ūrdhvá
yuṣmábhyam kám marutaḥ su-jātāḥ tuvi-dyumnásauḥ dhanayante ádrim

Blades [6] on [4] your [3] bodies [5] – for glory[1]; thought-powers [7] become [10] high [11] like [9] forests [8] for you [12], O Maruts [14], well born [15], many-powered [16], {they} cause [17] stone [18] to move [17].

1.88.4 अहानि गृध्राः पर्या व आगुरिमां धियं वार्कार्या च देवीं ।

ब्रह्म कृण्वन्तो गोतमासो अर्कैरूर्ध्वं नुनुद्रे उत्सधिं पिबध्वै ॥

áhāni gṛdhrāḥ pári á vaḥ á aguḥ imám dhíyam vārkāryám ca devīm
bráhma kṛṇvāntaḥ gótamāsaḥ arkáih ūrdhvám nunudre utsa-dhím píbadhyai

{All} days [1] the thirsty ones [2] come [7] from all sides [3] to [4] this [8] your [5] divine [12] and [11] water-giving [10] thought [9]. The forming [14] wisdom-word [13] Gotamas [15] urged [18] upwards [17] the well [19] by hymns of illumination [16] to drink [20].

1.88.5 एतत्त्यन्न योजनमचेति सस्वहं यन्मरुतो गोतमो वः ।

पश्यन्धिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥

etát tyát ná yójanam acetī sasváḥ ha yát marutaḥ gótamaḥ vaḥ
pásyan hiránya-cakrān áyaḥ-damṣṭrān vi-dhāvataḥ varáhūn

This one [1] possessing light of Svar¹ [6] was awoke in consciousness [5] like [3] that [2] yoking-hymn [4], when [8] truly [7], O Maruts [9], Gotama [10] seeing [12] {beheld} you [11], golden-wheeled [13], iron-toothed [14] boars [16], widely running [15].

1.88.6 एषा स्या वो मरुतोऽनुभर्त्री प्रति ष्टोभति वाचतो न वाणी ।

अस्तोभयद्वृथासामनु स्वघां गर्भस्त्योः ॥

eṣā syā vaḥ marutaḥ anu-bhartrī prāti stobhati vāghātaḥ ná vāṇī
ástobhayat vṛthā āsām ānu svadhām gābhastyoḥ

It is [1] that {hymn} [2] supporting [5] you [3], O Maruts [4], sounds [7] in return [6] like [9] voice [10] of chanting sage [8], {who} easily [12] praised [11] your [13] self-law [15] in {your} hands [16].

¹ sasvaḥ. Sri Aurobindo: “solar light” (5.30.2, 1913–14), “A blazing strength and a world of illumination” (7.60.10, 1915). It is seems that Sri Aurobindo took the word as prefix sa-, “possessing”, “contenting”, “joined”, and svar. This meaning is relevant in all 4 riks, where it occurs, so it is used in this translation here and further. Monier-Williams: “(of unknown derivation [NB!]), secretly”. Sayana, Wilson, Dutt, Griffit, Muller did not translate the word here; Ganguly: “which had temporarily escaped our mind”. In other 3 riks (5.30.2, 7.59.7, 7.60.10) Sayana, Wilson, Griffit, Jamison, T. Elizarenkova: secret, concealed. Kashyap translates inconsequently, he used meanings of Sri Aurobindo in 5.30.2 and 7.60.10 (riks translated by Sri Aurobindo) and “hidden” in 1.88.5 and 7.59.7 (riks not translated by Sri Aurobindo).

Sukta 1.89

To whom: 1-5, 7-10: viśvedevās; 6: indra, pūṣan, viśvedevās; 10: aditi. **From whom:** gotama rāhūgaṇa. **Metres:** jagatī (1-5, 7); triṣṭubh (8-10); virāṣṭhānā (6)

1.89.1 आ नो भद्राः क्रतवो यंतु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।

देवा नो यथा सद्भिद्बुधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥

ā naḥ bhadrāḥ krátavaḥ yantu viśvátaḥ ádabdhāsaḥ ápari-itāsaḥ ut-bhídaḥ devāḥ naḥ yáthā sádama it vrdhé ásan ápra-áyuvaḥ rakṣitāraḥ divé-dive

Let [5] auspicious [3] wills [4] come [5] to us [2] from all sides [6], invincible [7], surmounting [8], breaking through [9]. Verily [14], let [16] gods [10], not careless [17], indomitable defenders [18], will rule [16] over us [11] always [13] day by day [19] that [12] {we can} grow [15].

1.89.2 देवानां भद्रा सुमतिरऋजूयतां देवानां रातिरभि नो नि वर्ततां ।

देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरंतु जीवसे ॥

devānām bhadrá su-matīḥ ṛju-yatām devānām rātiḥ abhī naḥ ní vartatām devānām sakhyām úpa sedima vayām devāḥ naḥ áyuhḥ prá tirantu jīvase

Let [10] the auspicious [2] right-thinking [3] of gods [1], of seekers after straightness [4], the gift [6] of gods [5] turn [10] to [7] us [8]; we [15] sat [14] to [13] friendship [12] of gods [11], O gods [16], bring [20] forward [19] our [17] life [18] to live [21].

1.89.3 तान्पूर्वया निविदां हूमहे वयं भगं मित्रमदितिं दक्षमस्त्रिधं ।

अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥

tān pūrvayā ni-vidāḥ hūmahe vayām bhāgam mitrām áditim dakṣam asrīdham aryamāṇam varuṇam sómam asvínā sárasvatī naḥ su-bhāgā máyaḥ karat

We [5] call [4] them [1] with supreme [2] inmost knowledge [3] – Bhaga [6], Mitra [7], Aditi [8], never erring [10] Daksha [9], Aryaman [11], Varuna [12], Soma [13], Ashvins [14]. Let [19] blissful [17] Sarasvatī [15] make [19] the Bliss (Mayas, Ananda) [18] for us [16].

1.89.4 तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।

तद्वावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवं ॥

tāt naḥ vátaḥ mayāḥ-bhú vātu bheṣajām tát mātā pṛthivī tát pitā dyáuhḥ tát grāvāṇaḥ soma-sútaḥ mayāḥ-bhúvaḥ tát asvínā śṛṇutam dhiṣṇyā yuvām

Let [5] Vata (Wind) [3] bring [5] to us [2] that [1] bliss-giving [4] healing [6], that [7] – Mother-[8]-Earth [9], that [10] – Father-[11]-Heaven [12], that [13] – bliss-giving [16] pressing stones [14] extracting soma [15]. O Ashvins [18], do hear [19] that [17], you [21], wise ones [20].

1.89.5 तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयं ।

पूषा नो यथा वेदसामसद्बुधे रक्षिता पायुरदब्धः स्वस्तये ॥

tām íśānam jagataḥ tasthúṣaḥ patim dhiyam-jinvām ávase hūmahe vayām pūṣā naḥ yáthā védasām ásat vrdhé rakṣitá pāyúḥ ádabdhāḥ svastáye

For protection [7] we [9] call [8] this [1] master [2] of moving [3] {and} of standing [4], the Lord [5] who urges the thoughts [6]. Let [14] Pushan [10] be [14] defender [16] of our [11]

riches of knowledge [13] that [12] {we can} grow [15], invincible [18] protector [17] for the peace [19].

1.89.6 स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

svastí nah índrah vṛddhá-śravāḥ svastí nah pūṣā viśvá-vedāḥ
svastí nah tárksyah áriṣṭa-nemiḥ svastí nah bṛhaspatih dadhātu

Let [16] Indra [3] increasing hearing {of the Truth} hold [16] the peace [1] for us [2] [4], omniscient [8] Pushan [7] – the peace [5] for us [6], Tarkshya [11] with unhurting wheel [12] – the peace [9] for us [10], Brihaspati [15] – the peace [13] for us [14].

1.89.7 पृषदश्वा मरुतः पृश्निमातरः शुभंयवानो विदथेषु जग्मयः ।

अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥

pṛṣat-aśvāḥ marútaḥ pṛśni-mātarāḥ śubham-yāvānaḥ vidátheṣu jágmayaḥ
agni-jihvāḥ mánavaḥ sūra-cakṣasaḥ víśve nah devāḥ ávasā á gaman ihá

The Maruts [2] having dappled for horses [1], having the Prishni¹ for a mother [3], swift riders [4], going [6] in knowledges [5], thinkers [8], with the sun for eye [9], whose tongue is Agni [7], let [15] all [10] gods [12] come [15] with protection [13] here [16] to us [11].

1.89.8 भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

bhadrám kárṇebhiḥ śṛṇuyāma devāḥ bhadrám paśyema akṣá-bhiḥ yajatrāḥ
sthirāiḥ āṅgaiḥ tustu-vāmsaḥ tanúbhiḥ ví aśema devá-hitam yát áyuh

Let {us} hear [3] the Bliss [1] by ears [2], o gods [4], let {us} see [6] the Bliss [5] by eyes [7], O masters of sacrifice [8]. Let [14] {we} having lauded [11] enjoy [14] firm [9] limbs [10], bodies [12], that [16] life [17] settled by gods [15].

1.89.9 शतमिन्नु शरदो अंति देवा यत्रा नश्चक्रा जरसं तनूनां ।

पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गतौः ॥

śatám ít nú śaradaḥ ánti devāḥ yatra nah cakrá jarásam tanúnām
putrásaḥ yatra pitaraḥ bhavanti má nah madhyá ririṣata áyuh gāntoh

Verily [2] now [3] within limits [5] of hundred [1] years [4], O gods [6], within which [7] {you} made [9] old age [10] of our [8] bodies [11], within which [13] sons [12] become [15] fathers [14], do not [16] harm [19] our [17] life [20] in the middle [18] of path [21].

1.89.10 अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जानित्वं ॥

áditiḥ dyáuḥ áditiḥ antárikṣam áditiḥ mātá saḥ pitá saḥ putráḥ
víśve devāḥ áditiḥ pañca jánāḥ áditiḥ jātám áditiḥ jáni-tvam

Aditi [1] {is} Heaven [2], Aditi [3] {is} middle world [4], Aditi [5] {is} the Mother [6], she [7] {is} the Father [8], she [9] {is} the Son [10], Aditi [13] {is} all [11] gods [12] {and} five [14] births [15], Aditi [16] {is} all that was born [17], Aditi [18] {is} all that shall be born [19].

¹ See note to 1.23.10.

Sukta 1.90

To whom: 1: aryaman, mitra, varuṇa, viśvedevās; 2, 3, 6, 8: viśvedevās; 4: pūṣan, bhaga, maruts, viśvedevās; 5: pūṣan, viśvedevās, viṣṇu; 7: divaḥ, viśvedevās; 9: aryaman, indra, bṛhaspati, varuṇa, viśvedevās, viṣṇu. **From whom:** gotama rāhūgaṇa. **Metres:** gāyatrī (1-8); anuṣṭubh (9)

- 1.90.1 ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् । अर्यमा देवैः सजोषाः ॥
r̥ju-nī́tī naḥ v́aruṇaḥ mitráḥ nayatu vidv́ān aryamá deváīḥ sa-jóṣāḥ
Let [5] straight leading [1] Varuna [3], knowing [6] Mitra [4] lead [5] us [2], Aryaman [7] with the gods [8] in unison [9].
- 1.90.2 ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः । व्रता रक्षन्ते विश्वाहा ॥
té hí v́asvaḥ v́asavānāḥ té ápra-mūrāḥ máhaḥ-bhiḥ vratá rakṣante víśvāhā
For [2] they [1], the Vasus (gods dwelling in riches) [3], masters of riches [4], the [5], illimitable [6], always [10] protect [9] laws of workings [8] by greatneses [7].
- 1.90.3 ते अस्मभ्यं शर्म यंसन्नमृता मर्त्यैभ्यः । बाधमाना अप द्विषः ॥
té asmábhyam śárma yaṁsannamṛtá mártyaibhyaḥ bádhamānāḥ ápa dvíṣaḥ
Let [4] them [1] hold [4] for us [2] peace [3], the immortal ones [5] for the mortal ones [6], repelling [7] foes [9] away [8].
- 1.90.4 वि नः पथः सुविताय चियंत्विन्द्रो मरुतः । पूषा भगो वंद्यासः ॥
ví naḥ patháḥ suvitáya ciyántu índraḥ marútaḥ pūṣá bhágaḥ vándyāsaḥ
Let [5] Indra [6], the Maruts [7], Pushan [8], Bhaga [9], the adorable ones [10] choose [5] paths [3] for happy journey [4] for us [2],
- 1.90.5 उत नो धियो गोअग्राः पूषन्विष्णवेव्यावः । कर्ता नः स्वस्तिमतः ॥
utá naḥ dhíyaḥ gó-agrāḥ pūṣan viṣṇo_íti éva-yāvaḥ kárta naḥ svasti-mátāḥ
and [1], O Pushan [5], O Vishnu [6] going quickly [7], do create [8] for us [2] thoughts [3] led by cows {by perceptions from supramental Svar} [4], for us [9] – thoughts bearing happiness [10].
- 1.90.6 मधु वाता ऋतायते मधु क्षरन्ति सिंधवः । माध्वीर्नः संत्वोषधीः ॥
mádhu vátāḥ ṛta-yaté mádhu kṣaranti síndhavaḥ mádhvīḥ naḥ santu óśadhīḥ
Winds [2] pour out [5] honey [1] to the aspiring to the Truth [3], rivers [6] – honey [4], let [9] growths of earth [10] be [9] for us [8] honeyed [7].
- 1.90.7 मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥
mádhu náktam utá uśásaḥ mádhu-mat párthivam rájaḥ mádhu dyáuḥ astu naḥ pitá
Let [10] night [2] and [3] downs [4] be [10] for us [11] honeyed [1], earthly [6] {and} middle world [7] honeyed [5], Heaven-[9]-Father [12] honeyed [8].
- 1.90.8 मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥
mádhu-mān naḥ v́anaspatīḥ mádhu-mān astu sūryaḥ mádhvīḥ gávaḥ bhavantu naḥ
Let [5] Lord of the forest <of delight> [3] be [5] for us [2] honeyed [1], the Sun [6] honeyed [4], let [9] the cows (perceptions from supramental Svar) [8] be [9] for us [10] honeyed [7].

1.90.9 शं नो मित्रः शं वरुणः शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥

śám naḥ mitráḥ śám váruṇaḥ śám naḥ bhavatu aryamá
śám naḥ índraḥ bṛhaspátīḥ śám naḥ viṣṇuḥ uru-kramáḥ

Let [8] Mitra [3] be [8] peace [1] for us [2], {let} Varuna [5] {be} peace [4], {let} Aryaman [9] {be} peace [6] for us [7], {let} Indra [12], Brihaspati [13] {be} peace [10] for us [11], {let} wide-striding [17] Vishnu [16] {be} peace [14] for us [15].

1. Source № 30. May 1914

1. By a straight leading may Varuna lead us and Mitra with the knowledge and Aryaman, in harmony with the gods.
2. For they are the masters of substance who become in us substance of being and they are the illimitable by their vastnesses and they maintain the laws of their activity in the universality of forces.
3. May they work out for us peace, immortals for us who are mortals, repelling inimical powers.
4. May Indra and the Maruts discern for us paths for our easy progress and Pushan and Bhaga, gods desirable.
5. Yea and ye, O Pushan, Vishnu and thou who movest in all motions, make for us our thoughts such as are led by the rays of illumination and full of happiness.
6. Sweetness in the winds of life to him who grows in the Truth, sweet for him the rivers of being; sweet for us be its growths.
7. A sweetness be our night and our dawns, full of sweetness the terrestrial kingdom; a sweetness be to us Heaven, our father.
8. Full of sweetness to us be the Lord of Pleasure, full of sweetness Surya, the luminous; sweet become to us the herds of his rays.
9. O Mitra, be peace in us, peace Varuna, peace in us Aryaman; peace Indra and Brihaspati, peace Vishnu wide-striding.

Sukta 1.91

To whom: soma. **From whom:** gotama rāhūgaṇa. **Metres:** gāyatrī (5-16); triṣṭubh (1-4, 18-23); uṣṇih (17)

1.91.1 त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पंथां ।

त्व प्रणीती पितरौ न इंदो देवेषु रत्नमभजंत धीराः ॥

tvām soma prā cikitaḥ maṇiṣā tvām rājiṣṭham ānu neṣi pānthām
tāva prā-ṇīti pitarāḥ naḥ indo_īti devēṣu rātnam abhajanta dhīrāḥ

Thou [1], O Soma [2], art perceived [4] by thinking mind [5], thou [6] leadest [9] by most straight [7] path [10], by thy [11] leading [12] our [14] fathers [13], thinkers [19], O Indu (energy of Soma) [15], shared [18] ecstasy [17] in gods [16].

1.91.2 त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षौ विश्ववेदाः ।

त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्नभवो नृचक्षाः ॥

tvām soma krātu-bhiḥ su-krātuḥ bhūḥ tvām dākṣaiḥ su-dākṣaḥ viśvā-vedāḥ
tvām vṛṣā vṛṣa-tvébhiḥ mahi-tvā dyumnébhiḥ dyumnī abhavaḥ nṛ-cākṣāḥ

Thou [1], O Soma [2], becomest [5] perfect in will [4] by wills [3], by discernments [7] thou [6] {becomest} perfect in discernment [8], omniscient [9]. The Bull [11] with the bulls [12], by greatness [13], by lights [14] thou [10] becomest [16] full of light [15], divine in vision [17].

1.91.3 राज्ञो नु ते वरुणस्य व्रतानि बृहद्भीरं तवं सोम धाम ।

शुचिध्वमसि प्रियो न मित्रो दुक्षाय्यो अर्यमेवासि सोम ॥

rājñāḥ nu te varuṇasya vratāni bṛhāt gabhīrām tāva soma dhāma
śuciḥ tvām asi priyāḥ nā mitrāḥ dakṣāyyaḥ aryamā-iva asi soma

Now [2] laws of workings [5] of King-[1]-Varuna [4] are thine [3], thy [8] plane {of existence} [10], O Soma [9], {is} profound [7] {and} vast [6]; thou [12], pure [11], art [13] beloved [14] like [15] Mitra [16], all-discerning [17] like Aryaman [18] art [19], O Soma [20].

1.91.4 या ते धामानि दिवि या पृथिव्यां या पर्वतेष्वोषधीष्वप्सु ।

तेभिर्नो विश्वैः सुमना अहैलत्राजन्त्सोम प्रति हव्या गृभाय ॥

yā te dhāmāni divi yā pṛthivyām yā pārvateṣu ṛśadhīṣu ap-sū
tébhiḥ naḥ viśvaiḥ su-mānāḥ āheḷan rājan soma prāti havyaḥ grbhāya

By thy [2] planes {of existence} [3], which {are} [1] in Heaven [4], which {are} [5] on earth [6], which {are} [7] in mountains [8], in growths of earth [9], in waters [10], by all [13] of them [11] in return [18] right-minded [14], not angry [15], O King [16] Soma [17] do take [20] our [12] offerings [19].

1.91.5 त्वं सोमासि सत्यतिस्त्वं राजोत वृत्रहा । त्वं भद्रो असि क्रतुः ॥

tvām soma asi sāt-patiḥ tvām rājā utā vṛtra-hā tvām bhadraḥ asi krātuḥ

Thou [1] art [3] master of beings [4], O Soma [2], thou [5] – King [6] and [7] slayer of Vritra [8], thou [9] art [11] auspicious [10] will [12].

- 1.91.6 त्वं च सोम नो वशो जीवातुं न मरामहे । प्रियस्तोत्रो वनस्पतिः ॥
 tvám ca soma naḥ vásaḥ jīvātum ná marāmahe priyá-stotraḥ vānaspátih
 and [2] {when} thou [1], O Soma [3], {art} willing [5] us [4] to live [6], {we} do not [7] die [8],
 O Vanaspati <Lord of delight> [10] who has delight in praise [9].
- 1.91.7 त्वं सोम महे भगं त्वं यूने ऋतायते । दक्षं दधासि जीवसे ॥
 tvám soma mahé bhágam tvám yúne ṛta-yaté dáksam dadhāsi jīvāse
 Thou [1], O Soma [2], upholdest [9] Bhaga [4] for the Greatness [3], thou [5] {upholdest}
 Daksha (discernment) [8] for young [6] seeker of the Truth [7] to live [10].
- 1.91.8 त्वं नः सोम विश्वतो रक्षां राजन्नघायतः । न रिष्येत्त्वावतः सर्वा ॥
 tvám naḥ soma viśvátaḥ rākṣa rājan agha-yatáḥ ná riṣyet tvá-vataḥ sákhā
 Thou [1], O Soma [3], do protect [5] us [2] from all sides [4], O King [6], from a bringer of
 calamity [7], let not {him} [8] do harm [9] to the friend [11] of such as thee [10].
- 1.91.9 सोम यास्ते मयोभुव ऊतयः संति दाशुषे । ताभिर्नोऽविता भव ॥
 sóma yáḥ te mayāḥ-bhúvaḥ ūtayaḥ śánti dāśuṣe tábbhiḥ naḥ avitá bhava
 O Soma [1], those thy [3] protections [5], that [2] are [6] bringing the Bliss <Mayas, An-
 anda> [4] to the giver [7], with them [8] be [11] our [9] protector [10].
- 1.91.10 इमं यज्ञमिदं वचो जुजुषाण उपागहि । सोम त्वं नो वृधे भव ॥
 imám yajñám idám vácaḥ jujuṣāṇáḥ upa-ágahi sóma tvám naḥ vṛdhé bhava
 Enjoying [5] this [1] offering [2], this [3] word [4] do come [6], O Soma [7], thou [8] be [11]
 for us [9] to grow [10].
- 1.91.11 सोम गीर्भिर्द्वा वयं वर्धयामो वचोविदः । सुमृळीको न आ विश ॥
 sóma gīr-bhīḥ tvā vayám vardháyāmaḥ vacaḥ-vidaḥ su-mṛṭkīkaḥ naḥ ā viśa
 O Soma [1], by words [2] we [4] knowing word [6] increase [5] thee [3]; very gracious [7] do
 enter [10] in [9] us [8].
- 1.91.12 गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः । सुमित्रः सोम नो भव ॥
 gaya-sphānaḥ amīva-há vasu-vit puṣṭi-várdhanaḥ su-mitraḥ soma naḥ bhava
 O Soma [6], increaser of wealth [1], slayer of enemies [2], finder of plenitudes [3], in-
 creaser of growth [4], be [8] our [7] good friend [5].
- 1.91.13 सोम रारंधि नो हृदि गावो न यवसेष्वा । मर्यं इव स्व ओक्ये ॥
 sóma rarandhí naḥ hṛdí gāvaḥ ná yāvaseṣu á máryaḥ-iva své okyé
 O Soma [1], do rejoice [2] in our [3] heart [4] like [6] cows [5] on pasturages [7], like man
 [9] in own [10] home [11].
- 1.91.14 यः सोम सख्ये तव रारणद्वेव मर्त्यः । तं दक्षः सचते कविः ॥
 yáḥ soma sakhyé tava rarāṇat deva mártyaḥ tám dáksaḥ sacate kavīḥ
 Seer-[11]-discernment [9] cleaves [10] to him [1] who [8], mortal [7], O God [6], O Soma
 [2], rejoices [5] in thy [4] friendship [3].

- 1.91.15 उरुष्या णौ अभिशस्तेः सोम नि पाह्यहंसः । सर्वा सुशेव एधि नः ॥
 uruṣyā naḥ abhi-śasteḥ sōma nī pāhi aṃhasaḥ sākḥā su-śevaḥ edhi naḥ
 O Soma [4], do protect [1] us [2] from harm [3], do protect [6] from evil [7], be [10] for us [11] full of bliss [9] friend [8].
- 1.91.16 आ प्यायस्व समेतु ते विश्वतः सोम वृष्यं । भवा वाजस्य संगथे ॥
 ā pyāyasva sām etu te viśvátaḥ soma vṛṣṇyam bháva vájasya sam-gathé
 Swell [2] well [3], let [4] thy [5] force [8] come [4] from all sides [6], O Soma [7], be [9] in the meeting-place [11] of plenitude [10].
- 1.91.17 आ प्यायस्व मदितम सोम विश्वेभिरंशुभिः । भवा नः सुश्रवस्तमः सर्वा वृधे ॥
 ā pyāyasva madin-tama sōma víśvebhiḥ aṃśú-bhiḥ bháva naḥ suśrávaḥ-tamaḥ sākḥā vṛdhé
 Swell [2], O most intoxicating [3], O Soma [4], with all [5] parts¹ [6]; be [7] for us [8] friend [10] most full of perfect hearing {of the Truth} <i.e. of supramental knowledge> [9] that {we can} grow [11].
- 1.91.18 सं ते पर्यासि समु यंतु वाजाः सं वृष्यान्यभिमातिषाहः ।
 आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥
 sām te pāyāmsi sām ūm_īti yantu vájāḥ sām vṛṣṇyāni abhimāti-sāhaḥ
 ā-pyāyamānaḥ amṛtāya soma divi śrávāmsi ut-tamāni dhiṣva
 Let [6] thy [2] currents [3] go [6] together [1], plenitudes [7] – together [4], forces [9] overcoming the enemies [10] – together [8]. Swelling [11], O Soma [13], do hold [17] supreme [16] hearings {of the Truth} <i.e. inspired knowledges> [15] in Heaven [14] for immortality [12].
- 1.91.19 या ते धामानि हविषा यजति ता ते विश्वा परिभूरस्तु यज्ञं ।
 गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥
 yā te dhāmāni havīṣā yajanti tā te viśvā pari-bhūḥ astu yajñam
 gaya-sphānaḥ pra-taraṇaḥ su-vīraḥ āvīra-hā prá cara soma duryān
 Those [1] thy [2] planes {of existence} [3], for which [1] {men} sacrifice [5] with offering [4], let [10] {this} offering [11] be [10] surrounding [9] all [8] of them [6]. Increaser of growth [12], promoting [13], full of hero-might [14], slaying all deprived of hero-might [15], move [17] forward [16], O Soma [18], houses {of human beings} [19].
- 1.91.20 सोमो धेनुं सोमो अर्वतमाशुं सोमो वीरं कर्मण्यं ददाति ।
 सादन्यं विदुथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥
 sōmaḥ dhenūm sōmaḥ ārvantam āśūm sōmaḥ vīrām karmanyaṃ dadāti
 sadanyaṃ vidathyāṃ sabhēyam pitṛ-śrávaṇam yāḥ dādāśat asmai
 To him [16], who [14] gives [15], Soma [1] gives [9] milch-cow [2], Soma [3] – swift [5] courser [4], Soma [6] – hero [7] ever acting [8] for the seat-home [10], for the knowledge [11], for the wisdom [12], bringing father's hearing {of the Truth} <i.e. supramental knowledge> [13].

¹ aṃśu a filament (especially of the Soma plant); a minute particle; ray; point, end.

1.91.21 अषाँहं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपां ।

भरेषुजां सुक्षितिं सुश्रवसं जयंतं त्वामनु मदेम सोम ॥

áṣāḥam yut-sú pṛtanāsu páprim svah-sām apśām vṛjánasya gopām
bhareṣu-jām su-kṣitim su-śrávasam jáyantam tvám ánu madema soma

Let {us} intoxicate [15] by thee [13], O Soma [16], in battles [2] invincible [1], in combat [3] delivering [4], conquering Svar <supramental world of the Sun> [5], conquering Waters [6], guardian [8] of strength [7], fit for wars [9], securely dwelling [10], full of perfect hearing {of the Truth} <i.e. of inspired supramental knowledge> [11], victorious [12].

1.91.22 त्वमिमा ओषधीः सोम विश्वास्त्वमपो अंजनयस्त्वं गाः ।

त्वमा तंतथोर्वृतरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥

tvám imáh óśadhīḥ soma víśvāḥ tvám apáh ajanayaḥ tvám gāḥ
tvám á tatantha urú antárikṣam tvám jyótiṣā ví támah vavartha

Thou [1] broughtest to birth [8] all [5] these [2] growths of earth [3], O Soma [4], thou [6] – waters [7], thou [9] – cows (perceptions from supramental Svar) [10]; thou [11] hast widened [13] wide [14] middle world [15], thou [16] hast burst open [20] darkness [19] by light [17].

1.91.23 देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।

मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्ठौ ॥

devéna naḥ mánasā deva soma rāyāḥ bhāgám sahasā-van abhí yudhya
má tvā á tanat íśiṣe víryāsya ubháyebhyaḥ prá cikitsa gó-iṣṭau

Do battle [10] by divine [1] mind [3] for us [2], O God [4] Soma [5], for [9] share-delight [7] in riches [6], O forceful [8]; none [11] overcomes [14] thee [12], {thou} possessest [15] hero [16] might [16], do manifest thyself [19] for both kinds (divine and human) [17] in seekings for the herds {of perceptions from supramental Svar} [20].

1. Source № 30. May 1914

1. Thou, O Soma, becomest subject to perception by the intelligence; thou ledest us along a path of utter straightness. By thy leadings our fathers, O lord of delight, were established in thought and enjoyed ecstasy in the gods.
2. Thou, O Soma, by our willings becomest strong in will, thou by our discernments perfect in discernment and universal in knowledge, thou by our strong abundances strong and abundant in thy might, thou by our illuminations luminous and of puissant vision.
3. Thine now are the activities of Varuna the King, vast and profound, O Soma, is thy seat; pure art thou and delightful like Mitra; thou art powerful like Aryaman, O Soma.
4. The seats that are thine in our heaven and on our earth and on the hills of being and in its growths and in its waters, in those, even all of them, do thou, well-minded and free from wrath, receive to thy-

- self, O Soma, O King, our offerings.
5. Thou, O Soma, art master of Being; King art thou and slayer of the Coverer; thou a blissful power of Will.
 6. And thou, O Soma, hast control to make us live, that we should not die,— the lord of pleasure who has delight in the song of his affirmation.
 7. Thou, O Soma, both for him who is already great in the Truth and for him who is young in the Truth, establishest Bhaga in joyance that has power for life.
 8. Keep us, O Soma, O King, from all that seeks to become evil in us; let not him come to hurt who is a friend of such a one as thou.
 9. O Soma, with those thy increasings that are creative of the Bliss for the giver, become the preserver of our being.
 10. Come to us taking pleasure in this sacrifice, in this Word; be in us, O Soma, for our increase.
 11. We, O Soma, know how to find expression and we increase thee by our Words; then with a gentle kindness enter into us.
 12. Become in us, O Soma, a distender of luminous movements, a slayer of unfriendly powers, a finder of substance, an increaser of growth, a perfect friend.
 13. O Soma, take thy delight in our hearts as the Herds in their pastures, as the Man in his own dwelling.
 14. He, O Soma, who, a mortal, has delight in thy friendship, a god's, to him cleaveth the discerning Seer of things.
 15. Keep us far from the attack that divides, O Soma, protect us from the evil; flourish in us, a friend taking the ease of his perfect pleasure.
 16. Yea, nourish thyself in us, let strong abundance come together to thee from all things and do thou become in the meeting-place of that plenty.
 17. Grow full in us with all thy rays, O Soma of the complete ecstasy; be in us full of perfect inspirations that we may grow.
 18. Together may they come, thy nourishments, and thy plenties and the abundances of thy strength while thou overcomest the attack that would obstruct; so growing in fullness towards Immortality, O Soma, hold for us the highest inspirations in the heaven of the mind.

19. Those thy seats that they effect by sacrifice by the offering, may they all be encompassed by the action of the sacrifice¹; distending the movement, pushing ever onward, perfect in energy, slaying all weakness travel forward to the gates of the mansions, O Soma.
20. Soma giveth the fostering Cow, Soma giveth the swift Steed, Soma giveth the active Hero within who holdeth the seat, who winneth the knowledge, who is fit for the Wisdom, who hath the inspiration of the Father, — these he giveth to the man who divideth for him the offering.
21. Unconquered thou in our battles and art satisfied in the throngs of war, winner of Heaven, winner of the Waters and our defender in the Crookedness (or of our strength); born in our fullnesses, firmly dwelling in us thou art rich in inspirations and victorious, — by thy raptures, O Soma, may we be intoxicated.
22. Thou hast created all these growths of earth, O Soma, thou the Waters, thou the Rays; thou hast extended wide the mid-world, — thou by the Light hast smitten apart the covering darkness.
23. With the divine mind in us, thou who art divine, O Soma, O forceful fighter, war towards our enjoyment of the felicity. Let none extend thee in grossness², thou hast power over all energy; do thou have the perceiving vision for gods and men in their seeking of the Light.

¹ Apparently a corrupt text, requiring the reading *yajnah* for *yajnam*; as it stands, it can only mean, “may the sacrificer encompass with his beings all of them as the sacrifice” or “and the sacrifice”, — neither of which renderings makes any tolerable sense.

² Sayana renders “Let none torture thee”; but it refers to the extension in the gross and obscure material of being natural to the covering darkness, as opposed to the luminous subtlety of the divine mind which moves towards the higher Light.

Sukta 1.92

To whom: 1-15: uṣas; 16-18: aśvins. **From whom:** gotama rāhūgaṇa. **Metres:** triṣṭubh (5-12); uṣṇih (13-18); jagatī (1-4)

- 1.92.1 एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमंजते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यति मातरः ॥
eṭāḥ ūm_iti tyāḥ uṣasaḥ ketum akrata pūrve ārdhe rajasah bhānūm añjate
niḥ-krṇvānāḥ āyudhāni-iva dhṛṣṇavaḥ prāti gāvaḥ āruṣiḥ yanti mātaraḥ
It is these [1+3] Dawns [4] have made [6] ray of intuition [5], decorated themselves [11] by light [10] in the high [7] region [8] of the middle world [9]; as if [13] violent ones [14], fur-bishing [12] weapons [13], ruddy [17] cows-[16]-mothers [19] go [18] towards {us} [15].
- 1.92.2 उदपत्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासौ वयुनानि पूर्वथा रुशंतं भानुमरुषीरशिश्चयुः ॥
ūt apaptan aruṇāḥ bhānāvaḥ vṛthā su-āyujah āruṣiḥ gāḥ ayukṣata
ākran uṣasaḥ vayunāni pūrvā-thā rūśantam bhānūm āruṣiḥ aśiśrayuḥ
Rosy [3] lustres [4] easily [5] rose [2] upwards [1], {they} yoked [9] easy yoked {in work} [6] ruddy [7] cows (perceptions from supramental Svar); Dawns [11] as of old [13] have fashioned [10] manifestations of knowledge [12], the ruddy ones [16] have burnt [17] the brilliant [14] light [15].
- 1.92.3 अर्चति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहतीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥
ārcanti nārīḥ apasaḥ nā viṣṭi-bhiḥ samānēna yojanena ā parā-vātaḥ
īsam vāhantiḥ su-kṛte su-dānave viśvā it āha yajamānāya sunvate
{They} shine [1] by turns [5] like [4] working [3] wives [2] with common [6] yoking [7] from the Beyond [9], bringing [11] all [14] impelling forces [10] for doer of good works [12], for good giver [13], yes [16], verily [15], for sacrificer [17], for pressing [18].
- 1.92.4 अधि पेशांसि वपते नृतरिवापौर्णुते वक्ष उस्त्रेव बर्जहं ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न ब्रजं व्युषा आवर्तमः ॥
ādhi pēśāṃsi vapate nṛtūḥ-iva āpa ūṇute vākṣaḥ usrā-iva bārajaham
jyōtiḥ viśvasmai bhūvanāya krṇvatī gāvaḥ nā vrajām vī uṣāḥ āvaritvāvaḥ tāmah
Like dancing-girl [4] {she} cast [3] forms [2] from above [1]; uncover [5+6] breast [7] like cow [8] an udder [9]; creating [13] the light [10] for all [11] world [12], Dawn [18] has burst open [17+19] darkness [20] like [15] cows [14] a pen [16].
- 1.92.5 प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वं ।
स्वरुं न पेशो विदथेष्वंजच्चित्रं दिवो दुहिता भानुमंश्रेत् ॥
prāti arcīḥ rūśat asyāḥ adarśi vī tiṣṭhate bādgate kṛṣṇām abhvaṃ
svārum nā pēśaḥ vidātheṣu añjān citrām divāḥ duhitā bhānūm aśret
Her [4] brilliant [3] ray [2] has become visible [5] in front [1], spreads [7] widely [6], repels [8] black [9] mightiness [10]; like [12] sunshine [11] {they} make shine [15] {her} form [13] in knowledges [14], the daughter [18] of Heaven [17] spreads [20] many-hued [16] blaze [19].

- 1.92.6 अतारिष्म तमसस्परमस्योषा उच्छंती वयुना कृणोति ।
 श्रिये छंदो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥
 átāriṣma tāmasaḥ pārām asyā uṣāḥ ucchāntī vayúnā kṛṇoti
 śriye chāndaḥ nā smayate vi-bhātī su-prātikā saumanasāya ajīgarīti
 {We} have crossed over [1] to other shore [3] of this [4] darkness [2], shining out [6] Dawn
 [5] creates [8] manifestation of knowledge [7]; smiles [12] as if [11] inviting [10] to glory [9],
 breaking forth [13], fair of front [14] awakes [16] to right-mindedness [15].
- 1.92.7 भास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।
 प्रजावतो न्वतो अश्वबुध्यानुषो गोअग्रौ उप मासि वाजान् ॥
 bhāsvatī netrī sūnṛtānām divāḥ stave duhitā gótamebhiḥ
 prajā-vataḥ nr-vātaḥ āśva-budhyān uṣaḥ gó-agrān ūpa māsi vājān
 Luminous [1] leader [2] of true word [3], the daughter [6] of Heaven [4] is lauded [5] by the
 Gotamas [7]. {Thou} measurest out [14] plenitudes [15] rich with offspring {fruitful out-
 come} [8], manly {forces} [9], horses (of power) [10] cows {perceptions from supramental
 Svar} [12], O Dawn [11].
- 1.92.8 उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यं ।
 सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहंतं ॥
 uṣaḥ tām aśyāṃ yaśasaṃ su-vīraṃ dāsa-pravargam rayim aśva-budhyam
 su-dāmsasā śrāvasā yā vi-bhāsi vāja-prasūtā su-bhage bṛhantam
 O Dawn [1], let {me} gain [3] that [2] glorious [4] wealth [7] full of removing demons [6]
 hero-might [5], full of horses [8]]. Thou [11] illuminatest widely [12] the Wideness <supra-
 mental plan> [15] with great work [9], with hearing {of the Truth} <i.e. with inspired knowl-
 edge> [10], O begetting plenitudes [13], O blissful [14].
- 1.92.9 विश्वानि देवी भुवनाभिचक्ष्यां प्रतीची चक्षुरुर्विया वि भाति ।
 विश्वं जीवं चरसे बोधयंती विश्वस्य वाचमविदन्मनायोः ॥
 víśvāni devī bhūvanā abhi-cākṣyaḥ pratīcī cākṣuḥ urviyā ví bhāti
 víśvam jīvaṃ carāse bodhayantī víśvasya vācam avidat manāyōḥ
 The goddess [2] looking upon [4] all [1] worlds [3], facing [5] wide [7] eye [6], shines [9];
 awaking [13] all [10] life [11] to move [12] {she} found [16] the speech [15] for all [14] that
 thinks [17].
- 1.92.10 पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुभमाना ।
 श्वघ्नीव कृत्तुर्विज आमिनाना मर्तस्य देवी जरयंत्यायुः ॥
 pūnaḥ-punaḥ jāyamānā purāṇī samānām varṇam abhi śumbhamānā
 śvaghnī-iva kṛtnūḥ vijāḥ ā-minānā märtasya devī jarāyantī āyuh
 Born [2] again and again [1], ancient [3], of the same [4] varna <colour> [5], bright [7], like
 [8] a skilful [9] hunter [8] hiding [11] from bird [10] the goddess [13] becking [14] life [15] of
 the mortal [12].
- 1.92.11 व्यूर्वती दिवो अंतौ अबोध्यप स्वसारं सनुतर्युयोति ।
 प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥
 vi-ūrvaṭī divāḥ āntān abodhi āpa svāsāram sanutāḥ yuyoti
 pra-minatī manuṣyā yugāni yōṣā jāśasya cākṣasā ví bhāti

{She} awoke [4] revealing [1] ends [3] of Heaven [2], drives [8] far [7] away [5] {her} sister <Night> [6]. Observing [9] generations [11] of human beings [10], the Woman [12] illumine widely [15+16] by eye [14] of Lover <the Sun> [13].

1.92.12 पशून् चित्रा सुभगा प्रथाना सिंधुर्न क्षोद उर्विया व्यश्चैत् ।

अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना ॥

paśún ná citrá su-bhágā prathānā síndhuḥ ná kṣódaḥ urviyá ví ásvait
aminatī dáivyāni vratāni sūryasya ceti rāsmi-bhiḥ dṛśānā

Of rich hues {she} [3] like [2] herds [1], blissful [4], has grown light [10+11] spreading [5] like [7] quickly running [8] wide [9] river [6]; not violating [12] divine [13] laws of workings [14], by rays [17] of the Sun [15] {she} manifests in consciousness [16] visible [18].

1.92.13 उषस्ताच्चित्रमा भरास्मभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥

uṣaḥ tát citráma á bhara asmábhyaṃ vājīnī-vati yéna tokāṃ ca tánayam ca dhāmahe

O Dawn [1], that [2] wealth of brilliance [3] do bring [5] to us [6], O full of plenitude [7], by which [8] {we} uphold [13] and [10] begetting <i.e. creation, an issue of works> [9] and [12] Son¹ [11].

1.92.14 उषो अद्येह गोमत्यश्वावति विभावरि । रेवदस्मे व्युच्छ सूनृतावति ॥

uṣaḥ adyá ihá go-matī áśva-vati vibhā-vari revát asmé_iti ví uccha sūnṛtā-vati

O Dawn [1], now [2], here [3], O full of cows (perceptions from supramental Svar) [4], O full of horses (of strength) [5], O widely luminous [6], do illuminate [9+10] to us [8] riches [7], O full of true word [11].

1.92.15 युक्त्वा हि वाजिनीवत्यश्वौ अचारुणौ उषः । अथा नो विश्वा सौभगान्या वह ॥

yuḥsvá hí vājīnī-vatī áśvāu aruṇāu uṣaḥ átha naḥ víśvā saubhagānī á vaha

Do yoke [1] now [5], O full of plenitude [3], ruddy [6] steeds [4], O Dawn [7], then [8] do bring [13] to us [9] all [10] felicities [11].

1.92.16 अश्विना वर्तिरस्मदा गोमदस्त्रा हिरण्यवत् । अर्वाग्रथं समनसा नि यच्छतं ॥

áśvinā vartīḥ asmát á gó-mat dasrā hiraṇya-vat arváḡ rātham sá-manasā ní yacchatam

O Ashvins [1], the golden [7] abode [2] full of the cows (perceptions from supramental Svar) [5], O mighty ones [6] of one mind [10], do extend [12] {this your} chariot [9] to us [3] downwards [8].

1.92.17 यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमश्विना युवं ॥

yáu itthá ślókaṃ á divāḥ jyótiḥ jānāya cakrathuḥ á naḥ ūrjam vahatam áśvinā yuvám

You who [1] have made [8] thus [2] a call [3], light [6] of Heaven [5] for a man [7], do bring [12] to us [10] energy [11], O you two [14], Ashvins [13].

1.92.18 एह देवा मयोभुवा दस्त्रा हिरण्यवर्तनी । उषर्बुधौ वहंतु सोमपीतये ॥

á ihá devá mayābhuvā dasrā hiraṇyavartanī_iti_hiraṇya-vartanī

uṣaḥ-búdhāḥ vahantu sóma-pītayē

You, two gods [3], bringing [4] here [2] the Bliss <Mayas, Ananda> [4], puissant [5], having golden path [6], do bring [8] {the gods} waking in the dawn [7] for the drinking of Soma [9].

¹ Usually these two words (tokam tanayam) stand together making fixed phrase which is translated by Sri Aurobindo as "begotten son", "Son of our begetting", "offspring of our begetting". Here however they are separated by conjunction ca "and".

1. Source № 281. September 1916

6. We have crossed through to the other shore of this darkness, Dawn is breaking forth and she creates and forms the births of knowledge.

2. Source № 271. November 1915

4. Dawn uncovered the darkness like the pen of the cow

3. Source № 269. September 1915

9. The goddess fronts and looks upon all the worlds, the eye of vision shines with an utter wideness; awakening all life for movement she discovers speech for all that thinks
14. gomaty aśvāvati vibhāvāri... sūnṛtāvati, "Dawn with thy shining herds, with thy steeds, widely luminous, full of happy truths."

4. Source № 268. August 1915

4. She creates light for all the world and opens out the darkness as the pen of the Cow
16. the Ashwins are asked to drive downward their chariot on a path that is radiant and golden, gomad hiraṇyavad

5. Source № 30. May 1914

1. Lo these are those Dawns that create for us the perception; in the highest realm of the luminous kingdom they brighten the Light perfecting it like violent men who furbish their arms; the ruddy mothers come, the radiant herds.
2. Upward have soared the red-active lustres covering heaven; yoked are the ruddy Rays that set themselves perfectly to the work. The Dawns have made the manifestations of things even as before and their ruddinesses have entered into the reddening Light.
3. For as forces that work the bright Energies give their illumination by entering into all things with an equal self-yoking from the supreme realm and thence they bring energy to the right doer, the right giver (who perfectly effects his aims); yea, all things here they bring to the sacrificer who expresses the Soma bliss.
4. Like a dancing-girl she lays bare her clear forms of beauty, like a Paramour she opens her breast casting aside its defences creating Light for the whole world. The radiant herds have left their pen; Dawn has uncovered herself of her robe of darkness.
5. Reddening, the illumination of her has appeared in front; it spreads and assails the Black Dense. They adorn her body as if sunshine in the things of the knowledge; the Daughter of Heaven has entered into the varied Lustre.
6. We have crossed over to the other side of this darkness and Dawn widening makes her revelations of Light; she smiles and shines

- wide as joy towards beauty; she manifests in a front of fairness that the mind may be glad and perfect.
7. Luminous guide to true thinkings, the Daughter of Heaven has been affirmed in praise by the Gotamas (the men of light). Thou supportest in us plentifulnesses rich in creations and energies, perceptively received in the nervous movements, led by the rays of illumination.
 8. O Dawn, may I enjoy a victorious and energetic felicity, delivered from the Enemy, perceptively received in the nervous powers, thou who shinest wide by an inspiration perfect in activity giving birth to richnesses, — O blissful one, to a plenty vast.
 9. Divine she beholds all the worlds, wide shines her vision and she gazes straight at things; she awakens every living soul for action and finds the Word for all that aspires to mind.
 10. Again and again is she born, she, the Ancient Goddess, and she glorifies one equal form. She as the slayer and cleaver of the Animal diminishes its strength and in her deity wears away the being of the Mortal.
 11. She has awakened opening wide the very ends of Heaven and continually she pushes away her sister Night diminishing our mortal periods. Paramour of the Sun, she has her light from her lover's eye of vision.
 12. Varied in light and richly enjoying, it is as if she widens her animal Powers and wide she distends like a sea that breaks its way and she limits not our divine activities when she is seen in our perceptions by the rays of the Sun of illumination.
 13. O Dawn with thy energy of plenty, bring to us that varied richness whereby we can found our creation and our extending.
 14. Here and today, O Dawn of the radiant herds, Dawn of the forceful steeds, Dawn of the wide illumination, shine out upon us with ecstasy, O Lady of the Truths.
 15. O Dawn, energy of the plenty, yoke today thy steeds of red activity, then bring to us all enjoyable things.
 16. Ye, O bounteous Aswins, drivers of the Steed, with one mind direct your downward car along the path of the luminous rays, the path of the golden Light.
 17. Ye who have made for the creature the Light of heaven thus a splendour, carry force to us, ye, O Aswins.
 18. Twin bounteous gods with your luminous movements who create the bliss, you may those steeds that are awakened by the Dawn bring to the drinking of the wine of Bliss.

Sukta 1.93

To whom: agni, soma. **From whom:** gotama rāhūgaṇa. **Metres:** triṣṭubh (4-7, 12); anuṣṭubh (1-3); gāyatrī (9-11); jagatī or triṣṭubh (8)

- 1.93.1 अग्नीषोमाविमं सु मे शृणुतं वृषणा हवँ । प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥
 ágniṣomau imám sú me śṛṇutam vṛṣaṇā hávam
 prāti su-uktáni haryatam bhávatam dāśuṣe máyaḥ
 O Agni-Soma [1], O Bulls [6], do hear [5] well [3] this [2] my [4] call [7], do rejoice [10] in good utterances [9], in return [8] do become [11] the Bliss <Mayas, Ananda> [13] for the giver [12].
- 1.93.2 अग्नीषोमा यो अद्य वामिदं वचः सपर्यति । तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यं ॥
 ágniṣomā yáḥ adyá vām idám vácaḥ saparyāti
 tasmai dhattam su-víryam gávām pōṣam su-áśvyam
 O Agni-Soma [1], he who [2] now [3] this [5] word [6] offer [7] to you [4], for him [8] do uphold [9] hero-strength [10], plenitude [12] cows (perceptions from supramental Svar) [11], good horses [13].
- 1.93.3 अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिं । स प्रजयां सुवीर्यं विश्वमायुर्व्यंश्वत् ॥
 ágniṣomā yáḥ á-hutim yáḥ vām dāsāt havīḥ-kṛtim
 sáḥ pra-jáyā su-víryam víśvam áyuh ví aśnavat
 O Agni-Soma [1], he who [2] gives [6] to you [5] oblation [3], he who [4] {gives} offering [7], let [14] him [8] attain [14] with progeny [9] hero-strength [10], all [11] life [12].
- 1.93.4 अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः ।
 अवातिरतं वृसयस्य शेषोऽविदत्तं ज्योतिरेकं बहुभ्यः ॥
 ágniṣomā cēti tát víryám vām yát ámuṣṇītam avasám paṇim gāḥ
 áva atiratam vṛsayasya śéṣaḥ ávindatam jyótiḥ ékam bahú-bhyah
 O Agni-Soma [1], that [3] your [5] hero might [4] was wakened [2], when [6] {you} took away [7] from Pani [9] cattle [8], cows (perceptions from supramental Svar) [10], remove [11+12] offspring [14] of Brisaya [13], found [15] one [17] Light [16] for many [18].
- 1.93.5 युवमेतानि दिवि रौचनान्यग्निश्च सोम सक्रतू अधत्तं ।
 युवं सिंधूरभिशास्तेरवद्यादग्नीषोमावमुचतं गृभीतान् ॥
 yuvám etāni divi rocanāni agniḥ ca soma sákratū_iti_sá-kratū adhattam
 yuvám síndhūn abhī-śasteḥ avadyāt ágniṣomau ámuñcatam grbhītān
 You two [1] these [2] luminous planes [4], O Agni [5] and [6] Soma [7], being of one mind [8], upheld [9] in Heaven [3], you two [10] released [15] captive [16] rivers [11] from curse [12], from fault [13], O Agni-Soma [14].
- 1.93.6 आन्यं दिवो मातरिश्वा जभारामध्नादन्यं परि श्येनो अद्रेः ।
 अग्नीषोमा ब्रह्मणा वावृधानोरं यज्ञाय चक्रथुरु लोकं ॥
 á anyám diváḥ mātariśvā jabhāra ámathnāt anyám pári śyenáḥ ádreḥ
 ágniṣomā bráhmaṇā vavrđhānā urúm yajñáya cakrathuh ūm_iti lokám

Matarishvan (Lord of Life, Vayu <lit. breathing or growing in the Mother>) [4] has brought [5] the one <Agni> [2] from Heaven [3], hawk [9] plucked [6] another <Soma> [7] from mountain [10]; O Agni-Soma [11] increasing [13] by wisdom-word [12] have made [16] wide [14] world <i.e. Svar> [18] for sacrifice [15].

1.93.7 अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथां ।

सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥

ágniṣomā haviṣaḥ prá-sthitasya vītám háryatam vṛṣaṇā juṣéthām
su-sármāṇā su-avasā hí bhūtám átha dhattám yájamānāya śám yóḥ

O Agni-Soma [1], do rejoice [4] in set forth [3] offering [2], do rejoice [5], O Bulls [6], cleave to [7]; do become [11] the peace [8] affording good protection [9], then [12] do uphold [13] that [16] peace [15] for sacrificer [14].

1.93.8 यो अग्नीषोमा हविषा सपयद्दिवद्रीचा मनसा यो घृतेन ।

तस्य व्रतं रक्षतं पातमंहसो विशे जनाय महि शर्म यच्छतं ॥

yáḥ agníṣomā haviṣā saparyát devadrícā manasā yáḥ ghr̥téna
tásya vratám rakṣatám pātám aṁhasaḥ viśé jánāya máhi śárma yacchatám

He who [1], O Agni-Soma [2], with offering [3] worships [4] by mind [6] turned towards the gods [5], he who [7] {worships} by {mental} clarity <lit. ghee> [8], do keep safe [11] his [9] laws of works [10], do protect [12] from evil [13], do uphold [18] great [16] peace [17] for peoples [14], for man [15].

1.93.9 अग्नीषोमा सवेदसा सहृती वनतं गिरः । सं देवत्रा बभूवथुः ॥

ágniṣomā sá-vedasā sahūti_īti_sá-hūti vanatám girāḥ śám deva-trā babhūvathuḥ

O Agni-Soma [1], having common property-knowledge [2] do enjoy [4] words [5] with invocation [3]; together [6] {they two} were [8] in the gods [7].

1.93.10 अग्नीषोमावनेन वां यो वां घृतेन दाशति । तस्मै दीदयतं ब्रह्त् ॥

ágniṣomau anéna vām yáḥ vām ghr̥téna dáśati tásmai dīdayatám bṛhát

O Agni-Soma [1], he who [4] gives [7] to you [3] with this [2] {mental} clarity <lit. ghee> [6], for him [8] do illuminate [9] Brihat <the wide world, Svar> [10].

1.93.11 अग्नीषोमाविमानि नो युवं हव्या जुजोषतं । आ यात्मुप नः सचां ॥

ágniṣomau imáni naḥ yuvám havýá jujoṣatám á yātam úpa naḥ sácā

O Agni-Soma [1], do enjoy [6] these [2] our [3] offering [5], you two [4]; do come [8] together [11] to [9] us [10].

1.93.12 अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्त्रिया हव्यसूदः ।

अस्मे बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमंतं ॥

ágniṣomā pipṛtám árvataḥ naḥ á pyāyantām usṛiyāḥ havya-sūdāḥ
asmé_īti bálāni maghávāt-su dhattám kṛṇutám naḥ adhvarám śruṣṭi-mántám

O Agni-Soma [1], do carry over safe [2] coursers [3] for us [4], make overflowing [6] shining cows (perceptions from supramental Svar) [7] speeding the offering [8], do uphold [12] strengths [10] for us [9] in masters of plenty [11], do make [13] our [14] pilgrim-sacrifice [15] full of hearing {of the Truth <i.e. of supramental knowledge>} [16].

1. Source № 314. Perhaps, 1918

4. O Flame, O Wine, your force has become conscious; you have discovered the One Light for the many.

2. Source № 278. June 1916

4. O Agni and Soma, then was your strength awakened when you robbed the Pani of the cows and found the one Light for many.

3. Source № 271. November 1915

4. Ye two stole the cows from the Panis.... Ye found the one light for many

4. Source № 270. October 1915

4. O Agni and Soma, that heroic might of yours was made conscient when ye robbed the Pani of the cows.

Sukta 1.94

To whom: 1-7, 9-15: agni; 8: agni (d); devās (abc); 16: agni (ab); agni or mitra, varuṇa, aditi sindhu (cd). **From whom:** kutsa āngirasa. **Metres:** jagatī (1-14); triṣṭubh (15-16)

1.94.1 इ॒मं स्तो॒मम॑र्हते जा॒तवे॑दसे रथ॑मि॒व सं म॑हेमा मनी॒षया॑ ।

भ॒द्रा हि नः॑ प्र॒माति॑रस्य संस॒द्यग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

imám stómam árhate jāta-vedase rátham-iva sám mahema manīṣāyā
bhadrá hí naḥ prá-matiḥ asya sam-sádi ágne sakhyé má riṣāma vayám táva

Let {us} rise [7] together [6] by mind [8] this [1] hymn [2] like chariot [5] for powerful [3] Jatavedas, knower of birth of gods and of mortals (1.70.6) [4]; for [10] his [13] knowledge [12] in sitting together [14] {is} our [11] boon [9], O Agni [15], let [18] not [17] us [19] be hurt [18] in thy [20] friendship [16].

1.94.2 यस्मै॑ त्वमा॒यज॑से स सा॒धत्य॑न्वा क्षेति॑ दधते सु॒वीर्यं॑ ।

स तू॒ताव॑ नैन॑मश्नोत्य॒ंहति॑रग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

yásmai tvám ā-yajase sah sādhati anarvá kṣeti dádhate su-vīryam
sah tūtāva ná enam aśnoti aṃhatiḥ ágne sakhyé má riṣāma vayám táva

For whom [1] thou [2] accomplishest the sacrifice [3], he [4] achieves [5], irresistible [6] lives [7], holds [8] hero-strength [9]; he [10] being efficient [11] does not [12] prove [14] poverty [15], O Agni [16], let [19] not [18] us [20] be hurt [19] in thy [21] friendship [17].

1.94.3 श॒क्रेम॑ त्वा स॒मिधं॑ सा॒धया॑ धि॒यस्त्वे॑ दे॒वा ह॒विर॑द॒न्त्याहु॑तं ।

त्व॒मादि॑त्याँ आ व॒ह तान्हु॑श्मस्य॒ग्ने स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

śakéma tvā sam-ídham sādháya dhīyaḥ tvé_íti devāḥ haviḥ adanti á-hutam
tvám adityān ā vaha tán hí uśmāsi ágne sakhyé má riṣāma vayám táva

Let {us} have strength [1] kindling [3] thee [2], do accomplish [4] thoughts [5], the gods [7] eat [9] the sacrifice [8] offered [10] in thee [6], thou [11] do bring [14] the Adityas (sons of the boundless mother Aditi) [12], for [16] {we} desire [17] them [15], O Agni [18], let [21] not [20] us [22] be hurt [21] in thy [23] friendship [19].

1.94.4 भ॒रा॒मेध॑मं कृ॒णवा॑मा ह॒वीषि॑ ते चि॒तय॑तः प॒र्वणा॑प॒र्वणा॑ व॒यं ।

जी॒वात॑वे प्र॒तरं॑ सा॒धया॑ धि॒योऽग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

bhárāma idhmám kṛṇāvāma havīṃsi te citáyantaḥ párvanā-parvanā vayám
jīvātave pra-tarám sādahaya dhīyaḥ ágne sakhyé má riṣāma vayám táva

Let [1] us [8], awaked in consciousness [6], bring [1] fuel [2], let {us} make [3] oblations [4] for thee [5] by every offering¹ [7]. Do accomplish [11] thoughts [12] for the sake of the ever longer [10] life [9], O Agni [13], let [16] not [15] us [17] be hurt [16] in thy [18] friendship [14].

¹ parvanā-parvanā, or by every limb, or at every second. Most translators interpreted phrase as periods of time, seasons, moon phases etc.

- 1.94.5 विशां गोपा अस्य चरन्ति जंतवो द्विपच्च यदुत चतुष्पदकुभिः ।
चित्रः प्रकेत उषसो महौ अस्यग्ने सख्ये मा रिषामा वयं तव ॥
viśám gopāḥ asya caranti jantávaḥ dvi-pát ca yát utá cátuḥ-pat aktú-bhiḥ
citrāḥ pra-keṭáh uśásaḥ mahán asi ágne sakhyé má riṣāma vayám táva
Guardian [2] of peoples [1], it is by his [3] rays [11] all creatures born [5] move [4], and [7]
that who is [8] two-footed [6], and [9] four-footed [10]; {thou} art [16] the great [15] rich in
brilliance [12] conscious perception [13] of Dawn [14], O Agni [17], let [20] not [19] us [21]
be hurt [20] in thy [22] friendship [18].
- 1.94.6 त्वमध्वर्युरुत होतासि पूर्व्यः प्रशास्ता पोतां जनुषां पुरोहितः ।
विश्वा विद्वान् आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥
tvám adhvaryúḥ utá hótā asi pūrvyāḥ pra-śāstá pótā januṣā purāḥ-hitah
viśvā vidván ártvijyā dhīra puṣyasi ágne sakhyé má riṣāma vayám táva
Thou [1] art [5] priest of the pilgrim-sacrifice [2] and [3] priest calling {the gods} [4], first [6]
priest of the annunciation [7], priest of the purification [8], from thy birth [9] vicar [10]. O
wise thinker [14], knowing [12] all [11] works of divine priesthood [13], {thou} increasest
[15], O Agni [16], let [19] not [18] us [20] be hurt [19] in thy [21] friendship [17].
- 1.94.7 यो विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्संतळिदिवाति रोचसे ।
रात्र्याश्चिदंधो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥
yáḥ viśvataḥ su-prátīkaḥ sa-dṛṅṅ asi dūré cit sán talít-iva áti rocasa
rátryāḥ cit ándhaḥ áti deva paśyasi ágne sakhyé má riṣāma vayám táva
Who [1] is [5] equally [4] fairly fronting [3] on every side [2], even [7] being [8] far [6] {thou}
shinest [11] like from anear [9]; even [13] from [15] darkness [14] of Night [12], O God [16],
seest [17], O Agni [18], let [21] not [20] us [22] be hurt [21] in thy [23] friendship [19].
- 1.94.8 पूर्वा देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूह्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥
pūrvā devā bhavatu sunvataḥ ráthaḥ asmákam śamsaḥ abhí astu duḥ-dhyáḥ
tát á jānīta utá puṣyata vácaḥ ágne sakhyé má riṣāma vayám táva
Let [3] chariot [5] of the pressing out {the Soma} [4] be [3] the first one [1], O Gods [2], let
[9] our [6] self-expression [7] be [9] higher [8] than {self-expression} of evil-thinking [10]; do
know [13] That [11] and [14] do increase [15] word [16], O Agni [17], let [20] not [19] us
[21] be hurt [20] in thy [22] friendship [18].
- 1.94.9 वधैर्दुःशंसाँ अपं दूह्यो जहि दूरे वा ये अंति वा के चिदत्रिणः ।
अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव ॥
vadhāiḥ duḥ-śamsān āpa duḥ-dhyáḥ jahi dūré vā ye ánti vā ké cit atrīṇaḥ
átha yajñāya gṛṇate su-gám kṛdhi ágne sakhyé má riṣāma vayám táva
Do kill [5] by deadly strokes [1] evil-thinkers [4] expressing the evil [2], devourers [13],
which [8] are far [6] or [10] which [11] {are} near [9], then [14] do make [18] easy travel [17]
for sacrifice [15], for him who lauds [16], O Agni [19], let [22] not [21] us [23] be hurt [22] in
thy [24] friendship [20].

1.94.10 यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्यैव ते रवः ।

आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥

yāt ayukthāḥ aruṣā rōhitā rāthe vāta-jūtā vṛṣabhāsya-iva te rāvaḥ
āt invasi vanīnaḥ dhūmā-ketunā āgne sakhye mā riṣāma vayāṃ tāva

When [1] {thou} hast yoked [2] two luminous [3] red horses [4] driven by the breath of the wind [6] in chariot [5], thy [8] roar [9] like of bull [7], then [10] with smoke for thy banner [13] {thou} advancest upon [11] trees <of earthly pleasures> [12], O Agni [14], let [17] not [16] us [18] be hurt [17] in thy [19] friendship [15].

1.94.11 अथ स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।

सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥

ādha svanāt utā bibhyuḥ patatrīṇaḥ drapsāḥ yāt te yavasa-ādaḥ vī āsthiran
su-gāṃ tāt te tāvakēbhyaḥ rathebhyaḥ āgne sakhye mā riṣāma vayāṃ tāva

And [3] then [1] winged ones [5] have feared [4] because of the noise [2], when [7] thy [8] sparks [6] eating grass [9] stood widely [11]; that [13] thy [14] journey [12] {is} easy [12] for thy [15] chariots [16], O Agni [17], let [20] not [19] us [21] be hurt [20] in thy [22] friendship [18].

1.94.12 अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।

मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥

ayāṃ mitrāsya varuṇasya dhāyase ava-yātām marūtām hēḷaḥ ādbhutaḥ
mṛḷā sū naḥ bhūtu eṣām mānaḥ pūnaḥ āgne sakhye mā riṣāma vayāṃ tāva

This [1] {thy} wonderful [8] wrath [7] {is} for establishing [4] of Mitra [2], of Varuna [3], of the coming down [5] Maruts [6]. O gracious [9], let [12] again [15] their [13] mind [14] be [12] benignant [10] to us [11], O Agni [16], let [19] not [18] us [20] be hurt [19] in thy [21] friendship [17].

1.94.13 देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।

शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥

devāḥ devānām asi mitrāḥ ādbhutaḥ vāsuh vāsūnām asi cāruḥ adhvarē
śārman syāma tāva saprāthaḥ-tame āgne sakhye mā riṣāma vayāṃ tāva

Wonderful [5] God [1] of the gods [2] is [3] the friend [4], Vasu (living in riches) [6] of Vasus [7] is [8] the beautiful [9] in offering [10]. Let {us} be [12] in thy [13] most wide-extended [14] peace [11], O Agni [15], let [18] not [17] us [19] be hurt [18] in thy [20] friendship [16].

1.94.14 तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः ।

दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥

tāt te bhadrām yāt sām-iddhaḥ svē dame sōma-āhutaḥ jārase mṛḷayāt-tamaḥ
dādhāsi rātnam draviṇam ca dāśuṣe āgne sakhye mā riṣāma vayāṃ tāva

That [1] {is} thy [2] boon [3], that [4] perfectly kindled [5] in thy [6] home [7], soma-fed [8], {thou} comest [9], most gracious [10], holdest [11] ecstasy [12] and [14] wealth [13] for the giver [15], O Agni [16], let [19] not [18] us [20] be hurt [19] in thy [21] friendship [17].

1.94.15 यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।

यं भद्रेण शवसा चोदयासि प्रजावता राघसा ते स्याम ॥

yásmāi tvám su-draviṇaḥ dá dáśaḥ anāgāḥ-tvám adite sarvá-tātā
yám bhadrēṇa śávasā codáyāsi prajā-vatā rádhasā té syāma

May {we} become [15] them [14] to whom [1] thou [2] givest [4] sinlessness [5] in our all-forming labour [7], O having blessed riches [3], O Aditi (endless being) [6], them whom [8] {thou} urgest [11] by beneficial [9] bright might [10], by fruitful [12] wealth [13].

1.94.16 स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

sáh tvám agne saubhaga-tváśya vidvān asmákam áyuh prá tira ihá deva
tāt naḥ mitráḥ varuṇaḥ mamahantām áditih síndhuḥ pṛthiví uta dyáuh

Thou [2], O Agni [3], knower [5] of the Bliss [4], do carry [9] here [10] our [6] life [7] forward [8], O God [11], let [16] Mitra [14], Varuna [15] increase [16] that [12] for us [13], Aditi [17], Ocean [18], Earth [19] and [20] Heaven [21].

1. Source № 255. September 1917

The Vedic Fire

1. This is the omniscient who knows the law of our being and is sufficient to his works; let us build the song of his truth by our thought and make it as if a chariot on which he shall mount. When he dwells with us, then a happy wisdom becomes ours. With him for friend we cannot come to harm.
2. Whosoever makes him his priest of the sacrifice, reaches the perfection that is the fruit of his striving, a home on a height of being where there is no warring and no enemies; he confirms in himself an ample energy; he is safe in his strength, evil cannot lay its hand upon him.
3. This is the fire of our sacrifice! May we have strength to kindle it to its height, may it perfect our thoughts. In this all that we give must be thrown that it may become a food for the gods; this shall bring to us the godheads of the infinite consciousness who are our desire.
4. Let us gather fuel for it, let us prepare for it offerings, let us make ourselves conscious of the jointings of its times and its seasons. It shall so perfect our thoughts that they shall extend our being and create for us a larger life.
5. This is the guardian of the world and its peoples, the shepherd of all these herds; all that is born moves by his rays and is compelled by his flame, both the two-footed and the four-footed creatures. This is the rich and great thought-awakening of the Dawn within.
6. This is the priest who guides the march of the sacrifice, the first and ancient who calls to the gods and gives the offerings; his is the command and his the purification; from his birth he stands in front, the vicar of our sacrifice. He knows all the works of this divine

- priesthood, for he is the Thinker who increases in us.
7. The faces of this God are everywhere and he fronts all things perfectly; he has the eye and the vision: when we see him from afar, yet he seems near to us, so brilliantly he shines across the gulfs. He sees beyond the darkness of our night, for his vision is divine.
 8. O you godheads, let our chariot be always in front, let our clear and strong word overcome all that thinks the falsehood. O you godheads, know for us, know in us that Truth, increase the speech that finds and utters it.
 9. With blows that slay cast from our path, O thou Flame, the powers that stammer in the speech and stumble in the thought, the devourers of our power and our knowledge who leap at us from near and shoot at us from afar. Make the path of the sacrifice a clear and happy journeying.
 10. Thou hast bright red horses for thy chariot, O Will divine, who are driven by the storm-wind of thy passion; thou roarest like a bull, thou rushest upon the forests of life, on its pleasant trees that encumber thy path, with the smoke of thy passion in which there is the thought and the sight.
 11. At the noise of thy coming even they that wing in the skies are afraid, when thy eaters of the pasture go abroad in their haste. So thou makest clear thy path to thy kingdom that thy chariots may run towards it easily.
 12. This dread and tumult of thee, is it not the wonderful and exceeding wrath of the gods of the Life rushing down on us to found here the purity of the Infinite, the harmony of the Lover? Be gracious, O thou fierce Fire, let their minds be again sweet to us and pleasant.
 13. God art thou of the gods, for thou art the lover and friend; richest art thou of the masters of the Treasure, the founders of the home, for thou art very bright and pleasant in the pilgrimage and the sacrifice. Very wide and far-extending is the peace of thy beatitudes; may that be the home of our abiding!
 14. That is the bliss of him and the happiness; for then is this Will very gracious and joy-giving when in its own divine house, lit into its high and perfect flame, it is adored by our thoughts and satisfied with the wine of our delight. Then it lavishes its deliciousness, then it returns in treasure and substance all that we have given into its hands.
 15. O thou infinite and indivisible Being, it is thou ever that formest the sinless universalities of the spirit by our sacrifice; thou compell-

est and inspirest thy favourites by thy happy and luminous forcefulness, by the fruitful riches of thy joy. Among them may we be numbered.

16. Thou art the knower of felicity and the increaser here of our life and advancer of our being! Thou art the godhead!

2. Source № 171. 1913

Hymns of Kutsa Angirasa (1.94 – 98 .. 101 – 115)
A Critical Edition, with Notes & Translation, establishing
the symbolic and Vedantic meaning of the Rigveda

1. स्तोमम्. The hymn of praise is the central note of the Rigveda. Praise and prayer are the two outward expressions (गीः) of the soul founded on the heart, which awaken the consciousness there (प्रचेतयन्ति) to the force or the presence of the god. They establish the god in the heart and increase him there, सादयति बर्हिषि, वर्धयति. The word स्तोम is from the root स्तु which means to set or be set firmly, closely or solidly; from this original sense there come the senses to pile, accumulate, erect, raise, of स्तूप with its noun स्तूपः which means a heap, pile, monument or pyre and also strength, power; the significance, to stop or stupefy of स्तुम् and स्तुम् with the noun स्तोमः obstruction, a stop, a pause. From स्तु or स्तुच् we have स्तुकः a bunch of hair, braid or knot, स्तुका in the same sense, but also meaning the hip or thigh and स्तोक्ः a drop or small quantity collected, hence little, short, few. स्तोमः itself has the sense of mass, collection, group; स्तोमं means the head, riches, wealth, grain; स्तवकः means a cluster of flowers or bouquet, as well as praise. The root can mean also to push (स्तुभः & स्तुनकः a goat, स्तुम् to expel, स्तोभः disrespect, spurning contumely). The significance hymn, praise, eulogy belonging to the verb and its nouns स्तुति, स्तोम, स्तोत्रं, स्तवः as also to स्तुम् and its noun स्तुभः (cf स्तुच् to be pleased, propitious) must come by transition from the same original force as all the other derivatives. Stoma is, therefore, the praise which supports, the praise which nourishes & increases or the praise which impels and gives force. It was, in other words, to the Vedic Rishis that which establishes & increases the god, supports him and gives him force for effective action. But the literal meaning must have been support and from this sense the idea of laudation, praise must in the first instance have risen. That the etymological sense must have been present to the mind of the singer is shown by the verb महेम and the simile रथमिव. The hymn is to be strongly compacted, a real erection, stoma or stupa, on which Agni is to take his seat as in a chariot. Cf other families of this root. The same meanings will be found to persist. स्तक्, स्तनः, स्तंभ, स्तंभः, स्तंम, स्तंभः, स्तिभिः, स्तिम, स्तिमित, स्तु to spread, cover, strew, स्था, स्थानं, स्थूणा, स्थूल.

अर्हते. The word अर्हते t is generally taken to mean worthy or deserving, from the later and derived sense of the root अर्ह्, to deserve, to owe, which replaced the earlier & simpler senses in classical Sanscrit. "Let us forge strongly a hymn for Agni who deserves it" will make a good grammatical sense, but very poor poetry & no philosophical significance. The Buddhist Arhat certainly did not mean merely a deserving person; it meant one extremely exalted, or one who had risen high above the world. Agni, the high exalted, meaning ultimately one of those who dwell in the Parardha, will be a more probable, as well as a more forcible rendering. See Rt ar in the Aryan Word Book.

सं महेम. I am certain the word here must mean to make great in the sense of “to compact, to construct laboriously or solidly”, with something of the force of the Latin moliri. From the idea to make strong or great, such a sense would naturally arise; the idea of strong or laborious action, work or construction is characteristic of the M roots and no other sense will go so well with रथमिव. Otherwise we must translate “Let us strengthen the hymn with or by the intellect,” ie let us put our minds to it to give it greater force; but this is a good sense by itself, but it leaves रथमिव in the air. One does not strengthen a chariot with the intellect or indeed by any other means [unless] it is ramshackle or broken down, which cannot be the Rishi’s meaning. For the construction of a chariot with the mind for the tool of the worker, cf Rigveda 1.20, Medhatithi’s hymn to the Ribhus, the heavenly artificers, य इंद्राय वचोयुजा ततश्चूर्मन्सा हरी .. तक्षन्नासत्याभ्यां परिज्मानं सुखं रथं, “who fashioned, by the mind, yoked to speech, for Indra his yoke of steeds, and fashioned for the Aswins a spacious car of ease.”

प्रमतिः. Throughout the Veda I take प्रमतिः in its simple and obvious etymological sense of प्रज्ञा, mental knowledge. The Greek & Latin sense of प्र, beforehand, need not be premised of the Sanscrit particle. The force of प्र in प्रमतिः and प्रज्ञा comes from the idea of the object of knowledge standing before the mind & the mind moving out to embrace it in its scope.

Translation.

This hymn for the Exalted One to whom Knowledge appeareth let us construct with the intellect as if it were a chariot (for him); for auspicious is his mind of thought to us in the assembly. O Agni, (secure) in thy friendship may we come not to harm.

2. आयजसे etc. The Atmanepada expresses the vague and general idea of inner action applied to any ends of the soul. The yajna of the Veda is the yoga of the soul or of any of its faculties, mental, spiritual, vital or bodily, its preparing and bringing into action for growth towards peace, perfection, plenty (vajas), joy, strength, immortal godhead. The Yajamana, for whom Agni is the agent of the yajnic action, the hota, perfects himself in these things, sadhati; he gets his habitation, firmly establishes himself in the objects of the Yoga or in some state of the soul which is the object of the Yoga, ksheti, holds & confirms for himself the full Yogic force, sviryam, increases & prospers, tutava, and is guarded by Agni from all evil, internal or external, anhati.

साधति. We see the early use of the word which has played so great a part in the spiritual thought and practice of India ever since. Sadhaka, the yogic seeker of perfection, sadhana, his spiritual effort & discipline, siddhi, his success and attainment whether in particular faculty or general soul-condition, sadhu, the man in his state of perfection, remain to this day current & familiar words in our vernaculars and colour the thoughts of a nation.

अनर्वा. The exact sense of अनर्वा has, I think, been missed; it is “not fighting” & hence sometimes “without an enemy”, not अन् + अर्वा, an enemy. The root अर् expresses excellence, force or preeminence of any kind, whether (1) in being, state & position, (2) in action, (3) in movement, (4) in light & splendour. From (1) we have the idea of excellence, virtue, nobility, lordship, honour, lifting, leading, height in

अर्च, आर्च, अर्घ, अर्च, अर्ह. The Tamil aran, aram (virtue), the Greek ἄριστος, αἶρω, ἄρχω, ἄρχομαι, ἀρετή, ὄρος a mountain; from (2) the sense fight, slay or hurt, oppress, in अर्, अर्च, अर्च, अर्च, अर्च, अर्च, अर्च, Ares, अराति, arma, अररः, and plough, work, row, propel in अर्, aro, arvum, ἀρόω, ἄροτρον, ἄρουρα, अरिचं, अरर्यति; from (3) the sense of swift motion in अर्, अर्च.

The idea in anarvā kṣeti is that the sadhaka for whom Agni, master of pure tapas, works out all the actions of the Yoga, the inner sacrifice, gets firm establishment in the siddhi (sādhati) and dwells established in it (kṣeti) without any need of fighting; Agni destroys all the inimical forces, the amivas, and prevents by his protection (avas) farther attack.

क्षेति. क्षय and क्षेति are technical words of the Vedic Yoga. क्षय is established dwelling or habitation in a fixed condition of consciousness or that condition so fixed and inhabited. क्षेति describes such an established condition. Cf such phrases as उरु क्षयाय चक्रिरे, they make the Vast (mahat) their habitation. 1.36.8.

सुवीर्य. The word virya in the Veda, derived from वी to open, expand, display, open into full vigour, includes in the forms वृ, वीर etc the idea of excellence, full or superior force etc. Hence the later idea of strength, energy or heroism. द्यते means here to hold firmly. सुवीर्य, the thing held firmly by this sadhaka, is usually in the Veda the fullness of force, knowledge & being-manifestation, sat-tapas, on any plane of the being, although sometimes the idea of knowledge is almost suppressed in the more general and radical idea of manifestation, sometimes it predominates & almost conceals the idea of force. Sometimes both are combined equally. Ila, for instance, in 1.40.4, is described as devī sūrṭā [1.140.3] & ṷam suvirām, supratūrtim anehasam, clear & strong (suvira) going swiftly forward (supraturti) but not hurtful by excessive force (anehasam). There is here no reference to knowledge. The idea is that of a safe & seated fullness of forceful being.

तूताव. Again the idea of strength, vigour, always contained in the root tū where it keeps its radical force. So far as the context of the single line goes, it is quite possible & appropriate to take the word in the sense “he attains safety”, cf Lat. tutus, tueor etc, but it is more likely to be “he attains vigour” or “is in full force, prospers”.

अश्नोति. अश् is the Greek ἔχω. It means to have, possess, & so to enjoy, to eat. This instance of its use shows how these meanings developed out of each other. “Evil cannot have him or hold him, cannot possess him” with a strong trace of the idea of enjoying & devouring.

अंहतिः. अंह like अह् means to put out force against, so to attack, hurt, kill, wound. अंहति means defect, flaw, sin, evil, calamity. It means here evil with the special idea of defect or flaw in the siddhi.

Translation.

For whom thou, O Agni, workest at the Yoga, he attains fulfilment, he sits established free from enemies, who finds the full force of being; he flourishes and evil cannot enjoy possession of him. O Agni, secure in thy friendship may we come not to harm.

3. शक्रेम with the accusative means “May we be equal to, able to bear”. It is the dharana-samarthya, the power to hold the force, delight or vast expansion pouring into the system without either suffering injury or letting the flood escape from the system

by exhaustion of or rejection from the latter, — it is this Yogic fitness of the adhara or receptacle that is indicated in shakema twa samidham.

समिधं. From idh to attain fullness, increase, flourish & sam expressing completeness.

साधया धियस्. Perfect the movements or faculties of the understanding. The plural is constantly used in this sense. Dhi is the discerning mind which holds and places perceptions. They are to be perfected so that they may hold & place rightly the knowledge that streams in when Agni or pure tapas increases in the system.

हविराहुतं. The offering cast. Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold.

अदन्ति. The gods eat or enjoy the offering cast into Agni, into the pure tapas. In other words, speaking psychologically, all the faculties are strengthened by the surrender of actions, thoughts, feelings into the hands of the pure energy which distributes them to the proper centres.

आदित्यान .. तान् हि. Hi is here simply emphatic, not causal & the tan refers back to देवा of the last line. The Adityas, sons of Aditi, the infinite existence in the paravat, parardha or higher being of man & the world.

उश्मसि. The word is from the root उश् and must therefore mean “desire, wish, yearning out, aspiration”. But these words do not exactly express the Vedic idea. It is that state of the Yogin when existence reaches out after an effect or a fulfilment (lipsa); there is no corresponding word in English. The gods are often represented as ushataas, when they are called to the sacrifice. It is the movement towards a stronger existence or activity which we are conscious of in the faculties when the system has been brought into a fit state for the sacrificial action.

Translation.

May we have power to bear thee in the fullness of thy increase; perfect the faculties of our understanding; in thee when the offering is cast, it is enjoyed by the gods. Do thou bring hither those sons of Infinite Being in the self-extending aspiration of the soul. O Agni, secure in thy friendship may we come not to harm.

4. भ्रामेध्मं कृणवामा हवीषि ते. May we bring or may we load on the altar the fuel of thy burning — idhma, that by which thou increasest, may we make the offerings to thee. The idea of the inner sacrifice in the Veda is that what we possess, mentally, vitally, physically etc, our dhanani, have all to be offered to the divine force, Agni, to grow in us by devouring it. This is the idhma. To him who thus makes, havinshi, offerings to Agni, he returns tenfold the strength & joy that is given him, for, as Madhuchchhanda says in the first hymn of this Mandala, that is his satyam, his truth or vow to do good to the giver. In other words, whatever we surrender to the Divine Force, it returns to us in an increased wealth, in viryam, sahas, posha etc. Te with both इध्मं & हवीषि.

चितयन्तः. The word may mean either to pile up (cf चित्ता) or become aware of, take into cognizance (cf चित्तं). पर्वणापर्वणा. The word is from the root पृ, to fill, by guna-

tion and the addition of the compound suffix वण. पर्व & पर्वन् are the brother forms. In the sense of holy day पर्वन् must have originally meant either the same as पूर्णिमा or else a filling up day, a connecting day; so it means also the connecting joint. पर्व in the sense of chapter means a “completed” part. In 1.9.1. the expression सोमपर्वभिः must mean with the fullnesses of the nectar. चितयन्तः must certainly mean heaping here, and पर्वणापर्वणा describes the offerings that are heaped on the altar. Does it mean then “Heaping up all our inner possessions alike, complete and incomplete, perfected and imperfected”?

जीवातवे. For increase of life, of vitality & perhaps length of days — a frequent prayer of the Vedic Rishis who followed unhesitatingly the rule of the Isha Upanishad, जिजीविषेच्छतं समाः.

प्रतरं swiftly, or else forcibly.

साधया धियो. The same prayer as in the third verse. There is no reason to interpret धियो otherwise than faculties of धी, the discerning mind. As every Yogin knows, length of life can be assured by liberation of the mental movements from the san-skaras of disease and death.

Translation.

May we heap the fuel of thee and make the offerings heaping them up both complete and incomplete; forcefully for the life perfect the faculties of our understanding; O Agni, secure in thy friendship may we come not to harm.

5. He is the protector of the peoples, by his drivings all living beings range whether the two-footed or the four-footed; thou art the various perception of the Dawn, mighty art thou; O Agni, secure in thy friendship may we come to no harm.

विशां ie the various kinds of creatures. From वि to come into being, appear, be born.

अकुभिः. From अज् to act forcibly, work, drive. Gr. ἄγω & Latin ago. Aktu must therefore mean either workings, cf ago, I act, or drivings, cf ἄγω, I drive; and, since the verb is चरन्ति, the latter must be accepted. Agni is the Master of Tapas or World-force. It is by the drivings, the impulses of that Force that all creatures move.

चित्रः. The word has the sense of various, but with the idea of curiousness or richness, from चि meaning to divide & to accumulate. It is the Greek ποικίλος.

प्रकेतः. केतः is perception, प्रकेतः perception going forward to the object that presents itself. In Usha, the Dawn of Knowledge, Being or Joy objects of experience present themselves and Agni as Force that is Awareness dwells on all of them & knows them minutely & perfectly. He is not only Force of Action but also Force of Knowledge, jatavedas.

महान्. There is an evident reference to महन्, the ideal knowledge. It is because Agni is great with the wideness of Mahas or vijnana, ideal knowledge, that he is chitra, so rich & various in his perception in the prajnana, mental knowledge.

6. Thou art the Adhwaryu and the Hota also from of old, the controller & purifier of beings, the Purohita; thou knowest, O wise one, all the functions of the Ritwik & (by that knowledge) increasest; O Agni,

secure in thy friendship, may we come not to harm.

अध्वर्यु. We find here the names of different priestly functions in the sacrifice applied to Agni, the master of Tapas. He is usually spoken of as the Hota, he who offers the sacrifice, and often as the Purohita, he who stands in front as the personal representative of the sacrificer. In 1.1.1. he is spoken of in addition as the Ritwik — देवमृत्विजं . ऋत्विक् is usually derived from ऋत् + इज् and supposed to mean one who sacrifices in season. But this would apply equally to every priest in the sacrifice. The names Purohita, Hota, Brahma, Udgata etc all apply to particular functions & bear that function on their face. It must be the same with Adhwaryu & Ritwik. ऋत्विक् is either from ऋत् + इज् in the sense of one who knows the laws, rules or rituals of the sacrifice; or from ऋत् + विज् in the sense of Knower of truth, Knower of the law. Both the इ roots & the वि family bear the significance of knowledge. In the former the sense is comparatively rare & has been handed over to other verbs expressing motion, गम् in its compounds & या; but we still have ईक्ष् & ईष् in the sense of seeing, & the goddess इळा in the Vedas is the power of Revelation. Similarly अध्वर्यु from अध्वर was originally the priest especially in charge of the materials of the oblation. प्रशास्ता and पोता also refer to sacrificial functions, the direction by controlling word of the ritual and the purification of the offerings. We can see how these functions are all combined in Agni. He is the hota, for Tapas is the chief agent both of action and of surrender to the divine power. He is adhwaryu, because he is dravinoda, it is Tapas which supplies all forms in the Universe & all forces and maintains them. He is prashasta; tapas controls & directs the actions of all creatures. He is pota, is pavaka; tapas of Chit supplies the knowledge & moral force which purify. He is purohita; Tapas is the agent of all our activity, which stands in front for the Purusha & does his works. He is ritwik; as jatavedas, tapas of Chit knows & arranges all action in its proper place and season.

जनुषा. From जन, as मनुष from मन. All things born, all creatures: the accusative after प्रशास्ता and पोता. The word shows that Kutsa is regarding all world-existence as one great sacrifice to the divine powers.

आर्त्विज्या. Accusative after विद्वान्. The functions of knowledge which are the basis of action.

धीर. From धा to hold & arrange. Connected with धी, the mind as that which holds & arranges stuff of knowledge. Dhira indicates a steady & discerning knowledge. By this steady & discerning frame of mind tapas or pure force increases in the soul (पुष्यसि).

7. Thou who art everywhere in thy beauty and hast vision, discerning afar, shinest exceedingly like the lightning, thou seest, O god, beyond the darkness of the night. O Agni, secure in thy friendship may we come not to harm.

सुप्रतीकः. With a beautiful face. सहृद्. With the sight of the higher vision, drishti. प्रतीक is that which faces or confronts — so a face or figure. Agni as divine Tapas is everywhere, a thing of beauty & delight behind all being in activity. Agni as force of knowledge is like a flash of lightning brilliantly illuminating everything, speeding to the utmost distance, flashing through & beyond the thickness of the night.

अंघस्. The अ roots signify intrinsically general existence, being. अंघ, अद्, अघ्,

the dental combinations give the idea of firm consistency, substantial existence & easily come to give such meanings as density, gross existence, matter, food. We have from अद्, अन्नं in the sense of gross matter, as well as अदिति, Existence; from अघ् a lost अघ्स् matter, food, still found in Greek ἄθως, ἠθως, pasture (अघ्स्, आघ्स्), hence the lower or material world, अध्वर, the material oblation, material, the material existence; from अंघ्, अन्ध blind (originally thick, dark), अन्धस् thickness, thick darkness, food, matter.

8. May ours, O ye gods, be the pristine delight of him who expresses (the nectar), may strong self-expression be with us; that word do ye know & in that word increase. O Agni, secure in thy friendship, may we come to no harm.

रथः. It is evident that रथः here is not chariot, रथ् since there can [be] no meaning in praying to the gods for an old chariot; on the other hand ratha in v. 10, where the sense of a chariot is evident, clearly recalls the रथः of this verse. This passage is, therefore, an excellent indication of the symbolic nature of the divine chariots in the Veda. रथः may mean etymologically either swift motion, from which the sense, chariot, arises, or strong emotion esp. delight, ecstasy, cf रति, राति (pleasure, delight), रायः, राः (felicity), रः (love, desire), रंसु (delightful); रंज्, रक्त etc, रंगः, रागः, रजस् (rajoguna); रणः delight, joy; रस्, राम, रत etc; रस pleasure, taste, delight; रासलीला; रभस् which still keeps in Bengali its original sense of ecstasy; रत्न & राधस् in the Veda have the same sense, as will be shown elsewhere. रक्षस्, राक्षस्, the name रावणः had originally the same sense & meant indulgence in violent aggressive satisfaction of the impulses. Other common senses of the र root family are strong dazzling light, and loud thrilling or piercing sound. The root is a violent root, expressive of strong vibrations of all kinds in being but not of the most violent. The sense of Ananda seldom leaves it, the sense of force & vibration never. रथ् has other meanings, eg reed, fighter & must have meant also fighting, etc, but “ecstasy, delight” and “chariot” are its common Vedic senses. This ratha or strong vibrating ananda is the chariot of Agni, the vehicle of the divine Tapas. For Tapas in the Vedic system descends through Ananda and it is in Ananda that it pours itself through the world. Therefore there is no action which has not as its basis some kind of pleasure, the stronger the delight, the greater the force of action, provided always that the system can bear the vibration. The Purva ratha may mean either full, supreme delight or the pristine delight of the soul before it is stained by imperfections, when it enjoys its Brahma-state avranam, unwounded. In any case, the sense is full or supreme delight.

सुन्वतो. Throughout the Veda in connection with the word सोम, the wine symbolic of the joy of immortality, the nectar or ichor that flows in the bodies of the gods in place of blood, the root सु is used in a double sense of production, distilling and of good, pleasure, happiness as in सु, सोम्य, सोमन्, सुवन etc. We find both senses in सोम, सूनुः, etc.

शंसो. Another fundamental word of Vedic psychology. The proper meaning of शस् is to cut, pierce; it is used of sharp, swift & trenchant motion, action, pressure, feeling etc. We have शश् to leap, शष् to hurt, injure, kill; शक्कुली the orifice of the ear; शस्य loss of intellect; शस् to cut, kill, destroy, शसनं, शस्ति, शस्त्रं etc; शास् to punish, hence to rule, govern, tame, subdue, to teach. From this fundamental sense came the

idea of shooting out, piercing one's way into appearance, like a plant; eg शस्य corn, grain; and so it came to mean expression, — expression in speech, praise etc, expression in being, self-expression, & from these last senses gave such meanings as शस्तं excellence, happiness, best, right; शस्तं the body. The nasal form शंस had the same senses; to hurt, injure, revile; to praise, express, declare, show; etc. These roots also indicate wish, desire. The tradition of the old Vedic meaning “expression” of anything in the being, has been lost to tradition, but it still remains stamped on the Veda. It would be possible here to translate शंसो as praise and दुःशंसाँ; in the next verse as evil-speakers, especially in view of the तद् वचः in the second line of this shloka. The Rishi must then be supposed to say, “May I have the former or old delight, may our energetic praise (of Agni?) attain it; know that word of praise & increase by it. By blows, kill energetically the evil speakers and opponents & the devourers”, — a comprehensive massacre! It is not that these translations cannot be made, but that they make no coherent sense, have no inherent plausibility to make up for their random & rambling character & only succeed in making a mass of barbarous nonsense out of the Veda. The real sense is, “Give me the old perfect ecstasy; let there be with it an energetic or forceful expression of the divine being in me; do you, the gods, know that expression (that is to say, embrace it in your consciousness) & by it increase. All who oppose destroy & so make the path to the fulfilment of this inner yajna easy, swift & safe.” This is a coherent sense & well in touch with what comes before & what follows.

दूह्यः is either a verbal adjective like कार्य from a root दूह् or a nominal adjective from a noun दूहः. Its use twice in this passage is of a kind favourable to the nominal force. The root ह् has as its common and characteristic force the idea of a violent, impetuous or troubling activity and taken in connection with रथः and जहि in the next verse we may suppose it to mean “forcible, impetuous, strong or overpowering”. It is a chanda and not a saumya ecstasy & expansion of being that Kutsa demands from Agni, one violently overcoming all Asuric opposition of the spiritual enemies of the Yoga.

वचो. The roots वच् and उच् as also उद् and वद् mean properly, expression, expansion like शंस, for this is the fundamental object of the U family of roots, wide or widening but unfinished being. Hence the sense of high swelling in उद् and उच्चः, of dawning in व्युच्छ्, the idea of wish, yearning in उश् and other roots. If we suppose वचस् here to preserve its original sense, we shall get an appropriate & coherent meaning, “Know ye this expression and increase.” Take cognisance of the shansa referred to in the previous line and make it your own by this mental reception, enter into it & be nourished by it, increase in it.

9. Drive away with thy smitings impetuously those who are opposed to expansion, or such as from afar (stand) against me or all such as are devourers, then make an easy path for the sacrifice to express itself. O Agni, secure in thy friendship, may we come not to harm.

दुःशंसान्. This verse describes those Asuric forces which are opposed to our divine growth & manifestation. The दुःशंसाः are those who are identified with self-division & self-limitation, the sons of Diti who stand in the way of Aditi or infinite being & oppose the शंस referred to in the last verse.

जहि is, in the usage of later Sanscrit, the imperative of हन् but in origin it is evidently the imperative of ज to slay, strike. अप जहि means to strike away, to drive off by blows from the path.

अंति. Greek ἀντί, against.

अत्रिणः. From अत् to eat, devour — the devourers. The दुःशंसाः oppose self-expression by entering the system & limiting it; those who oppose from far-off try to prevent the action of the शंसाः; the अत्रिणः go farther and seek to devour & destroy the शंस once gained. All these are enemies of the yajna.

यज्ञाय गृणते. This is an important passage for the sense of these two words. यज्ञ here is evidently the internal Yoga or tapas which is seeking with the help of the Gods who [are] fostered by its activities to express itself. गृ like many words used to mean “speech”, like शंस, वच् & वद् means properly expression. Hence the easy confusion by which afterwards all these words were taken in the sense of “praise, prayer, speech”. If we take गृणते as “speaking”, we shall have to separate it from यज्ञाय with which it evidently goes and translate “a good path for the sacrifice for him who speaks”. Like all the ceremonialist interpretations it is highly awkward in expression & almost criminally feeble & disjointed. The idea is evidently of Yogic tapas in action expanding & moving to its goal over a path beset by hostile forces. Agni is to drive them from the path & make the शंस smooth & easy.

10. When thou hast yoked the rosy and scarlet-red to the car driven by the Wind, thy cry is like a bull's; thou ravagest the forest-places of delight with thy flag of smoke, O Agni, secure in thy friendship may we not come to harm.

अरुषा. The rose-red horses of Agni are physically the red flames, psychically the movements of love. In the Yogic signs rose is the colour indicative of love, scarlet, the colour of physical passion, kama. When Tapas pours itself out in prema and kama, yokes there its steeds of speed & strength to the car of delight, then the cry of its force & joy is like a bull's bellowing in the ananda of its strength.

वनिनः forest-places, understanding देशान् in the image; delightful things or persons in the fact imaged. The idea is that of Ananda enjoying the delight of love & beauty of all beautiful things & people with the full ecstatic force of the strong universal love & delight, आदिन्वसि, there is the idea in दि of breaking up to enjoy, ravaging with the soul's kisses of love so as to enjoy every detail of the enjoyable.

धूमकेतुना. Ketu is perception or a means of perception, a badge, signal or flag. धूमः from धू to trouble, shake, agitate, be agitated, vehement, move excitedly or with gusts, meant not only smoke, incense, but also wind and passion (Gr. θυμός). From the sense of wind it came to mean prana as the seat of passion & desire. The Greek θυμός meant originally prana or the emotional mind, then the movements of the prana & chitta, passion, anger, feeling. For the same reason smoke is the sign in Yoga of the prana in the human system. The horses of love & kama are driven by Vata or Vayu, the force of prana, वातजूता; the signal of Agni's enjoyment is the smoke or strong movement of prana in physical delight.

1. (a) अर्हते. S. पूयाय Panini अर्ह = पूजा, प्रशंसा
सं महिम. S. सम्यक् पूजितं कुर्मः!!
जातवेदसे. 3 senses
(b) संसदि. S. संभजने प्रमतिः. S. प्रकृष्टा बुद्धिः
2. साधति S. स्वाभिलषितं साधयति सुवीर्यं. S. takes = adjective — धनं understood cf 3
साधया धियः
अनर्वा S. शत्रुभिरप्रत्युतः
(b) तूनर्वा. S. वृद्ध्यर्थः सोत्रो धातुः
3. शक्रेम. S. समिधं सम्यगिद्धं कर्तुं,— can it be सोढुं, धारयितुं?
4. चितयंतः making to know? or getting to know. S. त्वां प्रज्ञापयंतः
पर्वणापर्वणा. P.P. पर्वणाऽपर्वणा. S. प्रतिपक्षमावृत्ताभ्यां दर्शपूर्णमासाभ्यां ।
धियः. S. कर्माणि — why not “thoughts = hymns = prayers”, if it must be ritualistic.
5. S. takes गोपाः plural in agreement with जंतवः = जाता रश्मयः — and the rest separately supplying अक्तं = आश्लिष्टं with द्विपत् etc.
प्रकेतः. S. प्रदर्शयिता of everything hidden by Night, greater than Usha because all night, she only in the last part.
अकुम्भिः — drivings, impellings of the herdsmen गोपाः. S. अंजकै रश्मिभिः!!
चित्रः S. विचित्रदीप्तियुक्तः
6. अध्वर्युः Sayana takes each word in alternative senses, one the priest, ie he becomes the priest by dwelling in the priest, eg जाठररूपेण वागिन्द्रियाधिष्ठातृत्वेन, and making him do his functions, the other a Nairukta sense.
Nairukta sense. अध्वरस्य यागस्य नेता देवान्प्रति प्रेरयिता
होता N. देवानामाहाता
पूर्व्यः = मुख्यः in comparison with hota who is so in comparison with others.
प्रशास्ता. N. प्रकर्षेण सर्वेषां शिक्षकोऽसि
R. यद्वा होतर्यज पोतर्यजेत्यादिना प्रेषेण शास्तीति मैत्रावरुणः प्रशास्ता
पुरोहितः पुरस्तादागामिनि स्वर्गादौ हितोऽनुकूलाचरणः or सर्वेषु कर्मसु पूर्वस्यां दिशि आहवनीये स्थापितोऽसि. R. the Brahma — representative of Brihaspati — बृहस्पतिर्देवानां ब्रह्माहं मनुष्याणां (मंत्रांतरे)
पुष्यसि S. takes वर्धयसि — may it not be वर्धसे?
7. सुप्रतीकः S. शोभनांगः — rather well-fronting
सदृष्टः S. विश्वतः सर्वस्मादन्यूनः सदृशो भवसि = समानः rather = सदृष्टिः
तच्छिद्. S. अन्तिकनामैतत्
8. पूर्वी. S. in front of others.
शंसः. S. शंसनीयमभिशापरूपं पापं. It is evident it means “utterance, mantra”
दुर्धियः S. takes evil-minded अनिष्टाचरणपरान्, but it is the opposite of सुधी and must mean either मिथ्याबुद्धिः (or सदोषबुद्धिः) or दुष्टकर्मा
(b) तद्. S. इदं मद्वाक्यं. Rather = तत्सत्यं
9. दुःशंसान् S. दुःखेन कीर्तनीयान् (b) यज्ञाय यज्ञपतये. It is the sacrifice that travels अध्वरो यज्ञः

10. S. अरुषा = रोचमानौ वातजूता. S. वातस्य वायोर्जूतं जवि वेग इव ययोः ॥
 (b) धूमकेतुना. धूमः केतुः प्रज्ञापको यस्य पादशेन रश्मिना
 इन्वसि. व्याप्नोषि
11. उत. S. अपि — even the winged Gods. Rather “also” = even ते तावकेभ्यो S. all the wood for you and so for your chariots. The flames go first and make it easy for the chariots!!
 तत्ते not सर्वमरण्यं तदा, but that goal of thine तत्सत्यं cf तत्ते भद्रं and Sayana’s note
12. धायसे. S. धारणायावस्थापनाय. From आ. S. understands भवतु and अयं = स्तोता. Rather it is अयं हेळः and धायसे अवयातां.
 अवयातां S. अवस्ताद्गच्छतां that is in Antariksha below Swarga! it is rather descending
 मृळ. S. सुखय सु S. प्रसन्नं
13. देवो देवानां. S. द्योतमानः सर्वेषां देवानां मित्रः वसुर्वसूनां. धनानां निवासयिता
 अद्भुतः S. महान्. So in 12 अद्भुत इत्येतन्महन्नाम
 सप्रथस्तमे. S. reads संप्रथस्तमे सर्वतः पृथुतमे
 शर्मणि यज्ञगृहे
14. तत्ते भद्रं यत् [S.] त्वत्संबन्धि तत्खलह् भजनीयं । किं पुनस्तत् । जरसे सतूयस इति यदस्ति
 स्वे दमे S. उत्तरवेदिलक्षणे निवासस्थाने । स्वो लोको यदुत्तरवेदीनाभिरिति श्रुतेः
 (b) रत्नं रमणीयं कर्मफलं वा
15. सर्वताता. S. सर्वासु कर्मततिषु यद्वा सर्वेषु यज्ञेषु. Yaska सर्वाः स्तुतयो येषु यागेषु ।
 अद्रिते अखंडनीय (b) भूद्रेण भजनीयेन कल्याणेन
 चोदयासि S. संयोजयसि

“He whom thou yokest with happy force, becomes wealthy; and let us be yoked with wealth accompanied by sons and grandsons.”

Sukta 1.95

To whom: agni. From whom: kutsa āṅgīrasa. Metres: triṣṭubh

1.95.1 द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।

हरिरन्यस्यां भवति स्वधावाँलुक्रो अन्यस्यां ददृशे सुवर्चाः ॥

dvé_īti vīrūpe_īti_vī-rūpe carataḥ svārthe_īti_su-ārthe anyā-anyā vatsām úpa dhāpayete_īti
hāriḥ anyāsyām bhāvati svadhā-vān śukrāḥ anyāsyām dadṛśe su-vārcāḥ

Two {Day and Night} [1] of different forms [2] move [3] to one good goal [4], one by one [5] suckle [7+8] the Calf [6]; {he} faithful to his self-law [12] becomes [11] bright [9] in one {in Day} [10], in another {in Night} [14] {he,} brilliant [13], glorious [16], has become visible [15].

1.95.2 दशेमं त्वष्टुर्जनयन्त गर्भमतद्रासो युवतयो विभृत्रं ।

तिग्मानीकं स्वयंशसं जनेषु विरोचमानं परि षीं नयन्ति ॥

dāśa imám tvāṣṭuḥ janayanta gárbham átandrāsaḥ yuvatāyaḥ ví-bhr̥tram
tigma-anīkam svā-yaśasam jāneṣu vi-rócamānam pári śīm nayanti

Ten [1] sleepless [6] young ones [7] gave birth [4] to this [2] child [5] of Tvashtri [3], carried widely [8], flame-faced [9]; self-luminous [10] in peoples [11], shining widely [12], everywhere [13] {they} bring [15] him [14].

1.95.3 त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।

पूर्वामनु प्र दिशं पार्थिवानामृतन्मशासद्वि दधावनुष्टु ॥

trīṇi jānā pári bhūṣanti asya samudré ékam divi ékam ap-sú
púrvām ānu prá díśam pārvīvānām ṛtūn pra-śásat ví dadhau anuṣṭhú

Three [1] his [5] places of birth [2] envelop [4] from all sides [3], one {is} [7] in Ocean [6], one {is} [9] in Heaven [8], {one is} in Waters [10]; {he} proclaimed [13+17] the order and times of the Truth [16] to the first [11] region [14] of earths [15], widely [18] held [19] at once [20].

1.95.4 क इमं वो निण्यमा चिकेत वत्सो मातृजनयत स्वधाभिः ।

बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥

káḥ imám vaḥ niṇyám ā ciketa vatsáh mātṛī janayata svadhābhīḥ
bahvīnām gárbhāḥ apāsām upá-sthāt mahán kavīḥ niḥ carati svadhā-vān

Which [1] of you [3] has awakened to the knowledge [6] of his [2] secret [4], {that} the Calf [7] gave birth [9] to the Mothers [8] by his self-laws [10]? The Child [12] of many [11], great [15] seer [16], faithful to his self-law [19], {he} comes out [17+18] from within [14] Waters [13].

1.95.5 आविष्ट्यो वर्धते चारुरासु जिह्वानामूर्ध्वः स्वयंशा उपस्थे ।

उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥

āvīḥ-tyaḥ vardhate cāruḥ āsu jihmānām ūrdhvāḥ svā-yaśāḥ upá-sṭhe
ubhé_īti tvāṣṭuḥ bibhyatuḥ jāyamānāt pratīcī_īti śimhām práti joṣayete_īti

Manifested [1], beautiful [3], self-luminous [7], high [6] increases [2] within [8] these [4] winding ones [5]; both {Earth and Heaven} [9] have feared [11] the born [12] from Tvashtri [10], fronting [13] towards [15], cleave to [16] Lion [14].

- 1.95.6 उभे भद्रे जौषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवांजति यं दक्षिणतो हविर्भिः ॥
ubhé_iti bhadré_iti joṣayete_iti ná méne_iti gā́vaḥ ná vāśrāḥ úpa tasthuḥ évaiḥ
sáḥ dáksāṇām dáksa-patiḥ babhūva añjánti yám dakṣiṇatāḥ haviḥ-bhiḥ
Both {Earth and Heave} [1] like [4] two happy [2] women [5] cleave [3], have come [10] like
[7] lowing [8] cows [6] by movements [11]; he [12], Lord of discernment [13+14], has come
into being [15], he whom [17] {peoples} make shine [16] by discerning¹ [18] offerings [19].
- 1.95.7 उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम क्रंजन् ।
उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥
út yaṃyamīti savitá-iva bāhú_iti ubhé_iti sícau yatate bhīmáḥ rñjan
út śukráṃ átkam ajate simásmat návā mātṛ-bhyaḥ vāsana jahāti
Like Savitri [3] both hands [4], {he} raises [2] upwards [1] both [5] borders [6], formidable
[8] {he} advances [7] gaining [9]; casts off [10+13] the bright [11] garment [12] from all [14],
removes [18] from mothers [16] new [15] dress [17].
- 1.95.8 त्वेषं रूपं कृणुत उत्तरं यत्संपृचानः सदाने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥
tveṣám rūpám kṛṇute út-taram yát sam-prñcānāḥ sādane góbhiḥ at-bhīḥ
kaviḥ budhnám pári marmṛjyate dhīḥ sá devá-tātā sám-itiḥ babhūva
When [5] the seer [10] joins himself [6] in home <i.e. in Svar> [7] with cows (perceptions
from supramental Svar) [8] {and} with Waters [9], {then} upper [4] form [2] becomes [3]
blazing [1] {and} the Foundation <of the upper hemisphere, i.e. the supramental plan> [11]
is brighten [13] wholly [12], that [15] assembling [17] thought [14] has come into being [18]
by the formation of the gods [16].
- 1.95.9 उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।
विश्वेभिरग्ने स्वयंशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥
urú te jṛayaḥ pári eti budhnám vi-rócamānam mahiśasya dhāma
vísvebhiḥ agne svayaśaḥ-bhiḥ iddháḥ ádabdhebhiḥ pāyú-bhiḥ páhi asmán
Thy [2] wide [1] expanse [3] goes [5] all around [4], the shining [7] Foundation [6], plane {of
existence} [9] of the Great one [8]. Kindled [13], O Agni [11], do protect [16] us [17] with all
[10] self-luminous [12] invincible [14] protectors [15].
- 1.95.10 धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैर्मिभिरभि नक्षति क्षां ।
विश्वा सनानि जठरेषु धत्तेऽतर्नवासु चरति प्रसूषु ॥
dhánvan srótāḥ kṛṇute gātúm ūrmím śukráiḥ ūrmī-bhiḥ abhí nakṣati kṣām
vísvā sánāni jaṭhāreṣu dhatte antāḥ návāsu carati pra-sūṣu
In the desert <of material being> [1] {he} makes [3] stream [2], going [4] wave [5], travels
[9] to [8] Earth [10] with brilliant [6] waves [7]; {he} holds [14] within [15] bellies [13] all [11]
eternal {things} [12], moves [17] in new [16] mothers [18].

¹ dakṣiṇataḥ, lit. "from the right side", is connected with twice repeated "discernment" (dakṣāṇām, dakṣapatiḥ).

1.95.11 एवा नो अग्ने समिधा वृध्नानो रेवत्पावक श्रवसे वि भाहि ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

evá naḥ agne sam-ídhā vṛdhānāḥ revát pāvaka śrávase ví bhāhi
tát naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthiví utá dyáuḥ

Thus [1] do shine forth [9+10] for us [2], O Agni [3], increasing [5] by kindling [4], opulent [6], O purifying [7], for hearing {of the Truth} <i.e. for inspired knowledge> [8]; let [15] Mitra [13], Varuna [14] increase [15] that [11] for us [12], Aditi [16], Ocean [17], Earth [18] and [19] Heaven [20].

1. Source № 310. 1917

4. Who has perceived this truth occult, that the Child gives being to the Mothers by the workings of his nature? An offspring from the lap of many Waters, he comes forth from them a seer possessed of his whole law of nature.
5. Manifested, he grows in the lap of their crookednesses and becomes high, beautiful and glorious.

2. Source № 326. 1913 – Early 1914

1. Day and Night have different forms, but are travellers to one perfect goal; they suckle alternately the divine Child. In our day he becomes the brilliant Sun and is master of the law of his nature; through our night he is visible in the purity of his brightness and the energy of his lustres.
2. Ten powers of the Thought, young and sleepless goddesses, gave birth to this child of the Maker who is carried very variously and widely. They lead him abroad through the world in a flaming splendour, his keen power of light self-lustrous in all things born.
3. There are three births of him that seek to come into being around us, one is in the ocean of the infinite, one is in the heavens, one is in the waters that descend from the heavens. In the supreme region of mind, the eastern direction of earthly beings, he declares the seasons of their sacrifice and ordains them in their succession.
4. Which of you has awakened to the knowledge of this secret thing, that it is the Child who gives birth to his own mothers by the right workings of the law of his nature? Born in the womb of many waters, he comes forth from their lap a vast Seer, possessed of the law of his being.
5. Very bright and pleasant he increases in them and is made manifest; in the lap of their crooked windings, he is straight-exalted and self-lustrous. Heaven and earth both had fear of their Maker in his birth; they are driven trembling towards the young lion and woo him to their love.

6. They woo him to their love like women and both grow full of happiness. The thoughts of the Light come voiceful to him in all their movements like lowing cows and he becomes the master of all judgments and discernings whom men anoint with their offerings on the right hand of the altar.
7. Like the creating Sun he lifts up his arms to heaven and terrible in his force, adorning both his wives, he labours working into brightness both these fields of his outpouring; he drives upward the shining veil of thought from all that is; he plucks off their new robes from his mothers.
8. When he joins himself in his seat and home to the rays of the Truth and to its streams, when he makes for himself that higher flaming form of his, then as the seer and thinker he delivers into a bright clearness that divine foundation. In our forming of the godheads, it is he that is their union and coming together.
9. The speed of thee encompasses the wideness, the foundation, the far-shining abode of the vast Godhead. O Flame, lit into thy full height guard us with all thy universal self-illuminings, guards invincible.
10. He creates on our desert earth the stream, the moving billow, and by its shining waves of light he ascends to the heavens; he holds all old and lasting things in his bellies and moves in all new births.
11. So, O Flame, increase by the fuel that we heap for thee; and, O purifier, shine wide and opulently that we may possess inspired knowledge. That may the Lords of Harmony and Wideness increase in us, the Mother infinite and the great ocean and earth and heaven.

3. Source № 75. Circa 1913

1. स्वर्थे. = सुऽअर्थे S. शोभनगमनागमने (स्वरणे) । यद्वा अर्थः प्रयोजनं. Rt ऋ — भावे कर्मणि वा थन्प्रत्ययः. He takes it as dual plural, adjective. May it not be singular locative noun — udatta on first syllable of second member of compound a poetical usage आद्युदात्तं द्व्यच् छंदसीति; but this seems to be the rule with compounds of सु

वत्सं. S. each her own son. अन्यान्या = परस्परव्यतिहारेण स्वकीयं रसं पाययतः. Agni is the Day's, Surya the Night's. अन्यस्यां. Other than his own mother

हरिः. S. रसहरणशील आदित्यः!!

ददशे. दशेश्छंदसि ष्टु इल्लिङ्गलट इति वर्यमाने लिट्

2. दश. The ten regions from the clouds — or ten fingers from the air-element.

त्वष्टुः दीप्तान्मध्यमाद्वायोः. He quotes Sruti अग्नेर्हि वायुः कारणं

वायोरग्निः He derives from त्विष् = to shine.

युवतथः. नित्यतरुण्यः or अपृथक्कृत्य वर्तमानाः

विभृत्. S. विहृतं. He explains the र् as a poetical form and भ ह्यग्रहोर्भ इति भत्वं ।

जाठररूपेण विभज्य वर्तमानं = सर्वेषु भूतेषु विहृतं स्वयशसं. स्वायत्तयशसकं । अतिशयेन यशस्विनमित्यर्थः

जनेषु जनपदेषु सर्वदेशेषु. परि सौ नर्यति सर्वे जनाः स्वकीयं देशं प्रापयति

3. जाना जननानि जन्मानि

परिभृषंति S. परितोऽलंकुर्वति or परि for सम् = संभवति
अप्सु. S. अंतरिक्षनाम प्रशासत् प्रकर्षेण ज्ञापयन् and प्रदिशं = प्रकृष्टां ककुभं
अनुष्टु. S. सम्यगनुक्रमेण. He says like सुष्ठु it equals सम्यक्!

4. निष्यं S. गर्भरूपेणांतर्हितं (अबादिषु)

वत्सो मातुः S. Agni as lightning child of the cloud-waters produces these cloud-waters by the foods of the offering. S. quotes Smriti अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याजायते वृष्टिर्वृष्टेरन्नं ततः प्रजा इति
अपसामुपस्थात् S. समुद्रात्!! In 5 he takes it differently.

5. आविष्टो आविःशब्दाच्छंदसि — आविर्भूतः प्रकाशमानः

चारुः S. शोभनदीप्तिः सन्
जिह्वानां S. कुटिलानां मेघेषु तिर्यगवस्थितानां.
सिंहं. S. सहनशीलमभिभवनशीलं
उभे. S. द्यावापृथिव्यौ. Yaska suggests also Day and Night or two armies. So also S. in next verse.

6. [S.] भुद्रे भजनीये शोभनांग्यौ जोषयेते. S. सेवेते like servant girls to a king

गावो न उपतस्थुः S. takes all as part of the simile; but the construction is, it was as if cows came to [S.] their calf — गावः = रश्मयः

एवैः स्वकीयैश्चरित्रैः — इण् गतौ
दक्षणां दक्षपतिः [S.] बलानां मध्ये यदतिशयितं बलं पस्याधिपतिः
दक्षिणतः the Ritwiks on the right side of the आहवनीय.
अंजति. [S.] आर्द्राकुर्वति तर्पयति

7. बाह्व S. arms = rays सिंचौ — सिंचतः फलेन संयोजयत इति सिंचौ द्यावापृथिव्यौ

यतते स्वव्यापारे प्रयतते — यती प्रयत्ने ऋजन् S. स्वतेजसा
अत्कं सारभूतं रसं उदजते ऊर्ध्वं रश्मिभिरादत्ते
सिमस्मात् S. सर्वस्माद्भूतजातात्
वसना S. वृष्ट्युदकेभ्यः प्रत्यग्राणि सर्वस्य जगत आच्छादकानि तेजांसि उद्गमयति

8. उत्तरं उत्कृष्टतरं

संपुंचानः वैद्युतरूपेण संयुक्तः सन् गोभिः गंत्रीभिः
अद्भिः. मेघस्थाभिः सदने अंतरिक्षे
बुध्नं उदकस्य मूलभूतमंतरिक्षं धीः — धारकः
मर्मृज्यते. तदानीं मार्ष्टिं स्वतेजसाच्छादयति — मृजूषु शुद्धौ
देवताता. देवनशीलेनाग्निना तता दीप्तिः
समितिः अस्माभिः स्तुता तेजसां संहतिर्वभूव

9. ञ्रयः राक्षसादीनामभिभावुकं

महिषस्य. महतः धाम. तेजः स्वयशोभिः स्वकीयैस्तेजोभिः but like स्वयशसं it may be adjective.

10. धन्वन् — [S.] रिवि रवि धवि गत्यर्थाः धन्वांतरिक्षं धन्वंत्यस्मादाप इति यास्कः

गातुं गमनशीलं ऊर्मिं उदकसंधं
स्रोतः कृणुते स्रोतसा प्रवाहरूपेण युक्तं करोति
सनानि. जठरेषु धत्ते. S. अन्ननामैतत् — for that reason he gets into the new plants produced by the rain to ripen them and turn them into food.

11. रेवत् रयिमते धनयुक्ताय (चतूर्ध्यां ह क्) श्रवसे अन्नाय दीप्यस्व

श्रवसे. Because he is the कविः

Sukta 1.96

To whom: agni. From whom: kutsa āṅgīrasa. Metres: triṣṭubh

1.96.1 स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।

आपश्च मित्रं धिषणां च साधं देवा अग्निं धारयं द्रविणोदां ॥

sáh pratná-thā sāhasā jāyamānaḥ sadyaḥ kāvyāni bāḷadhatta víśvā
āpāḥ ca mitrām dhiṣāṇā ca sādhan devāḥ agnīm dhārayan draviṇaḥ-dām

He [1] as of old [2] is being born [4] by force [3], verily [7], at once [5] held [8] all [9] seer-knowledges [6]; and [11] waters [10], and [14] understanding [13] accomplished [15] the friend [12]. The Gods [16] upheld [18] Agni [17] giving riches [19].

1.96.2 स पूर्वया निविदा कव्यतायोरिमाः प्रजा अंजनयन्मनूनां ।

विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयं द्रविणोदां ॥

sáh pūrvayā ni-vidā kavyatā āyōḥ imāḥ pra-jāḥ ajanayat mānūnām
vivāsvatā cākṣasā dyām apāḥ ca devāḥ agnīm dhārayan draviṇaḥ-dām

By the supreme [2] inmost knowledge [3], by the seer-knowledge [4] he [1] gave birth [8] to these [6] offsprings (issues of works) [7] of human being [5], of thinking men [9], by luminous Sun [10], by the eye [11] {he gave birth} – to Heaven [12] and [14] to Waters [13]. The Gods [15] upheld [17] Agni [16] giving riches [18].

1.96.3 तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृजसानं ।

ऊर्जः पुत्रं भरतं सृप्रदानु देवा अग्निं धारयं द्रविणोदां ॥

tām īlata prathamam yajña-sādham víśaḥ ārīḥ ā-hutam ṛjāsānām
ūrjāḥ putrām bharatām sṛprā-dānum devāḥ agnīm dhārayan draviṇaḥ-dām

The Arian [6] peoples [5] prayed [2] first [3] him [1] accomplishing sacrifice [4], gaining¹ [8], fed with the offerings [7], son [10] of strength [9], bringer of the treasure [11], giver of clarity² [12]. The Gods [13] upheld [15] Agni [14] giving riches [16].

1.96.4 स मातरिश्वा पुरुवारपुष्टिर्विदद्रातुं तनयाय स्वर्वित् ।

विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयं द्रविणोदां ॥

sáh mātariśvā puruvāra-puṣṭiḥ vidat gātum tānayaḥ svaḥ-vit
viśām gopāḥ janitā ródasyoḥ devāḥ agnīm dhārayan draviṇaḥ-dām

He [1], Matarishvan (Lord of Life) [2], increaser of the many riches [3], discoverer of Svar [7] found [4] the path [5] for the Son [6]; protector [9] of men [8], parent [10] of the two firmaments (Heaven and Earth) [11]. The Gods [12] upheld [14] Agni [13] giving riches [15].

¹ rjāsānam, exact meaning is unknown. Sri Aurobindo: "makes them to shine with light". The world is adjective, epithet of Agni, derivative of the verb rñj, to make straight or right, make proper, arrange, fit out; decorate, ornament; to gain, obtain; to make favourable, propitiate (it is this last meaning most interpreters prefer).

² sṛpra-dānum, exact meaning is unknown. The first word is derivative of sr, sṛp, glide, slink, move gently or cautiously, oily; sarpis, ghi – so by analogy with ghr̥ta we supposed inner meaning of mental clarity (in 7 riks with the word sṛpr this meaning is appropriate). The second word, dānu, giving. So sṛpra-dānum analogous with ghr̥taduh is "giving clarity". Sri Aurobindo: bringer of the flood of strength; Sayana, Wilson, Dutt, Sarasvati: the giver of continual gifts; Griffith, Kashyap: the constant giver; Oldenberg: the bestower of mighty rain; Jamison: possessing buttery drops.

- 1.96.5 नक्तोषासा वर्णामामेम्याने धापयेते शिशुमेकं समीची ।
 द्यावाक्षामा रुक्मो अंतर्वि भाति देवा अग्निं धारयंद्रविणोदां ॥
 náктоṣásā vāṛṇam āmémyāne_ityā-mémyāne dhāpāyete_īti śísuṃ ékam samīcī_īti_sam-īcī
 dyāvākṣāmā rukmah antarḥ ví bhāti devāḥ agnīm dhārayan draviṇaḥ-dām
 Dawn and Night [1] changing [3] varna (color) [2] suckle [4] together [7] one [6] child [5];
 the Golden one [9] shines [12] between [10] Heaven and Earth [8]. The Gods [13] upheld
 [15] Agni [14] giving riches [16].
- 1.96.6 रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
 अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयंद्रविणोदां ॥
 rāyāḥ budhnāḥ sam-gāmanah vāsūnām yajñasya ketuḥ manma-sādhanah vériti_véḥ
 amṛta-tvām rākṣamāṇasaḥ enam devāḥ agnīm dhārayan draviṇaḥ-dām
 {He is} Foundation [2] of riches [1], gathering together [3] of plenitudes [4], intuition [6] of
 sacrificing [5], bird [8] leading thought to its goal [7], guarding [10] that [11] immortality [9].
 The Gods [12] upheld [14] Agni [13] giving riches [15].
- 1.96.7 नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षां ।
 सतश्च गोपां भवतश्च भूरेर्देवा अग्निं धारयंद्रविणोदां ॥
 nū ca purā ca sādānam rayīṇām jātasya ca jāyamānasya ca kṣām
 sataḥ ca gopām bhāvataḥ ca bhūreḥ devāḥ agnīm dhārayan draviṇaḥ-dām
 And [2] now [1], and [4] previously [3] {he is} home [5] of riches [6]; {he is} earth <dwelling-
 place> [11] and [8] of all that is born [7], and [10] of all that is coming into birth [9]; {he is}
 guardian [14] and [13] of that which is [12], and [16] of the much [17] that becomes [15].
 The Gods [18] upheld [20] Agni [19] giving riches [21].
- 1.96.8 द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
 द्रविणोदा वीरवतीमिषं नो द्रविणोदा रांसते दीर्घमायुः ॥
 draviṇaḥ-dāḥ draviṇasaḥ turāsya draviṇaḥ-dāḥ sánarasya prá yamsat
 draviṇaḥ-dāḥ vīrā-vatim īsam naḥ draviṇaḥ-dāḥ rāsate dīrghām āyuh
 Let [7] the giver [1] of the quick [3] wealth [2], giver of the wealth [4] together with men [5],
 giver of the wealth [8] extend [6+7] to us [11] hero-strength [9] {and} impelling force [10],
 giver of the wealth [12] bestows [13] long [14] life [15].
- 1.96.9 एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
 तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥
 evā naḥ agne sam-īdhā vṛdhānāḥ revāt pāvaka śrāvase ví bhāhi
 tát naḥ mitrāḥ varuṇaḥ mamahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ
 Verily [1], O Agni [3], O purifying [7], being increased [5] by our [2] kindling [4] do illumine
 [10] opulence [6] for hearing {of the Truth} <i.e. for inspired knowledge> [8]; let [15] Mitra
 [13], Varuna [14] increase [15] that [11] for us [12], Aditi [16], Ocean [17], Earth [18] and
 [19] Heaven [20].

1. Source № 276. April 1916

4. Matarishwan (the Life-god, Vayu) increasing the many desirable things (the higher objects of life) discovered the path for the Son, discovered Swar

2. Source № 279. August 1915

5. Dawn and Night, two sisters of different forms but of one mind, suckle the same divine Child

C o m m e n t s

5. ...the Vedic poet is not thinking of the physical night, the physical dawn or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination and other periods of obsuration or relapse into normal unilluminated consciousness and he confesses the growth of the infant strength of the divine life within him through all these alternations and even by the very force of their regular vicissitude. For in both states there works, hidden or manifest, the same divine intention and the same high-reaching labour.

3. Source № 326. 1913 – Early 1914

1. As of old by force he is born and in his very birth infallibly he lays his hands on all seer-seeings and wisdoms; the Thought and the heavenly waters bring to perfection this friend of beings. The godheads hold the Flame that gives the treasure.
2. By the supreme and original inmost knowledge of the being, the knowledge that does the works of the seer, he brought into being these children of men, the thinkers, and by his wide-shining eye of vision created heaven and its waters. The godheads hold the Flame that gives the treasure.
3. Him desire and adore, for he is the first and chief who brings to perfect accomplishment your sacrifice, since he takes all offering of the Aryan peoples and makes them to shine with light; he is the son of Energy, the bringer of boons, the flood of strength. The godheads hold the Flame that gives the treasure.
4. He is Life that swells in the mother of things, the Life-god who nurses in his bosom many blessings, finds the path for the Son of men and discovers the country of Light, protector of the peoples, father of earth and heaven. The godheads hold the Flame that gives the treasure.
5. Night and Dawn are working to shape that highest hue of things, different, they suckle one child, they are united equals; between our earth and heavens are born the widenesses of his golden light. The godheads hold the Flame that gives the treasure.
6. He is the foundation of the opulence of the beatitude, the bringer together of its treasures; he is the conscious eye of our sacrifice who

accomplishes and perfects the thought in the word of man. The godheads, guarding immortality, hold the Flame that gives the treasure.

7. Now and of old he is the seat of all felicities, continent of all that is born and all that is coming into birth, guardian of that which is and the much that becomes, — the godheads hold the Flame that gives the treasure.
8. May this giver of treasure extend to us treasure which hastens to its home, and the treasure which is lasting and eternal; he is the giver of treasure and he shall give to us heroic energy of impulsion and lavish on us long existence.
9. So, O Flame, increase by the fuel that we heap for thee; and, O purifier, shine wide and opulently that we may possess inspired knowledge. That may the Lords of Harmony and Wideness increase in us, the Mother infinite and the great ocean and earth and heaven.

4. Source № 75. Circa 1913

1. प्रलथा. S. चिरंतन इव = पूर्वं विद्यमान इव as if preexistent!
काव्यानि. क्रांतदर्शिनः प्रगल्भस्य कर्माणि
धिषणा. माध्यमिका वाक् साधन् साधयति कुर्वति
देवाः ऋत्विजः गार्हपत्यरूपेण or इंद्रादयः द्यूत्ये धारयति. In latter use द्रविणं = हविलक्षणं धनं
2. पूर्वया अग्निर्देवेभ्य इत्यादिकया
कव्यता गुणिनिष्ठगुणाभिधानलक्षणां स्तुतिं कुर्वता — कु शब्दे — कवनं स्तुतिं करोति
आयोः मनोः संबन्धिनोवथेन च. Praised by Manu he created men.
विवस्वता. विवासनवता विशेषेणाच्छादयता चक्षसा तेजसा
3. आरीः गच्छन्त्यः (अग्निं स्वामिनं) not vocative in agreement with विशः!
प्रथमं देवेषु मुख्यं ऋजसानं स्तोत्रैः प्रसाध्यमानं
ऊर्जः अन्नस्य पुत्रं = जाठराग्निः because it increases by food.
भरतं [S.] हविषो भर्तारं यद्वा प्रणरूपेण सर्वासं प्रजानां. श्रूयते च एष प्राणो भूत्वा प्रजा विभर्ति तस्मादेष भरत इति
सुप्रदानुं [S.] सर्पणशीलदानयुक्तं । अविच्छेदेन धनानि प्रयच्छंतमित्यर्थः.
 Note इळत Parasmaipada.
4. गातुं विदत् अनुष्ठानमार्गं लंभयतु
मातरिश्वा सर्वस्य जगतो निर्मातर्यतरिक्षे श्वसन्वर्तमानः
स्वर्वित स्वर्गस्य यागद्वारेण लंभयिता
5. वर्णं स्वकीयं रूपं आम्रेम्याने. परस्परं पुनः पुनः हिंसंत्यौ
समीची संगते संश्लिष्टे रुक्मः रोचमानः
6. बुध्नः मूलभूतः by आहुतिः वसूनां. निवासहेतूनां धनानां
वेः आत्मानमभिगच्छतः पुरुषस्य अमृतत्वं. स्वकीयं
7. क्षां. निवासयितारं
सतः सर्वत्र विद्यमानस्य नित्यस्याकाशादेः भवतः सद्भावं प्राप्तुवतो [भूरैर]संख्यातस्यान्यस्य भूतजातस्य
8. तुरस्य त्वरमाणस्य चलतो जंगमस्य द्रविणस्य. धनस्य बलस्य वा
सनरस्य संभजनीयस्य स्थावररूपस्य धनस्य रासते. प्रयच्छतु

Sukta 1.97

To whom: agni. From whom: kutsa āṅgīrasa. Metres: gāyatrī

- 1.97.1 अप॑ नः शोशु॑चद॒घम॑ग्ने॒ शुशु॑ग्ध्या र॒यिं । अप॑ नः शोशु॑चद॒घं ॥
 ápa naḥ śósucata aghám ágne śušugdhí á rayim ápa naḥ śósucata aghám
 Away [1] from us [2] illuminated [3] evil [4], O Agni [5]. Do illuminate [6] wealth [8]. Away [9] from us [10] illuminated [11] evil [12].
- 1.97.2 सु॒क्षेत्रि॑या सु॒गातु॑या व॒सूया च॑ यजामहे । अप॑ नः शोशु॑चद॒घं ॥
 su-kṣetriyá sugātu-yá vasu-yá ca yajāmahe ápa naḥ śósucata aghám
 Good field <Svar> [1], good path [2] and [4] wealth [3], {to them we} sacrifice [5]. Away [6] from us [7] illuminated [8] evil [9].
- 1.97.3 प्र॒ यद्भि॑दिष्ठ॒ एषां॑ प्रास्माका॑सश्च॒ सूर्यः॑ । अप॑ नः शोशु॑चद॒घं ॥
 prá yát bhāndiṣṭha eṣāḥ prá asmākāsaḥ ca sūrayaḥ ápa naḥ śósucata aghám
 Forward [1] that [2] happiest {state} [3] of these [4] and [7] forward [5] our [6] illumined seers [8]. Away [9] from us [10] illuminated [11] evil [12].
- 1.97.4 प्र॒ यत्ते॑ अग्ने॒ सूर्यो॑ जायेमहि॒ प्र ते॑ व॒यं । अप॑ नः शोशु॑चद॒घं ॥
 prá yát te agne sūrayaḥ jāyemahi prá te vayám ápa naḥ śósucata aghám
 Forward [1] that [2] : let [6] thy [3], O Agni [4], illumined seers [5] be born [6], forward [7] thy [8] us [9]. Away [10] from us [11] illuminated [12] evil [13].
- 1.97.5 प्र॒ यद्ग॑ग्नेः सह॒स्वतो॑ विश्वतो॒ यंति॑ भानवः॑ । अप॑ नः शोशु॑चद॒घं ॥
 prá yát agnēḥ sāhasvataḥ viśvataḥ yānti bhānavaḥ ápa naḥ śósucata aghám
 Forward [1] that [2] : everywhere [5] lustres [7] of Lord of strength [4], of Agni [3] go [6]. Away [8] from us [9] illuminated [10] evil [11].
- 1.97.6 त्वं हि॑ विश्वतो॒ मुख॑ विश्वतः॒ परि॑भूरसि॑ । अप॑ नः शोशु॑चद॒घं ॥
 tvám hí viśvataḥ-mukha viśvataḥ pari-bhūḥ asi ápa naḥ śósucata aghám
 For [2] thou [1], whose face is turned everywhere [3], art [6] encompassing [5] from every side [4]. Away [7] from us [8] illuminated [9] evil [10].
- 1.97.7 द्विषो॑ नो विश्वतो॒ मुखाति॑ नावेव॒ पारय॑ । अप॑ नः शोशु॑चद॒घं ॥
 dviṣaḥ naḥ viśvataḥ-mukha āti nāvā-iva pāraya ápa naḥ śósucata aghám
 Like by ship [5] do carry [6] us [2] beyond [4] enemies [1], O thou whose face is turned everywhere [3]. Away [7] from us [8] illuminated [9] evil [10].
- 1.97.8 स नः॑ सिंधु॒मिव॑ नावयाति॒ पर्षा॑ स्वस्तये॑ । अप॑ नः शोशु॑चद॒घं ॥
 sáḥ naḥ síndhum-iva nāváyā āti parṣa svastāye ápa naḥ śósucata aghám
 He [1] as if across ocean [3] by ship [4] will carry [6] us [2] beyond [5] to our bliss [7]. Away [8] from us [9] illuminated [10] evil [11].

1. Source № 255. September 1917

1. Burn away from us the sin, flame out on us the bliss. Burn away from us the sin!
2. For the perfect path to the happy field, for the exceeding treasure when we would do sacrifice, — burn away from us the sin!
3. That the happiest of all these many godheads may be born in us, that the seers who see in our thought may multiply, — burn away from us the sin!
4. That thy seers, O Flame divine, may multiply and we be new-born as thine, — burn away from us the sin!
5. When the flaming rays of thy might rush abroad on every side violently, — burn away from us the sin!
6. O God, thy faces are everywhere! thou besiegest us on every side with thy being. Burn away from us the sin!
7. Let thy face front the Enemy wherever he turns; bear us in thy ship over the dangerous waters. Burn away from us the sin!
8. As in a ship over the ocean, bear us over into thy felicity. Burn away from us the sin!

2. Source № 75. Circa 1913

1. शोशुचत् अस्मत्तो निर्गत्यास्मदीयं शत्रुं शोचयतु । यद्द । अस्मदीयं पापं शोकग्रस्तं सद्दिनश्यतु ।
आ समंतात् शशुग्धि. प्रकाशय
2. [सुक्षेत्रिया सुगातुया वसूया] [S.] शोभनक्षेत्रेच्छया शोभनमार्गेच्छया धनेच्छया
3. भुंदिष्टः [S.] स्तोतृतमः As Kutsa is, so our praisers become. [S.] भंदतिः स्तुतिकर्मा । भुंदि [S.] कल्याणे च सुखे चेति तु धातुः
4. Since thy praisers become of numerous kinds by offspring, therefore let us too have children and grandchildren.
प्रजायंते — पुत्रपौत्रादिरूपेण बहुविधा भवंति suggested by प्र जायेमहि = पुत्रपौत्रादिभिरुपेता भवेम
6. विश्वतः — from every side.
8. सिंधु — river. स्वस्तये क्षेमार्थं
अति पर्ष अतिक्रमय्य पालय — पृ पालनपूरणयोः

Sukta 1.98

To whom: agni vaiśvānara. From whom: kutsa āṅgīrasa. Metres: triṣṭubh

1.98.1 वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिः ।

इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥

vaiśvānarasya su-matāu syāma rājā hī kam bhūvanānām abhi-śrīḥ
itāḥ jātaḥ vísvam idām ví caṣṭe vaiśvānaraḥ yatate sūryeṇa

Let {us} be [3] in the right-thinking [2] of Vaishvanara (Universal) [1], for [5] {he is} king [4], who {is} [6] joiner [8] of worlds [7]; born [10] from here [9], widely [13] sees [14] all [11] this [12], Vaishvanara [15] moves [16] with Sun [17].

1.98.2 पृष्ठो दिवि पृष्ठे अग्निः पृथिव्यां पृष्ठे विश्वा ओषधीरा विवेश ।

वैश्वानरः सहसा पृष्ठे अग्निः स नो दिवा स रिषः पातु नक्तं ॥

prṣṭāḥ divi prṣṭāḥ agniḥ pṛthivyām prṣṭāḥ vísvāḥ ośadhīra ā viveśa
vaiśvānaraḥ sāhasā prṣṭāḥ agniḥ sáh naḥ divā sáh riṣāḥ pātu náktam

Desired [1] in Heaven [2], desired [3] on Earth [5], desired [6] Agni [4] has entered [10] into all [7] plants [8]; Vaishvanara [11], desired [13] Agni [14], let [20] him [15] protect [20] us [16] by force [12] at day [17], he [18] from harm [19] at night [21].

1.98.3 वैश्वानर तव तत्सत्यमस्त्वस्मात्त्रायो मघवानः सचंतां ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

vaiśvānara tāva tát satyām astu asmān ráyaḥ maghā-vānaḥ sacantām
tāt naḥ mitrāḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthivī utá dyāuḥ

O Vaishvanara [1], let [5] that [3] thy [2] the Truth [4] be [5]. Let [9] riches [7] of Lord of plenitudes [8] cleave [9] to us [6]; let [14] Mitra [12], Varuna [13] increase [14] that [10] for us [11], Aditi [15], Ocean [16], Earth [17] and [18] Heaven [19].

1. Source № 75. Circa 1913

1. वैश्वानरस्य. नराणां लोकांतरनेतृत्वेन स्वामित्वेन वा संबन्धिनः

भुवनानां भूतजातानां अभिः. अभिश्रयणीय अभिसुरव्येन सेवितव्यः सन्.

इतः from the aranis. वि चष्टे. [S.] इदं सर्वं जगद्धि चष्टे विशेषेण पश्यति

यतते [S.] संगच्छते — yet he says यती प्रयत्ने

सूर्येण. [S.] उद्यंतं वावादित्यमभिरनुसमारोहतीति तैत्तिरीयकं. But Yaska अमुतोऽमुष्य रश्मयः

प्रादुर्भवतीतोऽस्यार्चिषः । तयोर्भासोः संसंगं दृष्ट्वैवमवक्ष्यत्

2. पृष्ठः — [S.] संस्पृष्टः । यद्वा निषिक्तो निहितो वर्तते [S.] स्पृष्टा संस्पर्शने । छांदसः सकारलोपः यद्वा पृषु सेचने Sun. Garhapatya. Pakartham. Probably = filled, भरा, भरपूर

3. तत्. [S.] त्वदीयं तदस्माभिः क्रियमाणं कर्मावितथफलं भवतु.

मघवानो रायः. [S.] धनवंतो रायो धनवदतिप्रियाः पुत्राः सचंतां सेवंतां.

तत् What we have prayed for.

Sukta 1.99

To whom: agni jātavedas. From whom: kaśyapa māṛīca. Metres: triṣṭubh

1.99.1 जा॒तवे॑दसे॒ सु॒नवाम् सोम॑मराती॒यतो॒ नि द॑हाति॒ वेदः॑ ।

स नः॑ पर्ष॒दति॑ दु॒र्गाणि॒ विश्वा॑ ना॒वेव॒ सिंधुं॑ दु॒रिता॒त्यग्निः॑ ॥

jāta-vedase sunavāma sōmam arāti-yataḥ ní dahāti védaḥ
sāḥ naḥ parṣat āti duḥ-gāni víśvā nāvā-iva síndhum duḥ-itā āti agniḥ

Let {us} press [2] soma [3] for Jatavedas, knower of birth of gods and of mortals (1.70.6) [1] – {he} burns out [6] knowledge [7] of enemies [4]; let [10] him [8], Agni [18], carry [10] us [9] beyond [11] all [13] evils [12] like by ship [14] over ocean [15], beyond [17] calamities [16].

1. Source № 75. Circa 1913

1. जा॒तवे॑दसे॒ Yaska जा॒तानि॑ वेद॒ जा॒तानि॑ वै॒नं विदु॑र्जाते जा॒ते विद्य॑त इति॒ वा जा॒तवि॑त्तो जा॒तध॑नो जा॒तवि॑द्यो जा॒तप्र॑ज्ञानो यत्तज्जा॒तः प॒शून्वि॑दतेति॒ तज्जा॑तवे॒दसो॑ जा॒तवे॑दस्त्वमि॒ति हि॑ ब्राह्मणं
वेदः॑ धनं॒ नि द॑हाति॒ imp. [imperative] sense. दु॒र्गाणि॒ दुर्ग॑मनानि॒ भोक्तु॑मशक्यानि॒ दुःखानि॑ दु॒रितानि॑ दुःखहे॒तुभू॑तानि॒ पापानि॑ अ॒तिपर्ष॑त॒ अति॑पारयतु — अतिक्रमय्य सुखं प्रापयतु yet पृ पालनपूरणयोः

Sukta 1.100

To whom: indra. **From whom:** ambarīṣa vārṣāgira; bhayamāna vārṣāgira; rjṛāśva vārṣāgira; sahadeva vārṣāgira; surādhas vārṣāgira. **Metres:** triṣṭubh

1.100.1 स यो वृषा वृष्ण्यैभिः समौका महो दिवः पृथिव्याश्च सम्राट् ।

सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥

sáḥ yáḥ vṛṣā vṛṣṇyebhiḥ sám-okāḥ mahāḥ divāḥ pṛthivyāḥ ca sam-rāṭ
satīna-satvā hávyāḥ bhāreṣu marútvān naḥ bhavatu índraḥ ūtī

He [1], who {is} [2] Bull [3], dwelling together [5] with bullish ones [4], all-ruler [10] of Earth [8] and [9] of the great [6] Heaven [7]; true warrior [11], called [12] in battles [13], attended by the Maruts [14], let [16] Indra [17] be [16] protection [18] for us [15].

1.100.2 यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।

वृषैतमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ॥

yásya ánāptaḥ sūryasya-iva yāmaḥ bhāre-bhare vṛtra-hā śúṣmaḥ āsti
vṛṣan-tamaḥ sākhi-bhiḥ svēbhiḥ évaiḥ marútvān naḥ bhavatu índraḥ ūtī

Whose [1] path {is} [4] unattained [2], as if of the Sun [3], in battle after battle [5] {he} is [8] strong [7] slayer [6] of Vritra [6]; O most Bull [9], with comrades [10], with thy [11] movements [12], attended by the Maruts [13], let [15] Indra [16] be [15] protection [17] for us [14].

1.100.3 दिवो न यस्य रेतसो दुघानाः पंथासो यंति शवसापरीताः ।

तरद्वेषाः सासहिः पौंस्यैभिर्मरुत्वान्नो भवत्विन्द्र ऊती ॥

divāḥ ná yasya rétasah dúghānāḥ pánthāsah yānti śávasā āpari-itāḥ
tarát-dvesāḥ sasahīḥ páuṃsyebhiḥ marútvān naḥ bhavatu índraḥ ūtī

Whose [3] paths [6] unobstructed [9] go [7] with might [8] like [2] milked [5] seed [4] of Heaven [1]; breaking through hostile powers [10], putting forth his force [11], with manly ones [12], attended by the Maruts [13], let [15] Indra [16] be [15] protection [17] for us [14].

1.100.4 सो अंगिरोभिरंगिरस्तमो भूदृषा वृषभिः सखिभिः सखा सन् ।

ऋग्मिभिरृग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥

sáḥ ángirah-bhiḥ ángirah-tamaḥ bhūt vṛṣā vṛṣa-bhiḥ sākhi-bhiḥ sakhā sán
ṛgmī-bhiḥ ṛgmī gātu-bhiḥ jyéṣṭhaḥ marútvān naḥ bhavatu índraḥ ūtī

Let [4] him [1] be [4] most Angiras [3] with the Angirases [2], Bull [5] with bulls [6], comrade [8] with comrades [7], singer of rik [11] with singers of rik [10], the first [13] with journeying ones [12], attended by the Maruts [14], let [16] Indra [17] be [16] protection [18] for us [15].

1.100.5 स सूनुभिर्न रुद्रेभिरृध्वा नृषाह्यै सासह्यै अमित्रान् ।

सनीळेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥

sáḥ sūnú-bhiḥ ná rudrēbhiḥ ṛbhvā nṛ-sáhye sasahvān amitrān
sá-nīlebhiḥ śravasyāni túrvan marútvān naḥ bhavatu índraḥ ūtī

He [1] with the Rudras [4] like [3] with sons [2] {is} skilful craftsman [5], overpowering [7] enemies [8] in fighting of manly ones [6], excelling [11] by dwelling in one nest [9] hearing {of the Truth} <i.e. by supramental knowledge> [10], attended by the Maruts [12], let [14] Indra [15] be [14] protection [16] for us [13].

- 1.100.6 स म॒न्युमीः सम॑र्दनस्य क॒र्तास्माके॑भिर्नु॒भिः सूर्य॑ सनत् ।
 अस्मि॑न्नह॒न्त्सत्प॑तिः पुरु॒हूतो म॑रु॒त्वान्नो भ॑व॒त्वि॒न्द्रं ऊ॒ती ॥
 sáh manyu-mīḥ sa-mádanasya kartá asmákebhīḥ nṛ-bhīḥ sūryam sanat
 asmīn áhan sāt-patiḥ puru-hūtáḥ marútvān naḥ bhavatu índraḥ ūtī
 He {is} [1] destroying in fury [2] creator [4] of rapture [3], winning [8] the Sun [7] with our [5]
 manly ones [6], in this [9] day [10] invoked by many [12] Lord of being [11], attended by
 the Maruts [14], let [16] Indra [17] be [16] protection [18] for us [15].
- 1.100.7 तमू॒तयो॑ रणयं॒छूर॑सातौ तं क्षे॑मस्य क्षि॒तयः॑ कृ॒ण्वत् त्रां॑ ।
 स विश्व॑स्य क॒रुण॑स्येश॒ एको॑ म॒रुत्वान्नो॑ भ॒वत्वि॒न्द्रं ऊ॒ती ॥
 tám ūtayah raṇayat sūra-sātau tám kṣemasya kṣitayah kṛṇvata trām
 sáh vísvasya karuṇasya īše ékaḥ marútvān naḥ bhavatu índraḥ ūtī
 {His} increasings¹ [2] made [8] him [1] enjoying [3] in heroic conquering [4], the inhabitants
 [7] of the world [6] {made} him [5] protector [9]; he {is} [10] one [14] Lord [13] of every [11] ac-
 tion [12], attended by the Maruts [15], let [17] Indra [18] be [17] protection [19] for us [16].
- 1.100.8 तम॑प्स॒न्त श॑र्वस॒ उत्स॑वेषु नरो॒ नर॑मव॒से तं ध॑नाय ।
 सो अ॒ंधे चि॑त्तम॒सि ज्योति॑र्विद॒न्म॑रु॒त्वान्नो॑ भ॒वत्वि॒न्द्रं ऊ॒ती ॥
 tám apsanta śavasah ut-saveṣu nárah náram ávase tám dhānāya
 sáh andhé cit támasi jyōtiḥ vidat marútvān naḥ bhavatu índraḥ ūtī
 {They} increased² [2] him [1] for the bright might [3] in outpourings {of soma} [4], manly
 ones [5] – him, the Man [6], for protection [7], him [8] for wealth [9]; he [10] found [15] light
 [14] even [12] in complete [11] darkness [13], attended by the Maruts [16], let [18] Indra
 [19] be [18] protection [20] for us [17].
- 1.100.9 स स॒व्येन॑ यमति॒ ब्राध॑तश्चि॒त्स दक्षि॑णे संगृ॒भीता कृ॑तानि ।
 स की॑रिणा॒ चि॒त्सनि॑ता ध॒नानि॑ म॒रुत्वान्नो॑ भ॒वत्वि॒न्द्रं ऊ॒ती ॥
 sáh savyēna yamati vrādhataḥ cit sáh daksiné sám-grbhītā kṛtāni
 sáh kīriṇā cit sánitā dhānāni marútvān naḥ bhavatu índraḥ ūtī
 He [1] by left {hand} [2] controls [3] even [5] the mighty ones [4], by right <i.e. by discrimi-
 nation> [7] he [6] seizes [8] things that have been done [9]; he [10] will conquer [13] riches
 [14] even [12] with poor [11], attended by the Maruts [15], let [17] Indra [18] be [17] protec-
 tion [19] for us [16].
- 1.100.10 स ग्रामै॑भिः स॒निता॒ स रथे॑भिर्वि॒दे विश्वा॑भिः कृ॒ष्टिभि॑र्न्व॒श्द्य ।
 स पौ॑र॒स्यै॑भिरभिभूर॒शस्ती॑र्म॒रुत्वान्नो॑ भ॒वत्वि॒न्द्रं ऊ॒ती ॥
 sáh grāmebhīḥ sánitā sáh ráthebhīḥ vidé vísvābhīḥ kṛṣṭi-bhīḥ nú adyá
 sáh páumsyebhīḥ abhi-bhūḥ áśastīḥ marútvān naḥ bhavatu índraḥ ūtī
 He {is} [1] conqueror [3] with hosts [2], he [4] with chariots [5], {he} is known [6] by all [7]
 peoples [8] nowadays [9+10]; he [11] with forces [12] surpasses [13] haters <not wishing
 well> [14], attended by the Maruts [15], let [17] Indra [18] be [17] protection [19] for us [16].

¹ ūtayah, increasings, protections (see note to 1.4.1). Here rishi uses the meaning of increasing but due to another meaning of protection he creates symmetric construction “protections made him ... made him protector”.

² apsanta, the word occurs in Rigveda one time. Here was used meaning of verb pras.

- 1.100.11 स जामिभिर्यत्समजाति मीहेऽजामिभिर्वा पुरुहूत एवैः ।
 अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥
 sāḥ jāmi-bhiḥ yāt sam-ājāti mīhē ajāmi-bhiḥ vā puru-hūtāḥ évaiḥ
 apām tokāsya tánayasya jeṣe marútvān naḥ bhavatu índrah ūtī
 When [3] he [1] advances together [4] with comrades [2] in battle [5] or [7] invoked by
 many [8] {advances together} with uncompanioned [6] speeding ones [9] in conquering
 [13] of Waters [10] {and} of the Son [12] of our begetting [11], attended by the Maruts [14],
 let [16] Indra [17] be [16] protection [18] for us [15].
- 1.100.12 स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।
 च्छ्रीषो न शवसा पांचजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥
 sāḥ vajra-bhṛt dasyu-hā bhīmāḥ ugrāḥ sahasra-cetāḥ śata-nīthāḥ ṛbhvā
 camṛśāḥ nā śavasā pāñca-janyaḥ marútvān naḥ bhavatu índrah ūtī
 He [1] armed with the thunderbolt [2] slayer of Dasyus [3], formidable [4], puissant [5], hav-
 ing a thousand wisdoms [6], having of a hundred leadings [7], skilful craftsman [8], as if
 [10] containing in soma-cup [9] by {his} bright might [11] five peoples¹ [12], attended by the
 Maruts [13], let [15] Indra [16] be [15] protection [17] for us [14].
- 1.100.13 तस्य वज्रः क्रंदति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान् ।
 तं संचते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥
 tāsyā vajrah krāndati smāt svāḥ-sāḥ divāḥ nā tveśāḥ ravāthāḥ śīmī-vān
 tāṁ sacante sanāyaḥ tāṁ dhānāni marútvān naḥ bhavatu índrah ūtī
 His [1] thunderbolt [2] conquering Svar [5] thunders [3] at once [4] like [7] blazing [8]
 mighty [10] roar [9] of Heaven [6]; conquests [13] cleave [12] to him [11], riches [15]
 {cleave} to him [14], attended by the Maruts [16], let [18] Indra [19] be [18] protection [20]
 for us [17].
- 1.100.14 यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीं ।
 स पारिषत्कृतुभिर्मदसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥
 yāsya ājasraṁ śavasā mānam ukthāṁ pari-bhujāt ródasī_iti viśvātāḥ sīm
 sāḥ pāriṣat krātu-bhiḥ mandasānāḥ marútvān naḥ bhavatu índrah ūtī
 {He} whose [1] purpose [4] {and} word [5] {is} inviolable [2], by force [3] encompassed [6]
 both firmaments (Earth and Heaven) [7] from every side [8]; let [11] him [10] intoxicated
 [13] carry over [11] by wills [12], attended by the Maruts [14], let [16] Indra [17] be [16] pro-
 tection [18] for us [15].
- 1.100.15 न यस्य देवा देवता न मर्ता आपश्चन शवसो अंतमापुः ।
 स प्ररिक्वा त्वक्षसा क्षमो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥
 nā yāsya devāḥ devatā nā mātāḥ āpaḥ canā śavasāḥ āntam āpūḥ
 sāḥ pra-rikvā tvākṣasā kṣmāḥ divāḥ ca marútvān naḥ bhavatu índrah ūtī
 The gods [3] in {their} godheads [4] did not [1] reach [11] the end [10] of his [2] bright might
 [9], nor [5] mortals [6], nor [8] waters [7]; he [12] surpassing [13] by force [14] Earth [15]
 and [17] Heaven [16], attended by the Maruts [18], let [20] Indra [21] be [20] protection [22]
 for us [19].

¹ pāñcajanya, dwellers of five worlds: (1) of material world, bhur = Earth; (2) of vital word = middle words = antarikṣa = bhuvah; (3) of mental region, dyau = Heaven; (4) of supramental world, svar = mahas = ṛtam; (5) of worlds of the Bliss, mayas = saccidānanda.

- 1.100.16 रोहिच्छ्यावा सुमदंशुर्लामीद्युक्षा राय ऋज्राश्वस्य ।
वृषण्वतं विभ्रती धूर्षु रथं मंद्रा चिकेत नाहुषीषु विक्षु ॥
rohit śyāvā sumāt-aṁśuḥ lalāmīḥ dyukṣā rāyē rjra-aśvasya
vṛṣaṅ-vantam bibhṛatī dhūḥ-sú rātham mandrá ciketa náhuṣīṣu vikṣú
Dark-[2]-red [1], intoxicated by soma¹ (?) [3], with mark on the forehead [4], brilliant [5], for riches [6] of Rjirashva <lit. having swift horses> [7], bearing [9] in yokes [10] chariot [11] with Bull (Indra) [8], rapturous [12], manifested in consciousness [13] in people [15] in kinsmans² [14].
- 1.100.17 एतत्त्यतं इंद्र वृष्ण उक्थं वार्षागिरा अभि गृणंति राधः ।
ऋज्राश्वः प्रष्टिभिरंबरीषः सहदेवो भयमानः सुराधाः ॥
etát tyát te indra vṛṣṇe ukthám vārṣāgirāḥ abhí gṛṇanti rádhah
rjra-aśvaḥ praṣṭi-bhiḥ ambarīṣaḥ saha-devaḥ bhayamānaḥ su-rádhāḥ
Sons of Vrishagira³ [7] proclaim [9] this [1] thy [3], O Indra [4], utterance [6] for the Bull [5], wealth [10], Rjirashva [11] with standing behind [12] Ambarisha [13], Sahadeva [14], Bhajamana [15], Suradhas [16].
- 1.100.18 दस्युंछिम्युंश्च पुरुहूत एवैहृत्वा पृथिव्यां शर्वा नि बर्हीत् ।
सनक्षेत्रं सखिभिः श्वित्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥
dasyūn śímyūn ca puru-hūtaḥ évaiḥ hatvá pṛthivyām śárvā ní barhīt
śanat kṣétram sákhi-bhiḥ śvitnyébhiḥ śanat sūryam śanat apāḥ su-vájraḥ
{He} invoked by many [4], smiting [6] by movements [5] crushed down [10] Dasyus [1] and [3] Renders [2] to kill {them} [8] on Earth [7]; conquered [11] Field⁴ [12] with shining [14] comrades [13], conquered [15] Sun [16], conquered [17] Waters [18], {he,} having an excellent thunderbolt [19].
- 1.100.19 विश्वाहेंद्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजं ।
तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥
viśvāhā indrah adhi-vaktá naḥ astu aparī-hvrtāḥ sanuyāma vājam
tát naḥ mitrāḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthivī uta dyāuḥ
Let [5] Indra [2] be [5] defender⁵ [3] for us [4] at all times [1], let {us} [7], not turning aside [6], conquer [7] plenitude [8]; let [13] Mitra [11], Varuna [12] increase [13] that [9] for us [10], Aditi [14], Ocean [15], Earth [16] and [17] Heaven [18].

¹ sumat-aṁśuḥ. The meaning is not known. The word occurs once. Sumat: (1) together, along with (2) su+mad beautiful, splendid; well intoxicated, rejoiced, exult. Aṁśuḥ belongs to a group of words with such meanings like filament of Soma; desiring, wishing, enjoying; delight, wonderfully. Monier-Williams, T. Elizarenkova: together with the reins or harness; Sayana, Wilson, Dutt: long-limbed; Grifit: high standing; Jamison: market with stalks; Kashyap: with graceful limbs; Ganguly: with their own light. Sri Aurobindo (1918–20): of a happy lustre.

² náhuṣīṣu in neighbours, kinsmans, here in five sons of Vrishagira (see note to next rik).

³ From vṛṣā-gir, praising the Bull, patronymic name of Rjirashva, Ambarisha, Sahadeva, Bhajamana and Suradhas.

⁴ "...it is the field or kṣetra which Indra wins for his shining comrades from the Dasyu and in which the Atri beheld the warrior Agni and the luminous cows, those of whom even the old became young again. This field, kṣetra, is only another image for the luminous home (kṣaya) to which the gods by the sacrifice lead the human soul." (CWSA.– Vol. 15.– 1998, p. 194.)

⁵ Lit. spokesman, advocate.

1. Source № 31. 1918–20

1. He who sits the Strong housed with his strengths and is the all-ruler of the Great Heaven and the earth, the assailant of our assailants to whom we call in the mellays,
 May that Indra with his retinue of Maruts be with us for our increase.
2. The Slayer of the Coverer whose march is intangible like the course of the Sun, in his greatest strength with his own rushing comrades,
 May that Indra with his retinue of Maruts be with us for our increase.
3. He whose paths go as if milking the streams of heaven and because of his puissance they are not circumscribed, the overcomer, the breaker of the hostile powers by his virile might,
 May that Indra with his retinue of Maruts be with us for our increase.
4. He shall become most Angiras with the Angirases, strong with the strong, a comrade with the comrades, a singer of the word of light with the singers of the word, the Eldest with those who make the journey.
 May that Indra with his retinue of Maruts be with us for our increase.
5. Far-moving he goes with the Violent Ones as if with his children and overcomes the unfriendly host in the battle which is a forceful fighting of gods. He makes his way through the things of the Word with the Powers that dwell with him in his lair.
 May that Indra with his retinue of Maruts be with us for our increase.
6. He who forms the mind of passion and is the maker of the rapture, the Master of being to whom these many creatures call, shall on this very day by our Strong Ones conquer the Sun.
 May that Indra with his retinue of Maruts be with us for our increase.
7. His increasings make him glad in the conquering of the Hero; the inhabitants of the worlds have made him the deliverer of their having. He is One and alone and yet the lord of all work that is done.
 May that Indra with his retinue of Maruts be with us for our increase.
8. Strong men have gotten them a strong god for their increase and riches in the holidays of his might. He shall find the Light for us

even in our blind darkness.

May that Indra with his retinue of Maruts be with us for our increase.

9. His left hand represses those who grow too large, his right hand gathers together the things done. He shall conquer by the doer heaven's riches.

May that Indra with his retinue of Maruts be with us for our increase.

10. This is he that shall conquer with his hosts and his chariots; today he is known by all the nations. His strength overpowers the denials of the Word.

May that Indra with his retinue of Maruts be with us for our increase.

11. These many creatures have called to him and in his rain of bounty he courses with his Rushing Ones to the conquest of the Waters and Son and the creation from our body.

May that Indra with his retinue of Maruts be with us for our increase.

12. He is armed with the thunderbolt and a slayer of the Destroyers, he is strong and terrible and far-moving, he is the master of a thousand wisdoms and a hundred leadings. He is in his power as if the nectar-cup of the five peoples of men.

May that Indra with his retinue of Maruts be with us for our increase.

13. His thunder harmoniously cries aloud conquering the World of the Sun and is as if the rending luminous shout of Heaven. Conquests cleave to him and all kinds of riches.

May that Indra with his retinue of Maruts be with us for our increase.

14. His unbroken word measures with its thought earth and heaven and world to enjoy them in its embrace from each side and all around. He shall carry us beyond them in the rapture of his intoxication by the mights of his will.

May that Indra with his retinue of Maruts be with us for our increase.

15. Gods in their godheads cannot reach any end of his puissance, nor mortals come to it, nor these waters attain to it. He exceeds by his all-cleaving strength earth and heaven.

May that Indra with his retinue of Maruts be with us for our increase.

16. His rapturous mare who is red and bay of hue and of a happy lustre and a blaze is upon her forehead and heaven is her dwelling-place has awakened to knowledge among the human peoples for the felicity of Rijraswa and she comes bearing in his yoke the chariot with the Mighty One.
17. The sons of Vrishagira, Rijraswa with those who stand behind him and Ambarisha and Sahadeva and Bhayamana and Suradhas, O Indra, speak the utterance that is an opulent joy of thee, of thee the Mighty One.
18. The Lord of the thunderbolt to whom the many call shall slay, shall crush down on our earth the embattled Renders and Destroyers and with his white-shining comrades conquer the Field and conquer the Sun and conquer the Waters.
19. Let Indra be ever our spokesman so that unturned to crookedness we may conquer heaven's plenty. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

2. Source № 76. Circa 1917–20

1. स यो वृषा वृष्ण्येभिः समोकाः

S. कामानां वर्षिता वृष्णिभवैर्वीर्यैः संगतः

He who is the Strong (Bull) housed with his strengths.

वृषा may mean वर्षकः in some passages; but here its sense must obviously be determined or coloured by the sense of वृष्ण्य. If वृष्ण्य means strength, force, वृषा must mean the strong one; if वृषा means Rainer, वृष्ण्य must mean abundance. But we have वर्षीयः, वर्षिष्ठः, comparative and superlative = stronger, strongest, larger, largest, which must be originally from वृषन् — though used for वृद्ध; the verb वृष to have supreme power, to strike, hurt, वर्षयते to be powerful, वृषः a strong man, enemy, also virtue, cf Lat. virtus, वृषण strong, stout. वृषः, वृषा, वृषभः, bull, वृष्णिः ram, वृषलः horse must come from the sense of male, stallion, the sprinkler, impregnator (cf वृषणः scrotum, वृष्य aphrodisiac, वृषली a girl in menstruation); वृषभः in fact means any male animal. The idea of strength may come from this sense = virility, as here the Male, Bull or Strong one with his virilities, cf नृ, नृन्नं, वीर, वीर्यं etc, or perhaps from the sense of striking, hurting, cf बलं strength, Greek belos, weapon, ballo, I strike.

वृषा I take then = strong, as वृषंतमः in v. 2.

The Maruts themselves are probably the strengths वृष्ण्यानि of Indra; they are in their personality his नरः or वीराः, therefore in their force his नृम्णानि, वीर्याणि, वृष्ण्यानि. Indra dwells with his strengths, his Marut-powers.

महो दिवः पृथिव्याश्च सम्राट्. The all-ruler of the great heaven and the earth. Is “great” here simply an epithet of the ordinary heaven or sky, or does महो दिवः = बृहतो दिवः, the greater heaven, स्वः? I take it in the latter sense.

सतीनसत्त्वा हव्यो भरेषु. The assailer of the enemy to be called in the bringings (of wealth) or battles.

S. takes सतीनसत्त्वा = उदकस्य सादयिता गमयिता. सतीन he explains as मेघेषु निषीदति, that

which sits in the clouds = water or that of which सती = माध्यमिका वाक् is the इना ईश्वरी, both of them absurd and fanciful derivatives, the latter contrary to all the rules of scientific philology.

सत्वा means a charger, fighter, warrior, from सद् to move on, attack; सतीन is an archaic word of quite doubtful meaning, possibly it means enemy, सतीनसत्वा = assailer of the enemy.

भरेषु. How does भरः = battle? भृ means to bring in the Veda; भरः would naturally mean bringing of wealth; but भृ may also have meant in the archaic tongue to move, attack, or strike, injure, so to fight, there is some hint of this in the derivative भर्त्स to menace, revile. Or भरः may mean a burden, pressure, full crowding of the fight, mellay, cf भार brunt, thick of battle (N.C.) and bhara, to fill in Bengali, from the original sense of loading on, pressing in.

मरुत्वान नो भवत्विन्द्र ऊती. May Indra Marut-holding or Marut-accompanied be for us with or for our increase.

ऊती S. ऊत्यै for protection. ऊती may stand for instr. or dat. ऊत्या or ऊत्यै. But does ऊति — अवः mean protection or fostering? There is much here of fighting and protection might be the appropriate sense. But cf v. 7 where even S. cannot maintain this sense. The sense aid, increasing, fostering, makes good sense everywhere in the R.V. but there are passages in which the sense of protection is impossible. I therefore take अवः and ऊति everywhere in the former sense.

The accepted senses of अव are (1) to defend; (2) to please, satisfy, do good; (3) to favour, promote; (4) to like, love, desire, wish. It has also some other senses, among them वृद्धि increase. Cf L. ave, fare well, prosper. ऊति: means not only protection, but enjoyment, sport, play, a sense very close to felicity and prosperity, and also favour, aid, as well as wish, desire.

2. यस्यानाप्तः सूर्यस्येव यामः He whose march none has attained like that of the sun.

अनाप्तः S. परैरप्राप्ता गतिः not got by others

Indra and Surya's motion

भरेभरे वृत्रहा शुष्मो अस्ति In mellay and mellay (or bringing and bringing) the Vritra-slayer is forceful or heroic.

शुष्मः S. असुराणां शोषकः

शुष् is of the शु root. It means (1) to break etc, so to put forth force शुष्मं, शुष्मन् strength, शुष्मिन् strong, cf शूरः, शुटीरः, शवः, शुठ, शुंड, शूर etc (2) to burn, shine, blaze, शुष्मः = sun, fire (शुष्णाः), शुष्मन् fire, शुष्मं lustre cf शुच, शुभ् (3) to move.

I take it = forceful, strong. If not, then blazing, brilliant like the sun.

वृषंतमः सखिभिः स्वेभिरेवैः Mightiest with his own rushing friends.

S. वृषंतमः कामानां वर्षिता. The सखिभिः are Indra's friends, the Maruts.

6. इंद्रः [अंग्रसः] सखिभ्यो गातुमिच्छति — in verse [4] the सखिभिः and गातुभिः seem to refer to the Angiras Rishis.

3. Source № 272. December 1915

4. "May he become most Angiras with the Angirases, being the Bull with bulls (the bull is the male power or Purusha, nr, with regard to the Rays and the Waters who are the cows, gāvaḥ, dhenavaḥ), the Friend with friends, the possessor of the Rik with those who have

the Rik (rgmibhir rgmī), with those who make the journey (gātubhiḥ, the souls that advance on the path towards the Vast and True) the greatest; may Indra become associated with the Maruts (marutvān) for our thriving.”

4. Source № 271. November 1915

6. by our “men” he wins the sun
8. he finds the light even in the blind darkness
18. with his shining comrades hewins for possession the field (is this not the field in which the Atri saw the shining cows?), wins the sun, wins the waters

5. Source № 270. October 1915

18. He with his shining companions won the field, won the Sun, won the waters

6. Source № 75. Circa 1913

1. वृष्येभिः वृष्णभवैर्वीर्यैः समोकाः सम्यक् समवेतः
पृथिव्याः प्रथिताया भूमेः सतीनसत्वा उदकस्य सादयिता गमयिता
सतीनमित्युदकनाम — षट् विशरणगत्यवसादनेषु मेघेषु निषीदतीति
सतीनं वृष्ट्युदकं भवतु ऊती रक्षणाय भवतु

Sukta 1.101

To whom: indra. From whom: kutsa āngirasa. Metres: jagatī (1-7); triṣṭubh (8-11)

1.101.1 प्र मंदिने॑ पितु॒मद॑र्चता॒ वचो॑ यः कृ॒ष्णग॑र्भा नि॒रह॑न्नृजि॒श्वना॑ ।

अ॒व॒स्य॒वो वृ॒षणं॑ व॒ज्रद॑क्षिणं म॒रुत्वै॑तं स॒ख्याय॑ हवामहे ॥

prā mandīne pitu-māt arcata vácaḥ yáḥ kṛṣṇá-garbhāḥ niḥ-áhan nṛjīśvanā
avasyávaḥ vṛṣaṇam vájra-dakṣiṇam marútvantam sakhyáya havāmahe

Do sing [4] intoxicating [3] word [5] for intoxicating himself [2] who [6] with Rijshavan [9] has killed [8] black-bellied ones [7]; aspiring [10] {we} call [15] the Bull [11] holding a thunderbolt in the right hand [12] attended by the Maruts [13] for the friendship [14].

1.101.2 यो व्यंसं॑ जाह॒षाणे॑न॒ मन्यु॒ना यः शंब॑रं॒ यो अ॒ह॒न्पि॒प्रुम॒व्रतं॑ ।

इ॒द्रो यः शु॒ष्णम॑शु॒ष्णं न्या॒वृण॑न्म॒रुत्वै॑तं स॒ख्याय॑ हवामहे ॥

yáḥ ví-aṃsam jahṣāṇéna manyúnā yáḥ śambaram yáḥ áhan píprum avratám
índraḥ yáḥ śuṣṇam aśuṣam ní ávṛṇak marútvantam sakhyáya havāmahe

Who [1] slew [8] shoulderless one [2] by rejoicing [3] mind [4], who [5] {slew} Shambara [6], who [7] {slew} lawless [10] Pipra [9]; Indra [11], who [12] threw down [16] hissing¹ [14] Shushna [13], {him,} attended by the Maruts [17] {we} call [19] for the friendship [18].

1.101.3 यस्य॑ द्यावा॒पृथि॒वी पौ॑स्यं॒ मह॑द्यस्य॑ व्र॒ते वरु॑णो॒ यस्य॑ सूर्यः॑ ।

यस्ये॑द्रस्य॑ सि॒न्धवः॑ सश्च॒ति व्र॑तं म॒रुत्वै॑तं स॒ख्याय॑ हवामहे ॥

yásya dyāvāpṛthivī_iti páumśyam mahát yásya vraté varuṇaḥ yásya sūryaḥ
yásya índrasya síndhavaḥ sáscati vratám marútvantam sakhyáya havāmahe

To whose [1] great [4] power [3] Heaven-Earth [2] cleave [13], in whose [5] law of workings [6] {is} Varuna [7], in whose [8] – Surya [9], to whose [10], Indra's [11], law of workings [14] Rivers [12] cleave [13], {him,} attended by the Maruts [15] {we} call [17] for the friendship [16].

1.101.4 यो अश्वानां॑ यो गवां॑ गोप॒तिर्व॑शी य आ॒रितः॑ कर्म॒णिक॑र्मणि स्थि॒रः ।

वी॒ळोश्चि॑दि॒द्रो यो अ॒सु॒न्वतो॑ व॒धो म॒रुत्वै॑तं स॒ख्याय॑ हवामहे ॥

yáḥ áśvánām yáḥ gávām gó-patiḥ vaśí yáḥ āritáḥ kármaṇi-karmaṇi sthiráḥ
vīḷoḥ cit índraḥ yáḥ ásunvataḥ vadháḥ marútvantam sakhyáya havāmahe

Who {is} [1] master [6] of horses [2], who {is} [3] master [5] of cows (perceptions from su-
pramental Svar) [4], who [7] rising [8] {is} strong [10] in action and action [9], who [14], In-
dra [13], {is} slayer [16] of even [12] strong one [11] not pressing out the Soma [15], {him,}
attended by the Maruts [17] {we} call [19] for the friendship [18].

1.101.5 यो विश्वस्य॑ जग॒तः प्रा॑ण॒तस्प॑तिर्यो ब्रह्म॒णै प्रथ॑मो गा अवि॑दत् ।

इ॒द्रो यो द॑स्यूर॒धराँ॑ अ॒वाति॑रन्म॒रुत्वै॑तं स॒ख्याय॑ हवामहे ॥

¹ aśuṣam, the word with obscure etymology and meaning. Some believe that it is derivative of aś, devouring, voracious; Sayana deduces it from a + śuṣ, "not causing to dry up" (that contradicts the usual epithet of Shushna, Withering). Here it is taken as participle from śuṣ, to hiss (as a serpent).

yáh vísvasya jágataḥ prāṇataḥ pátiḥ yáh brahmáṇe prathamáh gáḥ ávindat
índrah yáh dásyūn ádharān ava-átirat marútvantam sakhyáya havāmahe

Who {is} [1] Lord [5] of prana (breath of life) [4] of all [2] moving [3], who [6] the first [8] finds [10] cows (perceptions from supramental Svar) [9] for wisdom-word [7], Indra [11], who [12] threw down [14+15] Dasyus [13], {him,} attended by the Maruts [16] {we} call [18] for the friendship [17].

1.101.6 यः शूरेभिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्ह्वयते यश्च जिग्युभिः ।

इंद्रं यं विश्वा भुवनाभि सैदधुर्मरुत्वैतं सख्याय हवामहे ॥

yáh sūrebhiḥ hávyah yáh ca bhīrú-bhiḥ yáh dhávat-bhiḥ hūyate yáh ca jigyúbhiḥ
índram yám vísvā bhūvanā abhi sam-dadhúḥ marútvantam sakhyáya havāmahe

Who [1] is called [3] by heroes [2] and [5] who [4] {is called} by timid ones [6], who [7] called [9] by running ones [8] and [11] who [10] {is called} by victorious ones [12], Indra [13], to [17] whom [14] all [15] worlds [16] turned together [18], {him,} attended by the Maruts [19] {we} call [21] for the friendship [20].

1.101.7 रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।

इंद्रं मनीषा अभ्यर्चति श्रुतं मरुत्वैतं सख्याय हवामहे ॥

rudráṇām eti pra-díśā vi-caṣṣaṇáh rudrebhiḥ yóśā tanute prthú jráyah
índram manīśā abhi arcati śrutám marútvantam sakhyáya havāmahe

All-seeing [4] goes [2] by the direction [3] of the Rudras [1], by the Rudras [5] woman [6] extends [7] wide [8] space [9], to Indra [10] mind [11] sings [13] the hearing {of the Truth} <i.e. supramental knowledge> [14], {him,} attended by the Maruts [15] {we} call [17] for the friendship [16].

1.101.8 यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजनै मादयासे ।

अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराघः ॥

yát vā marutvah paramé sadhá-sthe yát vā avamé vṛjāne mādáyāse
átaḥ á yāhi adhvarám naḥ áccha tvā-yá havīḥ cakṛma satya-rādhah

When [1] {thou}, O attended by the Maruts [3], intoxicatest thyself [10] in highest [4] world [5] or [7] when [6] in lowest [8] crookedness [9], thence [11] do come [12+13] to [16] our [15] pilgrim-sacrifice [14], {we} have made [19] offering [18] for thee [17], O thou, whose riches are the Truth [20].

1.101.9 त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।

अधा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥

tvā-yá indra sómam susuma su-dakṣa tvā-yá havīḥ cakṛma brahma-vāhah
ádha niyutvah sá-gaṇah marút-bhiḥ asmín yajñé barhiṣi mādayasva

{We} have pressed [4] soma [3] for thee [1], O Indra [2], O perfect in discernment [5], for thee [6] {we} have made [8] offering [7] carrying wisdom-word [9], then [10], leading [11], accompanied [12] by the Maruts [13] do intoxicate thyself [17] in this [14] offering [15] on sacred grass [16].

1.101.10 मादयस्व हरिभिर्ये त इन्द्र वि ष्यस्व शिप्रे वि सृजस्व धेने ।

आ त्वा सुशिप्र हरयो वहंतूशन्हव्यानि प्रति नो जुषस्व ॥

mādāyasva hāri-bhiḥ yé te indra ví syasva śípre_íti ví srjasva dhéne_íti
á tvā su-śípra hárayaḥ vahantu uśán havyaáni práti naḥ juśasva

Do intoxicate thyself [1] with bright horses [2], which {are} [3] thine [4], O Indra [5], do open [6+7] jaws [8], do release [9+10] streams [11], let [16] bright horses [15] bring [16] thee [13], O strong-jawed [14], desiring [17] offering [18] do cleave [21] to [19] us [20].

1.101.11 मरुत्स्तौत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजं ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

marút-stotrasya vṛjánasya gopāḥ vayám índreṇa sanuyāma vājam
tát naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthiví utá dyáuḥ

The guardians [3] of the strong place [2] where the Maruts are praised [1], let [6] we [4] with Indra [5] conquer [6] the plenitude [7]; let [12] Mitra [10], Varuna [11] increase [12] that [8] for us [9], Aditi [13], Ocean [14], Earth [15] and [16] Heaven [17].

1. Source № 31. 1918–20

1. Sing a word full of the nectar draught to that rapturous drinker, for by this wine of straight-going impulse he has smitten and driven out the mothers of the Dark Nation. Desiring increase we call to the Strong One in whose right hand is the thunderbolt.

Call we Indra with his retinue of Maruts to be our comrade and friend.

2. He has slain in his exultant wrath the shoulderless Demon, he has smitten Shambara and Pipru who kept not the law. He has torn down Sushna and that evil Power had no strength against him.

Call we Indra with his retinue of Maruts to be our comrade and friend.

3. Heaven and earth are his vast force; Varuna and the Sun act in the way of his working; the Rivers cleave to the law of Indra.

Call we Indra with his retinue of Maruts to be our comrade and friend.

4. He is the kine-master of the cows and the master of the horses. Opposed he stands firm in work and work. He is the smiter of even the stubbornly strong who gives not the offering of the nectar-wine.

Call we Indra with his retinue of Maruts to be our comrade and friend.

5. This is he who is the lord of all that moves and breathes. First of the gods, he found the radiances for the singer of the Word; he has thrust down the Destroyers and put them below him.

Call we Indra with his retinue of Maruts to be our comrade and friend.

6. The heroes call to him and the cowards; the runners cry to him and the victors. To Indra all these worlds of beings turn and they grapple in him and are joined.

Call we Indra with his retinue of Maruts to be our comrade and friend.

7. This is the Wise in sight who moves by the direction of the Violent Ones, and by the Violent Ones the beloved Woman forms a wide field for her swiftness. The thinking mind has hearkened to Indra and it sings to him the word of light.

Call we Indra with his retinue of Maruts to be our comrade and friend.

8. Whether thou art drinking of rapture in that highest session or in this lowest strength, thence come, O Leader of Life- Gods, towards our sacrifice; for we have made ready the wine of the offering in desire of thee whose joyful riches are the Truth.
9. O strong Thinker, in desire of thee we have pressed the nectar-juice, in desire of thee we have made ready the wine of the offering that chariots the Word. Driver of the steeds of the Breath, come then with thy hosts. Drink rapture in this sacrifice, on this sacred seat.
10. Joy and be drunken, O Indra, thou with the bright horses which are thine. Open wide thy jaws, let loose the double stream. O god with fair strong chin, bid thy bright horses bring thee, desire our offerings, lean to us in thy heart.
11. May we be the guardians of the strength that is hymned by the Life-Gods and by Indra get us heaven's plenty. This let Mitra and Varuna and the Mother Infinite magnify to me and the great River and Earth and Heaven.

Sukta 1.102

To whom: indra. From whom: kutsa āngirasa. Metres: jagatī (1-7); triṣṭubh (8-11)

1.102.1 इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।

तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदुन्ननु ॥

imām te dhīyam prā bhare mahāḥ mahīm asyā stotrē dhiśāṇā yāt te ānajē
tām ut-savē ca pra-savē ca saśahīm indram devāśaḥ śavasā amadan ānu

{ I } bring [5] forward [4] this [1] thy [2] great [7] thought [3] of the great one [6], when [11] thy [12] knowledge [10] has shone [13] in hymn [9] of this {Rishi} [8]; him [14], Indra [20], putting forth his force [19] the gods [21] intoxicated [23] by might [22] in elevation [15] and [18] in outpouring [17].

1.102.2 अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।

अस्मे सूर्याचंद्रमसाभिचक्षे श्रद्धे कर्मिन्द्र चरतो विततुरं ॥

asyā śrāvaḥ nadyaḥ saptā bibhrati dyāvākṣāmā pṛthivī darśatām vāpuḥ
asmē_īti sūryācandramasā abhi-cākṣe śraddhé kām indra carataḥ vi-tarturām

Seven [4] rivers [3] bring [5] his [1] hearing {of the Truth} <i.e. inspired knowledge> [2], Heaven-Earth [6], Earth [7] {is} visible [8] embodiment [9]; sun and moon [11], O Indra [15], move [16] alternately [17] in our [10] vision [12], in faith [13].

1.102.3 तं स्मा रथं मघवन्प्राव सातये जैत्रं यं ते अनुमदाम संगमे ।

आजा न इन्द्र मनसा पुरुष्टुत त्वायच्यौ मघवंचर्म यच्छ नः ॥

tām sma rātham magha-van prā ava sātāye jāitram yām te anu-mādāma sam-gamē
ājā naḥ indra mānasā puru-stuta tvāyāt-bhyaḥ magha-van śarma yaccha naḥ

O Lord of plenitude [4], do impel [6] forward [5] that [1] thy [10] victorious [8] chariot [3] for conquest {of riches} [7] at which [9] may {we} rejoice [11] in union [12]; for us [14] in battle [13], O Indra [15], O lauded by many [17], O Lord of plenitude [19], do extend [21] by mind [16] peace [20] for us [22] longing for thee [18].

1.102.4 वयं जयेम त्वया युजा वृत्तमस्माकमंशमुदवा भरेभरे ।

अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्या रुज ॥

vayām jayema tvāyā yujā vṛtam asmākam aṁśam ut ava bhāre-bhare
asmābhyam indra vāriḥ su-gām kṛdhi prā śātrūṇām magha-van vṛṣyā ruja

Let [2] us [1] conquer [2] with thee [3], with comrade [4], our [6] concealed [5] share [7] in battle after battle [10]; O Indra [12], do make [15] for us [11] easy journey [14] to felicity [13], O Lord of plenitudes [18], do break [20] forces [19] of enemies [17].

1.102.5 नाना हि त्वा हवमाना जना इमे धनानां धर्तवसा विपन्यवः ।

अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनस्तव ॥

nānā hī tvā hāvamānāḥ jānaḥ ime dhānānām dhartaḥ āvasā vipanyāvaḥ
asmākam sma rātham ā tiṣṭha sātāye jāitram hī indra nī-bhṛtam mānaḥ tāva

For [2] to thee [3], O upholder [8] of riches [7], with {thy} protection [9] these [6] human beings [5], luminous seers [10] {are} variously [1] calling [4]; do stand [15] upon [14] our [11]

chariot [13] for conquest [16], O Indra [19], for [18] victorious {is} [17] thy [22] intent [20] mind [21].

1.102.6 गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मछतमूतिः खजंकरः ।

अकल्प इंद्रः प्रतिमानमोजसाथा जना वि ह्वयंते सिषासवः ॥

go-jitā bāhū_īti āmita-kratuḥ simāḥ kārman-karman śatām-ūtiḥ khajam-karāḥ
akalpāḥ īndraḥ prati-mānam ojasā ātha jānāḥ vī hvayante sisāsavaḥ

Hands [2] conquering cows (supramental perceptions) [1], himself [4] of unbounded power of will [3], in every action [5] giving a hundred protections [6] a maker of battle [7], Indra [9], by force [11] not having [8] anyone matched {him} [10], so [12] peoples [13] wishing to gain [16] call {him} [15].

1.102.7 उत्तै शतान्मघवन्नृच्च भूयस उत्सहस्राद्रिरिचे कृष्टिषु श्रवः ।

अमात्रं त्वा धिषणां तित्विषे मद्दधा वृत्राणि जिघ्नसे पुरंदर ॥

ūt te śatāt magha-van ūt ca bhūyasaḥ ūt sahasrāt ririce kṛṣṭiṣu śrāvaḥ
amātrām tvā dhiṣṇāṇā titviṣe mahī ādha vṛtrāṇi jighnase puram-dara

Thy [2] hearing {of the Truth} <i.e. inspired knowledge> [12] excels [10] in peoples [11] hundred [3], O Lord of plenitude [4], and [6] more [7], thousand [9]; great [17] understanding [15] excited [16] measureless [13] thee [14], then [18] {thou} smitest [20] Vritras [19], O destroyer of strongholds [21].

1.102.8 त्रिविष्टिधातु प्रतिमानमोजसस्तिस्त्रो भूर्मीर्नृपते त्रीणि रोचना ।

अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिंद्र जनुषा सनादसि ॥

triviṣṭi-dhātu prati-mānam ojasāḥ tistrāḥ bhūmīḥ nṛ-pate trīṇi rocanā
āti idām vīśvam bhūvanam vavakṣitha aśatruḥ īndra janūṣā sanāt asi

A measure [2] in might [3] to threefold region [1], to three [4] earths [5], O King of men [6], to three [7] luminous planes [8]; {thou} hast increased [13] beyond [9] all [11] this [10] world [12], O Indra [15], forever [17] from thy birth [16] {thou} art [18] without matching to thee [14].

1.102.9 त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।

सेमं नः कारुमुपमन्युमुद्भिद्रमिंद्रः कृणोतु प्रसवे रथं पुरः ॥

tvām devēṣu prathamam havāmahe tvām babhūtha pṛtanāsu sasahīḥ
sāḥ imām naḥ kārum upa-manyūm ut-bhīdam īndraḥ kṛṇotu pra-savē rātham purāḥ

{We} call [4] thee [1] the first [3] in the gods [2], thou [5] hast become [6] the putting forth thy force [8] in battles [7], let [16] him [9], Indra [15], make [16] that [10] action [12], breaking through [14] aspiration [13], chariot [18] for us [11] in begetting [17] in front [19].

1.102.10 त्वं जिगेथ न धनां रुरोधितार्भेषुजा मघवन्महत्सु च ।

त्वामुग्रमवसे सं शिशीमस्यथा न इंद्र हवनेषु चोदय ॥

tvām jigetha ná dhānā rurodhitha ārbheṣu ājā magha-van mahāt-su ca
tvām ugrām āvase sām śīśīmasi ātha naḥ īndra hāvaneṣu codaya

Thou [1] hast conquered [2], didst not [3] keep back [5] riches [4] in battle [7], in little ones [6], O Lord of plenitude [8], and [10] in the great ones [9]; {we} want sharpen [15] thee [11] puissant [12] for protection [13] altogether [14], then [16], O Indra [18], do urge [20] us [17] in invocations [19].

1.102.11 विश्वहेंद्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम् वाजं ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

viśváhā índrah adhi-vaktá naḥ astu ápari-hvṛtāḥ sanuyāma vájam
tát naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthiví uta dyáuḥ

Let [5] Indra [2] be [5] defender¹ [3] for us [4] at all times [1], let {us} [7], not turning aside [6], conquer [7] plenitude [8]; let [13] Mitra [11], Varuna [12] increase [13] that [9] for us [10], Aditi [14], Ocean [15], Earth [16] and [17] Heaven [18].

1. Source № 31. 1918–20

1. Behold I bring thee a thought great and of the Great One, because it is thy thinking mind that has wrought in the song of the human seer. This is that Indra in the wake of whose force the gods take rapture when he puts forth his might in the exaltation and the birth.
2. The seven rivers carry his word; the wide heaven and earth are his body for our seeing. The sun and moon go cutting their paths, O Indra, that in us there may be vision and faith.
3. Forward with that chariot of thine, King of Riches, that we may rejoice in its victor wake in the shock, in the battle. Hymned art thou with many voices by the mind. O Indra, King of Riches, give to men who desire thee thy bliss and peace.
4. Thou for our ally, may we conquer by thee him who besets us; raise up our portion in mellay and mellay, make the path of our right journey to felicity easy to travel. O Indra, King of Riches, shatter the strengths of our foemen.
5. These human beings would grow luminous in knowledge by thy cherishing aid, O Holder of the Wealth, and all are calling to thee in their several ways; mount upon our chariot for the victory and getting. For thy mind, O Indra, is the intent mind that conquers.
6. His arms are conquerors of the rays of the light, he is measureless in the power of his will and complete in every act and a hundredfold increaser and a maker of battle. Indra has not his like; by his force he is the measure of all things, and to all sides men are calling to him who desire their getting.
7. Thy word in the peoples exceeds in its wealth the hundredfold and the much more and the thousandfold. When the thought mind is great, it kindles thee into measureless light and thou slayest the Coverers, O render of their cities.

¹ Lit. spokesman, advocate.

8. A measure of might of a triple nature thou pervadest, O master of men, the three earths and the three luminous worlds of heaven and thou drivest on beyond all this universe, and from thy birth thou hadst no slayer and so art for ever.
9. First of the gods we call to thee and thou hast been an overcomer in the fighting of the armies. Then may Indra make his upward breaking car of action and passion the power in our front in our creation.
10. Because thou hast conquered much wealth and hast not kept it back from us, King of Riches, in the little combats, in battle, and in the great fightings, we make thee intense in thy energy that thou mayst give us increase. O Indra, when the calls arise in the battle, urge us upon our road.
11. Let Indra be ever our spokesman so that unturned to crookedness we may get for ourselves heaven's plenty. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

Sukta 1.103

To whom: indra. From whom: kutsa āngirasa. Metres: triṣṭubh

1.103.1 तत्तं इन्द्रियं परमं पराचैरधारयंत कवयः पुरेदं ।

क्षमेदमन्यद्विव्यं न्यदस्य समी पृच्यते समनेव केतुः ॥

tát te indriyám paramám parācāih ādhārayanta kavayaḥ purā idám
kṣamā idám anyát divi anyát asya sám īmiti pṛcyate samaná-iva ketúḥ

Of old [8] the seers [7] held [6] that [1+9] thy [2] supreme [4] indrian {force} [3] beyond [5];
this [11] one [12] {is} on the Earth [10], his [15] another [14] {is} in Heaven [13], now [17]
intuition [20] is joined [18] together [16] as if common [19].

1.103.2 स धारयत्पृथिवीं पप्रथञ्च वज्रेण हत्वा निरपः संसर्ज ।

अहन्नहिमभिनद्रौहिणं व्यहन्यसं मघवा शचीभिः ॥

sáh dhārayat pṛthivīm paprāthat ca vājreṇa hatvá niḥ apáḥ sasarja
áhan áhim ábhinat rauhiṇám ví áhan ví-aṃsam maghá-vā śácībhiḥ

He [1] upheld [2] and [5] spread [4] Earth [3], smiting [7] by thunderbolt [6] released [8+10]
waters [9], killed [11] Serpent [12], split [13] Rauhina [14], killed [15+16] the shoulderless
[17] by powers [19], Lord of plenitude [18].

1.103.3 स जातूर्भर्मा श्रद्धान् ओजः पुरो विभिन्नचरद्वि दासीः ।

विद्वान्वञ्जिंदस्यवे हेतिमस्यार्यं सहो वर्धया चुम्नमिद्र ॥

sáh jātū-bharmā śrat-dādhanāḥ ójah púraḥ vi-bhindán acarat ví dāsīḥ
vidvān vajrin dásyave hetim asya áryam sáhaḥ vardhaya dyumnám indra

He [1], ever carrying [2], believing [3] in force [4], splitter [6] of cities [5] threw [7] Dasas [9]
away [7]; O Thunderer [11], knowing [10] do increase [17] against Dasyu [12] weapon [13],
force [16] of this [14] Arian one [15], the light [18], O Indra [19].

1.103.4 तदूचुषे मानुषेमा युगानि कीर्तन्यं मघवा नाम बिभ्रत् ।

उपप्रयंदस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दुधे ॥

tát ūcúṣe mānuṣā imā yugāni kīrtényam maghá-vā náma bíbhrat
upa-prayán dasyu-hátyāya vajrī yát ha sūnúḥ śrávase náma dadhé

Lord of plenitude {is} [7] the bearing [9] that [1] glorious [6] name [8] to these [4] peoples
[5] for man [3], for the speaking [2], when [13] Thunderer [12] advancing [10] for the slaying
of Dasyus [11], verily [14] for the hearing {of the Truth} <i.e. for inspired knowledge>
[16], Son [15], has upheld [18] the name [17],

1.103.5 तदस्येदं पश्यता भूरि पुष्टं श्रदिद्रस्य धत्तन वीर्याय ।

स गा अविदत्सो अविददश्वान्त्स ओषधीः सो अपः स वनानि ॥

tát asya idám paśyata bhūri puṣṭám śrát indrasya dhattana vīryāya
sáh gāḥ avindat sáh avindat ásvān sáh óśadhīḥ sáh apáḥ sáh vánāni

then [1] {you} do behold [4] this [3] increasing [6] multitude [5] of him [2], do uphold [9] faith [7] in hero might [10] of Indra [8]; he [11] found [13] Cows (perceptions from supramental Svar) [12], he [14] found [15] Horses {of force} [16], he [17] – Plants [18], he [19] – Waters [20], he [21] – Forests [22].

1.103.6 भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमं ।

य आदृत्या परिपंथीव शूरोऽयंज्वनो विभजन्नेति वेदः ॥

bhūri-karmaṇe vṛṣabhāya vṛṣṇe satyá-śuṣmāya sunavāma sómam
yáḥ ā-dṛtya paripanthī-iva śúrah áyajvanah vi-bhajan éti védaḥ

For the Doer of the multitude of works [1], for Bullish One [2], for the Bull [3], for him whose strength is of the Truth [4], let {us} press [5] soma [6], who [7], hero [10], like standing in the way [9], splitting open [8] possession-knowledge [14] of non-sacrificing [11], goes [13] giving {share in that possession-knowledge} [12].

1.103.7 तदिंद्र प्रेवं वीर्यं चकथ यत्ससंतं वज्रेणाबोधयोऽहिं ।

अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥

tát indra prá-iva vīryam cakartha yát sasántam vajreṇa ábodhayaḥ áhim
ánu tvā pátnīḥ ṛṣítam váyash ca víśve devásaḥ amadan ánu tvā

O Indra [2], as if ahead [3] hast made [5] that [1] hero might [4], when [6] by thunderbolt [8] awokest [9] the sleeping [7] Serpent [10], wives [13] and [16] birds [15], all [17] gods [18] intoxicate [19] rapturous [14] thee [21],

1.103.8 शुष्णं पिपुं कुयवं वृत्रमिंद्र यदावधीर्वि पुरः शंबरस्य ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

śuṣṇam pípum kúyavam vṛtram indra yadā ávadhīḥ ví púrah sámbarasya
tát naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthiví uta dyáuḥ

when [6], O Indra [5], hast slew [7] Shushna [1], Pipra [2], Kuyava [3], Vritra [4], {destroyedst} [8] strongholds [9] of Shambara [10]; let [15] Mitra [13], Varuna [14] increase [15] that [11] for us [12], Aditi [16], Ocean [17], Earth [18] and [19] Heaven [20].

1. Source № 31. 1918–20

1. That supreme Indra-force of thee the seers held of old by their movings to the beyond. One strength of him is upon the earth, his other in heaven; the vision of the thought is brimmed and as if common to them.
2. He upheld the earth and made it wide and smote with the thunderbolt and let loose the waters. He slew the Serpent and broke the Titan son of Rohina; the King of Riches severed with his powers the shoulderless Demon.
3. This upholder of birth because he has faith in his puissance ranges breaking open the Titan cities. O Thunderer, hurl by thy knowledge thy weapon at the Destroyer; increase the Aryan force, the Aryan light.

4. O then for the speaker the King of Riches bearing the human ages, bearing the glorious Name, advancing thunder-armed to the slaying of the Destroyer, when the Son bears the name for the inspired word!
5. See how this multitude of his having has increased! Put faith in the hero might of Indra! He has discovered the Kine and discovered the Horses and the Waters and the growths of earth and the trees of her forests.
6. Let us press and give the nectar-wine to the Bull and the Strong One and the Doer of the multitude of works, the Lord whose strength is Truth, who like a hero adversary on the path rends away the knowledge of those that do not sacrifice and goes abroad giving of it largesse.
7. This is the same heroic might which thou madest thy force when thou wakenedst with thy thunderbolt the Serpent from his sleep. The wives of the Gods rejoiced in thy wake and the galloping horses were glad and all the gods drank rapture behind thee;
8. Then thou smotest Sushna and Pipru and Kuyava and Vritra and the cities were shattered of Shambara. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

Sukta 1.104

To whom: indra. From whom: kutsa āngirasa. Metres: triṣṭubh

1.104.1 योनिष्ट इंद्र निषदे अकारि तमा नि षीद स्वानो नार्वा ।

विमुच्या वयोऽवसायाश्चादोषा वस्तोर्वहीयसः प्रपित्वे ॥

yōniḥ te indra ni-sāde akāri tām ā ni śīda svānaḥ nā ārvā
vi-múcyā vayah ava-sāya āśvān doṣā vāstoḥ vāhiyasah pra-pitvė

A womb (native home)¹ [1] for thy [2], O Indra [3], sitting [4] was made [5], do sit [9] in [8] it [6] like [11] neighing [10] courser [12], unyoking [13] flying [14] horses [16] for rest [15], bearing {thee} [19] in night [17] {and} in day [18] in {thy} advance [20].

1.104.2 ओ त्वे नर इंद्रमृतये गुर्नु चित्तान्त्सद्यो अध्वनो जगम्यात् ।

देवासौ मन्युं दासस्य श्रमते न आ वक्षन्त्सुविताय वर्णं ॥

ō_īti tyė nāraḥ īndram ūtāye guḥ nū ciṭ tān sadyāḥ ādhvanah jagamyāt
devāsah manyūm dāsasya ścamnan te naḥ ā vakṣan suvitāya varṇam

Those [2] manly ones [3] go [6] to Indra [4] for safeguard [5], now [7] let {him} at once [10] come [12] to them [9] by paths [11]; let [16] the gods [13] destroy [16] mind [14] of Dasa [15], let [20] them [17] bring [20] for us [18] varna <quality> [22] for the happy journey [21].

1.104.3 अव त्मना भरते केतवेदा अव त्मना भरते फेनमुदन् ।

क्षीरेण स्नातः कुर्यवस्य योषे हते ते स्यातां प्रवणे शिफायाः ॥

āva tmānā bharate kėta-vedāḥ āva tmānā bharate phėnam udān
kṣīreṇa snātaḥ kuryavasya yōṣe_īti hatė_īti tė_īti syātām pravaṇe śiphāyāḥ

Intuitively knowing [4] bears [3] by itself [2] downwards [1], bears [7] foam [8] in wave [9] downwards [5] by itself [6]; two women [13] of Kuyava [12] bathe [11] in milk [10], let [16] them [15] be [16] killed [14] in descend [17] of Shipha [18].

1.104.4 युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्ट्रि शूरः ।

अंजसी कुलिशी वीरपत्नी पयो हिन्वाना उदभिर्भरते ॥

yuyōpa nābhiḥ ūparasya āyōḥ prā pūrvābhiḥ tirate rāṣṭri śūraḥ
añjasī kulīśī vīra-patnī pāyah hinvānāḥ udā-bhiḥ bharante

{He} has hid [1] navel <nodus> [2] of upper [3] being [4], hero [9] shines [8] with supreme {planes} [6] for the passing beyond [7]; Anjasi² [10], Kulisha³ [11], Virapatni⁴ [12] bear [16] milk [13] moving [14] by waves [15].

1.104.5 प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानती गात् ।

अध स्मा नो मघवंचकृतादिन्मा नो मघेव निष्पपी परा दाः ॥

prāti yat syā nīthā ādarśi dāsyoḥ ōkaḥ nā āccha śādanam jānatī gāt
ādha sma naḥ magha-van carkṛtāt īt mā naḥ maghā-iva niṣṣapī pārā dāḥ

¹ See note to 1.15.4.

² "Straight one", river in heaven region

³ "Lightning, saw" the river in the middle-world

⁴ "Wife of hero", such epithet was used in 6.49.7 for Sarasvati.

When [2] she, that [3] guide [4], has become visible [5], knowing [11] {she} went [12] to [9] the seat [10], as if [8] to the house [7] of Dasyu [6], then [13], verily [14], O Lord of plenty [16], do lead [17] us [15], do not [19] give up [23+24] us [20] like wasting [22] riches [21].

1.104.6 स त्वं न इंद्र सूर्ये सो अप्स्वनागास्त्व आ भंज जीवशंसे ।

मांतरां भुजमा रीरिषो नः श्रद्धितं ते महत् इंद्रियाय ॥

sáh tvám naḥ indra sūrye sáh ap-sú anāgāḥ-tvé á bhaja jīva-śamsé
má antarām bhújam á ririṣaḥ naḥ śráddhitam te mahaté indriyāya

He [1], thou [2], O Indra [4], to us [3] do give share [10] in the Sun [5], he [6] in Waters [7], in sinless [8], in self-expression of living man [11]; from within [13] do not [12] harm [16] to our [17] joy [14], to faith [18] in thy [19] indrian [21] greatness [20].

1.104.7 अधा मन्ये श्रुते अस्मा अघायि वृषा चोदस्व महते धनाय ।

मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्यञ्चो वय आसुति दाः ॥

ádha manye śrát te asmai adhāyi vṛṣā codasva mahaté dhānāya
má naḥ ákrte puru-hūta yónau indra kṣúdyat-bhyaḥ váyaḥ ā-sutim dāḥ

Then [1] { } hold in thought [2], the Bull [7] upheld [6] this [5] faith [3] in thee [4], do impel [8] for the great [9] wealth [10]; do not [11] give [20] to us [12] to the hungry ones [17], O called by many [14], O Indra [16], food [18] {and} libation [19] in unprepared [13] womb¹ [15].

1.104.8 मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मौषीः ।

आंदा मा नो मघवंछक्र निर्भन्मा नः पात्रा भेत्सहजानुषाणि ॥

má naḥ vadhiḥ indra má párá dāḥ má naḥ priyá bhójanāni prá moṣīḥ
āṅdá má naḥ magha-van śakra niḥ bhet má naḥ pātrā bhet sahá-jānuṣāṇi

Do not [1] kill [3] us [2], O Indra [4], do not [5] give up [6+7], do not [8] take away [12+13] our [9] dear [10] enjoyments [11]; do not [15] break [19+20] our [16] eggs [14], O Lord of plenty [17], O Puissant [18], do not [21] break [24] our [22] cups [23] with offsprings [25].

1.104.9 अर्वाङ्गेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।

उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि ह्यमानः ॥

arvāṅ á ihi sóma-kāmam tvā āhuḥ ayám sutáh tāsyā piba mādāya
uru-vyácāḥ jaṭhāre á vṛṣasva pitā-iva naḥ śṛṇuhi hūyāmānaḥ

Come [2+3] here [1], {they} call [6] thee [5] desiring soma [4], this {is} [7] pressed [8], drink [10] him [9] for intoxication [11]; occupying wide space [12], pour [14+15] into belly [13], do hear [18] us [17] like a father [16], thou, to whom {they} offer oblation [19].

1. Source № 31. 1918–20

1. A house has been made, O Indra, for thy session; come to thy place like a neighing war-horse. Loosing thy galloping steeds rest the horses who bear thee night and day in thy going abroad.
2. These are the human beings that have hymned the name of Indra for their increase. Now and straightway let him put them on the paths.

¹ See note to 1.15.4.

- The gods are breaking down the passion of the Destroyer and they have brought us armour of light for our happy journey to felicity.
3. He who has the vision of the knowledge of himself is sweeping down, is sweeping down from the tops the foam on the water. The two women beloved of Kuyava bathe in the sweet curd of the waves; let them lie slain in the rapids of the Shipha.
 4. The navel has been set of the higher being and the Hero moves on and shines there with his ancient powers. Anjasi and Kulishi and Virapatni are hastening with all their waters and bring him the milk of their streams.
 5. Now that the guide is seen, now that she goes in knowledge towards the house that was as if the home of the Destroyer, deliver us from the sin that was done, O King of Riches, and betray us not into his hands as one ignorant gives his wealth into the hands of the wasters.
 6. But give us, O Indra, our portion in the Sun and the Waters and in sinlessness and in the self-expression of living man and maim not our inner joy; for we had faith in thee and hoped for a greatness of thy proper force.
 7. Now my thought is fixed on Indra and I have set my faith in him. Be the Strong One to me and urge me to the winning of a great riches. Indra to whom the many call, give us not our food and Soma-drink, though we hunger, with thy house still unmade.
 8. O Indra, King of Riches, slay us not, betray us not to other hands. Rob us not of our dear enjoyings; shatter not the bowls, break not the vessels of the wine that were born with our birth.
 9. They have said that thou comest down to man because thou desirest his nectar-wine, and here it is pressed ready. Drink of it till thou art drunk with its rapture, lie in thy vast discovered widths and rain its sweetness into thy belly. Like a father hear us when we call to thee.

2. Source № 276. April 1916

5. When this guide became visible, she went, knowing, towards the seat that is as if the home of the Dasyu.

C o m m e n t s

5. These are the two essential characteristics of Sarama; the knowledge comes to her beforehand, before vision, springs up instinctively at the least indication and with that knowledge she guides the rest of the faculties and divine powers that seek. And she leads to that seat, sadanam, the home of the Destroyers, which is at the other pole of existence to the seat of the Truth, sadanam ṛtasya, in the cave or secret place of darkness, guhāyām, just as the home of the gods is in the cave or secrecy of light. In other words, she is a power descended from the superconscient Truth which leads us to the light that is hidden in ourselves, in the subconscious. All these characteristics apply exactly to the intuition.

Sukta 1.105

To whom: 1-14, 16-19: viśvedevās; 15: varuṇa, viśvedevās. **From whom:** kutsa āngirasa or trita āptya. **Metres:** pañkti (1-7, 9-18); mahābhṛatī of yavamadhya type (8); triṣṭubh (19)

1.105.1 चंद्रमा अप्स्वंतरा सुपर्णो धावते दिवि ।

न वो हिरण्यनेमयः पदं विंदति विद्युतो वित्तं मे अस्य रौदसी ॥

caṇḍrāmāḥ ap-sú antāḥ á su-parṇāḥ dhāvate divi
ná vaḥ hiranya-nemayaḥ padam vindanti vi-dyutaḥ vittam me asya rodasi_iti

Good winged [5] moon [1] moves [6] within [3] Waters [2], in Heaven [7]; O you, having golden fellies [10], your [9] lightnings [13] do not [8] find [12] the seat [11] – do know [14] that [16] my {word} [15], O two firmaments (Earth and Heaven) [17].

1.105.2 अर्थमिद्धा उ अर्थिन आ जाया युवते पति ।

तुजाते वृष्यं पर्यः परिदाय रसं दुहे वित्तं मे अस्य रौदसी ॥

artham it vai um_iti arthinaḥ á jāyā yuvate patim
tuñjāte_iti vṛṣṇyam paryah pari-dāya rāsam duhe vittam me asya rodasi_iti

Truly [2], {they come} to the goal [1] who seek [5], wife [7] attracts [8] {her} lord [9], both squeezed [10] bullish [11] milk [12] for giving [13] sap [14], for milking [15] – do know [16] that [18] my {word} [17], O two firmaments (Earth and Heaven) [19].

1.105.3 मो षु देवा अदः स्वर्वा पादि दिवस्परि ।

मा सोम्यस्य शंभुवः शूनं भूम कदा चन वित्तं मे अस्य रौदसी ॥

mō_iti śu devāḥ adāḥ svāḥ āva pādi divaḥ pari
mā somyasya śam-bhūvaḥ śūne bhūma kādā canā vittam me asya rodasi_iti

Let [7] not [1] ever [2] that [4] Svar [5] fall [7] down [6] at all [9] from Heaven [8], O Gods [3]; let [24] not [10] ever [15+16] {we} giving bliss [12] of soma [11] be [14] in emptiness [13] – do know [17] that [19] my {word} [18], O two firmaments (Earth and Heaven) [20].

1.105.4 यज्ञं पृच्छाम्यवमं स तदूतो वि वौचति ।

क्व ऋतं पूर्व्यं गतं कस्तद्विभर्ति नूतनो वित्तं मे अस्य रौदसी ॥

yajñam pṛcchāmi avamam śahātāt dūtāḥ vi vocati
kvā ṛtam pūrvyam gatam kāḥ tātibharti nūtanah vittam me asya rodasi_iti

{ I } ask [2] about offering [1] {him,} most close {to me} <Agni> [3], let [8] him [4], the messenger [6], explain [8] that [5]: in which place [9] {is} departed [12] highest [11] Truth [10]? Who [13], the new one, [16] bears [15] that {Truth} [14]? Do know [17] that [19] my {word} [18], O two firmaments (Earth and Heaven) [20].

1.105.5 अमी ये देवाः स्थानं त्रिषु रौचने दिवः ।

कद्वं ऋतं कदनूतं क प्रत्ना व आहुतिर्वित्तं मे अस्य रौदसी ॥

amī_iti yé devāḥ sthāna trisū á rocané divaḥ
kātvah ṛtam kāt ānṛtam kvā pratnā vaḥ ā-hutiḥ vittam me asya rodasi_iti

Those [1] who {are} [2] the gods [3] standing [4] in the three [5] luminous planes [7] of Heaven [8]: what [9] {is} your [10] Truth [11], what {is} [12] un-Truth [13]? Where {is} [14] your [16] ancient [15] way of the offering [17]? Do know [18] that [20] my {word} [19], O two firmaments (Earth and Heaven) [21].

1.105.6 कद्व ऋतस्य धर्णासि कद्वरुणस्य चक्षणे ।

कद्वर्यम्णो महस्पथाति क्रामेम दूढ्यो वित्तं मे अस्य रोदसी ॥

kát vah ṛtásya dharnāsí kát váruṇasya cákṣaṇam

kát aryamṇáh maháh pathá áti krāmema duḥ-dhyáh vittám me asyá rodasī_íti

Who [1] {is} support [4] of your [2] Truth [3], who {is} [5] vision [7] of Varuna [6], who [8] can go [13] by path [11] of great [10] Aryaman [9] beyond [12] all evil-thoughted ones [14]? Do know [15] that [17] my {word} [16], O two firmaments (Earth and Heaven) [18].

1.105.7 अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।

तं मा व्यत्याध्योरे वृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥

ahám sáh asmi yáh purá suté vādāmi káni cit

tám mā vyanti ā-dhyáh víkaḥ ná tṛṣṇá-jam mṛgám vittám me asyá rodasī_íti

I [1] am [3] he [2] who [4] hitherto [5] speak [7] some things [8+9] in the pressed {soma} [6], longings [13] assail [12] that [10] me [11] like [15] wolf [14] thirsty [16] deer [17]. Do know [16] that [18] my {word} [17], O two firmaments (Earth and Heaven) [19].

1.105.8 सं मा तपन्त्यभितः सपत्नीरिव पशवः ।

मूषो न शिश्रा व्यदंति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥

sám mā tapanti abhítāḥ sapātnīḥ-iva pársavaḥ

múṣaḥ ná śísná ví adanti mā ā-dhyáh stotāram te śatakrato_íti_śata-krato vittám me asyá rodasī_íti

All [1] ribs [6] from both sides [4] torment [3] me [2] like wives rival [5]; like [8] mice [7] gnaw out [10+11] tails [9] cares {gnaw} [13] me [12], thy [15] praiser [14], O thou of hundred works [16]. Do know [17] that [19] my {word} [18], O two firmaments (Earth and Heaven) [20].

1.105.9 अमी ये सप्त रश्मयस्तत्रा मे नाभिरातंता ।

त्रितस्तद्वेदास्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥

amī_íti yé saptá raśmáyaḥ táttra me nábhiḥ á-tatā

tritáh tát veda āptyáh sáh jāmi-tváya rebhati vittám me asyá rodasī_íti

Those [1] which {are} [2] seven [3] rays [4], there [5] my [6] navel [7] is fixed [8]; Trita [9] Aptya [12] knows [11] that [10], he [13] sings [15] for consanguinity [14]. Do know [16] that [18] my {word} [17], O two firmaments (Earth and Heaven) [19].

1.105.10 अमी ये पंचोक्षणो मध्ये तस्थुर्महो दिवः ।

देवत्रा नु प्रवाच्यं सधीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥

amī_íti yé pañca ukṣāṇaḥ mádhya tasthúḥ maháh diváh

deva-trá nú pra-vácyaṃ sadhīcīnāḥ ní vavṛtuḥ vittám me asyá rodasī_íti

These [1] which {are} [2] five [3] bulls [4], stand [6] in the middle [5] of great [7] heaven [8]; this must be proclaimed [11] now [10] in gods [9], {they} pursuing the same goal [12] turned [14] back [13]. Do know [15] that [17] my {word} [16], O two firmaments (Earth and Heaven) [18].

1.105.11 सुपर्णा एत आसते मध्य आरोधने दिवः ।

ते सैधति पथो वृकं तरंतं यहतीरपो वित्तं मे अस्य रोदसी ॥

su-parṇāḥ eté āsate mādhye ā-ródhane divāḥ
té sedhanti pathāḥ vṛkam tārāntam yahvāṅḥ apāḥ vittām me asyá rodasī_īti

These [2] with beautiful wings [1] sit [3] in the middle [4] of ascent [5] of Heaven [6], they [7] drive off [8] from the path [9] the Wolf [10], crossing [11] ever-flowing [12] Waters [13]. Do know [14] that [16] my {word} [15], O two firmaments (Earth and Heaven) [17].

1.105.12 नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनं ।

ऋतमर्षति सिंधवः सत्यं तातान् सूर्यो वित्तं मे अस्य रोदसी ॥

návyam tát ukthyám hitám dévāsah su-pravācanám
ṛtām arṣanti síndhavaḥ satyám tatāna sūryaḥ vittām me asyá rodasī_īti

That {is} [2] new [1] established [4] utterance [3], O Gods [5] that must be proclaimed well [6]: to the Truth [7] rivers [9] flow [8], the Sun [12] has spread out [11] the Truth [10]. Do know [13] that [15] my {word} [14], O two firmaments (Earth and Heaven) [16].

1.105.13 अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यं ।

स नः सत्तो मनुष्वदा देवान्यक्षि विदुष्टरो वित्तं मे अस्य रोदसी ॥

ágne táva tyát ukthyám devéṣu asti ápyam
sáḥ naḥ sattāḥ manuṣvát á devān yakṣi viduḥ-tarah vittām me asyá rodasī_īti

O Agni [1], that [3] is [6] thy [2] utterance [4] achieved [7] in gods [5]: thee [8] for us [9] seated [10], great in knowledge [15], human [11], do sacrifice [14] to the gods [13]. Do know [16] that [18] my {word} [17], O two firmaments (Earth and Heaven) [19].

1.105.14 सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः ।

अग्निह्वया सुषूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥

sattāḥ hótā manuṣvát á devān áccha viduḥ-tarah
agnihḥavyá susūdati devāḥ devéṣu médhiraḥ vittām me asyá rodasī_īti

Seated [1], priest calling {the gods} [2], human [3], great in knowledge [7], Agni [8] speeds [10] offerings [9] to [6] the gods [5], god [11] in gods [12], wise [13]. Do know [14] that [16] my {word} [15], O two firmaments (Earth and Heaven) [17].

1.105.15 ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।

व्यूणीति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसी ॥

bráhmā kṛṇoti varuṇaḥ gātu-vidam tám īmahe
ví ūṇoti hṛdá matim návyah jāyatām ṛtām vittām me asyá rodasī_īti

Varuna [3] make [2] wisdom-word [1], {we} desire [6] him [5] knowing the path [4]; {he} opens [7+8] thought [10] by heart [9], let [12] new [11] Truth [13] be born [12]. Do know [14] that [16] my {word} [15], O two firmaments (Earth and Heaven) [17].

1.105.16 असौ यः पंथां आदित्यो दिवि प्रवाच्यं कृतः ।

न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥

asáu yáḥ pánthāḥ ādityāḥ divi pra-vācyam kṛtāḥ
ná sáḥ devāḥ ati-krame tám martāsaḥ ná paśyatha vittām me asyá rodasī_īti

That [1] path [3] which [2] Aditya [4] has made [7] in Heaven [5] must be proclaimed [6]; he [9], O Gods [10], can not [8] be overpassed [11], him [12], O mortals [13], {you} do not [14] see [15]. Do know [16] that [18] my {word} [17], O two firmaments (Earth and Heaven) [19].

1.105.17 त्रितः कूपेऽवहितो देवान्हवत ऊतये ।

तच्छुश्राव बृहस्पतिः कृण्वन्नहरणादुरु वित्तं मे अस्य रोदसी ॥

tritáh kúpe áva-hitah deván havate ūtāye

tát śušrāva bṛhaspatih kṛṇvān amhūraṇāt urú vittam me asyā rodasī_īti

Trita [1] cast down [3] into the well [2] call [5] the gods [4] for safeguard [6], Brihaspati [9] has heard [8] that [7] making [10] wideness [12] from narrowness [11]. Do know [13] that [15] my {word} [14], O two firmaments (Earth and Heaven) [16].

1.105.18 अरुणो मा सकृद्वृकः पथा यंतं ददर्श हि ।

उज्जिहीते निचाय्या तष्टैव पृष्ठ्यामयी वित्तं मे अस्य रोदसी ॥

aruṇáh mā sakṛt vṛkaḥ pathá yāntam dadárśa hí

út jihīte ni-cāyya tāṣṭā-iva pṛṣṭi-āmayī vittam me asyā rodasī_īti

For [8] red [1] Wolf [4] suddenly [3] beheld [7] me [2] going [6] by the way [5]; rears himself [10] up [9] like [12] drawing himself up [11] carpenter [12] suffering from {his work} [13]. Do know [14] that [16] my {word} [15], O two firmaments (Earth and Heaven) [17].

1.105.19 एनांगूषेण व्यमिंद्रवंतोऽभि प्याम वृजने सर्ववीराः ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

enā āngūṣeṇa vayám índra-vantaḥ abhī syāma vṛjāne sārva-vīrāḥ

tát naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthivī utá dyāuḥ

By this [1] hymn of power [2] let [6] us [3] became [6] full of Indra [4], all the heroes [8] in power [7]; let [13] Mitra [11], Varuna [12] increase [13] that [9] for us [10], Aditi [14], Ocean [15], Earth [16] and [17] Heaven [18].

1. Source № 31. 1918–20

1. The moon is lying within in the waters, the bright-winged bird runs in the sky of heaven. O ye gods, your golden-fellied lightnings find not your plane of light.

Take ye knowledge of this word that I speak, O Earth and Heaven.

2. Yet surely they who seek are joined to the object of their seeking. The wife is joined to her husband. Two have set streaming the milk of the Bull and receive it and milk out the nectarous essence.

Take ye knowledge of this word that I speak, O Earth and Heaven.

3. O ye Gods, let not the world of the Sun be cast down from its place encompassing Heaven, let not us who were the makers of the bliss of the nectarous Godhead abide in emptiness.

Take ye knowledge of this word that I speak, O Earth and Heaven.

4. I ask of the lowest sacrifice and the messenger tells it to me, but where is gone the ancient highest Truth or who is he, the new seer,

who carries it within him?

Take ye knowledge of this word that I speak, O Earth and Heaven.

5. O all you gods that are yonder in the three worlds, in the luminous head of heaven, where is your Truth and where is the falsehood and where your ancient original offering?

Take ye knowledge of this word that I speak, O Earth and Heaven.

6. Where then is your upholding base of the Truth? Where now is the seeing eye of Varuna? Whether false and feeble of thought, can we pass beyond by the mighty path of Aryaman?

Take ye knowledge of this word that I speak, O Earth and Heaven.

7. Lo, I am very he who of old in the giving of the nectar was able to speak certain few things, and yet me, me my pains are devouring as a wolf devours a thirsting deer at the drinking-place!

Take ye knowledge of this word that I speak, O Earth and Heaven.

8. My ribs plague me all around like rival wives and, as a mouse gnaws sinews, my pains are tearing and eating me, yet am I he who hymned thy name, O lord of a hundred powers!

Take ye knowledge of this word that I speak, O Earth and Heaven.

9. Yonder are those seven rays, and in them the navel of my being is hung. Trita Aptya knows the truth they hold and is singing the word of wisdom that they may meet and be at one.

Take ye knowledge of this word that I speak, O Earth and Heaven.

10. Five Bulls are standing yonder in the midmost of the Great Heaven, this now is what the word must reveal in the godheads,— and they have turned back together, companions.

Take ye knowledge of this word that I speak, O Earth and Heaven.

11. The bright-winged birds that sit on the middle ascent of Heaven, stay the Wolf of the path as he crosses the mighty flowing waters.

Take ye knowledge of this word that I speak, O Earth and Heaven.

12. O ye gods, a new word has been set here to be spoken, that shall make full revelation. The Rivers flow towards the Truth; the light is Truth that the Sun has woven.

Take ye knowledge of this word that I speak, O Earth and Heaven.

13. O Flame, the word is thine, the new word that has yet to be spoken and it must be won to in the gods. Sit then with us and sacrifice to the gods with better knowledge as if a thinking man.

Take ye knowledge of this word that I speak, O Earth and Heaven.

14. The Fire has taken his seat like a thinking man, priest of the sacrifice, and has greater knowledge and speeds to them our offerings. He is a god among the gods and a wise thinker.

Take ye knowledge of this word that I speak, O Earth and Heaven.

15. Varuna creates the word and we desire him because he is the knower of the way. He spins wide the thought by the heart. May new Truth be born.

Take ye knowledge of this word that I speak, O Earth and Heaven.

16. Yonder child of the Infinite in heaven has been made the path; the Sun is that which my word must reveal; O gods, he cannot be overpassed! O mortals, ye see him not!

Take ye knowledge of this word that I speak, O Earth and Heaven.

17. Trita cast down into the well calls to the gods for his increasing; and Brihaspati, the Lord of speech, heard his cry. Out of the narrow prison he is making a wide freedom.

Take ye knowledge of this word that I speak, O Earth and Heaven.

18. Once and once only the red Wolf saw me as I went upon the path, and when he had regarded me he reared himself up like a workman whose back is afflicted with long bending to his carpentry.

Take ye the knowledge of this word that I speak, O Earth and Heaven.

19. But now by this hymn of power may we possess Indra and all the heroes be in our strength and we prevail and overcome. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

2. Source № 284. November 1916

15. "We desire him" cries the Rishi "as the finder of the Path because he unveils the thought by the heart; let new truth be born."

Sukta 1.106

To whom: víśvedevās. From whom: kutsa āngirasa. Metres: jagatī (1-6); triṣṭubh (7)

1.106.1 इन्द्रं मित्रं वरुणमग्निमृतये मारुतं शर्धो अदितिं हवामहे ।

रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥

īndram mitrām varuṇam agnīm ūtāye mārutam śárdhaḥ áditim havāmahe
rátham ná duḥ-gát vasavaḥ su-dānavaḥ víśvasmāt naḥ āmhasaḥ níḥ pipartana

{We} call [9] Indra [1], Mitra [2], Varuna [3], Agni [4] for safeguard [5], Marut [6] host [7], Aditi [8] do carry [19] us [16] out [18] of all [15] evil [17] like [11] chariot [10] from bad road [12], O Vasus (gods dwelling in riches) [13], well giving [14].

1.106.2 त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः ।

रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥

té ádityāḥ á gata sarvá-tātaye bhūta devāḥ vṛtra-túryeṣu śam-bhúvaḥ
rátham ná duḥ-gát vasavaḥ su-dānavaḥ víśvasmāt naḥ āmhasaḥ níḥ pipartana

Those [1] Adityas (sons of the boundless mother Aditi) [2] do come [3+4] for our all-forming labour [5], be [6], O gods [7], bliss-giving [9] in battles with Vritras [8], do carry [19] us [16] out [18] of all [15] evil [17] like [11] chariot [10] from bad road [12], O Vasus (gods dwelling in riches) [13], well giving [14].

1.106.3 अवंतु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।

रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥

ávantu naḥ pitāraḥ su-pravācanāḥ utá devī_īti deváputre_īti_devá-putre rta-vṛdhā
rátham ná duḥ-gát vasavaḥ su-dānavaḥ víśvasmāt naḥ āmhasaḥ níḥ pipartana

Do cherish [1] us [2], O Fathers [3], who must be proclaimed well [4], and [5] the Goddess [6], {two} parents of the gods (Heaven and Earth)¹ [7], builders of the growing Truth [8]; do carry [18] us [15] out [17] of all [14] evil [16] like [10] chariot [9] from bad road [11], O Vasus (gods dwelling in riches) [12], well giving [13].

1.106.4 नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुमैरीमहे ।

रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥

nárāśamsam vājīnam vājāyan ihá kṣayat-vīram pūṣānam sumnāiḥ īmahe
rátham ná duḥ-gát vasavaḥ su-dānavaḥ víśvasmāt naḥ āmhasaḥ níḥ pipartana

{We} desire [8] Pushan [6] voicing the godhead [1], full of plenitude [2], hastening [3] here [4], master and hero [5], with blisses [7]; do carry [18] us [15] out [17] of all [14] evil [16] like [10] chariot [9] from bad road [11], O Vasus (gods dwelling in riches) [12], well giving [13].

1.106.5 बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे ।

रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥

¹ Heaven and Earth are the parents of the Gods because the Gods have two births – one, divine in supramental world of the Sun, and the other, the human one within us.

bṛhaspate sádama it naḥ su-gám krdhi sám yóḥ yát te mánuḥ-hitam tát ímahe
rátham ná duḥ-gát vasavaḥ su-dānavaḥ víśvasmāt naḥ ámhasaḥ níḥ pipartana

O Brihaspati [1], always [2] do make [6] for us [4] easy travel [5], that [8] thy [10] peace [7]
which [9] is established in man [11], that [12] {we} desire [13]; do carry [23] us [20] out [22]
of all [19] evil [21] like [15] chariot [14] from bad road [16], O Vasus (gods dwelling in
riches) [17], well giving [18].

1.106.6 इंद्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाह ऋषिरह्वदूतये ।

रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

índram kútsaḥ vṛtra-hánam śací-pátim káṭe ní-bāḥḥaḥ ṛṣiḥ ahvat úṭāye
rátham ná duḥ-gát vasavaḥ su-dānavaḥ víśvasmāt naḥ ámhasaḥ níḥ pipartana

Rishi [7] Kutsa [2], pent [6] into well <here – narrowness> [5], call [8] for protection [9] to
Indra [1], slayer of Vritra [3], Lord of the Puissance [4]; do carry [19] us [16] out [18] of all
[15] evil [17] like [11] chariot [10] from bad road [12], O Vasus (gods dwelling in riches)
[13], well giving [14].

1.106.7 देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

deváiḥ naḥ deví-áditih ní pátu deváḥ trātá tráyatām ápra-yucchan
tát naḥ mitráḥ varuṇaḥ mamahantām áditih síndhuḥ pṛthiví utá dyáuḥ

Let [6] goddess [3] Aditi [4] with Gods [1] protect [6] us [2], let [9] the god-[7]-deliverer [8]
undeviatingly [10] defend [9]; let [15] Mitra [13], Varuna [14] increase [15] that [11] for us
[12], Aditi [16], Ocean [17], Earth [18] and [19] Heaven [20].

Source № 31. 1918–20

1. Indra and Mitra and Varuna and Agni and Aditi and the Marut host we call to increase us. O bountiful Vasus, carry us beyond out of all the evil like a chariot out of a difficult place.
2. O sons of the infinite Mother, come to us for an universality of creation. Gods, be makers of our bliss in our battle-breakings through the ranks of the Coverers. O bountiful Vasus, carry us beyond out of all the evil like a chariot out of a difficult place.
3. Let our Fathers who spoke the revealing word cherish us and the truth-increasing goddesses twain; of them the gods are the sons. O bountiful Vasus, carry us beyond out of all evil like a chariot out of a difficult place.
4. I make richer here with my plenty the master of plenty who gives his self-expression to man. Our desire goes to Pushan the Increaser with his happinesses in whom the heroes have their dwelling place. O bountiful Vasus, carry us beyond out of all the evil like a chariot out of a difficult place.
5. O Brihaspati, ever make easy the road of our journeying who yearn for that peace and bliss of thy strength which is set in thinking man.

Mandala 1

Carry us beyond out of all the evil like a chariot from a difficult place.

6. Kutsa the seer pent in the well called for increase to Indra the Vitra-killer, he has cried to the Lord of the Lady of Puissance. O ye bountiful Vasus, carry us beyond out of all the evil like a chariot out of a difficult place.
7. May the goddess Infinite with the gods protect and the god who saves deliver us nor be careless of us in our need. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

Sukta 1.107

To whom: víśvedevās. From whom: kutsa āngirasa. Metres: triṣṭubh

1.107.1 यज्ञो देवानां प्रत्येति सुममादित्यासो भवता मृळयंतः ।

आ वोऽर्वाचीं सुमतिर्वृत्यादंहोश्चिद्या वरिवोवित्तरासत् ॥

yajñāḥ devānām prāti eti sumnām ādityāsaḥ bhāvata mṛṣayāntaḥ
ā vaḥ arvācī su-matiḥ vavṛyāt aṃhōḥ cit yā varivovit-tarā āsat

The offering [1] goes [4] towards [3] the bliss [5] of the gods [2] – be [7] gracious [8], O Adityas (sons of the boundless mother Aditi) [6]; let [13] your [10] right-thinking [12] turn [13] here [11] which [16] let be [18] finding a larger bliss [17] even [15] from narrowness {of our existence} [14].

1.107.2 उप नो देवा अवसा गमंत्वांगिरसां सामभिः स्तूयमानाः ।

इंद्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥

úpa naḥ devāḥ āvasā ā gamantu āngirasām sāma-bhiḥ stūyāmānāḥ
īndraḥ indriyāiḥ marútaḥ marút-bhiḥ ādityāiḥ naḥ āditiḥ śárma yamsat

Let [6] the Gods [3] come [5+6] to [1] us [2] with protection [4] praised [9] by hymns [8] of the Angirases [7]. Let [18] Indra [10] by indrian {forces} [11], the Maruts [12] by marutian [13], Aditi [16] by Adityas [14] extend [18] to us [15] peace [17].

1.107.3 तन्न इंद्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

tāt naḥ īndraḥ tāt varuṇaḥ tāt agniḥ tāt aryamā tāt savitā cānaḥ dhāt
tāt naḥ mitrāḥ varuṇaḥ mamahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ

Let [13] Indra [3] uphold [13] for us [2] that [1] Bliss [12], that [4] – Varuna [5], that [6] – Agni [7], that [8] – Aryaman [9], that [10] – Savitri [11]; let [18] Mitra [16], Varuna [17] increase [18] that [14] for us [15], Aditi [19], Ocean [20], Earth [21] and [22] Heaven [23].

1. Source № 31. 1918–20

1. Our sacrifice travels to the bliss of the gods; O ye children of the infinite Mother, be gracious and take birth. May your perfect and kindly thought come down to us on its paths which out of the narrow press of pain and evil can find a larger bliss and good.
2. Let the gods, hymned by the Sama verses of the Angirases, come to us with cherishing and Indra with his Indra-powers and the Maruts with the Maruts and the infinite Mother with her Sun children extend bliss and peace.
3. That gladness may Indra, that Varuna, that Aryaman, that Savitri lodge in us. This let Mitra and Varuna and the Mother Infinite magnify in me and the great River and Earth and Heaven.

Sukta 1.108

To whom: agni, indra. From whom: kutsa āngirasa. Metres: triṣṭubh

1.108.1 य इंद्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।

तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥

yāḥ indrāgnī_īti citrā-tamaḥ rāthaḥ vām abhī vīśvāni bhūvanāni caṣṭe
téna á yātam sa-rātham tasthi-vāṃsā ātha sómasya pibatam sutasya

O Indra-Agni [2], your [5] chariot [4], which is [1] most rich in the light [3], looks [9] at [6] all [7] worlds [8], do come [11+12] by it [10] standing [14] together in the chariot [13], then [15] do drink [17] pressed [18] soma [16].

1.108.2 यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरं ।

तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्यां ॥

yāvat idám bhūvanam vīśvam āsti uru-vyācā varimatā gabhīrám
tāvān ayám pātave sómaḥ astu áram indrāgnī_īti mánase yuvá-bhyām

As [1] all [4] this [2] world [3] is [5] wide [6], expanse [7], deep [8], so [9] let [13] this [10] soma [12] be [13] sufficient [14] to drink [11], O Indra-Agni [15], for mind [16], for you [17].

1.108.3 चक्राथे हि सध्यंश्ङ्गाम भद्रं सग्नीचीना वृत्रहणा उत स्थः ।

ताविन्द्राग्नी सध्यंचा निषद्या वृष्णाः सोमस्य वृष्णा वृषेथां ॥

cakráthe_īti hí sadhryák náma bhadráam sadhrīcīnā vrtra-hanau utá sthaḥ
tāu indrāgnī_īti sadhryāñcā ni-sādyā vṛṣṇaḥ sómasya vṛṣaṇā á vṛṣethām

For [2] {you} have made [1] leading in the one direction [3] auspicious [5] name [4] and [8] {you} are [9] single-minded [6] slayers of Vritra [7]. You {two} [10], Indra-Agni [11], sitting [13] together [12] pour down {in you} [18] bullish [14] soma [15], O Bulls [16].

1.108.4 समिद्धेष्वग्निष्वानजाना यतस्रुचा बर्हिर्ु तिस्तिराणा ।

तीत्रैः सोमैः परिषिक्तेभिरवांगेन्द्राग्नी सौमनसाय यातं ॥

sám-iddheṣu agniṣu ānajānā yatá-srucā barhīḥ ūm_īti tistirāṇā
tivrāiḥ sómaiḥ pári-siktebhiḥ arvāk á indrāgnī_īti saumanasāya yātam

Shining [3] in fully kindled [1] flames [2], stretching out ladles [4], spreading [7] sacred grass [5] with poured everywhere [10] keen [8] somas [9], here [11] for right-mindedness [14], O Indra-Agni [13], do come [15].

1.108.5 यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्यानि ।

या वाँ प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य ॥

yāni indrāgnī_īti cakráthuḥ vīryāṇi yāni rūpāṇi utá vṛṣnyāni
yá vām pratnāni sakhyā śivāni tébhiḥ sómasya pibatam sutasya

{Those} hero might [4] which [1], O Indra-Agni [2], {you} have made [3], which {are} [5] forms [6] and [7] forces [8], those [9] your [10] ancient [11] auspicious ones [13] in friendship [12], with them [14] do drink [16] pressed [17] soma [15].

- 1.108.6 यद्ब्रवं प्रथमं वा वृणानोऽयं सोमो असुरैर्नो विहव्यः ।
तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिबतं सुतस्य ॥
yát ábravam prathamám vām vṛṇānāḥ ayám sómah āsuraiḥ naḥ vi-hávyah
tām satyām śraddhām abhí á hí yātám átha sómasya pibatam sutásya
When [1] at first [3] { I } assuming [5] you [4] in myself [5] said [2]: “This {is} [6] our [9]
soma [7], desired [10] by Asuras (mighty Lords) [8]”, to [14] that [11] true [12] faith [13] do
come [15+17], then [18] do drink [20] pressed [21] soma [19].
- 1.108.7 यदिन्द्राग्नी मदथः स्वे दुरोणे यद्ब्रह्मणि राजनि वा यजत्रा ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥
yát indrāgnī_íti mādathah své duroné yát brahmāni rājani vā yajatra
ātaḥ pári vṛṣaṇau á hí yātám átha sómasya pibatam sutásya
When [1], O Indra-Agni [2], {you} intoxicate yourselves [3] in your own [4] home [5], when
[6] in wisdom-word [7] or [9] in king <i.e. in soma> [8], Lords of sacrifice [10], from every-
where [12] thence [11], O Bulls [13], do come [14+16], then [17] do drink [19] pressed [20]
soma [18].
- 1.108.8 यदिन्द्राग्नी यदुषु तुर्वशेषु यद्ब्रह्मणुषु पूरुषु स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥
yát indrāgnī_íti yáduṣu turváśeṣu yát druhyúṣu ánuṣu pūruṣu sthāḥ
ātaḥ pári vṛṣaṇau á hí yātám átha sómasya pibatam sutásya
When [1], O Indra-Agni [2], in the Yadus [3], in the Turvashas [4], when [5] in the Druhyus
[6], in the Anus [7], in the Purus [8] {you} are [9], from everywhere [11] thence [10], O Bulls
[12], do come [13+15], then [16] do drink [18] pressed [19] soma [17].
- 1.108.9 यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥
yát indrāgnī_íti avamásyām pṛthivyām madhyamásyām paramásyām utá sthāḥ
ātaḥ pári vṛṣaṇau á hí yātám átha sómasya pibatam sutásya
When [1], O Indra-Agni [2], in the lowest [3] earth [4], in the middle [5] and [7] in the high-
est [6] {you} are [8], from everywhere [10] thence [9], O Bulls [11], do come [14+12], then
[15] do drink [17] pressed [18] soma [16].
- 1.108.10 यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥
yát indrāgnī_íti paramásyām pṛthivyām madhyamásyām avamásyām utá sthāḥ
ātaḥ pári vṛṣaṇau á hí yātám átha sómasya pibatam sutásya
When [1], O Indra-Agni [2], in the highest [3] earth [4], in the middle [5] and [7] in the low-
est [6] {you} are [8], from everywhere [10] thence [9], O Bulls [11], do come [14+12], then
[15] do drink [17] pressed [18] soma [16].
- 1.108.11 यदिन्द्राग्नी दिवि षो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥
yát indrāgnī_íti divi sthāḥ yát pṛthivyām yát párvateṣu oṣadhīṣu ap-sú
ātaḥ pári vṛṣaṇau á hí yātám átha sómasya pibatam sutásya

When [1], O Indra-Agni [2], in Heaven [3] {you} are [4], when [5] on Earth [6] {you} are [7], on Mountains [8] in Growths [9] in Waters [10], from everywhere [12] thence [11], O Bulls [13], do come [14+16], then [17] do drink [19] pressed [20] soma [18].

1.108.12 यद्दिद्राग्नी उदित्ता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

yát indrāgnī_īti ūt-itā sūryasya mādhya diváh svadhāyā mādāyethe_īti
ātaḥ pári vṛṣaṇau á hí yātám átha sómasya pibatam sutásya

When [1], O Indra-Agni [2], in rising [3] of Sun [4], in the middle [5] of Heaven [6] by law of your nature [7] {you} intoxicate yourselves [8], from everywhere [10] thence [9], O Bulls [11], do come [12+14], then [15] do drink [17] pressed [18] soma [16].

1.108.13 एवेद्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

evá indrāgnī_īti papi-vāmsā sutásya víśvā asmábhyam sám jayatam dhánāni
tāt naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthivī utá dyáuḥ

Truly [1], O Indra-Agni [2], drinking [3] the pressed one [4], all [5] together [7] do conquer [8] riches [9] for us [6]; let [14] Mitra [12], Varuna [13] increase [14] that [10] for us [11], Aditi [15], Ocean [16], Earth [17] and [18] Heaven [19].

1. Source № 31. 1918–20

1. O Indra and Agni, come in your chariot of many wonderful lights which looks upon all the worlds. Standing in one car when you have come drink of the wine we have made for you.
2. As wide as is this whole world and deep with its vast manifested good and bliss, so wide be to your drinking this wine of nectar we give you and sufficient to your mind, O Agni and Indra.
3. For you have made a twin inseparable blissful name and you are slayers of the Coverer close and inseparable. Close united sit, O Indra and Agni, O strong Gods, be strong-copious pourers of the might of this nectar-wine.
4. When the fires are kindled high, then you two move busily about the sacrifice and you stretch out the ladle and you strew the sacred seat. Come down to us, O Indra and Agni, by the pourings of the keen ecstatic wine, that you may give us the glad and perfect mind.
5. Come, O Indra and Agni, with all the heroisms you have done and all the forms you have shaped and all your strengths and all your happy ancient comradeships, and having come drink of this nectar-wine we have made for you.
6. Come to my true faith by which I said at first when I chose you that this nectar-wine of me must be given among the Mighty Lords. Drink of the wine we have made for you.

7. Whether, O Agni, O Indra, you are drinking of rapture in your own house or in priest of the word or king, O masters of sacrifice, thence come, ye Strong Ones, and having come drink of the wine we have made for you.
8. Whether, O Indra, O Agni, you are among the Yadus or the Turvashas or the Druhyus or the Anus or the Purus, thence come, O ye Strong Ones. Drink of the wine we have made for you.
9. Whether, O Agni, O Indra, you are in the lowest and in the middle and in the highest earth, thence come, O ye Strong Ones. Drink of the wine we have made for you.
10. Whether, O Indra, O Agni, you are in the highest and in the middle and in the lowest earth, thence come, O ye Strong Ones, and drink of the wine we have made for you.
11. Whether, O Agni, O Indra, you are in heaven or on earth or in the plants or the waters, thence come, O ye Strong Ones, and having come drink of the wine we have made for you.
12. Whether, O Indra, O Agni, you are drinking of rapture by your nature in the rising of the sun or in the midmost of heaven, thence come, O ye Strong Ones, and drink of the wine we have made.
13. Thus drinking of the wine we have pressed for you, O Indra and Agni, conquer for us all and every kind of riches. This let Mitra and Varuna and the Mother Infinite magnify in me and the Great River and Earth and Heaven.

Sukta 1.109

To whom: agni, indra. From whom: kutsa āngirasa. Metres: triṣṭubh

1.109.1 वि ह्यख्यं मनसा वस्य इच्छन्निद्राग्नी ज्ञास उत वा सजातान् ।

नान्या युवत्रमतिरस्ति मह्यं स वा धियं वाजयंतीमतक्षं ॥

ví hí ákhyam mánasā vásyah icchán índrāgnī_íti jñāsáh utá vā sa-jātān
ná anyā yuvát prá-matiḥ asti máhyam sáh vām dhīyam vāja-yántīm atakṣam

For [2] { 1 } desiring [6] by mind [4] greater riches [5] has knew {you} [3], O Indra-Agni [7], {as} near relatives [8] or [10] born together [11]; there is not [12] another [13] knowledge [15] about you [14] for me [17], he <i.e. I > [18] fashioned [22] about you [19] thought [20] giving the plenitude [21].

1.109.2 अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात् ।

अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यं ॥

ásravam hí bhūridāvāt-tarā vām ví-jāmātuḥ utá vā gha syālāt
átha sómasya prá-yati yuvá-bhyām índrāgnī_íti stómam janayāmi návyam

For [2] { 1 } have heard [1] of you [4] giving [3] surely [8] more [3] {then} daughter's husband [5] or [7] wife's brother [9]; then [10] offering [12] of soma [11], new [17] hymn [15], { I } bring to birth [16] to you [13], O Indra-Agni [14].

1.109.3 मा च्छेद्म रश्मीरिति नाधमानाः पितृणां शक्तीरनुयच्छमानाः ।

इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्रीं धिषणाया उपस्थे ॥

má chedma raśmīn_íti nádhmānāḥ pitṛṇām śaktīḥ anu-yácchamānāḥ
indrāgnī-bhyām kām vṛṣaṇaḥ madanti tá hí ádrī_íti dhiṣaṇāyāḥ upá-sthe

“Let [2] not [1] {us} cut off [2] rays [3]”,– thus [4] praying [5], directing [8] to powers [7] of fathers [6]; for Indra-Agni [9] bulls [11] intoxicate themselves [12], for [14] they two {are} [13] two pressing-stones <NB> [15] within [17] Understanding <lit. Dhishana> [16].

1.109.4 युवाभ्यां देवी धिषणा मदायेंद्राग्नी सोममुशती सुनोति ।

तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पुंक्तमप्सु ॥

yuvábhyaṁ devī dhiṣaṇā mādāya índrāgnī_íti sómam úsatī sunoti
táu áśvinā bhadra-hastā supānī_íti_su-pānī á dhāvatam mádhunā pṛiktám ap-sú

Desiring [7] goddess [2] Dhishana (Understanding) [3] for intoxication [4] presses [8] soma [6] by you [1], O Indra-Agni [5]; you two [9], O Ashvins <NB> [10] with auspicious beautiful hands [11+12], run to {soma} [13+14], mix {it} [16] with Honey [15] in Waters [17].

1.109.5 युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।

तावासद्या बर्हिषि यज्ञे अस्मिन् चर्षणी मादयेथां सुतस्य ॥

yuvām índrāgnī_íti vásunaḥ vi-bhāgé taváh-tamā śúsrava vṛtra-hátye
táu ā-sádyā barhiṣi yajñe asmín prá carṣaṇī_íti mādayethām sutásya

You [1], O Indra-Agni [2], { 1 } have heard [6], {are} most strong [5] in distribution [4] of riches [3], in slaying of Vritra [7]; you two [8] sitting [9] on sacred grass [10] in this [12] offering [11], seeing [13+14], do intoxicate themselves [15] by pressed [16].

1.109.6 प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।

प्र सिंधुभ्यः प्र गिरिभ्यो महित्वा प्रेद्राग्नी विश्वा भुवनात्पन्या ॥

prá carṣaṇī-bhyaḥ pṛtanā-háveṣu prá pṛthivyāḥ riricāthe_īti divāḥ ca
prá síndhu-bhyaḥ prá giri-bhyaḥ mahi-tvá prá indrāgnī_īti vísvā bhúvanā áti anyá

{You have} sur{passed} [1] for the seeing ones [2] amid shoutings of battles [3], sur-
passed [4+6] Earth [5] and [8] Heaven [7], sur{passed} [9] rivers [10], sur{passed} [11]
mountains [12] by greatness [13], sur{passed} [14+18], O Indra-Agni [15], all [16]
other [19] worlds [17].

1.109.7 आ भरतं शिक्षतं वज्रबाहू अस्माँ ईद्राग्नी अवतं शचीभिः ।

इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥

á bharatam śíkṣatam vajrabāhū_īti_vajra-bāhū asmān indrāgnī_īti avatam śácībhiḥ
imé nú té raśmāyāḥ sūryasya yébbhiḥ sa-pitvám pitáraḥ naḥ ásan

Do bring [1+2], do acquire [3], O you with thunderbolt in your hands [4]; do increase [7] us
[5], O Indra-Agni [6], by powers [8]; these {are} [9] now [10] those [11] rays [12] of the Sun
[13], with which [14] our [17] fathers [16] were [18] in union [15].

1.109.8 पुरंदरा शिक्षतं वज्रहस्तास्माँ ईद्राग्नी अवतं भरेषु ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

púram-darā śíkṣatam vajra-hastā asmān indrāgnī_īti avatam bhāreṣu
tāt naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthivī utá dyāuḥ

O splitters of cities [1], do acquire [2], O you with thunderbolt in your hands [3]; O Indra-
Agni [5], do increase [6] us [4] in battles [7]; let [12] Mitra [10], Varuna [11] increase [12]
that [8] for us [9], Aditi [13], Ocean [14], Earth [15] and [16] Heaven [17].

Source № 31. 1918–20

1. I hungered after riches of a greater substance and I turned and saw you, O Indra and Agni. I have looked on you as on my own people, even as brothers born with me. This is your mind of wisdom, and none other that is in me, and I have carved to shape a thought which gives me the plenitude of your riches.
2. I have heard of you as more lavish in your giving than a daughter's husband or a wife's brother and I am bringing into birth in the delivering of the nectar wine a new hymn to you, O Indra and Agni.
3. We are making towards our desire and pray that our suns of light may not be broken, we are striving after the energies of our Fathers. By joy of Indra and Agni, the Strong Ones drink of the rapture, you are two pressing-stones in the lap of the thinking mind.
4. The goddess Mind longs for the ecstasy, O Agni, O Indra, and she is pressing out with you for her pressing-stones wine of nectar. O twin Aswins, come running to us with your beautiful happy hands and mix the honey in the waters.

5. O Indra and Agni, I have heard of you that you are mighty to slay the Coverer and apportion a rich substance. O you who see, sit on this seat in the sacrifice and drink the intoxication of the wine that we have made.
6. Amid the shoutings of the armies for men that see you advance and overflow in your strength earth and heaven; O Indra, O Agni, your greatness overpasses the rivers and overtops the mountains and your being is outstretched beyond all these worlds of creatures.
7. Bring for us, win for us your riches, O you whose arms carry the thunder, increase us, O Indra and Agni, by your might. Behold our reins are the same rays of the Sun by which our Fathers came to the end of their common journey.
8. Renders of the cities, gods with the thunders in your hands, Indra and Agni, get for us, increase us in fruitful battles. This let Mitra and Varuna and the Mother Infinite magnify in me and the Great River and Earth and Heaven.

Sukta 1.110

To whom: ṛbhus . From whom: kutsa āngirasa. Metres: jagatī (1-4, 6-8); triṣṭubh (5, 9)

1.110.1 ततं मे अपस्तुदुं तायते पुनः स्वादिष्टा धीतिरुचथाय शस्यते ।

अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृष्णुत ऋभवः ॥

tatám me ápaḥ tát ūṃ_ítī tāyate púnarítī svádiṣṭhā dhītiḥ ucāthāya śasyate
ayám samudrah̄ ihá viśvá-devyah̄ svāhā-kṛtasya sám ūṃ_ítī tṛṣṇuta ṛbhavaḥ

My [2] work [3] is extended [1] and [5] it [4] is proceeded [6] again [7]; sweetest [8] thought [9] is expressed [11] for utterance [10], this {is} [12] the Ocean [13], here {are} [14] all gods [15], O Ribhus [20], do take delight [19] together [17] in the offered with shouting "Svaha" [16].

1.110.2 आभोगयं प्र यदिच्छंत ऐतनापाकाः प्रांचो मम के चिदापयः ।

सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहं ॥

ā-bhogāyam prā yát icchāntāḥ āitana āpākāḥ prāñcaḥ máma ké cit āpāyah̄
sāudhanvanāsaḥ caritāsya bhūmānā āgacchata savitūḥ dāśuṣāḥ gṛhām

When [3] {you} desiring [4] enjoyment [1] went [5] forward [2] coming from afar [6], moving further [7], all [9+10] my [8] friends [11], {then} sons of Sudhanvan <i.e. the Ribhus> [12] by wideness [14] of motion [13] arrived [15] at home [18] of giving [17] Savitri [16].

1.110.3 तत्सविता वीऽमृतत्वमासुवदगौह्यं यच्छ्रवयंत ऐतन ।

त्यं चिच्चमसमसुरस्य भक्षणमेकं संतमकृणुता चतुर्वयं ॥

tát savitá vah̄ amṛta-tvám á asuyat āgohyam yát śravāyantaḥ āitana
tyám cit camasám āsurasya bhākṣaṇam ékam śántam akṛṇuta cātuḥ-vayam

Savitri [2] bestowed [6] to you [3] that [1] unconcealed [7] immortality [4], when [8] hearing [9] {you} advanced [10] {and} made [18] fourfold [19] that [11] cup [13], that was [17] one [16], for drinking [15] of Asura <mighty Lord> [14].

1.110.4 विश्वी शमी तरणित्वेन वाघतो मर्तासः संतो अमृतत्वमानशुः ।

सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यंत धीतिभिः ॥

viśtvī śāmī taraṇi-tvéna vāghatāḥ martaśaḥ śantaḥ amṛta-tvám ānaśuḥ
saudhanvanāḥ ṛbhávaḥ sūra-cakṣasaḥ samvatsaré sám aprcyanta dhīti-bhiḥ

Performing [1] the works [2] with undeviating aspiration [3] the chanting sages [4], the mortal [5] beings [6], achieved [8] immortality [7]; sons of Sudhanvan [9], sun-eyed [11] Ribhus [10], altogether [13] were filled [14] {during} a year [12] with thoughts [15].

1.110.5 क्षेत्रमिव वि ममुस्तेजनेन एकं पात्रमृभवो जेहमानं ।

उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥

kṣétram-iva ví mamuḥ téjanena ékam pátram ṛbhávaḥ jéhamānam
upa-stutāḥ upa-mám nādhamānāḥ āmartyeṣu śravaḥ icchāmānāḥ

The Ribhus [7] have measured out [2+3] like field [1] one [5] gaping [8] cup [6] by sharp-cutting instrument [4], hymning [9], praying [11] about highest [10], desiring [14] hearing {of the Truth} <i.e. inspired knowledge> [13] in the immortals [12].

- 1.110.6 आ मनीषामन्तरिक्षस्य नृभ्यः स्रुचेव घृतं जुहवाम विद्वाना ।
 तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहदिवो रजः ॥
 ā manīṣām antāriṣyasya nṛ-bhyaḥ sruçā-iva ghr̥tām juhavāma vidvānā
 tarāṇi-tvā ye pitūḥ asya saścire ṛbhavaḥ vājam aruḥaṇ divāḥ rājaḥ
 Let {us} offer [7] the clarity <lit. ghee> [6] by knowledge [8] as if by a ladle [5], {our} mind
 [2] to the manly ones [4] of the middle world [3], to the Ribhus [14], who [10] due to unde-
 viating aspiration [9] cleaved to [13] plenitude [15] of this [12] father [11] {and} rose [16] to
 the middle world [18] of Heaven [17].
- 1.110.7 ऋभुर्न इंद्रः शर्वसा नवीयानृभुर्वाजेभिर्वसुभिर्वसुर्ददिः ।
 युष्मार्कं देवा अवसाहनि प्रियेऽभि तिष्ठेम पृत्सुतीरसुन्वतां ॥
 ṛbhūḥ naḥ indraḥ śavasā nāvīyān ṛbhūḥ vājebhiḥ vasu-bhiḥ vasuḥ dadīḥ
 yuṣmākam devāḥ āvasā āhani priyé abhi tiṣṭhema pṛtsutīr āsunvatām
 The Ribhus [1] by {their} force {are} [4] for us [2] new [5] Indra [3], The Ribhus [6] with
 plenitudes [7], with riches [8] {are Indra} giving [10] riches [9]; at beloved [15] day [14], O
 gods [12], with your [11] protection [13] let {us} stand [17] over [16] attacking ones [18], not
 pressing out the soma [19].
- 1.110.8 निश्चर्मण ऋभवो गार्मपिंशत् सं वत्सेनासृजता मातरं पुनः ।
 सौधन्वनासः स्वप्स्यया नरो जिब्री युवाना पितराकृणोतन ॥
 niḥ cārmaṇaḥ ṛbhavaḥ gām apimśata sām vatsēna sṛjata mātaram pūnarīti
 sāudhanvanāsaḥ su-apasyāyā naraḥ jīvrī_iti yūvānā pitarā akr̥ṇotana
 The Ribhus [3], {you} gave form [5] to cow (perception from supramental Svar) [4] from [1]
 skin [2], joined [8] again [10] the mother [9] with [6] calf [7], sons of Sudhanvan <i.e. the
 Ribhus> [11], O manly ones [13], by good work [12] made [17] {two} old [14] Parents
 <Earth and Heaven> [16] young [15].
- 1.110.9 वाजेभिर्नो वाजसातावविङ्मृभुमाँ इंद्र चित्रमा दर्षि राघः ।
 तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥
 vājebhiḥ naḥ vāja-sātau aviddhi ṛbhu-mān indra citrām ā darṣi rādhaḥ
 tāt naḥ mitrāḥ varuṇaḥ mamahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ
 O Indra [6] accompanied by the Ribhus [5] do increase [4] us [2] by plenitudes [1] in con-
 quest of the plenitude [3], do release [9] various [7] riches [10]; let [15] Mitra [13], Va-
 runa [14] increase [15] that [11] for us [12], Aditi [16], Ocean [17], Earth [18] and [19]
 Heaven [20].

1. Source № 31. 1918–20

1. Woven was my web of work. Again that web is being woven; a sweetest honied thought is finding words for its expression in speech. Behold, this is the nectar ocean in which are all the gods; it is here, it has been made Swaha of the divinities. Take your delight in it, O ye Ribhus.
2. I give you the enjoyment of that for whose desire you come to me; O you near tome and high beyond, whatever powers, but my friends!

O children of Sudhanwan, by the largeness of your movement of action you came to the house of Savitri when he was giving out the wine of his creation.

3. Savitri the Creator poured out for you immortality and then you moved to make it heard here of knowledge and a thing not to be kept secret, and you made of the one wine-cup of the Almighty, the cup of the wine-drinking, a fourfold bowl.
4. By entering in, by fulfilling of action, by the traversing of obstacles, by the speaking of the word, they who were mortal, have laid hands of enjoyment on immortality; Ribhus, children of Sudhanwan, saw with the sun for eye and were joined wholly to his thoughts in the year of Time.
5. The Ribhus have measured out like a field and have shaped as if with a sharp-cutting instrument the one cup that is carried on the paths. Hymned of men, they made for the highest high desiring to hear the voice of knowledge among the Immortals.
6. Come, let us pour out the thinking mind by knowledge to the strong ones of the Air as if clarified butter with a ladle. The Ribhus who have fixed their abodes, crossing beyond Father Heaven, climbed to the plenty of the luminous middle world.
7. Indra in his puissance is even to us a newer Ribhu and Ribhu joined with Vajas, lords of the plenty, and the Vasus, masters of riches, and giver of substance. O ye gods, by your fostering power may we assail in your cherished Day the armies of the powers who give not the nectar wine.
8. The Ribhus pressed into shape the Cow of Light out of her skin and joined the Mother with the child. O children of Sudhanwan, in your desire of perfect works you made our aged Father and Mother young again.
9. Increase us by the Vajas, lords of the plenty, in the winning of plenty; O Indra with the Ribhus, tear for us from its hiding place our rich felicity. This let Mitra and Varuna and the Mother Infinite magnify in me and the Great River and Earth and Heaven.

2. Source № 309. July 1918

4. Mortals, they achieved immortality.

Sukta 1.111

To whom: ṛbhus. From whom: kutsa āṅgīrasa. Metres: jagatī (1-4); triṣṭubh (5)

- 1.111.1 तक्षत्रथं सुवृतं विद्वानापसस्तक्षन्हरीं इंद्रवाहा वृषण्वसू ।
तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवं ॥
tākṣan rātham su-vṛtam vidmanā-apasah tākṣan hārī_īti indra-vāhā vṛṣaṇvasū_īti_vṛṣaṇ-vasū
tākṣan pitṛ-bhyām ṛbhavaḥ yuvat vāyaḥ tākṣan vatsāya mātāram sacā-bhūvam
The Ribhus [11] working by knowledge [4] formed [1] well running [3] chariot [2], formed [5]
two bright horses [6] bearing Indra [7], {these} two bulls living in plenitudes [8], formed [9]
for two parents (Earth and Heaven) [10] young [12] age [13], formed [14] companion [17]
mother <i.e. cow, supramental perception> [16] for calf [15].
- 1.111.2 आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषं ।
यथा क्षयाम सर्ववीरया विशा तन्नः शर्घाय धासथा स्विन्द्रियं ॥
ā naḥ yajñāya takṣata ṛbhu-mát vāyaḥ krátve dáksāya su-prajāvatīm iṣam
yāthā kṣāyāma sārva-vīrayā viśā tát naḥ śárdhāya dhāsatha sú indriyām
Do form [4] the ribhuvan [5] energy [6] for us [2] for sacrificing [3], for will [7], for discrimi-
nation [8] the impelling force [10] with good issues [9]; thus [11] let {us} live [12], people
[14] with all heroes [13], let {them} uphold [18] that [15] perfect [19] indrian {force} [20] for
our [16] host [17].
- 1.111.3 आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।
सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिं ॥
ā takṣata sātīm asmábhyam ṛbhavaḥ sātīm rāthāya sātīm ārvate naraḥ
sātīm naḥ jāitṛīm sām maheta viśvāhā jāmīm ājāmim pṛtanāsu sakṣaṇīm
Do form [2] conquest [3] for us [4], O Ribhu [5], conquest [6] for chariot [7], conquest [8] for
courser [9], O manly ones [10]; always [16] altogether [14] do grant [15] for us [12] victori-
ous [13] conquest [11], close comrade [17] in battles [19] without comrades [18] {or} with
comrades [20].
- 1.111.4 ऋभुक्षणमिन्द्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना ते नो हिन्वंतु सातये धिये जिषे ॥
ṛbhukṣāṇam indram ā huve ūtāye ṛbhūn vājān marútaḥ sóma-pītaye
ubhā mitrávaruṇā nūnām aśvinā té naḥ hinvantu sātāye dhiyē jiṣē
Ribhukshan-[1]-Indra [2] { 1 } call [4] for protection [5], Ribhu [6], Vaja [7], Maruts [8] for
soma drinking [9]; both [10] Mitra-Varuna [11], now [12] the Ashvins [13], let [16] those
{two} [14] impel [16] us [15] for conquest {of riches} [17], for victory [19], for thought [18].
- 1.111.5 ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजो अस्माँ अविष्टु ।
तन्नो मित्रो वरुणो मामहंतामदिंतिः सिंधुः पृथिवी उत द्यौः ॥
ṛbhúḥ bhárāya sām śiśātu sātīm samarya-jít vājāḥ asmān aviṣṭu
tāt naḥ mitraḥ varuṇaḥ mamahantām āditih sindhuḥ pṛthivī uta dyáuḥ

Let [4] Ribhu [1] altogether [3] sharpen [4] conquest [5] for battle [2], let [9] victorious [6] Vaja [7] cherish [9] us [8]; let [14] Mitra [12], Varuna [13] increase [14] that [10] for us [11], Aditi [15], Ocean [16], Earth [17] and [18] Heaven [19].

1. Source № 31. 1918–20

1. The Ribhus who do all their works by knowledge have carved by knowledge the fair-moving chariot of Indra, shaped his two bright horses of strong rich substance. And they have made for the Father and the Mother their youthful age and for the child of the Ray his mother to be always at his side.
2. Carve for our sacrifice a birth in which shall be the works of the Ribhus, carve light in the thought and power in the will, shape an impelling force which shall beget a perfect issue that we may dwell accompanied by the nation of all the heroes. Make them the host of our battle and set in them that great Indra-force.
3. Carve getting for us, O Ribhus, getting for our chariot and getting for our war-horse. Mass together into form conquest and winning always whose strength companioned or alone shall avail against opposing armies.
4. I call for my increasing to the drinking of the nectar wine Indra who dwells in Ribhu and the Ribhus and the Vajas and the Maruts and Mitra and Varuna, now, the double godhead, and the Aswins, and let them speed, let them charge for the getting, for the thought, for the victory.
5. Let Ribhu whet our getting into a sharp weapon for fruitful battle and Vaja victor in the press and the fighting help us to thrive. This let Mitra and Varuna and the Mother Infinite magnify in me and the Great River and Earth and Heaven.

Sukta 1.112

To whom: 1: divah, prthivī (Heaven, Earth) (a), agni (b); aśvins (cd); 2-25: aśvins. **From whom:** kutsa āngirasa. **Metres:** jagatī (1-23); triṣṭubh (24-25)

1.112.1 ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये ।

याभिर्भरं कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतं ॥

īle dyāvāprthivī_īti pūrvā-cittaye agnīm gharmām su-rúcam yáman iṣṭāye
yábhīḥ bhāre kārām aṁśāya jīnvathaḥ tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

For supreme knowledge [3] { | } ask [1] Earth and Heaven [2], illuminating [5] Agni [4], shining [6] brightly [6] in travel [7] for sacrificing [8]; with those {protections} with which [9] {you}, maintaining [10] doer of works [11], impel {him} [13] for a share {in riches} [12], it is [15] with those [14] protections [17] do come [19+20] now [16], O Ashvins [18].

1.112.2 युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मंतवे ।

याभिर्धियोऽवथः कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गतं ॥

yuvōḥ dānāya su-bhārāḥ asaścātaḥ rātham á tasthuḥ vacasám ná mántave
yábhīḥ dhīyah ávathaḥ kárman iṣṭāye tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

For your [1] giving [2] well supporting {protections} [3] not ceasing [4] have stood [7] on chariot [5] as [9] on moving [8] for thinker [10], by which [11] {you} increase [13] thoughts [12], action [14] for offering [15], it is [17] with those [16] protections [19] do come [21+22] now [18], O Ashvins [20].

1.112.3 युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना ।

याभिर्धेनुमस्वंः पिवन्थो नरा ताभिरू षु ऊतिभिरश्विना गतं ॥

yuvám táśām divyāsya pra-śāsane viśāḥ kṣayathaḥ amṛtasya majmánā
yábhīḥ dhenúm asvam pīvathaḥ narā tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

You two [1] rule [6] these [2] peoples [5] in commandment [4] of divinity [3] by might [8] of immortality [7]; with those {protections} with which [9] {you} make to swell [12] barren [11] cow (perception from Svar) [10], O manly ones [13], it is [15] with those [14] protections [17] do come [19+20] now [16], O Ashvins [18].

1.112.4 याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्षु तरणिर्विभूषति ।

याभिस्त्रिमंतुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ pari-jmā tánayasya majmánā dvi-mātā tūrṣu tarāṇiḥ vi-bhūṣati
yábhīḥ tri-mántuḥ abhavat vi-cakṣānaḥ tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] {he} all-pervading [2] in might [4] of the Son [3], having two mothers (Agni) [5], advancing [7] in conquests [6] seeks to possess [8], with those {protections} with which [9] Trimantu <lit. thrice thoughted> [10] became [11] all-seeing [12], it is [14] with those [13] protections [16] do come [18+19] now [15], O Ashvins [17].

1.112.5 याभीं रेभं निवृतं सितमञ्च उद्वदनमैरयतं स्वर्दृशे ।

याभिः कण्वं प्र सिषासंतमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ rebhām ní-ṛtam sitám at-bhyāḥ út vādanam áirayatam svāḥ drśé
yábhīḥ kaṅvam prá síśāsantam ávatam tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you two} rose [8] withheld [3], fettered [4] Rebhu <wise one> [2] from waters [5] upwards [6] {and} Vandana <praising one> [7] for vision [10] of Svar [9], with those {protections} with which [11] {you} increased [15] Kanva [12] desiring to conquer [14], it is [17] with those [16] protections [19] do come [21+22] now [18], O Ashvins [20].

1.112.6 याभिरंतकं जसमानमारणे भुज्युं याभिरव्यथिभिर्जिज्जिन्वथुः ।

याभिः कर्कधुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ ántakam jásamānam ā-āraṇe bhujyúṃ yábhīḥ avyathí-bhīḥ jījīnváthuh
yábhīḥ karkándhum vayyám ca jīnvathah tábhīḥ ūṃ_íti sū ūtí-bhīḥ ásvinā á gatam

With those {protections} with which [1] {you} have impelled [8] Antaka <dying> [2], weaken [3] in abyss [4], with those unfailing {protections} [7] with which [6] {you have impelled} Bhujya <wealthy> [5], with those {protections} with which [9] {you} impel [13] Karkandu <dried up well> [10] and [12] Vayya <companion> [11], it is [15] with those [14] protections [17] do come [19+20] now [16], O Ashvins [18].

1.112.7 याभिः शुचंतिं धनसां सुषंसदं तप्तं घर्ममोम्यावतमत्रये ।

याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ śucantī dhana-sām su-samsádam taptám gharmám omyá-vantam átraye
yábhīḥ pṛśni-gum puru-kútsam ávatam tábhīḥ ūṃ_íti sū ūtí-bhīḥ ásvinā á gatam

With those {protections} with which {you have made} [1] seating well together [4] Shuchanti (bright) [2] conqueror of the wealth [3], hot [5] blaze [6] bearing help [7] for Atri [8], with those {protections} with which [9] {you} increased [12] Prishnigu <driving with dappled cows> [10] {and} Purukutsa <abundant in lightnings> [11], it is [14] with those [13] protections [16] do come [18+19] now [15], O Ashvins [17].

1.112.8 याभिः शचीभिवृषणा परावृजं प्राधं श्रोणं चक्षस एतवे कृथः ।

याभिर्वर्तिकां असिताममुंचतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ śácībhīḥ vṛṣaṇā parā-vṛjam prá andhám śroṇám cáksase étave krtháh
yábhīḥ vartikām grasitām ámuñcatam tábhīḥ ūṃ_íti sū ūtí-bhīḥ ásvinā á gatam

With those {protections} [1], with forces [2], O two Bulls [3], with which [1] {you} make [10] miserable [4], blind [6], lame [7] to see [8] {and} to go [9], with those {protections} with which [11] {you} released [14] the quail [12] seized by chaps [13], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.9 याभिः सिंधुं मधुमंतमसश्चतं वसिष्ठं याभिरजरावजिन्वतं ।

याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ síndhum mádhū-mantam ásaścatam vásiṣṭham yábhīḥ ajarau ájinvatam
yábhīḥ kútsam śrutáryam naryam ávatam tábhīḥ ūṃ_íti sū ūtí-bhīḥ ásvinā á gatam

With those {protections} with which {you have made} [1] river [2] filled with honey [3], inexhaustible [4], with those {protections} with which [6], O imperishable ones [7], {you} impelled [8] Vasishtha <most rich> [5], with those {protections} with which [9] {you} increased [13] Kutsa [10], Shrutarya <hearing> [11], Narya <manly one> [12], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.10 याभिर्विष्पलां धनसामथर्व्यं सहस्रमीळ्ह आजवजिन्वतं ।

याभिर्वशमश्र्वं प्रेणिमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ viṣpālām dhana-sām atharvyám sahasra-mīlḥe ājáu ajinvatam
yábhīḥ vāsam aśvryám preṇim āvatam tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you} impelled [7] Vishpala [2] conquering wealth [3], unable to go [4], in the combat [6] with thousand battles [5], with those {protections} with which [8] {you} increased [12] loving [11] Vashu <desiring> [9] Ashvya <son of horse> [10], it is [14] with those [13] protections [16] do come [18+19] now [15], O Ashvins [17].

1.112.11 याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।

कक्षीवतं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ sudānū_īti_su-dānū auśijāya vaṇije dīrghá-śravase mādhu kóśah ákṣarat
kakṣvāntam stotāram yábhīḥ āvatam tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1], O great givers [2], honey [6] jar [7] flowed [8] for Aushija <desiring> [3], for merchant [4] Dirghashravas <hearing from afar> [5], with those {protections} with which [11] {you} increased [12] praising [10] Kakshivat [9], it is [14] with those [13] protections [16] do come [18+19] now [15], O Ashvins [17].

1.112.12 याभी रसां क्षोदसोद्रः पिपिन्वथुरन्श्वं याभी रथमावतं जिषे ।

याभिस्त्रिशोक उस्त्रिया उदाजत् ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ rasām kṣódasā udnáh pipinváthuḥ anaśvám yábhīḥ rátham āvatam jiṣé
yábhīḥ tri-sókaḥ usriyāḥ ut-ájata tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you} have filled [5] Rasa¹ [2] with swift stream [3] of water [4], with those {protections} with which [7] {you} increased [9] having no horse [6] chariot [8] for victory [10], with those {protections} with which [11] Trishoka <thrice burning> [12] has drove [14] shining cows (perceptions from supramental Svar) [13], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.13 याभिः सूर्यं परियाथः परावति मंधातारं क्षैत्रपत्येष्वावतं ।

याभिर्विप्रं भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ sūryam pari-yāthāḥ parā-vāti mandhātāram kṣaitra-patyēṣu āvatam
yábhīḥ vipram prá bharát-vājam āvatam tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you} go [3] around [3] the Sun [2] in upper plane [4], {with which you} increased [7] Mandhatri <thoughtful> [5] in earthly dominions [6], with those {protections} with which [8] {you} increased [12] illumined seer [9] Bharadvaja [11], it is [14] with those [13] protections [16] do come [18+19] now [15], O Ashvins [17].

1.112.14 याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शंबरहत्य आवतं ।

याभिः पूर्विक्षेत्रं त्रसदस्युमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ mahám atithi-gvám kaśah-júvam divaḥ-dāsam śambarā-hátye āvatam
yábhīḥ pūḥ-bhīḍye trasādasyum āvatam tábhīḥ ūm_īti sū ūti-bhīḥ aśvinā á gatam

¹ Mythical river around Earth and Heaven (Nirukta, xi, 23); lowest hell (Puranas). In 10.108.2 Sarama, Intuition, at her descend into lower hemisphere from upper realm, has to cross waters of Rasa.

With those {protections} with which [1] {you} increased [7] great [2] Atithigva [3] Kashoja <hastening to the water> [4] Divodasa <knowing Heaven> [5] in the killing of Shambara [6], with those {protections} with which [8] {you} increased [11] Trasadasyu <making Dasyus to tremble> [10] in the breaking down of strongholds [9], it is [13] with those [12] protections [15] do come [17+18] now [14], O Ashvins [16].

1.112.15 याभिर्व्वं वृषिपानमुपस्तुतं कलिं याभिर्व्वित्तजानिं दुवस्यथः ।

याभिर्व्विश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ vāmṛám vi-pipānám upa-stutám kalīm yábhīḥ vittá-jānim duvasyáthaḥ
yábhīḥ ví-aśvam utá pṛthim ávatam tábhīḥ ūṃ_íti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] Vamra [2] who drinks much [3], Upastuta (praising) [4], with those {protections} with which [6] {you} set to work [8] Kali [5] who has taken a wife [7], with those {protections} with which [9] {you} increased [13] Vyashva <horseless> [10] and [11] Prithi [12], it is [15] with those [14] protections [17] do come [19+20] now [16], O Ashvins [18].

1.112.16 याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः ।

याभिः शारीराजतं स्यूमरश्मये ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ narā śayáve yábhīḥ átraye yábhīḥ purá mánave gātúm īśáthuḥ
yábhīḥ śārīḥ ájatam syúma-raśmaye tábhīḥ ūṃ_íti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1], O manly ones [2], for Shayu <lying down> [3], with those {protections} with which [4] for Atri [5], with those {protections} with which [6] formerly [7] {you} sought [10] path [9] for Manu [8], with those {protections} with which [11] the dappled ones (?)¹ [12] {you} drove [13] for Syumarashmi [14], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.17 याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीद्विचिह्न इद्धो अज्मन्ना ।

याभिः शर्यातमवथो महाधने ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ pátharvā jātharasya majmánā agníḥ ná ádidet citáh iddháh ájman á
yábhīḥ śaryātam ávathaḥ mahā-dhané tábhīḥ ūṃ_íti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1] Patharvan <full of recitations ?> [2] shone [7] in his might [4] of {his} inside [3] like [6] fire [5] heaped [8] {and} kindled [9] in battle [10], with those {protections} with which [12] {you} increase [14] Sharyata [13] in great wealth [15], it is [17] with those [16] protections [19] do come [21+22] now [18], O Ashvins [20].

1.112.18 याभिरंगिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।

याभिर्मनुं शूरमिषा समावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ aṅgiraḥ mánasā ni-ranyáthaḥ ágram gáčchathaḥ vi-varé gó-aṛṇasaḥ
yábhīḥ mánum śúram īśá sam-ávatam tábhīḥ ūṃ_íti sū ūti-bhīḥ aśvinā á gatam

With those {protections} with which [1], O Angiras [2], {you} take delight [4] by mind [3], first [5] enter [6] into the breach [7] full of cows <i.e. of supramental perceptions from Svar> [8], with those {protections} with which [9] {you} altogether increased [13] man-[10]-

¹ śāri, unclear meaning, occurs in Rigveda once. Sayana, Wilson, Griffit, Kashyap, T. Elizarenkova: arrows; Jamison, Ganguly: cows. Monier-Williams, Macdonell: bird; Taittiriya 5.5, 12, 1; Maitrayani 3.14, 14; Vajasanei 24.33: sacrifice.

hero [11] by impelling force [12], it is [15] with those [14] protections [17] do come [19+20] now [16], O Ashvins [18].

1.112.19 याभिः पत्नीर्विमदाय न्यूहथुरा घं वा याभिररूणीरशिक्षतं ।

याभिः सुदासं ऊहथुः सुदेव्यं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ patnīḥ vi-madāya ni-ūhāthuḥ á gha vā yábhīḥ aruṇīḥ áśīkṣatam
yábhīḥ su-dāse ūhāthuḥ su-devyám tábhīḥ ūṃ_īti sū ūtī-bhīḥ aśvinā á gatam

With those {protections} with which [1], {you} brought [4] surely [6] wives [2] for Vimada [3] or [7] with those {protections} with which [8] acquired [10] ruddy ones < cows of Dawn > [9], with those {protections} with which [11] {you} brought [13] auspicious gods [14] for Sudasa (well giving) [12], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.20 याभिः शंताती भवथो ददाशुषे भुज्युं याभिरवथो याभिरघ्नं ।

ओम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ śamtā_īti_śám-tāṭī bhāvataḥ dadāśuṣe bhujyúṃ yábhīḥ ávataḥ yábhīḥ ádhri-gum
omyā-vatīm su-bhārām ṛta-stūbham tábhīḥ ūṃ_īti sū ūtī-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you} become [3] auspicious ones [2] for giver [4], with those {protections} with which [6] {you} increase [7] Bhujyu (rich) [5], with those {protections} with which [8] Adhri-gum < irresistible > [9], Omyavat < helping > [10], Subhara < abundant > [11], Ritastubha < praising Truth > [12], it is [14] with those [13] protections [16] do come [18+19] now [15], O Ashvins [17].

1.112.21 याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वतमावतं ।

मधु प्रियं भरथो यत्सरञ्जस्ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ kṛśānum āsane duvasyātaḥ javé yábhīḥ yūnaḥ árvatam ávatam
mádhu priyám bhārataḥ yát saráṭ-bhyaḥ tábhīḥ ūṃ_īti sū ūtī-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you} set to work [4] Krishana < bending the bow > [2] in shooting of arrows [3], with those {protections} with which [6] {you} increased [9] courser [8] of the young one [7] in speed [5], when [13] {you} bring [12] delightful [11] honey [10] from bees [14], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.22 याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।

याभी रथां अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ nāram goṣu-yúdhām nṛ-sāhye kṣétrasya sātā tānayasya jīnvataḥ
yábhīḥ ráthān ávataḥ yábhīḥ árvataḥ tábhīḥ ūṃ_īti sū ūtī-bhīḥ aśvinā á gatam

With those {protections} with which [1] {you} impel [8] man [2] fighting for cows < supra-mental perceptions > [3] in the battle for manly ones [4] {and} the Son [7] for obtaining [6] of Field [5], with those {protections} with which [9] {you} increase [11] chariots [10], with those {protections} with which [12] {you increase} coursers [13], it is [15] with those [14] protections [17] do come [19+20] now [16], O Ashvins [18].

1.112.23 याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दभीतिमावतं ।

याभिर्ध्वंसंतिं पुरुषंतिमावतं ताभिरू षु ऊतिभिरश्विना गतं ॥

yábhīḥ kútsam ārjuneḃám śatakratū_īti_śata-kratū prā turvītim prā ca dabhītim ávatam
yábhīḥ dhvasántim puru-sántim ávatam tábhīḥ ūm_īti sú ūtī-bhīḥ ásvinā á gatam

With those {protections} with which [1] {you} increased [10] Kutsa [2] Arjuneya [3], O you of hundred works [4], Turviti <swift traveller> [6] and [8] Dabhiti <injurer> [9], with those {protections} with which [11] {you} increased [14] Dhvasanti [12], Purushanti [13], it is [16] with those [15] protections [18] do come [20+21] now [17], O Ashvins [19].

1.112.24 अग्रस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषां ।

अद्युत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ ॥

ápnasvatīm ásvinā vācam asmé_īti kṛtām naḥ dasrā vṛṣaṇā maṇiṣām
adyutyé ávase ní hvaye vām vṛdhé ca naḥ bhavatam vája-sātau

Do make [5] fructuous [1] our [4] speech [3], O Ashvins [2], our [6] thought [9], o two puissant [7] Bulls [8]. { I } call [13] you [14] by night [10] for protection [11] and [16] {that we can} grow [15], be [18] for us [17] in conquest of the plenitude [19].

1.112.25 द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

dyú-bhīḥ aktú-bhīḥ pári pātam asmán áriṣṭebhīḥ ásvinā saubhagebhīḥ
tāt naḥ mitráḥ varuṇaḥ mamahantām áditiḥ síndhuḥ pṛthivī utá dyáuḥ

By days [1], by nights [2] everywhere [3] do protect [4] us [5] by happinesses [8] unhurt [6], O Ashvins [7]; let [13] Mitra [11], Varuna [12] increase [13] that [9] for us [10], Aditi [14], Ocean [15], Earth [16] and [17] Heaven [18].

1. Source № 270. October 1915

18. "O Angiras, (the twin Ashvins are sometimes unified in a single appellation), ye two take delight by the mind and enter first in the opening of the stream of the cows," where the sense is evidently the liberated, outflowing stream or sea of the Light.

Sukta 1.113

To whom: 1: uṣas (ab); uṣas and rātri (cd); 2-20: uṣas. **From whom:** kutsa āngirasa. **Metres:** triṣṭubh

1.113.1 इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्छित्रः प्रकृतो अजनिष्ट विभ्वा ।

यथा प्रसूता सवितुः सवार्यं एवा रात्र्युषसे योनिमारैक् ॥

idam śreṣṭham jyōtiṣām jyōtiḥ ā agāt citraḥ pra-ketaḥ ajiṇiṣṭa vī-bhvā
yathā pra-sūtā savitūḥ savāya eva rātrī uṣase yonim araik

This [1] best [2] light [4] of lights [3] has come [5+6], rich varied [7] wide-pervading [10] conscious perception [8] was born [9]; like [11] born {Dawn gives place} [12] for creation [14] of Savitri [13], as [15] Night [16] has leaved [19] the womb¹ [18] for Dawn [17].

1.113.2 रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।

समानबधू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥

rūṣat-vatsā rūṣatī śvetyā ā agāt araik ūm_īti kṛṣṇā sādānāni asyāḥ amānābandhū_īti_samānā-bandhū amṛte_īti anūcī_īti dyāvā vāṇam carataḥ āmināne_ityā-mināne

Having bright calves [1] shining [2], brilliant [3] {she} has come [4+5], and now [7] the black one [8] has yielded [6] her [10] seats [9]; {they} having one common lover [11], immortals [12], following one after another [13] Night and Day [14] move [16] changing [17] varna <colour, quality> [15].

1.113.3 समानो अध्वा स्वस्त्रोरनंतस्तमन्यान्या चरतो देवशिष्टे ।

न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥

samānāḥ ādhvā svāstroḥ anantāḥ tām anyā-anyā carataḥ devāśiṣṭe_īti_devā-śiṣṭe
nā methete_īti nā tasthātuḥ sumeke_īti_su-mēke naktōṣāsā sā-manasā virūpe_īti_vī-rūpe

Common {is} [1] the path [2] of the {two} sisters [3] infinite [4], by it [5] the one and the another [6] move [7], taught by the gods [8]; do not [9] join [10], do not [11] stand [12] firmly [13], Night and Down [14] with one mind [15], with different forms [16].

1.113.4 भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।

प्राप्या जगद्भु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥

bhāsvatī netrī sūnṛtānām āceti citrā vī dūraḥ naḥ āvarityāvah
pra-ārpya jāgat vī ūm_īti naḥ rāyāḥ akhyat uṣāḥ ajīgaḥ bhūvanāni vīśvā

The bright [1] leader [2] of true word [3], {she,} of various lights [5], was manifested in consciousness [4], burst open [6+9] doors [7] for us [8], setting [10] the world [11] in motion [10] and now [13] for us [14] revealed [12+16] riches [15], Dawn [17] awoke [18] all [20] worlds [19].

1.113.5 जिह्मश्येरे चरितवे मघोन्याभोगय इष्ट्ये राय उ त्वं ।

दुभ्रं पश्यच्च उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥

jihma-śyē caritave maghōnī ā-bhogāye iṣṭāye rāye ūm_īti tvam
dabhrām pāsyat-bhyaḥ urviyā vi-cakṣe uṣāḥ ajīgaḥ bhūvanāni vīśvā

¹ See note to 1.15.4.

Impress of riches [3], {she awoke} the lying one [1] to move [2], another [8] for enjoyment [4], for searching [5], for riches [6]; {them who} see [10] little [9] to [12] see [12] widely [11], Dawn [13] awoke [14] all [16] worlds [15].

1.113.6 क्षत्राय त्वं श्रवसे त्वं महीया इष्ट्यै त्वमर्थमिव त्वमित्यै ।

विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥

kṣatrāya tvam śrāvase tvam mahīyāi iṣṭyāe tvam ārtham-iva tvam ityāi
vi-sadrśā jīvitā abhi-pracākṣe uṣāḥ ajīgaḥ bhūvanāni vīsvā

{She awoke} one [2] for strength in battle [1], another [4] – for hearing {of the Truth} <i.e. for inspired knowledge> [3], another [7] for search [6], for the bliss [5], another [9] – for the motion [10] to goal [8]; different [11] living [12] – to see [13], Dawn [14] awoke [15] all [17] worlds [16].

1.113.7 एषा दिवो दुहिता प्रत्यदर्शि व्युच्छंती युवतिः शुक्रवासाः ।

विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥

eṣā divāḥ duhitā prāti adarśi vi-ucchāntī yuvatīḥ śukrā-vāsāḥ
vīsvasya īśānā pārthivasya vāsvaḥ uṣaḥ adyā ihā su-bhage vī uccha

This [1] daughter [3] of Heaven [2] towards {us} [4] reveal herself [5], shining out [6], young [7], in bright robe [8]; empress [10] of all [9] earth [11] wealth [12], O Dawn [13], now [14] here [15], O blissful [16], do lighten [18] widely [17].

1.113.8 परायतीनामन्वेति पथ आयतीनां प्रथमा शश्वतीनां ।

व्युच्छंती जीवमुदीरयत्युषा मृतं कं चन बोधयती ॥

parā-yatīnām ānu eti pāthaḥ ā-yatīnām prathamā śāsvatīnām
vi-ucchāntī jīvām ut-irāyantī uṣāḥ mṛtām kām canā bodhāyantī

By path [4] of {dawns} passed beyond [1] {she} goes [3] in front [6] of continual [7] future {dawns} [5]; shining out [8] Dawn [11], rising up [10] the living one [9] and not [14] arising [15] the dead one¹ [12].

1.113.9 उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य ।

यन्मानुषान्यक्ष्यमाणौ अजीगस्तद्देवेषु चकृषे भद्रमप्रः ॥

uṣaḥ yāt agnīm sam-idhe cakārtha vi yāt āvaḥ cākṣasā sūryasya
yāt mānuṣān yakṣyamāṇān ajīgaritī tāt devēṣu cakṛṣe bhadram āpnaḥ

O Dawn [1], when [2] {thou} hast made [5] Agni [3] {ready} for kindling [4], when [7] cherishedst [8] by eye [9] of the Sun [10], when [11] hast awoke [14] people [12] that will sacrifice [13], {then thou} hast accomplished [17] that [15] happy [18] labour [19] in the gods [16].

¹ Sri Aurobindo (1916): Dawn awakes someone who was dead – an inner interpretation where spiritual illumination can awake and change life of man who was before dead for higher life. Nevertheless in literal translation cana is “and not” and all phrase is “and not awaking the dead”, an obvious fact of outer life and Rishi was forced to tie himself to it if he wanted to preserve the figure of outer dawn which would be definitively destroyed if he declared that Dawn resurrects the dead. Perhaps Rishi meant here another fact that after some bright moments of illumination man, who is dead for higher life, usually is not changed radically and returns into his inner torpor.

1.113.10 कियत्या यत्समया भवति या व्युष्याश्च नूनं व्युच्छान् ।

अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरिति ॥

kíyati á yát samáyā bhávāti yáḥ vi-ūṣúḥ yáḥ ca nūnám vi-ucchān
ánu púrvāḥ kṛpate vāvasānā pra-dīdhyānā jóṣam anyábhīḥ eti

Since what time [1], when [3] will {she} be [5] equal [4] to those that [6] have shined out [7] and [9] to those that [8] will shine out [11] now [10]? Voiceful [15], {she} longs [14] for the first ones [13], goes [19] aspiring [16] by her will [17] with the other ones <i.e. with the future Dawns> [18].

1.113.11 ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छंतीमुषसं मर्त्यासः ।

अस्माभिर्ऋ नु प्रतिचक्ष्याभूदो ते यति ये अपरीषु पश्यान् ॥

īyúḥ té yé púrva-tarām ápaśyan vi-ucchántīm uśásam mártýāsah
asmábhīḥ ūm_íti nú prati-cákṣyā abhūt ó_iti té yanti yé aparīṣu páśyān

Gone are [1] those [2] mortals [8] who [3] have saw [5] previous [4] shining [6] Dawn [7], and now [10+11] {Dawn} was born [13] seen [12] by us [9], and [14] those [15] are coming [16] that [17] amid later {mortals} [18] will be seen [19].

1.113.12 यावयद्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनता ईरयती ।

सुमंगलीर्विभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥

yavayát-dveṣāḥ ṛta-pāḥ ṛte-jāḥ sumna-vārī sūnṛtāḥ īrāyantī
su-maṅgalīḥ vibhṛatī devā-vītim ihá adyá uśaḥ śréṣṭha-tamā ví uccha

Driving away the Enemy [1], guardian of the Truth [2], born in the Truth [3], full of the bliss [4], impelling [6] true words [5] leading to happiness [7], bringing [8] advent of the gods [9], here [10] now [11], O Dawn [12], do shine out [14+15], most excellent [13].

1.113.13 शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।

अथो व्युच्छादुत्तराँ अनु द्यूनजरा मृता चरति स्वधाभिः ॥

śásvat purá uśáḥ ví uvāsa deví átho_íti adyá idám ví āvaḥ maghónī
átho_íti ví ucchāt út-tarān ánu dyún ajārā amṛtā carati svadhábhīḥ

Continually [1] before [2] Dawn [3] shined out [4+5], the goddess [6], and [7] now [8] here [9] has widened [10+11], O Empress of riches [12], then [13] let {her} grow bright [14+15] into supreme [16] Days [18], ageless [19], immortal [20], {she} moves [21] by own self-laws [22].

1.113.14 व्यंजिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।

प्रबोधयंत्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥

ví añjī-bhīḥ diváḥ átāsu adyaut ápa kṛṣṇām niḥ-nījam deví āvaritýāvah
pra-bodháyantī aruṇébhīḥ ásvaiḥ á uśáḥ yāti su-yújā ráthena

The goddess [9] has shone forth [1+5] by lustres [2] in sides [4] of Heaven [3], hid [6+10] black [7] robe [8]; awaking [11] Dawn [15] comes [14+16] with ruddy [12] horses [13], with perfectly yoked [17] chariot [18].

1.113.15 आवहती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।

ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यंश्वैत् ॥

ā-vāhantī pōsyā vāryāṇi citrām ketúm kṛṇute cékitānā
īyúṣiṇām upa-má śásvatīnām vi-bhātinām prathamā uṣāḥ ví aśvait

Bringing [1] desirable boons [3] causing thriving [2], knowing [7], {she} forms [6] various [4] intuition [5]; highest [9] of gone ones [8], the first [12] of continuous [10] widely lightful ones [11], Dawn [13] has shined [14+15].

1.113.16 उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरिति ।

आरैक्पंथां यातवे सूर्यायागन्म यत्र प्रतिरंत आयुः ॥

út ūrdhvam jīvāḥ āsuḥ naḥ á agāt āpa prá agāt támaḥ á jyóthi eti
áraiḥ pánthām yátave sūryāya áganma yatra pra-tiránte áyuh

Arise [1+2]! Life [3], force [4] has come [6+7] to us [5], away [8] Darkness [11] has gone [9+10], Light [13] arrives [12+14]; {she} has cleared out [15] the path [16] for the journey [17] of the Sun [18], {we} have arrived [19] to that {point} where [20] life [22] is carried over [21].

1.113.17 स्यूमना वाच उदियति वह्निः स्त्वानो रेभ उषसो विभातीः ।

अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥

syúmanā vācāḥ út iyarti vāhniḥ stāvānaḥ rebhāḥ uṣāsaḥ vi-bhātiḥ
adyā tát uccha gṛṇatē maghoni asmé_iti áyuh ní didīhi prajāvat

Charioteer [5], lauding [6] singer [7] raises [4] upward [3] shining [9] Dawns [8] by reins [1] of {his} speech [2]; then [11] now [10] for the lauding one [13] do shine out [12], O Empress of riches [14], do illumine [18] life [16], offspring [19] within [17] us [15].

1.113.18 या गोमतीरुषसः सर्ववीरा व्युच्छंति दाशुषे मर्त्याय ।

वायोरेव सूनृतानामुदुर्के ता अश्वदा अश्वत्सोमसुत्वा ॥

yāḥ gó-matīḥ uṣāsaḥ sārva-vīrāḥ vi-ucchānti dāśuṣe mártiāya
vāyōḥ-iva sūnṛtānām ut-arké tāḥ aśva-dāḥ aśnavat soma-sútvā

Let [13] the pressing soma {mortal} [14] achieve [13] Dawns [3] that [1] with cows {perceptions from supramental Svar} [2], with all heroes [4] shine widely [5] for the giving [6] mortal [7], {let him achieve} those [11] true words [9] in hymn of illumination [10] as if {coming} from Vayu [8], giving horses {of power} [12].

1.113.19 माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि ।

प्रशस्तिकृद्ब्रह्मणे नो व्युच्छा नो जनै जनय विश्ववारे ॥

mātā devānām áditeḥ ánikam yajñasya ketuḥ bṛhatī ví bhāhi
praśasti-kṛt brāhmaṇe naḥ ví uccha á naḥ jāne janaya víśva-vāre

Mother [1] of gods [2], power [4] of Aditi <N.B.> [3], intuition [6] of sacrificing [5], vast [7], do shine [9] widely [8], giving expression [10] to wisdom-word [11], do shine [14] widely [13] for us [12], do give [18] to us [16] birth [18] in born¹ [17], O thou in whom are all desirable things [19].

1.113.20 यच्चित्रमप्र उषसो वहतीजानाय शशमानाय भद्रं ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिधुः पृथिवी उत द्यौः ॥

¹ Perhaps, let us be born in manifested world of the Sun.

Mandala 1

yát citráṃ ápnah ũśasaḥ váhanti ījánáya śasaṃánáya bhadrám
tát nah mitráḥ váruṇah mamahantám áditiḥ síndhuḥ pṛthiví utá dyáuḥ

That [1] varied [2] labour [3] {that} Dawns [4] bear [5] for sacrificer [6], for the accomplishing work [7], {that} boon [8], let [13] Mitra [11], Varuna [12] increase [13] that [9] for us [10], Aditi [14], Ocean [15], Earth [16] and [17] Heaven [18].

1. Source № 281. September 1916

2. Immortal, with a common lover, agreeing, they move over heaven and earth forming the hue of the Light
3. common is the path of the sisters, infinite; and they range it, the one and the other, taught by the gods; common they, though different their forms.
12. driving away the Enemy, guardian of the Truth, born in the Truth, full of the bliss, uttering the highest truths, fulfilled in all boons she brings the birth and manifestation of the godheads.
16. Arise, life and force have come to us, the darkness has departed, the Light arrives; she has made empty the path for the journey of the Sun; thither let us go where the gods shall carry forward our being beyond these limits.
19. “Mother of the gods, force of the Infinite, the vast vision that awakes from the sacrifice she creates expression for the thought of the soul” and gives us the universal birth in all that is born.

Comments

8. Meanwhile each dawn comes as the first of a long succession that shall follow and pursues the path and goal of those that have already gone forward; each in her coming impels the life upwards and awakens in us “someone who was dead”.

2. Source № 269. September 1915

19. Mother of the gods, form (or, power) of Aditi.

Source № 289. August 1914

8. She follows to the goal of those that are passing on beyond, she is the first in the eternal succession of the dawns that are coming,— Usha widens bringing out that which lives, awakening someone who was dead....
10. What is her scope when she harmonises with the dawns that shone out before and those that now must shine? She desires the ancient mornings and fulfils their light; projecting forwards her illumination she enters into communion with the rest that are to come.

Sukta 1.114

To whom: rudra. From whom: kutsa āṅgīrasa. Metres: jagatī (1-9); triṣṭubh (10-11)

1.114.1 इ॒मा रु॒द्राय॑ त॒वसे॑ क॒पर्दि॑ने॒ क्षय॑द्वी॒राय॑ प्र॒ भ॒राम॑हे॒ म॒तीः ।

यथा॑ श॒मसं॑द्वि॒पदे॑ च॒तुष्प॑दे॒ विश्वं॑ पु॒ष्टं ग्रा॑मे॒ अ॒स्मिन्न॑ना॒तुरं ॥

imāḥ rudrāya tavase kapardīne kṣayāt-vīrāya prā bharāmahe matīḥ
yāthā śām āsat dvi-pāde cātuḥ-pade viśvam puṣṭam grāme asmin anāturam

{We} bear [7] these [1] thinkings [8] to the strong [3] Rudra [2] whose hairs are knotted (like the cowrie shell) [4], to master and hero [5]; so [9] let [11] peace [10] be [11] for two-footed [12], for four-footed [13] faultless [18], altogether [14] increased [15] in this [17] people [16].

1.114.2 मृ॒ळा नो॑ रु॒द्रोत॑ नो॒ मय॑स्कृ॒धि क्षय॑द्वी॒राय॑ न॒मसा॑ वि॒धेम॑ ते ।

यच्छं॑ च॒ योश्च॑ म॒नुरा॑ये॒जे पि॒ता तद॑श्याम॒ तव॑ रु॒द्र प्र॑णी॒तिषु ॥

mṛḷā naḥ rudra utā naḥ māyaḥ kṛdhi kṣayāt-vīrāya nāmasā vidhema te
yāt śām ca yōḥ ca mānuḥ ā-yejē pitā tāt aśyāma tāva rudra prā-nītiṣu

O gracious [1] to us [2], O Rudra [3], do make [7] the Bliss <Mayas = Ananda> [6] for us [5], let {us} offer [10] to thee [11], to master and hero [8], with bow of surrender [9]; let {us} attain [21] that [12] thy [22] peace [13] which [15] Manu-[17]-father [19] {attained} by sacrifice [18], that [20], O Rudra [23], in {thy} leadings [24].

1.114.3 अ॒श्याम॑ ते॒ सु॒मतिं॑ दे॒वय॑ज्यया॒ क्षय॑द्वी॒रस्य॑ त॒व रु॒द्र मी॑द्वः ।

सु॒म्नाय॑न्नि॒द्विशो॑ अ॒स्माक॑मा॒ च॒रारि॑ष्टवी॒रा जु॑हवाम॒ ते ह॒विः ॥

aśyāma te su-matim deva-yajyāyā kṣayāt-vīrasya tāva rudra mīdhvaḥ
sumna-yān it viśhaḥ asmākam ā cara āriṣṭa-vīrāḥ juhavāma te havīḥ

Let {us} attain [1] thy [2], of master and hero [5], right-thinking [3] by sacrifice to the gods [4], O bounteous [8] Rudra [7]; surely [10], gracious [9] to our [12] peoples [11] do come [13+14], {we}, unhurt heroes [15], offer [16] {this} oblation [18] to thee [17].

1.114.4 त्वे॒षं व॒यं रु॒द्रं य॑ज्ञ॒साध॑ वं॒कुं क॒विम॑वसे॒ नि ह॒याम॑हे ।

आ॒रे अ॒स्मद्वै॑व्यं॒ हेळो॑ अ॒स्यतु॑ सु॒मति॑मि॒द्वय॑म॒स्या वृ॑णीमहे ॥

tveṣam vayam rudram yajña-sādham vaṅkum kavim āvase nī hvayāmahe
āre asmāt dāivyam hēḷaḥ asyatu su-matim it vayam asya ā vṛṇīmahe

We [2] call [9] blazing [1] Rudra [3] accomplishing sacrifice [4], hastening [5], seer [6] for protection [7]; do cast [14] far [10] from us [11] divine [12] wrath [13], we [17] choose [19+20] his [18] right-thinking [15].

1.114.5 दि॒वो व॑रा॒हम॑रु॒षं क॑पर्दि॒ने त्वे॒षं रू॒पं न॑मसा॒ नि ह॒याम॑हे ।

ह॒स्ते वि॑भ्र॒द्भेष॑जा वा॒र्याणि॑ श॒र्म व॑र्म॒ च्छर्दि॑र॒स्मभ्य॑ यंसत् ॥

divaḥ varāhām aruṣam kapardīnam tveṣam rūpam nāmasā nī hvayāmahe
haste bibhrat bheṣajā vāryāni śarma varma chardīrasmabhyam yamsat

With bow of surrender [7] {we} call [9] red [3] Boar [2] of Heaven [1] whose hairs are knotted (like the cowrie shell) [4], of blazing [5] form [6]; bearing [11] in {his} hand [10] healing [12], desirable boons [13], peace [14], armour [15], wide House [16] let {him} extend [18] {it} to us [17].

- 1.114.6 इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनं ।
 रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय तनयाय मृळ ॥
 idám pitré marútām ucyate vācaḥ svādōḥ svādīyaḥ rudrāya vārdhanam
 rāsva ca naḥ amṛta marta-bhōjanam tmāne tokāya tānayāya mṛḷa
 This [1] increasing [9] sweeter [6] then sweetness [7] word [5] is spoken [4] for the father
 [2] of the Maruts [3], for Rudra [8], and [11] do grant [10], O Immortal [13], mortal enjoy-
 ment [14] to us [12], to Thyself [15], to creation [16], to the Son [17], O gracious [18].
- 1.114.7 मा नो महान्तमुत मा नो अर्भकं मा न उक्षान्तमुत मा न उक्षितं ।
 मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥
 mā naḥ mahāntam utā mā naḥ arbhakam mā naḥ úkṣāntam utā mā naḥ ukṣitām
 mā naḥ vadhiḥ pitāram mā utā mātāram mā naḥ priyāḥ tanvāḥ rudra ririṣaḥ
 Do not kill [1+17] our [2] great [3] and [4] our [6] little [7] and [8] our [9] growing [10] and
 [11] our [13] grown [14], do not kill [15+17] our [16] Father [18] and [20] Mother [21], do not
 harm [22+27] our [23] beloved [24] bodies [25], O Rudra [26].
- 1.114.8 मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
 वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥
 mā naḥ toké tānaye mā naḥ āyāu mā naḥ goṣu mā naḥ āśveṣu ririṣaḥ
 vīrān mā naḥ rudra bhāmitaḥ vadhiḥ haviṣmantāḥ sādām it tvā havāmahe
 Do not harm [1+14] in our [2] begotten [3] Son [4] and [5] in our [6] being [7] and [8] in our
 [9] cows [10] and [11] in our [12] horses [13] and [16] in our [17] heroes [15], O Rudra [18],
 enraged [19] do not kill [20], {we} giving the offerings [21] always [22] call [25] thee [24].
- 1.114.9 उप ते स्तोमान्यशुपा इवाकरं रास्वा पितर्मरुतां सुम्रमस्मे ।
 भद्रा हि ते सुमतिर्मृळयत्तमाथा वयमव इत्ते वृणीमहे ॥
 ūpa te stōmān paśupāḥ-iva ā akaram rāsva pitaḥ marūtām sumnām asmé_iti
 bhadrā hi te su-matiḥ mṛḷayāt-tamā ātha vayām āvaḥ it te vṛṇīmahe
 { I } formed [6] hymns [3] to thee [2] like herdsman [4], do grant [7] to us [11], o father [8],
 benevolence [10] of the Maruts [9], for [13] thy [14] auspicious [12] right-thinking [15] {is}
 most gracious [16], then [17] we [18] choose [22] thy [21] protection [19].
- 1.114.10 आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्रमस्मे ते अस्तु ।
 मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विवर्हाः ॥
 āre te go-ghnām utā puruṣa-ghnām kṣayat-vīra sumnām asmé_iti te astu
 mṛḷā ca naḥ ādhi ca brūhi deva ādha ca naḥ śarma yaccha dvi-bārhāḥ
 Far from us [1] {remove} thy [2] cow-killing [3] and [4] soul-killing [5], O master and hero
 [6], let [10] thy [9] mercy [7] be [10] upon us [8]; and [15], O gracious [11], do proclaim [16]
 to us [13] from above [14], O God [17], and [19] then [18] do extend [22] for us [20] twofold
 [23] peace [21].
- 1.114.11 अवोचाम नमो अस्मा अवस्यवः शृणोतु नो हवै रुद्रो मरुत्वान् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिंधुः पृथिवी उत द्यौः ॥
 āvocāma nāmaḥ asmai avasyavaḥ śṛṇōtu naḥ hāvam rudrāḥ marútvañ
 tát naḥ mitrāḥ varuṇaḥ mamahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ
 {We} aspiring [4] denounced [1] bow of surrender [2] to him [3], let [5] Rudra [8] attended
 by the Maruts [9] hear [5] our [6] call [7], let [14] Mitra [12], Varuna [13] increase [14] that
 [10] for us [11], Aditi [15], Ocean [16], Earth [17] and [18] Heaven [19].

Sukta 1.115

To whom: sūrya. From whom: kutsa āngirasa. Metres: triṣṭubh

1.115.1 चित्रं देवानामुदगादनीकं चक्षुमित्रस्य वरुणस्याग्नेः ।

आप्रा द्यावापृथिवी अंतरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥

çitrām devānām ut agāt anīkam cakṣuḥ mitrāsya varuṇasya agnēḥ
ā aprāḥ dyāvāpṛthivī_iti antārikṣam sūryaḥ ātmā jagataḥ tasthuṣaḥ ca

Bright [1] power [5] of the gods [2] has came [4] up [3], the eye [6] of Mitra [7], Varuna [8], Agni [9]; Surya [14], the Atman <Self, Spirit> [15] of the moving [16] and [18] of the standing [17], has filled [10+11] Earth and Heaven [12] {and} middle region [13] .

1.115.2 सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।

यत्रा नरो देवयंतो युगानि वितन्वते प्रति भद्राय भद्रं ॥

sūryaḥ devīm uṣasam rōcamānām maryaḥ nā yoṣām abhi eti paścāt
yātra naraḥ deva-yāntaḥ yugāni vi-tanvatē prāti bhadrāya bhadram

Surya [1] after [8] shining [4] goddess-[2]-Dawn [3] goes [9] behind [10] like [6] lover [5] {after} woman [7]; wherein [11] manly [12] seekers of divinity [13], peoples [14] spread out [15] for the bliss [17] towards [16] the blissful [18].

1.115.3 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।

नमस्यंतो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यंति सद्यः ॥

bhadrāḥ āśvāḥ haritāḥ sūryasya citrāḥ ēta-gvāḥ anu-mādyāsaḥ
namasyāntaḥ divāḥ ā pṛsthām asthuḥ pari dyāvāpṛthivī_iti yanti sadyaḥ

Auspicious [1] bright [3] horses [2] of Surya [4] rich in brilliance [5], blazing [6], intoxicating [7], bending [8] have stood [12] on high level [11] of Heaven [9], go [15] at once [16] around [13] Heaven and Earth [14].

1.115.4 तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।

यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥

tāt sūryasya deva-tvaṁ tāt maḥi-tvaṁ madhyā kārtoḥ vī-tatam saṁ jabhāra
yadā it ayukta haritāḥ sadhā-sthāt āt rātrī vāsaḥ tanute simasmai

{Surya} has brought [10] together [9] that [1] divinity [3] of Surya [2], that [4] greatness [5] spread [8] midst [6] activity [7]. When [11] {he} yoked [13] shining horses [14] from the world where they stand together [15], then [16] darkness [17] {else} extends [19] robe [18] for all [20].

1.115.5 तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।

अनंतमन्यदुशदस्य पाजः कृष्णमन्यद्धरितः सं भरति ॥

tāt mitrāsya varuṇasya abhi-çakṣe sūryaḥ rūpam kṛṇute dyōḥ upā-sṭhe
anantam anyat rūṣat asya pājaḥ kṛṣṇam anyat haritāḥ saṁ bharanti

Surya [5] makes [7] that [1] form [6] in vision [4] of Varuna [3] {and} Mitra [2] within [9] Heaven [8]; bright horses [17] bear [19] his [13] boundless [10] strength [14], one [11] shining [12] {and} another [16] dark [15] together [18].

1.115.6 अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥

adyā devāḥ ut-itā sūryasya niḥ aṁhaṣaḥ pipṛtā niḥ avadyāt
tāt naḥ mitraḥ varuṇaḥ mamahantām aditiḥ sindhuḥ pṛthivī utā dyāuḥ

Now [1], O gods [2], at the rising [3] of Sun [4] do carry {us} over [7] from [5] evil [6], from [8] fault [9]; let [14] Mitra [12], Varuna [13] increase [14] that [10] for us [11], Aditi [15], Ocean [16], Earth [17] and [18] Heaven [19].

Sukta 1.116

To whom: *asvins*. From whom: *kakṣivat dairghatamasa*. Metres: *triṣṭubh*

1.116.1 नासत्याभ्यां बर्हिर्वि प्र वृजे स्तोमाँ इयर्म्यभ्रियेव वातः ।

यावभैगाय विमदाय जायां सेनाजुवा न्यूहत् रथेन ॥

nāsatyābhyām barhiḥ-iva prā vṛje stómān iyarmi abhriyā-iva vātaḥ
yāu ārbhagāya vi-madāya jāyām senā-juvā ni-ūhātuḥ rāthēna

As if sacred grass [2] is strewn [4] for Nasatyas (lords of the journey, Ashvins) [1], { I } move [6] hymns [5], like [7] wind [8] – cloud [7]; they [9] have brought [14] wife [12] for young [10] Vimada [11] by the chariot [15] swift as an arrow [13].

1.116.2 वीळुपत्मभिराशुहेमभिर्वा देवानाँ वा जूतिभिः शाशदाना ।

तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥

vīlupātma-bhiḥ āśuhēma-bhiḥ vā devānām vā jūti-bhiḥ śāsādānā
tāt rāsabhaḥ nāsatyā sahasram ājā yamasya pra-dhāne jigāya

Or [3] by flying [1] fast courses [2] of gods [4], or [5] by swift urgings [6] distinguished [7] – {it is} then [8] the donkey [9], O Nasatyas [10], has conquered [15] the thousand [10] in trophy [14] in battle [12] of Yama <Lord of the Law of the Truth> [13].

1.116.3 तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममूवाँ अवाहाः ।

तमूहथुर्नोभिरात्मन्वतीभिरंतरिक्षप्रुद्धिरपोदकाभिः ॥

tūgrāḥ ha bhujyūm aśvinā uda-meghē rayim nā kaḥ cit mamr-vān āva ahāḥ
tām ūhathuḥ naubhiḥ ātman-vātibhiḥ antarikṣaprūt-bhiḥ āpa-udakābhiḥ

Tugra (father of Bhujyu) [1], truly [2] leaved [11+12] Bhujyu <lit. wealthy> [3], O Ashvins [4], in a watery cloud [5], like [7] any [8+9] dead [10] – {his} wealth [6]; {you} carried [14] him [13] over [14] by ships [15] which {are} alike Atman (Self, Spirit) [16], arriving the middle world [17], near to water [18].

1.116.4 तिस्रः क्षपस्त्रिहातिव्रजद्विर्नासत्या भुज्युमूहथुः पतंगैः ।

समुद्रस्य धन्वन्नाद्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥

tisrah kṣāpaḥ triḥ āhā ativrājat-bhiḥ nāsatyā bhujyūm ūhathuḥ pataṅgāiḥ
samudrasya dhānvan ādrasya pāre tri-bhiḥ rāthaiḥ śatāpat-bhiḥ śāt-aśvaih

{You} carried [8] Bhujyu [7] three [1] nights [2], three [3] days [4], Nasatyas [6], by flying ones [9] passing through [5] from the desert <of material existence> [11] to another shore [13] of not dry [12] ocean [10] by three [14] chariots [15], by six [17] hundred-footed [16] horses [17].

1.116.5 अनारंभणे तदवीरयेथामनास्थाने अग्रभणे संमुद्रे ।

यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसं ॥

anārambhaṇē tāt avīrayethām anāsthānē agrabhaṇē samudrē
yāt aśvinau ūhathuḥ bhujyūm āstam śatā-aritrān nāvam ātasthi-vāṁsam

Then [2] {you} acted as heroes [3], when [7] in giving no support [1], in having no basis [4], in having nothing to hold to [5] ocean [6], O Ashvins [8], {you} have carried [9] to home [11] Bhujyu [10] standing [14] on hundred-oared [12] ship [13].

- 1.116.6 यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
तद्वा दात्रं महि कीर्तेन्य भूत्पैद्वो वाजी सदमिद्वव्यो अर्यः ॥
yám aśvinā dadāthuḥ śvetām áśvam aghá-aśvāya śásvat ít svasti
tát vām dātrám máhi kírtēnyam bhūt paidvāḥ vājí sádām ít hávyāḥ aryáḥ
O Ashvins [2], {you} have gave [3] that [1] white [4] Horse [5] to him who has bad horse [6], yes [8], constant [7] peace [9]; that [10] your [11] great [13] giving [12] became [15] deserving to be praised [14], swift [17] horse of Pedu [16], truly [19], always [18] to be called [20], aspiring [21].
- 1.116.7 युवं नरा स्तुवते पञ्जियाय कक्षीवते अरदत्तं पुरंधिं ।
कारोतराच्छफादश्वस्य वृष्णाः शतं कुम्भौ असिंचत् सुरायाः ॥
yuvám narā stuvaté pajriyāya kakśivate aradatam púram-dhim
kārotarát śaphát áśvasya vṛṣṇaḥ śatám kumbhán asiñcatam sūrāyāḥ
You two [1], O manly ones [2], for praising [3] Pajriya [4] Kakshivat [5] opened [6] fullness of thought [7]; poured [14] through strainer [8] from hoof [9] of horse-[10]-bull [11] hundred [12] jars [13] of the wine [15].
- 1.116.8 हिमेनाग्निं ग्रंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तं ।
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥
hiména agním ghrāṁsám avārayethām pitu-mátīm úrjam asmai adhattam
ṛbīse átrim aśvinā áva-nītam út ninyathuḥ sárva-gaṇam svasti
By coldness [1] {you} hedged [4] hot [3] fire [2], gave [8] strengthening [6] drinking [5] to him [7]. O Ashvins [11], {you} rose [14] up [13] to peace [16] Atri [10] who was cast down [12] in abyss [9] with all multitude [15].
- 1.116.9 परावतं नासत्यानुदेशमुच्चाबुध्नं चक्रथुर्जिह्मवारं ।
क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥
parā avatám nāsatyā anudethām uccá-budhnam cakrathuḥ jihmá-bāram
kṣāraṇ āpaḥ ná pāyānāya rāyé sahasráya tṛṣyate gótamasya
O Nasatyas [3], {you} moved [1+4] the well [2] having the bottom upwards [5], made [6] oblique outlet [7]; flowing [8] like [10] waters [9] for drinking [11], for Gotama [15] thirsting [14] after thousandfold [13] wealth [12].
- 1.116.10 जुजुरुषो नासत्योत वृत्रिं प्रामुंचत् द्रापिमिव च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्त्रादित्पतिमकृणुतं कनीनां ॥
jujuruṣaḥ nāsatyā utá vavrim prá amuñcatam drāpim-iva cyāvānāt
prá atiratam jahitāsya áyuh dasrá át ít pátim akrṇutam kanīnām
And [3] from aged [1] Chyavana <moving, active> [8], O Nasatyas [2], {you} have removed [5+6] the covering [4] like robe [7]; have carried [10] forward [9] life [12] of the abandoned [11], O puissant [13], then [14], truly [15], made [17] {him} husband [16] of virgins [18].
- 1.116.11 तद्वा नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथं ।
यद्विद्वासां निधिमिवापंगूलमुहर्शतादूपथुर्वदनाय ॥
tát vām narā śámsyam rádhyaṁ ca abhiṣṭi-mát nāsatyā várūtham
yát vidváṁsā nidhím-iva āpa-gūlham út darśatát upáthuḥ vāndanāya

O manly ones [3], that [1] your [2] rendering assistance [7] protection [9] that has to be expressed [4] and [6] that has to be obtained [5], O Nasatyas [8], O knowers [11], that {protection} [10] like [12] hidden [13] from view [15] treasure [12] {you} have opened [14+16] altogether [14] for Vandana [17].

1.116.12 तद्वा॑ नरा॒ स॒नये॑ दंसं॒ उग्र॑मा॒विष्कृ॑णोमि॒ तन्य॑तुर्न॒ वृष्टिं॑ ।

द॒ध्यङ् ह॒ यन्म॑ध्वा॒थर्व॑णो॒ वाम॑श्वस्य॒ शी॒ष्णां प्र॒ यदी॑मुवाच ॥

tát vām narā sanāye dāmsaḥ ugrāma āviḥ kṛṇomi tanyatūḥ ná vṛṣṭīm
dadhyān ha yāt mādhū ātharvaṇāḥ vām āśvasya śīrṣṇā prā yāt īm uvāca

{ I } make [8] revealed [7] for conquest [4] that [1] your [2], O manly ones [3], mighty [6] wonderful work [5], like [10] thunder [9] – rain [11], when [14], truly [13], Dadhyach [12], son of Atharvan [16], to you [17] by head [19] of horse [18], when [21] now [22] declared [20+23] honey [15].

1.116.13 अजो॑हवी॒न्नास॑त्या॒ करा॑ वा॒ म॒हे याम॑न्पुरु॒भुजा॒ पुरा॑धिः ।

श्रु॒तं तच्छा॑सुरि॒व व॒ध्नि॒मत्या॑ हिर॒ण्यह॑स्तम॒श्विना॑वदत्तं ॥

ājohavit nāsatyā karā vām mahé yāman puru-bhujā pūram-dhiḥ
śrutām tát śāsuh-iva vadhri-matyāḥ hīraṇya-hastam āśvinau adattam

Puramdhi <many-thoughted> [8] has offered [1] to you [4], O Nasatyas [2], O doers [3], for the greatness [5] in the coming [6], O enjoying much [7]; Ashvins [14] gave [15] that [10] heard (inspired knowledge) [9] like teaching [11] to Vadhrimati [12], to Hiranyahasta <golden-handed> [13].

1.116.14 आस्रो॑ वृ॒कस्य॑ वर्तिका॒मभी॑के॒ युवं॑ नरा॒ नास॑त्यामुमुक्तं ।

उ॒तो क॒विं पुरु॑भुजा॒ युवं॑ ह॒ कृ॒पमाण॑मकृ॒णुतं॑ वि॒चक्षे॑ ॥

āsnāḥ vṛkasya vārtikām abhīke yuvām narā nāsatyā amumuktam
utó_īti kavim puru-bhujā yuvām ha kṛpamāṇam akṛṇutam vi-cākṣe

You two [5], O manly ones [6], O Nasatyas [7], have released [8] the quail [3] from [4] jaws [1] of wolf [2] and [9] truly [13] you two [12], enjoying much [11], have made [15] the grieving [14] seer [10] to see [16].

1.116.15 च॒रित्रं॑ हि॒ वेरि॑वाच्छे॒दि प॒र्णमा॒जा खे॒लस्य॑ परि॒तक्य॑यायां ।

स॒द्यो जं॑घामाय॒सीं वि॒श॒पला॑यै॒ धने॑ हि॒ते स॒र्तवे॑ प्र॒त्य॒धत्तं॑ ॥

caritram hí vēḥ-iva ācchedi paṇām ājā khelāsya pári-takmyāyām
sadyāḥ jānghām āyasīm viśpālāyai dhāne hité śartave prāti adhattam

For [2] the leg [1] of Khela <trembling> [7] like [3] wing [5] of bird [3] is cut off [4] in battle [6] in surrounding night [8], at once [9] {you} established [17] the iron [11] shank [10] to Vishpala [12] to run [15] towards [16] in the set [14] riches [13].

1.116.16 श॒तं मे॒षान्॑वृ॒क्यै च॑क्षदान॒मृ॒ज्राश्र॑त्तं॒ तं पि॑ता॒धं च॑कार ।

तस्मा॑ अक्षी॒ नास॑त्या॒ वि॒चक्ष॑ आ॒धत्तं॑ द॒स्रा भि॑षजा॒वन॑र्वन् ॥

śatām meṣān vṛkye cakṣadānām rjīrā-āsvam tám pitā andhām cakāra
tasmai akṣ_īti nāsatyā vi-cākṣe ā adhattam dasrā bhiṣajau anarvān

The father [7] have made [9] blinded [8] him [6], Rjirashva <having quick horses> [5], having cut up [4] hundred [1] rams [2] for she-wolf [3]; for him [10], O Nasatyas [12], you have set [14+15] two eyes [11] to [13] see [13] without hindrance [18], O mighty [16] healers [17].

1.116.17 आ वां रथं दुहिता सूर्यस्य कार्ष्णैवातिष्ठदर्वता जयंती ।

विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥

á vām rátham duhitá súryasya kárṣma-iva atiṣṭhat árvatā jáyantī
vísve deváh ánu amanyanta hṛt-bhíḥ sám ūm_íti śriyá nāsatyā sacethe_íti

The daughter [4] of the Sun <Dawn> [5] has rose [7] on [1] your [2] chariot [3] like [6] winning [9] races [6] by course [8]; all [10] gods [11] meditated [13] together [15] by hearts [14], and now [16], O Nasatyas [18], {you} cleave [19] to the glory [17].

1.116.18 यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्चिना हयंता ।

रेवदुवाह सचनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥

yát áyātam dívah-dāsāya vartīḥ bharát-vājāya aśvinā háyantā
revát uvāha sacanáḥ ráthaḥ vām vṛṣabháḥ ca śimśumárah ca yuktā

When [1] {you} went out [2] to circuit [4] for Divodasa <knowing Heaven> [3], for Bharadwaja <strong, swift> [5], O Ashvins [6], {you} setting in movement [7], your [12] helping [10] chariot [11] and [14] yoked [17] bull [13] and [16] porpoise [15] brought [9] wealth [8].

1.116.19 रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहता ।

आ जह्नावीं समनसोप वाजैस्त्रिरहो भागं दधतीमयातं ॥

rayīm su-kṣatrām su-apatyām áyuh su-víryam nāsatyā váhantā
á jahnávim sá-manasā úpa vājaiḥ tríḥ áhnaḥ bhágam dádhatiṃ ayātam

O Nasatyas [6], bringing [7] treasure [1], possessing of puissance [2], fair issue [3], life [4], hero-strength [5], with one mind [10] {you} thrice [13] came [8+17] with plenitudes [12] to [11] Jahnu's family [9] holding [16] share [15] in the Day [14].

1.116.20 परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोभिः ।

विभिन्दुना नासत्या रथेन वि पर्वताँ अजरयू अयातं ॥

pári-viṣṭam jáhuṣám viśvátaḥ sīm su-gébhīḥ náktam ūhathuḥ rájah-bhiḥ
vi-bhindúnā nāsatyā ráthena ví párvatān ajarayú_íti ayātam

By night [6] {you} have carried out [7] Jahusha [2] beset [1] on every side [3], him [4] by easy to travel [5] middle worlds [8]; {you} travelled [15] by splitting [9] chariot [11], O Nasatyas [10], through [12] mountains [13], O not subjected to old age ones [14].

1.116.21 एकस्या वस्तौरावतं रणाय वशमश्चिना सनये सहस्रा ।

निरहतं दुच्छुना इंद्रवंता पृथुश्रवसो वृषणावरातीः ॥

ékasyāḥ vástoh ávatam ránāya vásam aśvinā sanāye sahasrá
niḥ ahatam ducchúnāḥ índra-vantā prthu-śrávasaḥ vṛṣaṇau arātiḥ

In a single [1] day [2] {you} increased [3] Vasha <desiring> [5] for battle [4], O Ashvins [6], for conquest [7] of thousand [8]; removed [10] afflictions [11], O having Indra [12] bulls [14], hostile forces [15] away from [9] Prithushravas <wide hearing> [13].

1.116.22 शरस्यं चिदाचत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः ।

शयवै चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गा ॥

śarásya cit árcat-kásya avatát á nícát uccá cakrathuḥ pátave várīti_váh
śayáve cit nāsatyā śácībhiḥ jásuraye staryám pipyathuḥ gám

{You} have made [8] for Shara [1] Archatka [3] even [2] from shallow [6] well [4] the elevated | deep one [7] to drink [9] Water [10]; for weary [15] Shayu <lying down> [11], O Nasatyas [13], by powers [14] {you} have made to swell [17] even [12] collapsed [16] cow [18].

1.116.23 अ॒व॒स्य॒ते स्तु॒वते कृ॒ष्णि॒याय ऋ॒जू॒यते ना॑स॒त्या श॒चीभिः॑ ।

प॒शुं न न॒ष्टमि॒व दर्श॑नाय वि॒ष्णा॒प्वं द॒दथु॑र्वि॒श्वका॒य ॥

avasyaté stuvaté kṛṣṇiyāya ṛju-yaté nāsatyā śacībhiḥ
paśúm ná naṣṭám-iva dárśanāya viṣṇāpvám dadathuḥ víśvakāya

To seeking for help [1], praising [2], aspiring after straightness [4] Vishvaka [13] Krishniya [3], O Nasatyas [5], by forces [6] {you} have gave [12] Vishnapa [11] for vision [10] like lost [9] cattle [7].

1.116.24 द॒श रा॒त्रीर॒शिवे॒ना न॒व द्यू॑न॒व॒नद्धं॑ श्र॒थित॑म॒प्स्वं॑ऽतः ।

वि॒प्रु॒तं रे॒भमु॑द॒नि प्र॑वृ॒क्तमु॒न्नि॒न्यथुः॑ सो॒ममि॒व सु॒वेण॑ ॥

dāśa rátrīḥ áśivena náva dyún áva-naddham śnathitám ap-sú antáriti
vi-prutam rebhám udáni prá-vṛktam út ninyathuḥ sómam-iva sruvéṇa

Ten [1] nights [2], nine [4] days [5] {you} directed [15] upwards [14] Rebhu <the wise one> [11] like [16] soma [16] by ladle [17], {him} tied [6] by malignant one [3], pierced [7] in waters [8], carried away [10] in water [12], turned [13].

1.116.25 प्र॒ वां दं॑साँस्यश्चि॒नाव॑वोच॒मस्य॑ पतिः॑ स्यां सु॒गवः॑ सु॒वीरः॑ ।

उ॒त प॒श्यन्न॑शु॒वंदी॑र्घ॒मायु॑रस्त॒मिवे॑ज्जि॒रि॒माणं॑ जग॒म्यां ॥

prá vām dáṁsāmsi aśvinau avocam asyá pátiḥ syām su-gávaḥ su-vírah
utá páśyan aśnuván dīrghám áyuh ástam-iva it jarimāṇam jagamyām

{ I } have declared [1+5] your [2] wonderful works [3], O Ashvins [4], let {me} be [8] the master [7] of this [6], rich in cows [9], full of hero-might [10] and [11], seeing [12], having achieved [13] long [14] life [15], let {me} achieve [19] old age [18] like home [16].

Sukta 1.117

To whom: aśvins. From whom: kakṣivat dairghatamasa. Metres: triṣṭubh

- 1.117.1 मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवास्ते वां ।
 बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नास्त्योप वाजैः ॥
 mādwhaḥ sómasya aśvinā mādāya pratnāh hótā á vivāsate vām
 barhiṣmatī rātiḥ ví-śritā gīḥ iṣá yātam nāsatyā ūpa vājaiḥ
 For intoxication [4] by honey [1] soma [2] the ancient [5] priest calling {the gods} [6] illu-
 mines [7+8] for you [9], O Ashvins [3], sacred grass [10], gift [11], resounded [12] world
 [13]; with impelling force [14] do come [15+17], Nasatyas (lords of the journey, Ashvins)
 [16], with plenitudes [18].
- 1.117.2 यो वामश्विना मनसो जवीयात्रथः स्वश्वो विश आजिगाति ।
 येन गच्छथः सुकृतौ दुरोणं तेन नरा वर्तिरस्मभ्यं यातं ॥
 yāḥ vām aśvinā mānasah jāviyān rāthaḥ su-ásvah víśaḥ ā-jīgāti
 yéna gácchathaḥ su-kṛtaḥ duroṇám téna narā vartiḥ asmábhyam yātam
 Your [2] chariot [6], O Ashvins [3], having good horses [7] that [1] come [9] quicker [5]
 {than} mind [4] to people [8], by which [10] {you} go [11] to home [13] of doer of good
 works [12], by that {chariot} [14], O manly ones [15], do come [18] to us [17] at circuit [16].
- 1.117.3 ऋषिं नरावंहंसः पांचजन्यमृवीसादत्रिं मुंचथो गणेन ।
 मिन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयता ॥
 ṛṣim narau āmhasaḥ pāñca-janyam ṛbīsāt ātrim muñcathaḥ gaṇéna
 minánta dasyoḥ áśivasya māyāḥ anu-pūrvám vṛṣaṇā codáyantā
 {You} release [7] with host [8] Rishi [1] Atri [6] of five peoples¹ [4], O manly ones [2], from
 evil [3] out of abyss [5]; {you} destroying [9] maya-s <i.e. powers of knowledge> [12] of
 malignant [11] Dasyu [10], orderly [13] impelling [15], O Bulls [14].
- 1.117.4 अश्वं न गूल्हमश्विना दुरेवैरृषिं नरा वृषणा रेभमप्सु ।
 सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यति पूव्या कृतानि ॥
 ásvam ná gūlhám aśvinā duḥ-évaiḥ ṛṣim narā vṛṣaṇā rebhám ap-sú
 sám tám riṇīthaḥ ví-prutam dámsaḥ-bhiḥ ná vām jūryanti pūrvyá kṛtāni
 {You} have released [13] altogether [11] by wonderful works [15] like [2] horse [1], O Ash-
 vins [4], Rishi [6] Rebhu <wise one> [9] concealed [3] in waters [10] by malignant ones [5],
 O manly ones [7], O Bulls [8], him [12] carried away [14], your [17] primal [19] deeds [20]
 do not [16] become old [18].
- 1.117.5 सुषुप्वासं न निरृतेरुपस्थे सूर्यं न दस्रा तमसि क्षियन्तं ।
 शुभे रुक्मं न दर्शतं निखातमुदूपथुरश्विना वंदनाय ॥
 susupvāmsam ná niḥ-rteḥ upā-sthe sūryam ná dasrā tāmasi kṣiyántam
 subhē rukmám ná darśatám ní-khātam út ūpathuḥ aśvinā vāndanāya

¹ See note to 1.100.12.

{You} have raised [15+16] to shine [10] visible [13] like [2] the sleeping [1] in hand [4] of death [3], O mighty ones [7], like [6] the Sun [5] abiding [9] in darkness [8], like [12] buried [14] gold [11], for Vandana [18], O Ashvins [17].

1.117.6 तद्वा॑ नरा॒ शंस्यै॑ पञ्चियेण॑ क॒क्षीव॑ता नासत्या॒ परि॑ज्मन् ।

श॒फाद॑श्वस्य॒ वाजिनो॑ जना॒य श॑तं कु॒म्भो॑ अ॒सिंच॑तं म॒धूनां॑ ॥

tát vām narā śamsyam pajriyēṇa kākṣīvatā nāsatyā pári-jman
śaphát áśvasya vājīnaḥ jānāya śatām kumbhān asiñcatam mādḥunām

That [1] yours {deed} [2], O manly ones [3], has to be expressed [4] everywhere [8] by Pa-
jriya [5] Kakshivat [6], O Nasatyas [7]: {you} have poured [15] hundred [13] jars [14] of
honey [16] from hoof [9] of swift [11] horse [10] to man [12].

1.117.7 यु॒वं न॑रा स्तु॒वते॑ कृ॒ष्णि॒याय॑ वि॒ष्णा॒प्वं द॑दथुर्वि॒श्वका॑य ।

घो॒षायै॑ चि॒त्पि॒तृष॑दे॒ दुरो॑णे॒ पतिं॑ जू॒र्य॑त्या अ॒श्वि॒नाव॑दत्तं ॥

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvam dadathuḥ víśvakāya
ghoṣāyai cit pitṛ-sāde durone pátim júryantyai aśvinau adattam

You two [1], O manly ones [2], have gave [6] {son} Vishnapa [5] to praising [3] Krishniya
[4] Vishvaka [7], have gave [15] husband [12] to becoming old [13] Ghosha [8] living un-
married [10] in home [11] with father [10], O Ashvins [14].

1.117.8 यु॒वं श्या॑वा॒य रु॒शती॑मदत्तं॒ महः॑ क्षो॒णस्या॑श्वि॒ना क॑ण्वा॒य ।

प्र॒वाच्यं॑ तद्दृ॒षणा॑ कृ॒तं वां॑ यन्ना॒र्षि॑दा॒य श्र॒वो अ॒ध्य॑धत्तं ॥

yuvām śyāvāya rúśatīm adattam maháh kṣoṇāsya aśvinā káṇvāya
pra-vācyam tát vṛṣaṇā kṛtām vām yát nārsadāya śrávaḥ adhi-ádhattam

You two [1] have gave [4] bright {cow} [3] to Shyava <the dark one> [2] Kanva [8], {him,}
from great [5] multitude of men [6], O Ashvins [7]. That [10] your [13] deed [12] has to be
declared [9], O Bulls [11], when [14] {you} gave [17] hearing {of the Truth} <i.e. inspired
knowledge> [16] for Narshada <patronymic of Kanva > [15].

1.117.9 पुरू॑ वपाँस्यश्वि॒ना द॑धाना॒ नि पे॒दवे॑ ऊ॒हथुरा॑शुमश्वं ।

स॒हस्र॑सां वा॒जिन॑मप्र॒तीत॑महि॒हनं॑ श्र॒वस्यं॑ त॒रुत्रं॑ ॥

purú vārpāmsi aśvinā dádḥānā ní pedāve ūhathuḥ āśum áśvam
sahasra-sām vājīnam āprati-itam ahi-hānam śravasyām tarutram

O Ashvins [3], holding [4] many [1] forms [2], {you} have bring [5+7] to Pedu [6] swift [8]
Horse [9] winning thousand [10], full of plenitude [11], unassailable [12], killing Serpent
[13], full of hearing {of the supramental Truth} [14], carrying across [15].

1.117.10 ए॒तानि॑ वां श्र॒वस्या॑ सु॒दानू॑ ब्रह्माँ॒गूषं॑ स॒दनं॑ रो॒दस्योः॑ ।

यद्वा॑ प॒ज्रासो॑ अ॒श्वि॒ना ह॑वते॒ या॒तमि॑षा च॒ वि॒दुषे॑ च॒ वाजं॑ ॥

etāni vām śravasyā sudānū_īti_su-dānū bráhma āngūsām sádanam ródasyoḥ
yát vām pajrásah aśvinā hāvante yātām iṣā ca viduṣe ca vājam

These [1] wisdom-word [5], hymn of power [6], home [7] in two firmaments (Heaven and
Earth) [8] {are} for you [2], O great givers [4], for hearing {of the Truth} <i.e. for supramen-
tal knowledge> [3]; when [9] the Pajras [11] call [13] you [10], O Ashvins [12], do come
[14] to knower [17] with impelling force [15] and [18] with plenitude [19].

- 1.117.11 सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदैता ।
अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतं ॥
 sūnōḥ mánena ásvinā grṇānā vájam víprāya bhuraṇā rádantā
 agástye bráhmaṇā vavṛdhānā sām viśpálām nāsatyā arinītam
 {You} proclaimed [4] by meditating [2] on the Son [1], O Ashvins [3], swift ones [7], opening [8] plenitude [5] for illumined seer [6], increased [11] by wisdom-word [10] within Agastya [9], altogether [12], O Nasatyas (lords of the journey) [14], let [15] Vishpala [13] to go [15].
- 1.117.12 कुह यांतां सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे अश्विनाहन् ॥
 kúha yāntā su-stutim kāvyásya divaḥ napātā vṛṣaṇā śayutrā
 hirányasya-iva kalásam ní-khātam út ūpathuḥ daśamé ásvinā áhan
 Where [1] going [2] to perfect praise [3] of seer [4], O sons [6] of Heaven [5], O Bulls [7], O protectors of Shayu <of lying down> [8], {you} raised [13] up [12] buried [11] like a jar [10] of gold [9], O Ashvins [15], on the tenth [14] Day [16].
- 1.117.13 युवं च्यवानमश्विना जरतं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सह श्रिया नास्त्यावृणीत ॥
 yuvám cyávānam ásvinā jarantam pūnaḥ yúvānam cakrathuḥ śácibhiḥ
 yuvóḥ rātham duhitā sūryasya sahā śriyā nāsatyā avṛṇīta
 You two [1], O Ashvins [3], by {your} forces [8] have made [7] aged [4] Chyavana <moving, active> [2] again [5] young [6]; the daughter [11] of the Sun <Dawn> [12] have chose [16] your [9] chariot [10] together with [13] glory [14], O Nasatyas [15].
- 1.117.14 युवं तुग्राय पूर्वोभिरेवैः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमणसो निः समुद्राद्विभिरूहथुरऋज्रेभिरश्वैः ॥
 yuvám tūgrāya pūrvóbhirevaiḥ évaiḥ punaḥ-manyáu abhavatam yuvāna
 yuvám bhujyúmaṇasaḥ niḥ samudrāt ví-bhiḥ ūhathuḥ ṛjrebhiḥ ásvaiḥ
 You two [1] for Tugra (father of Bhujyu) [2] by supreme [3] movements [4] repeatedly [5] became [6] remembered [5], O young ones [7], {when} you [8] carried [14] Bhujyu [9] from [11] water [10], {from} ocean [12] by birds [13], by swift [15] horses [16].
- 1.117.15 अजौहवीदश्विना तौग्र्यो वां प्रोहः समुद्रमव्यथिर्जगन्वान् ।
निष्टमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥
 ájohavī ásvinā taugryāḥ vām prá-ūlhaḥ samudráma vyathirjaganvān
 niḥ tām ūhathuḥ su-yújā rāthena mānaḥ-javasā vṛṣaṇā svastī
 Son of Tugra (Bhujyu) [3] have offered [1] to you [4], O Ashvins [2], carried away [5] at ocean [6], not uncertain [7] approaching [8]; {you} have carried [9] him [10] out [9] by well yoked [12] chariot [13], O swift like mind [14] Bulls [15], to peace [16].
- 1.117.16 अजौहवीदश्विना वर्तिका वामास्त्रो यत्सीममुचतं वृकस्य ।
वि जयुषा ययथुः सान्वद्रैर्जातं विष्वाचो अहतं विषेण ॥
 ájohavī ásvinā vārtikā vām āsnāḥ yāt sīm āmuñcatam víkasya
 ví jayúṣā yayathuḥ sānu ádreḥ jātam viśvácaḥ ahatam viṣeṇa

The quail [3] have offered [1] to you [4], O Ashvins [2], when [6] {you} have released [8] her [7] from jaws [5] of wolf [9]; {you} have travelled [12] through [10] top [13] of the mountain [14] by conquering {chariot} [11], killed [17] procreation [15] of Vishvacha [16] by poison [18].

1.117.17 शतं मेषान्वृक्ये मामहानं तमः प्रणीतमश्विवेन पित्रा ।

आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरंधाय चक्रथुर्विचक्षे ॥

śatam meṣān vṛkyé mamahānām tamaḥ prā-nītam āśivena pitrā
ā akṣī_īti rjṛā-aśve aśvinau adhattam jyōtiḥ andhāya cakrathuḥ vi-cākṣe

Into Rijrashva <having quick horses> [11] who gave [4] hundred [1] rams [2] for she-wolf [3] {and was} brought into [6] darkness [5] by malignant [7] father [8], O Ashvins [12], {you} have put [9+13] two eyes [10], have made [16] light [14] for the blind [15] to see [17].

1.117.18 शुनमंधाय भरमह्यत्सा वृकीरश्विना वृषणा नरेति ।

जारः कनीन इव चक्षदान ऋज्राश्वः शतमेकं च मेषान् ॥

śunām andhāya bhāram ahvayat śā vṛkīḥ aśvinā vṛṣaṇā nārā īti
jārāḥ kañīnaḥ-iva caḥkṣadānāḥ rjṛā-aśvaḥ śatām ēkam ca meṣān

Thus [10] that [5] she-wolf [6] has called [4] maintaining [3] bliss [1] for the blind [2], O Ashvins [7], O Bulls [8], O manly ones [9], Rijrashva [14] {who} like young [12] lover [11], having cut [13] hundred [15] and [17] one [16] rams [18].

1.117.19 मही वामृतिरश्विना मयोभूरुत स्रामं धिष्य्या सं रिणीथः ।

अथा युवामिदह्यत्पुरंधिरागच्छतं सीं वृषणाववोभिः ॥

mahī vām ūtiḥ aśvinā mayāḥ-bhūḥ utā srāmam dhiṣṇyā sām riṇīthāḥ
ātha yuvām īt ahvayat pūram-dhiḥ ā agacchatam sīm vṛṣaṇau āvaḥ-bhiḥ

Your [2] protection [3] bearing bliss [5] {is} great [1], O Ashvins [4], and [6], O wise ones [8], {you} altogether [9] make [10] the lame one [7] to go [10], therefore [11] Puramdhi <many-thoughted> [15] has called [14] you [12], {you} came [17] to [16] him [18], O Bulls [19], with protections [20].

1.117.20 अधेनुं दस्रा स्तर्यं विषक्तामपिन्वतं शयवे अश्विना गां ।

युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषां ॥

ādhenum dasrā staryām vi-saktām āpinvatam śayāve aśvinā gām
yuvām śācibhiḥ vi-madāya jāyām nī ūhathuḥ puru-mitrāsya yōṣām

O mighty ones [2], {you} made swell [5] barren [1] collapsed [3], ceased to give milk [4] cow [8] for Shayu <lying down> [6], O Ashvins [7]; for Vimada [11] you [9] has led [13+14] by forces [10] the wife [12], woman [16] of Purumitra <having many friends> [15].

1.117.21 यवं वृकेणाश्विना वपतेषं दुहंता मनुषाय दस्रा ।

अभि दस्युं बकुरेणा धर्मतोरु ज्योतिश्चक्रथुरार्याय ॥

yāvam vṛkeṇa aśvinā vāpantā īṣam duhāntā mānuṣāya dasrā
abhī dāsyaum bākureṇa dhāmantā urū jyōtiḥ cakrathuḥ āryāya

Strewing [4] barley [1] by wolf [2], O Ashvins [3], milking [6] impelling force [5] for a man [7], O mighty ones [8], blowing [12] away [9] Dasyu [10] by trumpet [11], {you} have made [15] wide [13] light [14] for Arya [16].

1.117.22 आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतं ।

स वां मधु प्र वोचद्वतायंत्वाष्ट्रं यदस्त्रापिकक्ष्यं वां ॥

ātharvaṇāya aśvinā dadhīcē áśvyam śiraḥ prāti airayatam
sáḥ vām mádhu prá vocat ṛta-yán tvāṣṭrám yát dasrau api-kakṣyám vām

O Ashvins [2], {you} have put on [6+7] Dadhyach [3], son of Atharvan [1], head [5] of horse [4]; he [8] desiring Truth [13] has announced [11+12] your [9] Tvashtian [14] honey [10], which [15], O mighty ones [16], {is} your [18] gift¹ [17].

1.117.23 सदा कवी सुमतिमा चके वां विश्वा धियो अश्विना प्रावतं मे ।

अस्मे रयिं नासत्या बृहंतमपत्यसाचं श्रुत्यै रराथां ॥

sádā kavī_īti su-matīm á cake vām víśvāḥ dhīyaḥ aśvinā prá avatam me
asmé_īti rayīm nāsatyā bṛhántam apatya-sácam śrútyam rarāthām

{ I } always [1] desire [4+5] your [6] right-thinking [3], O seers [2], do increase [11] further [10] all [7] my [12] thoughts [8], O Ashvins [9]; do give [19] us [13] treasure [14], O Nasatyas [15], vastness <Brihat = Svar, supramental> [16] together with offspring [17], hearing {of the supramental Truth} <i.e. of inspired knowledge> [18].

1.117.24 हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तं ।

त्रिधा ह श्यावमश्विना विकस्तमुज्जीवसं ऐरयतं सुदान् ॥

híraya-hastam aśvinā rárāṇā putrám narā vadhri-matyáh adattam
trídhā ha śyávam aśvinā ví-kastam út jīvase airayatam sudānū_īti_su-dānū

{You} have gave [7] Hiranyahasta <golden-handed> [1], the son [4] of Vadhrimati <woman who has an impotent husband> [6], O Ashvins [2], O manly ones [5], O bountiful [3]; split [12] in three parts <NB> [8] Shyava <the dark one> [10], O Ashvins [11], {you} have raised [15] upward [13] for life [14], O good givers [16].

1.117.25 एतानि वामश्विना वीर्याणि प्र पूर्व्याणायवोऽवोचन् ।

ब्रह्म कृण्वंतो वृषणा युवभ्यां सुवीरांसो विदथमा वदेम ॥

eṭāni vām aśvinā vīryāṇi prá pūrvyāṇi āyávaḥ avocan
bráhma kṛṇvántaḥ vṛṣaṇā yuvá-bhyām su-vírāsaḥ vidátham á vadema

These [1] yours [2], O Ashvins [3], main [6] hero deeds [4] {we,} human beings [7], have declared [5+8]; let [15+16] {us} forming [10] wisdom-word [9] for you [12], O Bulls [11], {let us}, full of hero-might [13], shout out [15+16] the knowledge [14].

¹ api-kakṣya, uncertain meaning, the word occurred once in the Rigveda. Sayana, Wilson, Dutt: ligature of the waist; Griffith: girdle; Jamison, T. Elizarenkova: which (honey) was hidden from you (as if Ashvins did not know about this honey and Dadhyach has revealed it to them – nonsense); Kashyap: the (honey) deep secret of Tvashtri (this is better); Ganguly: which (honey) is your secret (much better). We may interpret the rik thus: Dadhyach has received from Ashvins the knowledge (head) of the Force (of the horse) and, having this knowledge, he announced that that all-creating and all-forming bliss (Tvashtrian honey) is supporting girdle (or the secret, lit. “region of the arm-pits”) of Ashvins.

Sukta 1.118

To whom: aśvins. From whom: kakṣīvat dairghatamasa. Metres: triṣṭubh

1.118.1 आ वां रथो अश्विना श्येनपत्वा सुमृच्छीकः स्ववाँ यात्ववाङ् ।

यो मर्त्यस्य मनसो जवीयांत्रिवंधुरो वृषणा वातरंहाः ॥

á yām ráthah aśvinā śyenā-patvā su-mṛśīkāḥ svá-vān yātu arvāḥ
yah mártasya manasaḥ jāviyān tri-vandhurāḥ vṛṣaṇā váta-ramhāḥ

Let [1+8] your [2] chariot [3], O Ashvins [4] drawn by eagles [5], very gracious [6], full of riches [7], come [1+8] here [9] that [10] quicker [13] than mind [12] of mortal [11], having three seats¹ [14], O Bulls [15], flying like wind [16].

1.118.2 त्रिवंधुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।

पिन्वतं गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥

tri-vandhurēṇa tri-vṛtā rāthēna tri-cakrēṇa śu-vṛtā á yātam arvāk
pinvatam gāḥ jinvatam arvataḥ naḥ vardhayatam aśvinā vīram asmé_ṭi

Do come [6+7] down [8] by having three seats [1] triple [2] chariot [3] having three wheels [4], running well [5]; do make to swell [9] our [13] cows (perceptions from supramental Svar) [10], do urge [11] {our} coursers [12], do increase [14] hero [16] in us [17], O Ashvins [15].

1.118.3 प्रवद्यामना सुवृता रथेन दस्त्राविमं शृणुतं श्लोकमद्रैः ।

किमंग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥

pravāt-yāmanā śu-vṛtā rāthēnaḥ dāsrāu imāṃ śṛṇutam ślókam ādreh
kim aṅga vām prāti āvartim gamiṣṭhā āhuḥ viprāsaḥ aśvinā purā-jāḥ

With moving by slopes of mountain [1] swift [2] chariot [3], O mighty ones [4], do hear [6] call [7] of this [5] press-stone [8]; wherefore then [9+10] illumined seers [16] who was born from of old [18] have regarded [15] you [11], O Ashvins [17], most ready to come [14] in [12] distress [13] ?

1.118.4 आ वां श्येनासो अश्विना वहंतु रथे युक्तास आशवः पतंगाः ।

ये अमुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहति ॥

á yām śyenāsaḥ aśvinā vāhantu rāthe yuktāsaḥ āśavaḥ pataṅgāḥ
yé ap-turāḥ divyāsaḥ nā gṛdhrāḥ abhi prayāḥ nāsatyā vahanti

Let [1+5] swift birds [3] bring [1+5] you [2], O Ashvins [4], in chariot [6], let [7] flying [9] be yoked [7] quickly [8], that [10] crossing through waters [11] like [13] heavenly [12] vultures <lit. desiring greedily> [14], O Nasatyas (lords of the journey, Ashvins) [17], bring [18] to [15] delight [16].

1.118.5 आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य ।

परि वामश्वा वपुषः पतंगा वयो वहन्तरूषा अभीके ॥

á yām rátham yuvatīḥ tiṣṭhat átra juṣṭvī narā duhitā sūryasya
pari vām āsvāḥ vāpuṣaḥ pataṅgāḥ váyaḥ vāhantu aruṣāḥ abhīke

Now [6] the young [4] daughter [9] of Sun {Dawn} [10] stands [5] enjoying [7] on [1] your [2] chariot [3], O manly ones [8], let [17] your [12] ruddy [18] horses [13] – embodied [14] fly- ing [15] birds [16] – bear [17] hither [19] from all sides [11].

¹ The movement (chariot) of Ashvins is at two firmaments of our being (Heaven-Earth with middle world between them) and in the world of the third step of Vishnu, i.e. in supramental world of the Truth, in Svar.

1.118.6 उद्धंदनमैरतं दंसनाभिरुद्रेभं दस्त्रा वृषणा शचीभिः ।

निष्टौग्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानं ॥

út vandanam airatam dānsanābhiḥ út rebhām dasrā vṛṣanā śácibhiḥ
niḥ taugryām párayathaḥ samudráṭ púnariti cyāvānam cakrathuḥ yuvānam

{You} have raised [3] upwards [1] Vandana [2] by wonderful deeds [4], {raised} upwards [5] Rebhu [6], O mighty [7] Bulls [8], by forces [9]; {you} carry [12] son of Tugra (Bhujyu) [11] from [10] ocean [13], have made [16] Chyavana <moving, active> [15] young [17] again [14].

1.118.7 युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तं ।

युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥

yuvam ātrāye āva-nītāya taptam ūrjam omānam aśvinau ādhattam
yuvam kaṅvāya āpi-riptāya cakṣuḥ prati adhattam su-stutim jujuṣāṇā

You two [1] have upheld [8] strength [5], protection [6] for pushed down [3] distressed [4] Atri [2], O Ashvins [7]; you two [9] have upheld [14] seeing [12] for blind [11] Kanva [10] in response on [13] rejoicing [16] good laud [15].

1.118.8 युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय ।

अमुंचतं वर्तिकामंहसो निः प्रति जंघां विश्पलाया अधत्तं ॥

yuvam dhenuṁ śayave nādhitāya āpiṅvaṭam aśvinā pūrvyāya
amuñcatam vārtikām āmhasaḥ niḥ prati jāṅghām viśpalāyāḥ adhattam

You two [1], O Ashvins [6], make to swell [5] milch-cow [2] for Shayu [3] seeking help [4] former [7]; have released [8] the quail [9] from [11] evil [10], have established [12+15] the shank [13] of Vishpala [14].

1.118.9 युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वं ।

जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीङ्गं ॥

yuvam śvetam pedave indra-jūtam ahi-hānam aśvinā adattam āśvam
johūtram aryāḥ abhi-bhūtim ugram sahasra-sām vṛṣaṇam vīu-āṅgam

You two [1], O Ashvins [6], have gave [7] to Pedu [3] the white [2], impelled by Indra [4], neighing [9], killing the Serpent [5], Arian (aspiring through labour and battles) [10] Horse [8] – the overpowering [11] mighty [12], winning a thousand [13] strong-limbed [15] bull [14].

1.118.10 ता वां नरा स्ववसे सुजाता हवामहे अश्विना नार्धमानाः ।

आ न उप वसुमता रथेन गिरौ जुषाणा सुविताय यातं ॥

tā vām narā śu āvase śu-jātā havāmahe aśvinā nārdhamānāḥ
ā naḥ ūpa vāsu-matā rāthena girāḥ juṣāṇā suvitāya yātam

{We} seeking help [9] call [7] such [1] you [2], O manly ones [3], now [4] for protection [5], well-born [6], O Ashvins [8]; do come [10+18] to [12] us [11] with full of riches [13] chariot [14], {you two} taking pleasure [16] in words [15], for happy journey [17].

1.118.11 आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।

हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥

ā śyenāsya jāvasā nūtanena asmé _iti yātam nāsatyā sa-jōṣāḥ
have hi vām aśvinā rāta-havyaḥ śāsvat-tamāyāḥ uśasaḥ vi-uṣṭau

Do come [1+6] to us [5] with new [4] speed [3] of hawk [2], O Nasatyas, with common pleasure [8]; for [10] { I } call [9] you [11], O Ashvins [12], having offered [13] at breaking [16] of most constant [14] Dawn [15].

Sukta 1.119

To whom: aśvins. From whom: kakṣivat dairghatamasa. Metres: jagatī

- 1.119.1 आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे ।
 सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः ॥
 ā vām rátham puru-māyám manaḥ-júvam jīrá-aśvam yajñíyam jīvase huve
 saháśra-ketum vaninam śatát-vasum śruṣṭī-vānam varivaḥ-dhám abhí práyah
 { I } call [9] your [2] sacrificial [7] chariot [3] with many maya-s <with creating knowledges>
 [4], swift like mind [5], with fleet horses [6], to live [8], granting [11] thousand intuitions [10],
 hundred riches [12], hearing {of the Truth} [13], giving space [14] for [15] delight [16].
- 1.119.2 ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयंत आ दिशः ।
 स्वदामि घर्मं प्रति यंत्यूतय आ वामूर्जानी रथमश्विनारुहत् ॥
 ūrdhvā dhītiḥ prāti asya prá-yāmani ádhāyi śásman sám ayante ā díśaḥ
 svádāmi gharmám prāti yanti útayah ā vām ūrjānī rátham aśvinā aruhat
 High [1] thought [2] in response [3] has upheld [6] setting forward [5] invocation [7] of this
 {rishi} [4], together [8] {they} go [9] in [10] {all} directions [11]; { I } take pleasure [12] in
 blaze of the light [13] – in response [14] protections [16] come [15], the Energy [19] have
 rose [22] on [17] your [18] chariot [20], O Ashvins [21].
- 1.119.3 सं यन्मिथः पस्पृधानासो अगमत शुभे मखा अमिता जायवो रणे ।
 युवोरहं प्रवणे चैकिते रथो यदश्विना वहथः सूरिमा वरं ॥
 sám yát mithaḥ paṣpṛdhānāśaḥ ágmata śubhé makhāḥ ámitāḥ jāyavaḥ raṇe
 yuvóḥ áha pravaṇe cekite ráthaḥ yát aśvinā váhathaḥ sūrim ā váram
 When [2] struggling [4] together [3], mighty [7] unmeasured [8] conquerors [9] have come
 [1+5] in battle [10] for splendour [6], your [11] chariot [15], surely [12], is perceived [14] in de-
 scent [13], when [16], O Ashvins [17], {you} bear [18] illumined seer [19] to [20] supreme [21].
- 1.119.4 युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहंता पितृभ्य आ ।
 यासिष्टं वर्तिवृषणा विजेन्यं दिवोदासाय महिं चेति वामवः ॥
 yuvám bhujyúm bhurámāṇam ví-bhiḥ gatám sváyukti-bhiḥ ni-váhantā pitṛ-bhyaḥ ā
 yāsiṣṭám vartíḥ vṛṣaṇā vi-jenyám dívaḥ-dāsāya máhi ceti vām ávaḥ
 You two [1] bringing [7] from [9] fathers [8] have arrived [5] at struggling {in waves} [3]
 Bhujyu [2] by self-yoked [6] birds [4]; {you} followed [10] by widely victorious (?) [13] circuit
 [11], O Bulls [12], your [17] great [15] protection [18] has manifested [16] for Divodasa
 <knowing Heaven> [14].
- 1.119.5 युवोरश्विना वपुषे युवायुजं रथं वाणीं येमतुरस्य शर्ध्यं ।
 आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥
 yuvóḥ aśvinā vápuṣe yuvā-yujam rátham vāñī_iti yematuḥ asya śárdhyam
 ā vām pati-tvám sakhyāya jagmúṣī yóṣā avṛñīta jēnyā yuvám pātī_iti
 Two embodied [3] voices [6] have directed [7] your [1] chariot [5], O Ashvins [2], yoked by
 you [4], its [8] boldness [9]; the woman [15] coming [14] to [10] you [11] for friendship [13]

in marriage [12] has chose [16] you [18], conquerors [17], for husbands [19].

1.119.6 युवं रेभं परिषूतेरुरुष्यथो हिमेन घर्म परितप्तमत्रये ।

युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वंदनस्तार्यायुषा ॥

yuvám rebhám pári-sūteh uruṣyathāḥ hiména gharmám pári-taptam átraye
yuvám śayóḥ avasám pipyathuḥ gávi prá dīrghéṇa vándanaḥ tāri áyuṣā

You two [1] protect [4] Rebhu <the wise> [2] from surrounding siege [3], Atri [8] – by cold [5] from surrounded [7] heat [6]; you two [9] for Shayu <lying down> [10] have made to swell [12] feeding [11] in cow [13], Vandana [16] with long [15] life [18] was carried [17].

1.119.7 युवं वंदनं निरृक्तं जरण्याया रथं न दसा कर्णा समिन्वथः ।

क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥

yuvám vándanam níḥ-ṛtam jaranyaýā rátham ná dasrā karanā sám invathāḥ
kṣétrāt á vípram janathāḥ vipanyāyā prá vām átra vidhaté daṁsanā bhuvat

You two [1] as if [6] making [8] chariot [5], O mighty ones [7], set in motion [10] altogether [9] Vandana [2] decaying [3] because of decrepitude [4]; {you} bring to birth [14] illumined seer [13] from place of origin [11] by illumination [15], then [18] let [21] your [17] deed [20] be [21] for sacrificer [19].

1.119.8 अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निर्बाधितं ।

स्वर्वतीरित ऊतीयुवोरहं चित्रा अभीके अभवन्नभिष्टयः ॥

ágacchatam kṛpamāṇam parā-vatí pitúḥ svásya tyajasā ní-bādhitam
sváh-vatíḥ itāḥ ūtíḥ yuvóḥ áha citráḥ abhíke abhavan abhiṣṭayah

{You} came [1] from afar [3] to beset (by the powers of darkness) [7], grieving [2] because of abandonment [6] by own [5] father [4]. Surely [12], here [9] your [11] assistances [16] rich in brilliance [13] in their meeting [14] have become [15] the protections [10] bringing Svar [8].

1.119.9 उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।

युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्व्यं वदत् ॥

utá syá vām mádhu-mat mákṣikā arapat máde sómasya auśijāḥ huvanyati
yuvám dadhícāḥ mānaḥ á vivāsathāḥ átha śiráḥ práti vām ásvyam vadat

And [1] that [2] bee [5] buzzed [6] to you [3] about honey [4], son of Ushij <desirous> [9] in intoxication [7] of soma [8] cries [10]: “You two [11] move [15] mind [13] of Dadhyach [12]. Then [16] head [17] of horse [20] voiced [18+21] to you [19]”.

1.119.10 युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।

शर्यैरभिद्युं पृतनासु दुष्टरं चकृत्यमिंद्रमिव चर्षणीसहं ॥

yuvám pedáve puru-vāram aśvinā sprdhám śvetám tarutāram duvasyathāḥ
śaryaiḥ abhí-dyum pṛtanāsu dustāram carkrtyam índram-iva carṣaṇi-sāham

For Pedu [2] you two [1], O Ashvins [4], set to work [8] rich in gifts [3] winning [7] white [6] {horse} of fightings [5]; bright [10], invincible [12] by arrows [9] in battles [11], hymned [13], similar to Indra [14], bearing those who see [15].

Sukta 1.120

To whom: aśvins. **From whom:** kakṣivat dairghatamasa. **Metres:** gāyatrī (1, 10-12); kakubh (2); kāvirāḥ (3); naṣṭarūpī (4); tanuśirā (5); uṣṇih (6); viṣṭārabṛhaṭī (7); kṛtī (8); virāj (9)

- 1.120.1 का राधद्वोत्राश्विना वां को वां जोष उभयौः । कथा विधात्यप्रचेताः ॥
 kā rādhat hōtrā aśvinā vām kāḥ vām jōṣe ubhāyoḥ kathā vidhāti āpra-cetāḥ
 What [1] invocation [3] arrived [2] to you [5], O Ashvins [4]? To whom [6] do you [7] rejoice [8] both [9]? How [10] must [11] the unconscious [12] act [11]?
- 1.120.2 विद्वांसविदुरः पृच्छेदविद्वान्तिथापरो अचेताः । नू चिन्नु मर्ते अक्रौ ॥
 vidvāmsau it dūrah pṛcchet āvidvān itthā āparaḥ acetāḥ nū cit nū mārte ākrau
 Truly [2], unknowing one [5] asks [4] so [6] {them} knowing [1] doors [3], unconscious [8] below [7], truly [11], {asks them who are} never [9+10] inactive [13] in mortal [12].
- 1.120.3 ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म वोचेतमद्य । प्रार्च्यमानो युवाकुः ॥
 tā vidvāmsā havāmahe vām tā naḥ vidvāmsā mānma vocetam adya
 prā ārcat dāyamānaḥ yuvākuḥ
 Them [1] knowing ones [2], {we} call [3] you [4], let [9] them [5] knowing ones [7] say [9] now [10] thought [8] to us [6]; {he} bestowing {offering} [13], devoted to both of you [14] has hymned [11+12].
- 1.120.4 वि पृच्छामि पाक्यां न देवान्वषट्कृतस्याद्भुतस्य दसा । पातं च सहस्रो युवं च रभ्यसो नः ॥
 vī pṛcchāmi pākyaṁ nā devān vāṣaṭ-kṛtasya adbhutasya dasā
 pātām ca sāhyasaḥ yuvām ca rābhyasaḥ naḥ
 {I}, as [4] a dwelling in ignorance [3], am questioning [2] the gods [5] about the Wonderful {soma} [7] offered with exclamation "Vashat" [6], O puissant ones [8], do drink [9] you two [12] the strong [11] and [13] violent [14] our {soma} [15].
- 1.120.5 प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पज्रियो वां । प्रैष्युर्न विद्वान् ॥
 prā yā ghōṣe bhṛgavāṇe nā śōbhe yāyā vācā yājati pajriyāḥ vām prā iṣa-yuḥ nā vidvān
 By speech [8] which [2] glorify [1+6] in cry [3] like [5] in Brighavan <the shining one> <> [4], by such [7] speech [8] Pajriya <son of Pajra, i.e. Kakshivat> [10] offers [9] to you [11], {I glorify} [12] like [14] strong [13], knowing [15].
- 1.120.6 श्रुतं गायत्रं तर्कवानस्याहं चिद्धि रिरेभाश्विना वां । आक्षी शुभस्पती दन् ॥
 śrutām gāyatrām tārvānasya ahām cit hī rirēbha aśvinā vām ā akṣī_īti śubhaḥ patī_īti dān
 Do hear [1] the hymn [2] of the aspiring one [3], for [6] I [4] have sang [7] you [9], O Ashvins [8]; {do turn} both eyes [11] on [10] the giver [14], O lords [13] of happiness [12].
- 1.120.7 युवं ह्यास्तं महो रन्युवं वा यन्निरततंसतं । ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥
 yuvām hī āstam mahāḥ rān yuvām vā yāt niḥ-ātatamsatam
 tā naḥ vasū_īti su-gopā syātam pātām naḥ vṛkāṭ agha-yōḥ
 For [2] you two [1] were [3] them who gave [5] greatness [4] or [7] that that [8] you two [6] spread [9]; let [14] them [10], the {two} Vasus (living in riches) [12], be [14] good protectors [13] for us [11], do protect [15] us [16] from Wolf [17] bearing evil [18].

- 1.120.8 मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो गृहेभ्यो धेनवो गुः । स्तनाभुजो अशिश्वीः ॥
 mā kásmāi dhātam abhī amitrīṇe naḥ mā akūtra naḥ grhēbhyāḥ dhenāvāḥ guḥ
 stana-bhūjah āśīsvīḥ
 Do not [1] give [3] us [6] to any [2] unfriendly one [5], let not [7] milch-cows (perception from Svar) [11] nourishing with the udder [13] without calves [14] go [12] away [8] from our [9] houses [10].
- 1.120.9 दुहीयन्मित्रधितये युवाकु राये च नो मिमीतं वाज्वत्यै । इषे च नो मिमीतं धेनुमत्यै ॥
 dūhīyān mitrā-dhitayē yuvāku rāyē ca naḥ mimītam vāja-vatyai iṣē ca naḥ mimītam dhēnu-mātyai
 Devoted to both of you [3] {they} milked [1] for friendship [2], do form [7] us [6] for the wealth [4] and [5] the plenty [8]; do form [12] us [11] for the impelling force [9] and [10] for the mind full of milch-cows <i.e. of supramental perceptions> [13].
- 1.120.10 अश्विनोरसनं रथमनश्चं वाजिनीवतोः । तेनाहं भूरिं चाकन ॥
 āśvīnoḥ asanam rátham anaśvām vājīnī-vatoḥ téna ahám bhūriṁ cākana
 { I } obtained [2] the Ashvins [1] full of plenitude [5], the chariot [3] having no horse [4]; with it [6] I [7] have desired [9] many [8].
- 1.120.11 अयं समह मा तनूह्याते जनाँ अनु । सोमपेयं सुखो रथः ॥
 ayám samaha mā tanūhyāte jānān ānu soma-péyam su-khāḥ ráthah
 This {chariot} [1], do extend [4] me [3] somehow [2], {this} happy [9] chariot [10] moves [5] amidst [7] people [6] to drinking of soma [8].
- 1.120.12 अध स्वप्नस्य निर्विदेऽभुजतश्च रेवतः । उभा ता बस्त्रिं नश्यतः ॥
 ádha svāpnasya nīḥ vide ābhuñjataḥ ca revātaḥ ubhá tá bāstriṁ naśyataḥ
 So [1] away from [3] knowledge [4] of sleeping one [2] and [6] of unfruitfully [5] rich one [7], both {knowledges} [8] of these [9] quickly [10] vanish [11].

Sukta 1.121

To whom: indra or viśvedevās. **From whom:** kakṣīvat dairghatamasa. **Metres:** triṣṭubh

1.121.1 कदित्था नूँः पात्रं देवयतां श्रुवद्गिरो अंगिरसां तुरण्यन् ।

प्र यदानद्विश आ हर्म्यस्योरु क्रंसते अध्वरे यजत्रः ॥

kát itthá nū́ṅ pátram deva-yatám śrávat girāḥ áṅgirasām turanyán
prá yát ánaṭ víśaḥ á harmyásya urú kraṁsate adhvare yajatraḥ

Who [1], hastening [9] to the cup [4], truly [2] will hear [6] the words [7] of the Angirases [8], of manly ones [3], of seekers of godhead [5]? When [11] Lord of sacrifice [19] came [12] to peoples [13] of vast house [15], {he} widely [16] steps [17] in pilgrim-sacrifice [18].

1.121.2 स्तम्भीद्ध द्यां स धरुणं प्रुषायद्भुवाजाय द्रविणं नरो गोः ।

अनु स्वजां महिषश्चक्षत् ब्रां मेनामश्वस्य परि मातरं गोः ॥

stámbhīt ha dyám śáḥ dharuṇam pruṣāyat rbhúḥ vájāya dráviṇam nárah góḥ
ánu sva-jám mahiṣáḥ cakṣata vrám menám áśvasya pári mātaram góḥ

Verily [2], he [4] has upheld [1] Heaven [3], has flooded [6] the base [5], Ribhu <skilful> [7], for plenitude [8] – the treasure [9] of manly [10], of cow [11]. The great one [14], everywhere [19] {he} watches [15] on [12] self-born [13] herd [16], on mare [17] of horse [18], on mother [20] of cow [21].

1.121.3 नक्षद्ववमरुणीः पूर्व्यं राट् तुरो विशामंगिरसामनु चून ।

तक्षद्वन्नं नियुतं तस्तंभद्यां चतुष्पदे नर्याय द्विपादे ॥

nakṣat hávam aruṇīḥ pūrvyám rāṭ turāḥ viśám áṅgirasām ánu dyún
tākṣat vájram ní-yutam tastámbhat dyám cātuḥ-pade náryāya dvi-pāde

Bringing [1] day by day [9+10] the ruddy ones <i.e. cows, supramental perceptions> [3] at ancient [4] call [2] of Angirases [8], the swift [6] King [5] of peoples [7] formed [11] joined [13] thunderbolt [12], has established [14] Heaven [15] for four-footed [16], for manly one [17], for two-footed [18].

1.121.4 अस्य मदे स्वयं दा ऋतायापीवृतमुखियाणामनीकं ।

यद्ध प्रसर्गे त्रिककुम्भिवर्तदप द्रुहो मानुषस्य दुरो वः ॥

aśya máde svaryám dāḥ r̥tāya ápi-vṛtam usriyānām ánikam
yát ha pra-sárge tri-kakub ni-vártat ápa drúhaḥ mánuṣasya dúrah varítī_vah

In intoxication [2] of this {soma} [1] giving [4] shining¹ [3] concealed <i.e. hedged in the cave of Vala> [6] force [8] of shining cows (of perceptions from supramental Svar) [7] for the Truth [5], when [9], truly [10], in {herds} of released [11] out of [14] enemy [15] of man [16] {he}, three-topped [12], has opened [13] doors [17] for you [18].

1.121.5 तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।

शुचि यत्ते रेक्ण आयजंत सबर्दुघायाः पयं उस्त्रियायाः ॥

túbhyam páyah yát pitárau ánītām rádhah su-rétaḥ turāṇe bhuranyú_iti
śúci yát te rékṇaḥ áyajanta sabaḥ-dúghāyāḥ páyah usriyāyāḥ

The milk [2], the wealth [6] full of semen <i.e. potent> [7], that [3] two swift [8] aspiring [9] parents (Earth and Heaven) [4] have brought [5] to thee [1], when [11] for thee [12] were

¹ svarya, allusion to Svar.

offered [14] pure-bright [10] abundance of the riches [13], the milk [16] of the shining cow [17] yielding the sweetness [15].

1.121.6 अध प्र जज्ञे तरणिर्ममत्तु प्र रौच्यस्या उषसो न सूरः ।

इंदुर्येभिराष्ट स्वेदुहव्यैः स्रुवेण सिंचंजराभि धाम ॥

ádna prá jajñe tarāṇiḥ mamattu prá roci asyáḥ uṣásaḥ ná súraḥ
induh yébbhiḥ áṣṭa svá-iduhavyaiḥ sruveṇa siñcān jarāṇā abhi dhāma

Then [1] is born [2+3] {Indra} carrying over [4] – let {him} intoxicate [5]! {He} has shone out [6+7] like [10] the Sun [11] of this [8] Dawn [9]. Indu (energy of Soma) [12] sprinkling [17] {two} old {Parents} [18] by ladle [16] together with offering Indu [15], with them [13] has arrived [14] to the Seat [20].

1.121.7 स्वध्मा यद्वनधिंतिरपस्यात्सूरौ अध्वरे परि रोधना गोः ।

यद्द प्रभासि कृत्व्याँ अनु द्यूननर्विशे पश्चिषे तुराय ॥

su-idhmá yát vaná-dhitiḥ apasyát súraḥ adhvaré pári ródhanā góḥ
yát ha pra-bhási kṛtvyaṅ ánu dyūn ánarviṣe paśu-iṣe turāya

When [2] well kindling [1] layer of wood [3] was piled [4], {then} the Sun [5] in pilgrim-sacrifice [6] {is} all around [7] of confinement [8] of cow [9]; when [10], indeed [11], {thou} illumest [12] the days [15] accomplishing many deeds [13] for seated on the car [16], for wishing for cattle [17], for swift [18].

1.121.8 अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सं ।

हरि यत्ते मंदिनं दुक्षन्वृधे गोरभसमद्रिभिर्वाताप्यं ॥

aṣṭá maháḥ diváḥ ádaḥ hárī_iti ihá dyumna-sáham abhi yodhānáḥ útsam
hárim yát te mandinam dhukṣán vṛdhé gó-rabhasam ádri-bhiḥ vātāpyam

Taking [4] here [6] {two} moving [1] bright horses [5] of great [2] Heaven [3], fighting for [8+9] the well [10] bearing light [7], when [12] {they} milked out [15] thy [13] bright [11] intoxicating [14] strengthened with milk [17], swelling {soma} [19] by press-stones [18] for your growth [16].

1.121.9 त्वमायसं प्रति वर्तयो गोर्दिवो अश्मानमुपनीतमृभ्वा ।

कुत्साय यत्र पुरुहूत वन्चंछुष्णामनंतैः परियासि वधैः ॥

tvám āyasám prāti vartayaḥ góḥ diváḥ ásmānam úpa-nītam ṛbhvā
kútsāya yatra puru-hūta vanván śuṣṇam anantāiḥ pari-yāsi vadhaiḥ

Thou [1], the skilful [9], for the sake [3] of the cow (perception from supramental Svar) [5] hast cast [4] brought near [8] iron [2] stone [7] of Heaven¹ [6], where [11] for Kutsa [10], O invoked by many [12], {thou} conquering [13] everywhere drivest [16] Shushna [14] by endless [15] strokes [17].

1.121.10 पुरा यत्सूरस्तमसो अपीतेस्तमद्रिवः फलिंगं हेतिमस्य ।

शुष्णस्य चित्परिहितं यदोजो दिवस्परि सुग्रथितं तदादः ॥

purá yát súraḥ támasaḥ ápi-iteḥ tám adri-vaḥ phali-gám hetim asya
śuṣṇasya cit pári-hitam yát ójaḥ diváḥ pári sú-grathitam tát á adarītyadaḥ

Before [1+2] the Sun {rose} [3] from dissolving [5] darkness [4], O master of the thunder-stone [7], {he has cast} his [10] missile weapon [9] at that [6] receptacle [8], when [14] {he}

¹ The stone of Heaven is equal to the thunderbolt of Indra.

rent away [20+21] that [19] covering [13] well fastened [18] force [15] of Shushna [11] everywhere [17] from Heaven [16].

1.121.11 अनु त्वा मही पाजसी अचक्रे द्यावाक्षामा मदतामिन्द्र कर्मन् ।

त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो व्राह्णं ॥

ānu tvā mahī_īti pājāsī_īti acakré_īti dyāvākṣāmā madatām indra kárman
tvām vr̥trām ā-sáyānam sirāsu mahāḥ vajreṇa sisvapaḥ varāḥum

Let [7] two great [3] powers [4] having no wheels <i.e. moving by itself> [5], Heaven and Earth [6], intoxicate [7] thee [2], O Indra [8], in {that} deed [9]; thou [10], the great [14], hast cast to sleep <i.e. killed> [16] by thunderbolt [15] Vritra [11], the boar [17], surrounding [12] in streams [13].

1.121.12 त्वमिन्द्र नर्यो याँ अवा नृतिष्ठा वातस्य सुयुजो वहिष्ठान् ।

यं ते काव्य उशाना मंदिनं दाद्वृत्रहणं पार्यं ततक्ष वज्रं ॥

tvām indra nāryaḥ yān āvaḥ nṛṇ tīṣṭha vātasya su-yujaḥ vahiṣṭhān
yām te kāvyāḥ uśānā mandīnam dāt vr̥tra-haṇam pāryam tatakṣa vajram

Thou [1], O Indra [2], manly one [3], do establish [7] protection [5] – those [4] manly [6] well yoked [9] swift carrying {horses} [10] of Wind [8]; Kavya [13] Ushanas [14] has gave [16] that [11] thunderbolt [20] for thee [12], has carved into shape [19] decisive [18] intoxicating [15] killing Vritra [17].

1.121.13 त्वं सूरौ हरितौ रामयो नृन्भरच्चक्रमेतशो नायमिन्द्र ।

प्रास्यं पारं नवतिं नाव्यानामपि कर्तमवर्तयोऽयं ज्यून ॥

tvām sūrah haritāḥ ramayaḥ nṛṇ bhārat cakram étaśaḥ nā ayām indra
pra-āśya pārāṁ navatīm nāvyaṅām āpi kartām avartayaḥ āyājyūn

Thou [1] used to set at rest [4] the Sun [2], bright horses [3], manly ones [5], O Indra [11], bore [6] wheel [7] like [9] that [10] shining Horse [8]. Do carry {us} over [12] to another shore [13] of ninety [14] rivers [15], do cast [18] into [16] pit [17] not sacrificing ones [19].

1.121.14 त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादभीके ।

प्र नो वाजान्नथ्योऽश्वबुध्यानिषे यंधि श्रवसे सुनृतायै ॥

tvām naḥ asyāḥ indra duḥ-hānāyāḥ pāhi vajri-vaḥ duḥ-itāt abhīke
prā naḥ vājān rathyāḥ āśva-budhyān iṣe yandhi śrāvase sūnṛtāyāi

Thou [1], O Indra [4], O Thunderer [7], do protect [6] us [2] from this [3] calamity [5], from evil [8] in meeting {with them} [9]; do extend [10+16] to us [11] plenitudes [12] of the chariot [13] {containing} horses [14] for impelling force [15], for hearing {of the Truth} <i.e. for inspired knowledge> [17], for true word [18].

1.121.15 मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।

आ नो भज मघवन्गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥

mā sā te asmāt su-matiḥ ví dasat vāja-pramaḥaḥ sām iśaḥ varanta
ā naḥ bhaja magha-van goṣu aryāḥ māṁhiṣṭhāḥ te sadha-mādaḥ syāma

Let not [1] that [2] thy [3] right-thinking [5] be exhausted [6+7] in us [4], O superior in riches [8], let [11] impelling forces [10] together [9] surround {us} [11]; O Arya (aspiring through labour and battles) [17], O Lord of plenitudes [15], to us [13] do give share [14] in cows (perceptions from supramental Svar) [16]; let {us} become [21] thy [19] rejoicing together [20] bounteous givers [18].

Sukta 1.122

To whom: viśvedevās. **From whom:** kakṣīvat dairghatamasa. **Metres:** triṣṭubh (1-4, 7-15); virāḍrūpā (5-6)

- 1.122.1 प्र वः पांतं रघुमन्यवोऽधो यज्ञं रुद्राय मीळुषे भरध्वं ।
दिवो अस्तोष्यसुरस्य वीरैरिषुध्वेव मरुतो रोदस्योः ॥
prā vaḥ pāntam raghu-manyavaḥ āndhaḥ yajñam rudrāya mīḷuṣe bharadhvam
divāḥ astoṣi āsurasya vīraiḥ iṣudhyā-iva marūtaḥ rōdasyoḥ
Forward [1] – your [2] drink [3], soma juice [5], O eager-minded {Maruts} [4], do bear [9]
the offering [6] for bounteous [8] Rudra [7]; like a quiver [14] of Asura <mighty Lord> [12]
with heroes [13] of Heaven [10] { I } has chanted [11] the Maruts [15] in two firmaments
(Heaven and Earth) [16].
- 1.122.2 पत्नीव पूर्वहृतिं वावृधध्या उषासानक्ता पुरुधा विदाने ।
स्त्रीनात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥
pātnī-iva pūrvā-hṛtim vavr̥dhadhyai uṣāsānaktā purudhā vīdāne_ṭī
starñḥ nā ātkam vī-utam vāsānā sūryasya śriyā su-dṛśī hīraṇyaiḥ
Let [3] Dawn and Night [4] full of knowledge [6] increase [3] variously [5] at first invocation
[2] like a wife [1]; like [8] spreading [7] interwoven [10] raiment [9], {the Dawn} growing bright
[11] with glory [13] of the Sun [12], {the Night} well visible [14] with golden {rays} [15].
- 1.122.3 ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषणवान् ।
शिशीतमिद्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यंतु देवाः ॥
mamattu naḥ pari-jmā vaśarhā mamattu vātaḥ apām vṛṣaṇ-vān
śīśītām indrāparvatā yuvām naḥ tāt naḥ vīśve varivasyantu devāḥ
Let [1] all-pervading [3] striking in the dawn [4] intoxicate [1] us [2], let [5] Wind [6] of wa-
ters [7] intoxicate [5] going with stallions [8]. O Indra and Parvata [10], you two [11], do
sharpen [9] for us [12] that [13], let [16] all [15] gods [17] choose [16] us [14].
- 1.122.4 उत त्या मे यशसा श्वेतनायै व्यंता पांतौशिजो हुवध्वै ।
प्र वो नपातमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥
utā tyā me yaśasā śvetanāyai vyāntā pāntā auśijāḥ huvadhvai
prā vaḥ nāpātam apām kṛṇudhvam prā mātārā rāspināsya āyoḥ
And also [1+2] that [9] I [3], son of Ushij <desirous> [8], invoke [9] {two} glorious [4], travel-
ling [6] drinking {soma} [7] for Dawn [5], do form [10+14] in front [10] of you [11] the Son
[12] of waters (Agni) [13], {do form} in front {of you} [15] two parents (Heaven and Earth)
[16] of crying [17] man [18].
- 1.122.5 आ वो रुवण्युमौशिजो हुवध्वै घोषेव शंसमर्जुनस्य नंशे ।
प्र वः पूष्णे द्वावन औ अच्छा वोचेय वसुतातिमग्नेः ॥
ā vaḥ ruvaṇyūm auśijāḥ huvadhvai ghōṣā-iva śamsam ārjunasya nāṁśe
prā vaḥ pūṣṇe dāvāne ā āccha voceya vasu-tātim agnēḥ
The son of Ushij [4] to invoke [5] {is offering} for you [2] sounding [3] expression [7] – like
Ghosha <cry, sound, roar> [6] at acquisition [9] of Arjuna <white, clear> [8] – for you [11],
for Pushan [12] to give [13], let {me} speak [10+16] to wealth [17] of Agni [18].
- 1.122.6 श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सद्ने विश्वतः सीं ।
श्रोतुं नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिंधुरद्भिः ॥

śrutām me mitrāvaruṇā hāvā imā utā śrutam śādane viśvātaḥ sim
śrōtu naḥ śrōtu-rātiḥ su-śrōtuḥ su-ksētrā sindhuḥ at-bhīḥ

Let [1] Mitra-Varuna [3] hear [1] my [2] call [4] and [6] let [7] them [5] hear [7] it [10] from every side [9] at home [8]; let [11] the giving an ear [13] well hearing [14] good Field [15], Ocean [16] with Waters [17] hear [11] us [12].

1.122.7 स्तुषे सा वा वरुण मित्र रातिर्गवां शता पृक्ष्यामेषु पज्रे ।

श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुंधानासौ अगमन् ॥

stuṣe śā vām varuṇa mitra rātiḥ gavām śatā prkṣā-yāmeṣu pajre
śruta-rathe priyā-rathe dādhanāḥ sadyaḥ puṣṭim ni-rundhānāśaḥ agman

That [2] your [3], O Varuna [4], O Mitra [5], gift [6], hundred [8] cows (perceptions from supramental Svar) [7], is lauded [1] in the Prikshayamas <lit. in ones driving swift horses> [9], in Pajra [10], in Shrutaratha <possessing chariot-hearing> [11], in Pryaratha <in adorable chariot> [12]. Able to possess [13], holding [16], at once [14] {they} achieve [17] the growth [15].

1.122.8 अस्य स्तुषे महिमघस्य राघः सचा सनेम नहुषः सुवीराः ।

जनो यः पज्रेभ्यो वाजिनीवानश्रावतो रथिनो मह्यं सूरिः ॥

asya stuṣe māhi-maghasya rādhaḥ śacā sanema nahuṣaḥ su-vīrāḥ
jānaḥ yaḥ pajrebhyaḥ vājini-vān āśva-vataḥ rathinaḥ māhyam sūriḥ

Wealth [4] of him [1] having great plenty [3], is chanted [2], let [6] {us} mighty heroes [8] conquer [6] together [5] {wealth} of man [7]; {that} man [9] who [10] for the Pajras [11] is full of plenitude [12] of horse [13], of chariot [14] {is} for me [15] illumined seer [16].

1.122.9 जनो यो मित्रावरुणावभिध्रुगपो न वां सुनोत्यक्षयाध्रुक् ।

स्वयं स यक्ष्मं हृदये नि धत्त आप यदीं होत्राभिरृतावा ॥

jānaḥ yaḥ mitrāvaruṇau abhi-dhrūk apāḥ nā vām sunōti akṣṇayā-dhrūk
svayam śaḥ yākṣmam hṛdaye ni dhatte āpa yāṭ īm hōtrābhiḥ ṛtā-vā

{That} man [1], who [2], O Mitra-Varuna [3], {is} hostile [4], {who} presses [8] for you [7] as if [6] waters <instead of soma> [5], injuring [9], he [11] by himself [10] establishes [15] disease [12] in {his} heart [14+13], whereas [17+8] {him} in whom is the Truth [20] has achieved [16] by offerings [19].

1.122.10 स वार्धतो नहुषो दंसुजूतः शर्धस्तरो नरां गूर्तश्रवाः ।

विसृष्टरातिर्याति बाहसृत्वा विश्वासु पृत्सु सदमिच्छूरः ॥

śaḥ vrādhatāḥ nahuṣaḥ dām-sujūtaḥ śardhaḥ-taraḥ narām gūrtā-śravāḥ
visṛṣṭa-rātiḥ yāti bāḥna-sṛtvā viśvāsu pṛt-sū sadam it śūrah

He [1] wonderfully urging [4] mighty [2] men [3] {is} most bold [5] from manly ones [6] bringing hearing {of the Truth} <i.e. supramental knowledge> [7], munificent in gifts [8], travels [9] striding mightily [10], verily [14] always [13] hero [15] in all [11] battles [12].

1.122.11 अध गमंता नहुषो हव सूरैः श्रोता राजानो अमृतस्य मद्राः ।

नभोजुवो यन्निरवस्य राघः प्रशस्तये महिना रथवते ॥

ādha gmānta nahuṣaḥ hāvam sūrēḥ śrōta rājānaḥ amṛtasya mandrāḥ
nabhaḥ-jūvaḥ yāt niravāsyā rādhaḥ prā-śastaye mahinā ratha-vate

Then [1], O rapturous [9] kings [7] of immortality [8], do come [2], do hear [6] call [4] of man [3], of illumined seer [5]; that [11] wealth [13] of Nabhiju <heavenly charioteer ?> [10], of Nirava (?) [12] for praising [14] by greatness [15], for having chariots [16].

- 1.122.12 एतं शर्धं धाम यस्य सूरैरित्यवोचन्दशतयस्य नशे ।
द्युम्नानि येषु वसुताती रारन्विश्वे सन्वतु प्रभृथेषु वाजं ॥
etam śardham dhāma yasya sūrēḥ iti avocan daśa-tayasya nāmśe
dyumnāni yeṣu vasu-tātiḥ rarān viśve sanvantu pra-bhrtheṣu vājam
“Let {us} uphold [3] that [1] host [2] of that [4] illumined seer [5]”, – so [6] {they} have said
[7] in acquisition [9] of the tenfold [8]; let [13] lights [10] in which [11] {is} wealth [12] be
granted [13], let [15] all [14] conquer [15] plenitude [17] in offerings [16].
- 1.122.13 मंदांमहे दशतयस्य धासोद्विर्यत्पंच विभ्रतो यंत्यन्ना ।
किमिष्टाश्च इष्टरश्मिरेत ईशानासस्तरुष ऋजते नृन् ॥
māndāmahe daśa-tayasya dhāśeḥ dvīḥ yāt pāñca bibhrataḥ yānti ānnā
kīm iṣṭā-aśvaḥ iṣṭā-raśmiḥ etē īśānāśaḥ tāruṣaḥ ṛjate nṛṇ
{We} rejoice [1] in tenfold [2] drinking [3], when [5] two [4] by five [6] go [8] bearing [7] food
(substance) [9]. From where [10] do beloved horse [11], beloved ray [12], these [13] kings
[14] of victory [15] arrive [16] to manly ones¹ [17]?
- 1.122.14 हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यंतु देवाः ।
अर्यो गिरः सद्य आ जग्मुषीरोस्त्राश्चाकंतूभयेष्वस्मे ॥
hīraṇya-karṇam maṇi-grīvaṁ arṇaḥ tān naḥ viśve varivasyantū devāḥ
aryaḥ giraḥ sadyāḥ ā jagmuṣīḥ ā usrāḥ cākantū ubhāyeṣu asmé_īti
Let [7] all [6] gods [8] choose [7] for us [5] his [4] flood {of cows-perceptions from Svar} [3]
with golden ears [1], with jewel-neck [2]; let [16] words-[10]-aryas [9] in us [18] strive [16]
at once [11] in both ways [17] to the coming [12+13] luminous herds [14+15].
- 1.122.15 चत्वारौ मा मशारसरस्य शिश्वस्त्रयो राज्ञ आयवसस्य जिष्णोः ।
रथौ वां मित्रावरुणा दीर्घाप्साः स्यूमंगभस्तिः सूरौ नाद्यौत् ॥
catvārah mā maśarśāśasya śiśvaḥ trayāḥ rājñāḥ āyavasasya jiṣṇoḥ
rāthaḥ vām mitrāvaruṇā dīrghā-apsāḥ syūma-gabhastiḥ sūrah nā adyaut
Let [4] the four [1] of Masharashtra² [3], the three [5] of king [6] Ayavasa [7] increase [4]
me [2] for the victory [8]. Your [10] chariot [9], O Mitra-Varuna [11], having a long fore-part
[12], bridle-handed [13], has shined out [16] like [15] the Sun [14].

¹ Another deliberately misty rik of this difficult sukta. Tenfold drinking, perhaps, is a full spectrum of conscious being, where two by five bearing substance-food are duplicate number of five worlds pañca kṣitīnām (Earth, Antariksha, Heaven, Mahar, Mayas), because “there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man.” (Sri Aurobindo. CWSA.– vol. 15.– 1998, p.313).

There are two words (occurring once in Veda) with indefinite meaning at the second line of the rik: iṣṭāśva and iṣṭaraśmi from passive past participle iṣṭa- (1) beloved, sought, desired, offered, sacrificed, worshipped; (2) incited, impelled, promoted, and from āśva, horse, and raśmi, reins, ray. Sayana, Wilson, Dutt, Kashyap, T. Elizarenkova took these words as proper names (that do not tell us anything); Griffith: whose steeds and reins are choicest; Jamison: The one providing desirable horses, the one providing desirable reins; Sarasvati: speedy mind and bright intellect. It is seems, that Rishi speaks about desired strength (horse) and light ray of intuitive perception from above which are necessary for the victory of men.

² maśarśāra, indefinite meaning, where śāra “variegated in colour” and the four suggest an idea of four planes of being (Earth, Antariksha, Heaven and Svar), when āyavasa (that perhaps is affined to āyavan, “dark half of the moon”) and the three suggest an idea of the three planes of lower hemisphere of being (Earth, Antariksha, Heaven).

1. Sayana

पातं = पालनशीलं पातव्यं वा रघुमन्यवो = लघुक्रोधा यज्ञं = यागसाधनं
 असुरस्य = असुराणां निरसितुः (कर्मणि षष्ठी) मीळुषे = फलस्य वरषित्रे

Rendering — Offer perfectly to Rudra, rainer of the fruit, the protective sacrificial food, O light in anger (priests); I praise the Maruts in the two firmaments and the driver out from heaven of the Asura with his heroes by means of the quiver.

Suggestions

रघुमन्यवो – रघु = swift मन्यु = θυμός, mind, passion, soul.
 मीळुषे = kindly, friendly अस्तोषि = I stood firm, was established.

Bring forward the substance, O ye who are swift in impetuous passion, a sacrifice for Rudra who hath befriended even that which maintaineth you; by the strengths of the mighty One I sit established in heaven, O Maruts, yea in the two firmaments, as an arrow in a quiver.

2. Sayana

स्तरीः = शत्रूणां हिंसकस्तेजसाच्छन्नो वादित्यः
 अक्तं = अक्तं संततं वा

Rendering — As a wife to increase the former call (of her husband becomes swift of gait), so may Dawn and Night variously known (by various mantras) or variously knowing (many ways of increasing us) come quickly; like the sun, wearing a form well-connected with golden rays and extended, well seen by the brightness of the sun (may Usha protect our former call).

[Suggestions]

Like a wife for increase of our former offering Dawn and Night be manifoldly manifested; Dawn, wearing Being sewn together like garments, seeing perfectly by the power of the sun, by his golden brilliances.

3. Sayana

वसर्हा वसनाहो यद्वा वासकानामाच्छादकानां वृक्षादीनां हंताग्निः ।
 पर्वतः पर्ववान् वृक्ष्यादिपूरणवान् पर्जन्यः ।
 शिशीतं तीक्ष्णीकुरुतं शोधयतमित्यर्थः ।
 वरिवस्यन्तु प्रभूतमन्नं प्रदातुमिच्छन्तु ।

Rendering — May Agni, destroyer of coverings (trees etc), widely who goes abroad, intoxicate us and may the wind that is rainer of the waters intoxicate us; O Indra and Parjanya, do you make us sharp; therefore (because we praise) may the all gods be willing to give us plenty of food.

[Suggestions]

May he the wide-pervading who destroyeth all coverings be full of rapture in us; may the Wind be full of rapture, he who is masterful over the waters; O Indra and Parvata, do ye become keen in us, and may all the gods in us attain their supreme substance.

Sukta 1.123

To whom: uṣas. From whom: kakṣīvat dairghatamasa. Metres: triṣṭubh

- 1.123.1 पृथू रथो दक्षिणाया अयोज्यैर्न देवासो अमृतासो अस्थुः ।
 कृष्णादुदस्थादर्या विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥
 pṛthūḥ rāthaḥ dākṣiṇāyāḥ ayoji ā enam devāsaḥ amṛtāsaḥ asthuh
 kṛṣṇāt út asthāt aryā vi-hāyāḥ cikitsantī mānuṣāya kṣāyāya
 Wide [1] chariot [2] of Dakshina¹ [3] is yoked [4], immortal [8] gods [7] have stood [9] on [5]
 it [6]; {She} has stood [12] upward [11] from blackness [10], Arya [13], vast [14], mani-
 fested in consciousness [15] for human [16] house [17].
- 1.123.2 पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
 उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ ॥
 pūrvā viśvasmādbhuvanāt abodhi jāyantī vājam bṛhatī sánutṛī
 uccā ví akhyat yuvatīḥ punaḥ-bhūḥ ā uśāḥ agan prathamā pūrvā-hūtau
 The first [1] from all [2] world [3] {she} awakes [4], conquering [5] plenitude [6], vast [7],
 procuring [8]; from above [9] {she} has shined out [10+11], young [12], ever reborn [13],
 Dawn [15] has come [14+16] first [17] in the earliest calling [18].
- 1.123.3 यद्य भागं विभजसि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
 देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥
 yát adyā bhāgám vi-bhājāsi nṛ-bhyaḥ uśaḥ devi martya-trā su-jāte
 devāḥ naḥ ātra savitā dāmūnāḥ anāgasāḥ vocati sūryāya
 For [1] now [2] {thou} will give [4] share {in riches} [3] to manly ones [5] among mortal men
 [8], O Dawn [6], O goddess [7], well-born [9]; then [12] god [10] Savitri [13], dweller in
 man's home [14], may declare [16] us [11] blameless [15] for the Sun [17].
- 1.123.4 गृहंगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।
 सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनां ॥
 gṛhām-gṛham ahanā yāti āccha divé-dive ādhi nāma dādhānā
 sisāsantī dyotanā śāśvat ā agāt āgram-agram it bhajate vāsūnām
 {She} goes [3] to [4] house and house [1] with day [2] from above [6] day by day [5] hold-
 ing [8] the name [7]; {she} desiring to conquer [9], illuminating [10] came [12+13] continu-
 ally [11]; verily [15], again and again the first [14] {she} distributes [16] the riches [17].
- 1.123.5 भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व ।
 पश्चा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥
 bhágasya svāsā varuṇasya jāmiḥ uśaḥ sūnrte prathamā jarasva
 paścā saḥ daghyāḥ yaḥ aghāsya dhātā jāyema tām dākṣiṇayā rāthena

¹ Dakshina – Goddess, Power of discrimination. Sri Aurobindo writes in The Secret of the Veda: “we have Dakshina associated with the manifestation of knowledge and sometimes almost identified with Usha, the divine Dawn, who is the bringer of illumination. I shall suggest that Dakshina like the more famous Ila, Saraswati and Sarama, is one of four goddesses representing the four faculties of the Ritam or Truth-consciousness,— Ila representing truth-vision or revelation, Saraswati truth-audition, inspiration, the divine word, Sarama intuition, Dakshina the separative intuitional discrimination.” (CWSA.— Vol.15.— 1998, p.73)

The sister [2] of Bhaga [1], close comrade [4] of Varuna [3], O Dawn [5], do come [8], the first [7] in true word [6]; let [11] him [10] stay [11] behind [9], who [12] {is} supporter [14] of evil [13], let {us} overcome [15] him [16] by Dakshina [17], by chariot [18].

1.123.6 उदीरतां सुनुता उत्पुरीधीरुदग्रयः शुशुचानासौ अस्थुः ।

स्यार्हा वसूनि तमसापंगूह्यविष्कृण्वंत्युषसौ विभातीः ॥

út tratām sūnītāḥ út púram-dhīḥ út agnāyah śusúcānāsah asthuḥ
spārhā vāsūni tamasā āpa-gūhā āviḥ kṛṇvanti uśāsah vi-bhātīḥ

Let [2] true words [3] rose [2] upward [1], upward [4] – fullness of thought [5], shining [8] flames [7] have stood [9] upward [6]; desirable [10] riches [11], hidden [13] by darkness [12], the shining [17] Dawns [16] have made [15] manifested [14].

1.123.7 अपान्यदेत्यभ्यश्न्यदेति विषुरूपे अहनी सं चरेते ।

परिक्षितोस्तमौ अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥

āpa anyāt eti abhī anyāt eti viśurūpe_īti_vīṣu-rūpe āhanī_īti sām carete_īti
pari-kṣitoh tāmah anyā gūhā akah ādyaut uśāḥ śósucatā rāthēna

One [2] goes [3] away [1] – another [5] come [4+6], having different forms [7] Day and Night [8] move [10] together [9]; one [13] has made [15] the darkness [12] of two surrounding dwellings [11] the secrecy [14], Dawn [17] has shined [16] with bright [18] chariot [19].

1.123.8 सदृशीरद्य सदृशीरिदु श्वो दीर्घं संचन्ते वरुणस्य धाम ।

अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यंति सद्यः ॥

sa-dṛśīḥ ādyā sa-dṛśīḥ ít ūm_īti śvāḥ dīrgham sacante varuṇasya dhāma
anavadyāḥ triṃśātam yojanāni ekā-ekā krātum pári yanti sadyah

The same [1] today [2], the same [3], truly [4], tomorrow [6], {they} cleave [8] to long-extended [7] plane [10] of Varuna [9]; faultless [11] thirty [12] yoked [13] in work [15], one by one [14] everyday [18] go [17] around [16].

1.123.9 जानत्यहः प्रथमस्य नाम शुक्रा कृष्णादजनिष्ट श्वितीची ।

ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरंती ॥

jānatī āhnaḥ prathamāsya nāma śukrá kṛṣṇāt ajaniṣṭa śvītīcī
ṛtasya yōṣā ná mināti dhāma āhaḥ-ahaḥ niḥ-kṛtām ā-carāntī

Knowing [1] the name [4] of supreme [3] Day [2], blazing [5], {she} is born [7] from the blackness [6] whitening [8]; the woman [10] does not [11] disturb [12] plane [13] of the Truth [9] making [16] day by day [14] that has been done [15].

1.123.10 कन्यैव तन्वाश्शाशदानां एषि देवि देवमियक्षमाणं ।

संस्मयमाना युवतिः पुरस्तादाविर्वक्षांसि कृणुषे विभाती ॥

kanyā-iva tanvā śāśadānā eṣi devi devām iyakṣamāṇam
sam-smāyamānā yuvatīḥ purastāt āviḥ vākṣāṃsi kṛṇuṣe vi-bhātī

Triumphant [3], as if with maiden [1] form [2] {thou} goest [4], O goddess [5], to eager [7] god [6]; smiling [8], young [9] makest [13] shining [14] breasts [12] opened [11] in front [10].

1.123.11 सुसंकाशा मातृमृष्टेव योषाविस्तन्वं कृणुषे दृशे कं ।

भद्रा त्वमुषो वितरं व्युच्छ न तत्तै अन्या उषसौ नशंत ॥

su-saṃkāśā mātr̥mṛṣṭā-iva yōśā āviḥ tanvām kṛṇuṣe drśe kām
bhadrá tvám uṣaḥ vi-tarām ví uccha ná tát te anyāḥ uśásaḥ naśanta

Beautiful [1], as if dressed by mother [2], the woman [3] makes [6] {her} body [5] manifested [4] for vision [7]; auspicious [9], O Dawn [11], leading beyond [12], thou [10] do shine out [13+14], another [18] Dawns [19] did not [15] reach [20] that [16] thee [17].

1.123.12 अश्ववतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य ।

परां च यंति पुनरा च यंति भद्रा नाम वहमाना उषासः ॥

áśva-vaṭīḥ gó-matīḥ viśvá-vārāḥ yátamānāḥ raśmī-bhiḥ sūryasya
párā ca yánti púnāḥ á ca yanti bhadrá náma váhamānāḥ uśásaḥ

Bringing horses [1], bringing cows (perceptions from supramental Svar) [2], {they}, in whom there are all desirable things [3], going [4] with rays [5] of the Sun [6], and [12] go [9] away [7], and [12] come [11+13] again [10], Dawns [17] bearing [16] the auspicious [14] name [15].

1.123.13 ऋतस्य रश्मिर्मुनयच्छमाना भद्रंभद्रं क्रतुमस्मासु धेहि ।

उषो नो अद्य सुहवा व्युच्छास्मासु रायौ मघवत्सु च स्युः ॥

ṛáśya raśmīm anu-yácchamānā bhadráṃ-bhadram krátum asmásu dhehi
úṣaḥ naḥ adyá su-hávā ví uccha asmásu ráyaḥ maghávāt-su ca syurítī_syuh

Directing [3] the ray [2] of the Truth [1], do uphold [7] auspicious and auspicious [4] will [5] in us [6]; O Dawn [8], today [10], well called [11] do shine out [12+13] for us [9], let [18] riches [15] be [18] in us [14] and [17] in masters of plenitudes [16].

1. Source № 281. September 1916

8. Thus the Dawns come with a constant alternation, thrice ten — the mystic number of our mentality — making the month.

2. Source № 63. 1913–14

1. Sayana

प्रवृद्धायाः स्वव्यापारकुशलाया उषोदेवताया विस्तीर्णो रथोऽश्वैः सन्नद्धो
ऽभूत् । एतं सन्नद्धं रथममरणधर्माणो देवनशीला हविर्भाजो देवा आस्थितवन्तः
(देवयजनं गन्तुमारूढा इत्यर्थः) । अनन्तरं सोषा पूजनीया विविधगमनयुक्ता
महती वा मनुष्याणां निवासायान्धकारनिवारणरूपां चिकित्सां कुर्वती (तमो
निवारयन्ती) निकृष्टवर्णान्नैशात्तमसः सकाशादुत्थिताभूत् ।

[Suggestions]

दक्षिणायाः दक्षिणा in this verse may be an epithet of Usha, the Dawn. There is also a goddess Dakshina in the Veda, who is a female energy depending on the god Daksha. Daksha being the god who conducts the faculty of discriminative judgment, Dakshina is the faculty he conducts, intelligence, discrimination or reason. Intelligence has yoked her car, instituted, that is to say, the joy of her activities; the deathless gods take their seats in the car, not as Sayana suggests to go to the material sacrifice in the car of dawn, but to take their part in the internal yajna in the chariot of the Intelligence. In this hymn, however, since it is the dawn of realisation in the mind that is intended, Dakshina and Usha are possibly identified or at any rate so

closely associated that their action and epithets are almost in common.

Intelligence or Dawn has risen up out of the black darkness; illumination of Intelligence has come out of the obscuration of ignorance or aprakasha; कृष्णात् from the black is a description of the tamoguna which is always represented in Yoga by the black colour. Dakshina or Usha is अर्या, noble, one of the high gods that help as opposed to the Dasyus, the dark and ignoble enemies of the spirit; she is विहायाः, either wide or various in her motion or wide and vast in her being, बृहती, a power of the Mahas, a birth from the wideness of the truth of things. She rises चिकित्सन्ती मानुषाय क्षयय. Sayana's interpretation, "healing the disease of darkness with a view to human habitation", is obviously a forced modern gloss. चिकित्सन्ती in the Veda differs in sense from कित् (चिकेत; केतु) only by the addition of the general idea of continuity or else of frequency or prolonged unfinished action. Dakshina or Usha, the dawn of mental illumination, brings knowledge, perception, vision, in a word केतु for the firm establishing either of the mind in its illumination or of the human sadhaka in the fresh spiritual position or abiding place he has gained in the progress of his yoga. क्षय is frequently turned in this sense by the figurative and symbolical language of the Vedas. Or else it may be that Dakshina seeks certainty of knowledge (compare विचिकित्सा) for the firm establishment of the mind in its gettings.

3. Source № 32. 1913

1. The wide chariot of the Reason has been yoked, this all the immortal gods have ascended. From the blackness she has arisen who is noble and vast seeking knowledge for the mind's foundation.
2. First before all the universe Dawn awoke conquering substance, vast, safely-preserving; high she shone abroad in her youth reborn; Usha came first in the earliest calling.
3. Because today thou dividest their share to the Strong Ones, Usha goddess beautiful shining upon the world of mortals, therefore here the god Savitri wide-governing utters us free from sin for the kingdom of the Sun.
4. To house and house the bright one comes towards us, in sky and sky establishing in their place the names of things; bent on enjoyment ever shining she comes and enjoys always the first fruit of every possession.
5. The sister of Bhaga, the twin of Varuna, Usha, goddess of Truth, thou first of the gods cleave to us; afterwards is he to be crushed who is the establisher of sin; him may we conquer by Reason with the speed of her chariot.
6. May the true lights arise in us, may those that hold this mansion; the forces of the night flaming pure join them; our desirable possessions hidden away by the darkness the wide-shining Dawns reveal.

[Incomplete]

Sukta 1.124

To whom: uṣas. From whom: kakṣivat dairghatamasa. Metres: triṣṭubh

1.124.1 उषा उच्छंती समिधाने अग्रा उचन्त्सूर्य उर्विया ज्योतिरश्रेत् ।

देवो नो अत्र सविता न्वर्थं प्रासावीद्विपत्र चतुष्पदित्यै ॥

uṣāḥ ucchāntī sam-idhānē agnāu ut-yān sūryaḥ urviyā jyōtiḥ aśret
devāḥ naḥ ātra savitā nū ārtham prā asāvīt dvi-pāt prā cātuḥ-pat ityāi

Dawn [1] shining out [2] in kindling [3] of Agni [4], rising [5] Surya [6] has spread [9] wide [7] light [8], then [12] the god [10] in us [11], Savitri [13], has urged [17] two-footed [18] forward [16] to goal [15], four-footed [20] forward [19] for movement [21].

1.124.2 अभिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।

ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥

āminatī dāivyāni vratāni pra-minatī manusyā yugāni
īyūṣīṇām upamā śasvatīnām ā-yatīnām prathamā uṣāḥ vī adyaut

Not violating [1] divine [2] laws of works [3], observing [4] human [5] generations [6], the highest [8] from passed [7], the first [11] from continuous [9] following [10], Dawn [12] has shined out [13+14].

1.124.3 एषा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।

ऋतस्य पंथामन्वेति साधु प्रजानतीव न दिशो मिनति ॥

eṣā divāḥ duhitā prāti adarśi jyōtiḥ vāsānā samanā purastāt
ṛtasya pānthām ānu eti sādhu prajānatī-iva nā dīśaḥ minātī

This [1] daughter [3] of Heaven [2] has appeared [5] towards {us} [4], in front [9] bearing [7] light [6] likewise [8]; {she} goes [13] straight [14] by path [11] of the Truth [10], knowing [15], does not [16] violate [18] directions [17].

1.124.4 उपो अदर्शि शुध्यवो न वक्षो नोधा इवाविरकृत प्रियाणि ।

अद्मसन्न संसतो बोधयती शश्वत्तमागात्पुनर्युषीणां ॥

ūpo_īti adarśi śundhyuvaḥ nā vākṣaḥ nodhāḥ-iva āvīḥ akṛta priyāṇi
adma-sāt nā sasataḥ bodhāyantī śasvat-tamā ā agāt pūnaḥ ā-īyūṣīṇām

As if [4] bright [3] breast [5] became visible [2], like Nodha [6], {she} has made [8] delights [9] manifested [7]; like [11] sitting in house [10], awaking [13] from sleep [12], most constant [14] from passed {Dawns} [18], again [17] {she} has come [15+16].

1.124.5 पूर्वे अर्धे रजसो अत्यस्य गवां जनित्र्यकृत प्र केतुं ।

व्यु प्रथते वितरं वरीय ओभा पूणंती पित्रोरुपस्थां ॥

pūrve ārdhe rajasah aptyāsya gāvām jānitṛ akṛta prā ketuṃ
vī ūm_īti prathate vi-tarām vāriyaḥ ā ubhā pṛṇāntī pitrōḥ upā-sthā

In the upper [1] region [2] of the middle world [3] of air [4] the mother [6] of cows [5] formed [8+7] intuitive perception [9]; now [11] increases [10+12] wider [14] leading further [13], filling [17] both [16] parents [18], standing upwards [19].

- 1.124.6 एवेदेषा पुरुतमा दृशे कं नाजामिं न परि वृणक्ति जामिं ।
 अरेपसा तन्वाश् शाशदाना नार्भादीषते न महो विभाती ॥
 evá it eṣá puru-támā drśé kám ná ájāmim ná pári vṛṇakti jāmiṁ
 arepásā tanvá śásādānā ná árbhāt íṣate ná maháḥ vi-bhātí
 Thus [1] this [3] most abundant [4] in vision {Dawn} [5] does not [7] avoid [10+11] anybody [6+7], nor [7] non-kindred [8], nor [9] kindred [12]; triumphant [15] with faultless [13] body [14], does not look out [16+18] for the little one [17] or [19] for the great one [20], shining widely [21].
- 1.124.7 अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानां ।
 जायेव पत्ये उशती सुवासा उषा हस्त्रेव नि रिणीते अप्सः ॥
 abhrātā-iva puṁsāḥ eti praṭīcī garta-ārugiva sanāye dhānānām
 jāyā-iva pātye uśatī su-vāsāḥ uśāḥ hasrā-iva ní riṇīte āpsaḥ
 Like woman that has not a brother [1] goes [3] towards [4] men [2], like ascending on seat of chariot [5] for conquest [6] of riches [7], like [8] desirous [10] wife [8] smiling [13] to husband [9], beautifully robed [11], Dawn [12] unveils [14+15] {her} body [16].
- 1.124.8 स्वसा स्वस्त्रे ज्यायस्यै योनिमारैगपैत्यस्याः प्रतिचक्ष्येव ।
 व्युच्छंती रश्मिभिः सूर्यस्यांज्यंक्ते समनगा इव ब्राः ॥
 svāsā svāstre jyāyasyai yōnim araik āpa eti asyāḥ praticákṣya-iva
 vi-ucchāntī raśmi-bhiḥ sūryasya añjī añkte samanagāḥ-iva vrāḥ
 The sister [1] has yielded [5] the womb¹ [4] for the elder [3] sister [2], goes [7] away [6] from her [8] that becomes visible [9]; {she} shining out [10] with rays [11] of the Sun [12] reveals [14] lustres [13], as if herds [16] going together [15].
- 1.124.9 आसां पूर्वासामहसु स्वसृणामपरा पूर्वाभ्येति पश्चात् ।
 ताः प्रलवन्नव्यसीनूनमस्मे रेवदुच्छंतु सुदिना उषासः ॥
 āsām pūrvāsām āha-su svāsīṇām āparā pūrvām abhi eti paścāt
 tāḥ pratna-vāt nāvyaśiḥ nūnām asmé_iti revát ucchantu su-dīnāḥ uśasaḥ
 Behind [9] these [1] first [2] sisters [4] the first [6] latter one [5] comes [7+8] day by day [3]; let [16] now [13] those [10] new [12] bright [17] Dawns [18] like formerly [11] illumine [16] the wealth [15] for us [14].
- 1.124.10 प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पणयः ससंतु ।
 रेवदुच्छ मघवच्चो मघोनि रेवत्स्तोत्रे सूनृते जारयती ॥
 prā bodhaya uśaḥ pṛṇatāḥ maghoni ābudhyamānāḥ paṇāyaḥ sasantu
 revát uccha maghāvat-bhyaḥ maghoni revát stotrē sūnrte jarāyanī
 Do awake [1+2], O Dawn [3], the givers [4], O Empress of riches [5], let [8] unawoke [6] Panis [7] sleep [8]; do illuminate [10] wealth [9] for masters of plenitude [11], O Empress of riches [12], for praiser [14], {thou} invoking [16] wealth [13] in word of the Truth [15].

¹ See note to 1.15.4.

1.124.11 अवेयमश्वैद्युवतिः पुरस्ताद्युक्ते गवामरुणानामनीकं ।

वि नूनमुच्छादसति प्र केतुर्गृहं गृहमुप तिष्ठते अग्निः ॥

áva iyám aśvait yuvatīḥ purāstāt yunkté gávām aruṇānām ānikam
ví nūnám ucchāt āsati prá ketuḥ grhám-grham úpa tiṣṭhāte agnīḥ

This [2] young [4] has shine [3] down [1], yokes [6] forward [5] the multitude [9] of ruddy [8] cows (perceptions from supramental Svar) [7]; now [11] let {her} shine widely [10+12+14] the intuition [15] in non-being [13], let [18] Agni [19] stand [18] in house and house [16].

1.124.12 उक्ते वयश्चिद्वसतेरेपन्नरश्च ये पितृभाजो व्युष्टौ ।

अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥

út te váyah cit vasatéh apaptan nárah ca yé pitu-bhājāḥ ví-uṣṭau
amā saté vahasi bhúri vāmám úśaḥ devi dāśuṣe mártiāya

Even [4] thy [2] birds [3] fly [6] upwards [1] from nest [5] and [8] the manly ones {rise upwards} [7], who [9] enjoy drinking {of soma} [10] in dawn [11]. {Thou} brings [14] the great [15] delight [16] to the existing [13] in house [12], O Dawn [17], goddess [18] – to the giving [19] mortal [20].

1.124.13 अस्तौद्धं स्तोम्या ब्रह्मणा मेऽवीवृधध्वमुशतीरुषासः ।

युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजं ॥

āstodhvam stomyāḥ bráhmaṇā me āvīvṛdhadhvam uśatīḥ uśasaḥ
yuṣmākam devīḥ ávasā sanema sahasriṇam ca śatīnam ca vājam

O desiring [6] Dawns [7] {you} were chanted [1] by wisdom-word [3], confirmed by hymn [2], {you} have increased [5] in me [4]; with your [8] protection [10], O goddess [9], let {us} conquer [11] and [13] thousandfold [12], and [15] hundredfold [14] plenitude [16].

1. Source № 281. September 1916

3. Her path is a path of light and she moves on it with horses yoked by the Truth, herself possessed of the Truth and vast by its power. She follows effectively the path of the Truth and as one that knows she destroys not its directions.

2. Source № 278. June 1916

10. O Dawn, queen of the plenitudes, awaken those who fill us (the gods), but let the Panis sleep unawakening. Richly dawn for the lords of the plenitude, O queen of the Plenitude, richly for him who affirms thee, O Dawn that art Truth.

11. Young she shines out before us, she has created her host of the ruddy cows; in the non-existent vision has dawned out wide

3. Source № 269. September 1915

3. "She moves according to the path of the Truth and, as one that knows, she limits not the regions.

11. Now perceptive vision has broken out into its wide dawn where nought was before, vi nūnam uchād asati pra ketuḥ.

C o m m e n t s

3. Diśaḥ, we may note, has a double sense; but it is not necessary to insist upon it here. Dawn adheres to the path of the Truth and because she has this knowledge or perception she does not limit the infinity, the bṛhat, of which she is the illumination.
5. Mother of the radiances, she has created this perceptive vision of the mind; gavāṃ janitry akṛta pra ketum

4. Source № 268. August 1915

5. the Mother of the cows (radiances) has created vision.
5. "vision" or "perception has dawned now where nought was"
11. She yokes her host of the ruddy cows.

Sukta 1.125

To whom: svanaya's dānastuti. From whom: kakṣīvat dairghatamasa. Metres: triṣṭubh (1-3, 6-7); jagatī (4-5)

1.125.1 प्रा॒ता रत्नं॑ प्रा॒तरि॒त्वा दधा॑ति॒ तं चि॑कि॒त्वान्म॑न्त्रि॒गृह्या॑ नि ध॑त्ते ।

तेन॑ प्र॒जां वर्ध॑य॒मान॒ आयू॑ रा॒यस्पोषे॑ण स॒चते सु॑वीरः ॥

prātārīti rātnam prātaḥ-ītvā dadhāti tām cikivān prati-grhya nī dhatte
tēna pra-jām vardhāyamānaḥ āyuh rāyāḥ pōṣeṇa sacate su-vīrah

At the morning [1] going at Down <here – Indra>¹ [3] holds [4] ecstasy [2], {a man} knowing [6] him [5] as acceptable [7], establishes {him} [9] within [8]; increasing [12] by him [10] procreation [11] {and} life [13], {he} enjoys [16] the possession [15] of riches [14], full of hero-might [17].

1.125.2 सु॒गुर॑स॒त्सुहि॒रण्यः॑ स्व॒श्वौ बृ॒हद॑स्मै व॒य इ॒न्द्रो दधा॑ति ।

य॒स्त्वाय॑न्तं वसु॒ना प्रा॒तरि॒त्वो मु॒क्षीज॑येव॒ पदि॑मु॒त्सिना॑ति ॥

su-guṛḥ asat su-hiraṇyāḥ su-āśvāḥ brhāt asmai vāyaḥ indraḥ dadhāti
yāḥ tvā ā-yāntam vāsunā prātaḥ-ītvāḥ mukṣījayā-iva pādim ut-sināti

Let {him} be [2] having good cows (supramental perceptions from Svar) [1], having good gold (the Truth) [3], having good horses (forces) [4] – Indra [8] upholds [9] the vastness <Brihat, supramental> [5] {and} growth [7] for him [6] who [10] catches [17] like [15] bird [16] by snare [15] thee [11] coming [12] with riches [13], O going in Dawn [14].

1.125.3 आ॒र्यम॑द्य सु॒कृतं॑ प्रा॒तरि॒च्छन्नि॑ष्टेः पु॒त्रं वसु॑म॒ता रथे॑न ।

अंशोः॑ सु॒तं पा॑यय मत्स॒रस्य॑ क्षय॒द्वीरं॑ वर्ध॒य स॒नूता॑भिः ॥

āyam adyā su-kṛtam prātaḥ icchān iṣṭeḥ putrām vāsu-matā rāthena
amśoḥ sutām pāyaya matsarasya kṣayāt-vīram vardhaya sūntābhiḥ

{Indra:} Impelling [5] { I } came [1] at dawn [4] today [2] to the well working [3] son [7] {of my} seeking [6] with the chariot [9] full of riches [8]; do give to drink [12] intoxicating [13] pressed [11] from filament {of soma} [10], do increase [15] the master and hero [14] by true words [16].

¹ prātaḥ-ītvā, where prātar, at dawn, in morning, itvan, going. Riks 1.125.2 indicates that Indra is addressee of the sukta (Indra directly named as going in the Dawn). Anukramanis believe that addressee of the Sukta is lavishness of Svanaya, and Sayana tells legend – apparently constructed for external explanation (quite trivial) of this and the next Sukta, where Rishi describes his spiritual gains in spiritual Day – from Nitimanjaru (नीतिमञ्जरी), where Kakshivat, having finished his course of study and taken leave of his preceptor, was journeying homewards, when night came on, and he fell asleep by the road-side: early in the morning, Raja Sivanaija (to whom Anukramanis address sukta 1.126) and his cortege came to the spot and disturbed the Kakshivat's slumbers. Raja took Kakshivat home with him, and there married him to his ten daughters, presenting him at the same time with a hundred nishkas of gold, a hundred horses, a hundred bulls, one thousand and sixty cows, and eleven chariots. With these presents Kakshivat returned home, and placed them at the disposal of his father, Dirghatamas, reciting this hymn in praise of the munificence of Svanaya. Wilson and Dutt also based on this legend. Griffith: coming at morn; Jamison: the early-coming (priest/god); T. Elizarenkova: morning guest; Kashyap: the (goddess) Dawn (does not concordant with masculine prātaritvan and needs prātaritvā); Ganguly: Coming early in the morning, Agni.

1.125.4 उप क्षरन्ति सिंधवो मयोभुव ईजानं च यक्ष्यमाणं च धेनवः ।

पृणतं च पपुरिं च श्रवस्यवो घृतस्य धारा उप यन्ति विश्वतः ॥

úpa kṣaranti síndhavaḥ mayāḥ-bhúvaḥ ījānāṃ ca yakṣyāmaṇam ca dhenávaḥ
pṛṇāntam ca pápurim ca śravasyávaḥ ghṛtásya dhārāḥ úpa yanti viśvátah

Rivers [3], milch-cows (perception from Svar) [9], bringing the Bliss <Mayas, Ananda> [4], flow [2] and [6] to [1] sacrificer [5] and [8] to [1] him who will sacrifice [7]; streams [16] of clarity <lit. ghee> [15] bearing <N.B.> hearing {of the Truth} <i.e. inspired supramental knowledge> [14] come [18] from every side [19] and [11] to [17] him who satisfies [10] and [13] to [17] the bountiful [12].

1.125.5 नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति ।

तस्मा आपो घृतमर्षति सिंधवस्तस्मा इयं दक्षिणा पिन्वते सदा ॥

nákasya pṛṣṭhé ádhi tiṣṭhati śrítah yáḥ pṛṇáti sáh ha devéṣu gacchati
tásmā ápaḥ ghṛtām arṣanti síndhavaḥ tásmā iyám dáksṇiṇā pinvate sádā

Above [3], in high level [2] of Heaven [1] {he} stands [4] having rose [5] who [6] satisfies [7], he [8], verily [9], goes [11] in gods [10]; for him [12] waters [13], rivers [16], clarity <lit. ghee> [14] flow [15], for him [17] always [21] this [18] Dakshina (discrimination) [19] grows [20].

1.125.6 दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।

दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥

dákṣiṇā-vatām ít imāni citrá dáksṇiṇā-vatām diví súryāsaḥ
dákṣiṇā-vantaḥ amṛtam bhajante dáksṇiṇā-vantaḥ prá tirante áyuh

Truly [2], these [3] various {riches} [4] {are} of them who bear Dakshina [1]; the Suns [7] in Heaven [6] {are} of them who bear Dakshina [5]; they who bear Dakshina [8] have share [10] in immortality [9]; they who bear Dakshina [11] carry [13] life [14] forward [12].

1.125.7 मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूर्यः सुव्रतासः ।

अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥

má pṛṇāntaḥ dúh-itam énaḥ á aran má jāriṣuḥ sūryāḥ su-vratāsaḥ
anyāḥ téṣām pari-dhīḥ astu káḥ cit apṛṇāntam abhi sám yantu śókāḥ

Let not [1] they who satisfies [2] come [5+6] to bad step [3], to sin [4], let not [7] illumined seers [9] well obeying {to laws of the Truth} [10] grow old [8]; let [14] their [12] encircling receptacle¹ [13] be [14] another [11]; let [20] all [19] afflictions [21] go [20] to [18] any [15+16] non-satisfying [17].

¹ pari-dhi, it seems, this is an alias for well-known term kośa, sheath, envelop, body.

Sukta 1.126

To whom: 1, 5, 7: bhāvayavya; 2-4, 6: romaśā. **From whom:** 1-5: kakṣivat dairghatamasa; 6: bhāvayavya; 7: romaśa. **Metres:** triṣṭubh (1-5); anuṣṭubh (6-7)

1.126.1 अमंदा॒न्स्तो॒मान्भ॒रे म॒नीषा॑ सिं॒धा॒वधि॑ क्षि॒यतो॑ भा॒व्यस्य॑ ।

यो मे॑ स॒हस्र॑ममि॒मीत॑ स॒वान॒तूर्तो॑ राजा॒ श्रव॑ इ॒च्छमानः॑ ॥

ámandān stómān prá bhare manīṣā síndhau ádhi kṣiyatāḥ bhāvyaśya
yáḥ me saháśram ámimīta saván atúrtaḥ rája śrávaḥ icchámānaḥ

{ I } bear [4] not lazy [1] hymns [2] forward [3] by thinking mind [5] in ocean [6] of that which is to be accomplished¹ [9] living [8] above [7], that [10] has measured [13] to me [11] thousand [12] creations² [14], unassailable [15] king [16] giving [18] the hearing {of the Truth} <i.e. inspired knowledge> [17].

1.126.2 श॒तं रा॒ज्ञो ना॒ध॒मानस्य॑ नि॒ष्काञ्छ॑तम॒श्वान्प्र॑य॒तान्त्सद्य॑ आदं॑ ।

श॒तं क॒क्षीवाँ॑ असु॒रस्य॑ गो॒नां दि॒वि श्रवो॑ऽज॒रमा॑ त॒तान ॥

śatām rájñāḥ nádhmānasya niṣkāñśhatamāśvānprayatān sadyaḥ ádam
śatām kakṣívān ásurasya gonām divi śrávaḥ ajāram á tatāna

Hundred [1] gifted [7] golden necklaces³ [4] of praying [3] king [2], hundred [5] {gifted} horses (of power) [6] received [9] at once [8] Kakshivat [11], hundred [10] cows (perceptions from supramental Svar) [13] of Asura <mighty Lord> [12], the imperishable [16] hearing {of the Truth} <i.e. inspired knowledge> [15] spread out [18] in Heaven [14].

1.126.3 उ॒प॑ मा श्या॒वाः स्व॒नये॑न द॒त्ता व॒धूम॑तो॒ दश॑ रथा॒सो अ॒स्थुः ।

षष्टिः॑ स॒हस्र॑मनु॒ गव्य॑मा॒गात्स॒नत्क॒क्षीवाँ॑ अभि॒पित्वे॑ अ॒ह्नां ॥

úpa mā śyāvāḥ svanáyena dattāḥ vadhú-mantaḥ dáśa ráthāsaḥ asthuḥ
ṣaṣṭiḥ saháśram ánu gavyam á agāt sanat kakṣívān abhi-pitvé áhnām

To [1] me [2] bay {horses} [3] given [5] by Neighing aloud⁴ [4] {and} ten [7] chariots [8] with young mares [6] have stood [9]; alongside [12] herd [13] of thousand [11] and sixty [10]

¹ bhāvya, passive future participle from bhū, "to be", i.e. the future, that that is about to be or what ought to be or become or to be effected or accomplished or performed. Nirukta takes it as a proper name, so does Sayana and Wilson (they believe that it is name of the father of Svanaya, 1.126.3), Griffit, Dutt, Jamison, T. Elizarenkova, Kashyap, Ganguly ("Lord living in the ocean above"). Sarasvati does not take it as a proper name ("a king, the head of a state, who lives on the bank of a mighty river"), so Dayananda does too ("Worthy to be or trying to be an ideal person"). The word occurs in Rigveda once. The proper name does not tell us anything; treatments of Sarasvatī and Dayananda do not base on the Veda itself; direct translation of the word ("that will be") is quite suggestive and appropriate.

² Sri Aurobindo wrote: "there is a double sense in the word sava, "loosing forth", used of the creation, and the sacrifice, the libation of the Soma" (CWSA.– Vol. 15.– 1998, p. 304). It is seems, that sometimes both become united (for example, 1.128.7, 1.131.6).

³ In 1916 Sri Aurobindo wrote: "the golden necklace of the rays of the divine Sun of Truth" (CWSA.– Vol. 15.– 1998, p.450). Here, it is seems, the figure is of an ability to say word of the Truth.

⁴ svanaya is taken by many interpreters as a proper name (see note to 1.125.1). The world (translated literally "neighing") in this context is rather epithet-allusion to Indra-Thunderer, the Giver of horses and cows and of hearing of the Truth.

cows (perceptions from supramental Svar [13] has come [14+15], Kakshivat [17] has conquered {them} [16] in coming [18] of Days [19].

1.126.4 चत्वारिंशद्शरथस्य शोणाः सहस्रस्याग्रे श्रेणिं नयति ।

मदच्युतः कृशनावतो अत्यान्क्षीवत् उदमुक्षंत पज्राः ॥

catvāriṃśat dāśa-rathasya śoṇāḥ sahasrasya āgre śreṇim nayanti
mada-cyūtaḥ kṛśanā-vataḥ ātyān kakṣīvantaḥ út amṛkṣanta pajrāḥ

Forty [1] red ones [3] of having ten chariots [2] go [7] ahead [5] of row [6] of thousand [4]; the Kakshivats [11] Pajras [14] altogether [12] gathered [13] horses [10] outpouring intoxicating inspiration [8], rhythmically beating {by hoofs}¹ [9].

1.126.5 पूर्वामनु प्रयतिमा ददे वस्त्रीन्युक्तां अष्टावरिधायसो गाः ।

सुबंधवो ये विश्या इव वा अनस्वंतः श्रव ऐषैत पज्राः ॥

pūrvām ānu prā-yatim ā dade vaḥ trīn yuktān aṣṭau arī-dhāyasaḥ gāḥ
su-bāndhavaḥ yé viśyāḥ-iva vrāḥ ānavantaḥ śrāvaḥ aiṣanta pajrāḥ

{ I } receive [4+5] highest [1] gift [3] – yours [6] three [7] yoked [8] {and} eight [9] abundantly yielding milk [10] cows (perceptions from supramental Svar) [11]. The Pajras [19] desired [18] those [13] closely connected [12] as organic whole [14] herds [15] yoked to chariot [16] – the hearing {of the Truth} <i.e. inspired knowledge> [17].

1.126.6 आगधिता परिगधिता या कशीकेव जंगहे । ददाति मह्यं यादुरी याशूनां भोज्यां शता ॥

ā-gadhita pari-gadhita yā kaśīkā-iva jāngāhe dādāti mahyam yādurī yāśūnām bhojyā śatā

Pressed close [1], firmly embraced [2], {she} who [3] like a weasel [4] moves quickly [5], embracing [8] gives [6] to me [7] enjoy [10] of hundred [11] embraces² [9].

1.126.7 उपोप मे परा मृश मा मे दभ्राणि मन्यथाः । सर्वाहमस्मि रोमशा गंधारीणामिवाविका ॥

ūpa-upa me pārā mṛśa mā me dabhrāṇi manyathāḥ
sārvā ahām asmi romaśā gandhārīṇām-iva avikā

Do seize [4] me [2] near-near [1], do not [5] think [8], {that} mine [6] are few [7]; I [10] am [11] altogether [9] woollen [12] like sheep [14] of the Gandharis³ [13].

¹ kṛśana-vataḥ, usually is translated as decorated with golden trappings or pearls.

² Griffith notes that these two riks does not connected with previous ones, have another metre and perhaps are latest insertion. Anukramanis believe that two last riks are a dialogue of Bhavaya ("that is to be", see note to 1.125.1) and his spouse Romasha (lit. having thick hair or wool). Nevertheless it is hardly is an description of sexual interchange, rather, Rishi says on some ability that closely possessed gives him much joy.

³ gandhāri, not clear meaning, the word occurs in the Rigveda once. Monier-Williams: N. of a people; Sarasvati: of an enchanted hilly tract; Dayananda: Upholders of the State. It is possible, that the word is connected with gandharva (who is "the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda", CWSA.– vol.15.– 1998, p.358).

Sukta 1.127

To whom: agni. **From whom:** parucchepa daivodāsi. **Metres:** atyaṣṭī (1-5, 7-11); atidhṛti (6)

1.127.1 अग्निं होतारं मन्ये दास्वतं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसं ।

य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।

घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्षिषः ॥

agnīm hótāram manye dāsvantam vāsum sūnūm sāhasaḥ jāta-vedasam vipram ná jāta-vedasam yāḥ ūrdhvayā su-adhvarāḥ devāḥ devācyā kṛpā ghṛtasya ví-bhrāṣṭim ānu vaṣṭi śociṣā ā-jūhvānasya sarpiṣaḥ

{ 1 } meditate [3] on Agni [1], on the priest calling {the gods} [2], on the giver [4] of wealth [5], on the Son [6] of force [7], on Jatavedas, knower of birth of gods and of mortals (1.70.6) [8], like [10] on illumined seer [9], on Jatavedas [11], who [12], accomplishing pilgrim-sacrifice well [14], the god [15], with high [13] bright [17] aspiration [16] desires [21] blazing [19] of clarity <lit. of ghee> [18], with bright flame [22] {desires} the offering [23] of stream of clarity <lit. fluid ghee> [24].

1.127.2 यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमंगिरसां विप्रं मन्मभिर्विप्रैभिः शुक्रं मन्मभिः ।

परिज्मानमिव द्यां होतारं चर्षणीनां । शोचिष्केशं वृषणं यमिमा विशः प्रावतु जूतये विशः ॥

yājīṣṭham tvā yajamānāḥ huvema jyēṣṭham āngirasām vipra mānma-bhiḥ viprebhiḥ śukra mānma-bhiḥ párijmānam-iva dyām hótāram carṣaṇīnām śociḥ-keśam vṛṣaṇam yām imāḥ víśaḥ prá avantu jūtāye víśaḥ

Let [4] {us} giving offering [3] call [4] thee [2], most powerful for sacrifice [1], eldest [5] of the Angirases [6], O illumined seer [7], by illumined [9] thoughts [8], O blazing [10], by thoughts [11] like [13] all-encircling [12] Heaven [13], priest calling {the gods} [14] of those who see [15], the Bull [17] with hair of flaming-light [16], whom [18] let [22] these [19] peoples [20] increase [22] for urging [23] of peoples [24].

1.127.3 स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहंतरः परशुर्न द्रुहंतरः ।

वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरं । निष्पहमाणो यमते नायते धन्वासहा नायते ॥

sāḥ hí purú cit ójasā virúkmatā dídyānaḥ bhāvati druham-taráḥ paraśúḥ ná druham-taráḥ vīlū cit yāsya sám-ṛtau śrúvat vānā-iva yāt sthirām niḥ-sāhamānaḥ yamate ná ayate dhanva-sāhā ná ayate

For [2] he [1], illuminating [7] many things [3] by wide-shining [6] force [5], becomes [8] cleaving through enemies [9] like [11] an axe [10], cleaving through enemies [12], in the battle [16] against whom [15] even [14] him who [19] is strong [13] {and} firm [20] falls [17] like trees [18]. Overwhelming [21] {he} extends [22], not [23] restrained [24] by bearing bow <i.e. by archer> [25], not [26] restrained [27].

1.127.4 दृह्वा चिदस्मा अनु दुयथा विदे तेजिष्ठाभिररणिभिर्दृष्टवसेऽग्रये दृष्टवसे ।

प्र यः पुरूणि गाहते तक्षद्वनेव शोचिषा ।

स्थिरा चिदन्ना नि रिणात्वोजसा नि स्थिराणि चिदोजसा ॥

dr̥hā cit asmai ānu duḥ yāthā vidē téjiṣṭhābhiḥ arāṇi-bhiḥ dāṣṭi ávase agnāye dāṣṭi ávase prá yāḥ purūṇi gāhate tākṣat vānā-iva śociṣā sthirā cit ānnā ní riṇāti ójasā ní sthirāṇi cit ójasā

Even [2] strongly built [1] is destroyed [5] for this [3] knower [7], so [6] by very hot [8] aranis¹ [9] {he} gives [10] for protection [11] for Agni [12], gives [13] for protection [14], who [16] enters [18] into many [17] hewing [19] by flame [21] like trees [20]; even [23] firm [22] food [24] tears [25+26] by force [27], even [30] firm [29] by force [31].

- 1.127.5 तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरादप्रायुषे दिवातरात् ।
आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे ।

भक्तमभक्तमवो व्यंतौ अजरा अग्नयो व्यंतौ अजराः ॥

tām asya prkṣām uparāsu dhīmahī nāktam yāḥ sudārśa-taraḥ divā-tarāt āpra-āyūṣe divā-tarāt
āt asya āyūḥ grābhaṇa-vat vīḷu śarma nā sūnāve
bhaktām ābhaktam āvaḥ vyāntāḥ ajārāḥ agnāyaḥ vyāntāḥ ajārāḥ

{We} hold in thought [5] his [2] fullness [3] in upper {levels} [4], him [1] who [7] seen better [8] by night [6] {then} by day [9], for undeparting life [10], {then} by day [11]. Then [12] his [13] life [14], holding and supporting {is} [15] like [18] strong [16] peace [17] for the Son [19], ageless [24] fires [25] travelling [23] to enjoyed [20] {and} not yet enjoyed [21] happiness [22], travelling [26] ageless [27].

- 1.127.6 स हि शर्धो न मारुतं तुविष्वणिरप्रस्वतीषूर्वरास्विष्टनिरातनास्विष्टनिः ।
आदद्भ्रव्यान्याददिर्यज्ञस्य केतुरर्हणा ।

अथ स्मास्य हर्षतो हृषीवतो विश्वे जुषंत पंथां नरः शुभे न पंथां ॥

sāḥ hi śardhaḥ nā marutam tuviṣvaṇiraprasvatīṣūrvarāsviṣṭanirātanāsviṣṭanīḥ
ādāt havyānī ā-dadīḥ yajñāsya ketuḥ arhānā
ādha sma asya hārṣataḥ hrīṣivatāḥ viśve juṣanta pānthām nārāḥ śubhe nā pānthām

For [2] he [1] many-noised [6] like [4] marutian [5] army [3], moving quickly [9] in fruitful [7] soils [8], moving quickly [11] in waste lands [10], ate [12] receiving [14] offerings [13], in his due action [17] {he is} intuitive perception [16] of sacrifice [15]. Then [18], truly [19], all [23] manly ones [26] accepted [24] the path [25] of this [20] joyful one [21] joy-giving [22] as [28] path [29] for happiness [27].

- 1.127.7 द्विता यदी कीस्तासो अभिद्यवा नमस्यंत उपवोचंत भृगवो मध्नतो दाशा भृगवः ।
अग्निरीशे वसूनां शुचिर्यो धर्णिरेषां । प्रियां अपिधीर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥

dvitā yāḥ im kistāsah abhī-dyavaḥ namasyāntāḥ upa-vōcanta bhṛgavaḥ mathnāntāḥ dāśā
bhṛgavaḥ agnīḥ īśe vāsūnām śuciḥ yāḥ dharmīḥ eṣām priyān api-dhīn vaniṣṭa mēdhiraḥ ā
vaniṣṭa mēdhiraḥ

Doubly so <i.e. verily> [1], when [2] bowing [6] luminous [5] bards [4] the Bhrigus [8] spoken the word [7], the Bhrigus [11] churning out {fire} [9] by worship [10], let [21] Agni [12], master [13] of riches [14], pure one [15], who [16] {is} holder [17] of these {riches} [18], the wise one [22] enjoy [21] with placed {in him} [20] delightful {offerings} [19] let {him} enjoy [24], the wise one [25].

- 1.127.8 विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दंपतिं भुजे सत्यगिर्वाहसं भुजे ।
अतिथिं मानुषाणां पितुर्न यस्यासया ।

¹ arani, two wooden pieces, by friction of the upper (Mind) upon the lower (physical consciousness) the Fire is kindled. Usually used in double number, but here – in plural.

अमी च विश्वे अमृतास आ वयो हव्या देवेष्व वयः ॥

vísvasām tvā visám pátiṃ havāmaḥ sárvasām samānām dām-patiṃ bhujé satyá-girvāhasam bhujé átithim mānuṣāṅām pituḥ ná yasya āsayá amī_iti ca víśve amṛtāsaḥ á váyaḥ havayá devēṣu á váyaḥ

{We} call [5] thee [2], the Lord [4] of all [1] creatures [3], the Lord [8] of common [7] home [8] of all [6] for enjoying [9], bearing true words [10], for enjoying [11], the Guest [12] of people [13], before [17] whose [16] face [17], as [15] {before} father's [14], {are} all [20] those [18] immortals [21] and [19] {make} with food [23] offerings [24], in gods [25] {make} with food [27].

1.127.9 त्वमग्ने सहसा सहैतमः शुभ्रिंतमो जायसे देवतातये रयिर्न देवतातये ।

शुभ्रिंतमो हि ते मदो द्युभ्रिंतम उत क्रतुः ।

अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥

tvám agne sáhasā sáhan-tamaḥ śuṣmín-tamaḥ jāyase devá-tātaye rayiḥ ná devá-tātaye śuṣmín-tamaḥ hí te madaḥ dyumnín-tamaḥ utá krātuḥ ádha sma te pári caranti ajara śruṣṭívānaḥ ná ajara

Thou [1], O Agni [2], in power [3] most overwhelming [4], most forceful [5], art born [6] for the birth {in us} of the Gods [7], as if [9] a wealth [8] for the birth {in us} of the Gods [10], for [12] thy [13] intoxication [14] {is} most strong [11] and [16] {thy} will [17] {is} most forceful [15]; then [18], verily [19], for thee [20] altogether [21] {they} move [22], O ageless [23], like [25] hearing {thee} [24], O ageless [26].

1.127.10 प्र वो महे सहसा सहस्वत उषबुधे पशुषे नाग्नये स्तोमो बभूत्वग्नये ।

प्रति यदी हविष्मान्विश्वासु क्षासु जोगुवे ।

अग्ने रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणां ॥

prá vaḥ mahé sáhasā sáhasvate uṣaḥ-búdhe paśu-sé ná agnáyē stómaḥ babhūtu agnáyē prāti yat ím havīṣmān vísvāsu kṣāsu jóguve ágre rebháḥ ná jarate ṛṣūṅām júrñiḥ hótā ṛṣūṅām

Let [11] your [2] hymn [10] be [11] {carried} forward [1] for Agni [9] as [8] for the great [3] in power [4], for the Lord of force [5], for waking in the dawn [6], for having vision [7], for Agni [12]; when [14] giver of the offering [16] cries [19] on all [17] planes of existence [18], {he} is called [23] forward [20] as [22] the invoking [25] wise one [21] of aspiring ones [24], {as} hotar (priest calling the gods) [26] of aspiring ones [27].

1.127.11 स नो नेदिष्टं ददृशान् आ भराग्ने देवेभिः सचंनाः सुचेतुना महो रायः सुचेतुना ।

महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै ।

महि स्तोतृभ्यो मघवन्त्सुवीर्यं मथीरुग्रो न शर्वसा ॥

sáḥ naḥ nédiṣṭham dádrśānaḥ á bhara_agne devébhiḥ sá-canāḥ su-cetúnā maháḥ rāyáḥ su-cetúnā máhi śaviṣṭha naḥ kṛdhi sam-cákṣe bhujé asyái máhi stotr_-bhyaḥ magha-van su-víryam máthiḥ ugrāḥ ná śavasā

He [1] most near [3] to us [2] becoming visible [4], O Agni [7], with perfect consciousness [10], being in harmony with [9] the gods [8], do bring [5+6] great [11] riches [12] with perfect consciousness [13]. O most puissant [15] do make [17] the great {hero-strength} [14] for us [16] to see [18], to enjoy [19] with it [20]; O Lord of plenty [23], {thou} has churned out [25] the great [21] hero-strength [24] for them who hymn thee [22], like [27] puissant one [26] by force [28].

1. I meditate on the Fire, the priest of the call, the giver of the Treasure, the son of force, who knows all things born, the Fire who is like one illumined and knowing all things born. The Fire who perfect in the pilgrim-sacrifice, a God with his high-lifted longing¹ hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.
2. Thee most powerful for sacrifice, as givers of sacrifice may we call, the eldest of the Angirases, the Illumined One, call thee with our thoughts, O Brilliant Fire, with our illumined thoughts, men's priest of the call,² who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.
3. Many things illumining with his wide-shining energy he becomes one who cleaves through those who would hurt us, like a battle-axe he cleaves through those who would hurt us, he in whose shock even that which is strong falls asunder, even what is firmly fixed falls like trees; overwhelming with his force he toils on and goes not back, like warriors with the bow from the battle he goes not back.
4. Even things strongly built they give to him as to one who knows: one gives for safeguarding by his movements of flaming-power, gives to the Fire that he may guard us. Into many things he enters and hews them with his flaming light like trees, even things firmly fixed he tears by his energy and makes his food by his energy even things firmly fixed.
5. We meditate on³ that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in the day, for his undeparting life brighter than in the day. Then does his life grasp and support us like a strong house of refuge for the Son, — ageless fires moving towards the happiness enjoyed and that not yet enjoyed, moving his ageless fires.
6. He is many-noised like the army of the storm-winds hurrying over the fertile lands full of our labour, hurrying over the waste lands.⁴ He takes and devours the offerings, he is the eye of intuition of the sacrifice in its due action; so all men follow with pleasure the path

¹ Or, high-uplifted lustre seeking for the Gods

² Or, the priest of the call for men who see,

³ Or, we hold

⁴ Or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled and our waste lands.

- of this joyful and joy-giving Fire, as on a path leading to happiness.
7. When in his twofold strength, bards with illumination upon them, the Bhrigu-flame-seers have made obeisance and spoken to him the word, when they have churned him out by their worship, — the Flame-Seers, the Fire becomes master of the riches, he who in his purity holds them within him, wise he enjoys the things laid upon him and they are pleasant to him, he takes joy of them in his wisdom.
 8. We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying, — to the Guest of men in whose presence stand, as in the presence of a father, all these Immortals and make our offerings their food — in the Gods they become their food.
 9. O Fire, thou art overwhelming in thy strength, thou art born most forceful for the forming of the Gods, as if a wealth for the forming of the Gods; most forceful is thy rapture, most luminous thy will. So they serve thee, O Ageless Fire, who hear thy word serve thee, O Ageless Fire!
 10. To the Great One, the Strong in his force, the waker in the Dawn, to Fire as to one who has vision, let your hymn arise. When the giver of the offering cries towards him in all the planes, in the front of the wise he chants our adoration, the priest of the call of the wise who chants their adoration.
 11. So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most strong Fire, create for us that which is great for vision, for the enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

Sukta 1.128

To whom: agni. From whom: parucchepa daivodāsi. Metres: atyaṣṭi

1.128.1 अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतं ।

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

अदब्धो होता नि षददिल्लस्पदे परिवीत इल्लस्पदे ॥

ayám jāyata mānuṣaḥ dhārīmaṇi hótā yajisṭhaḥ uśijām ānu vratám agniḥ svám ānu vratám
viśvá-śruṣṭiḥ sakhi-yatē rayiḥ-iva śravasyatē
ádabdhāḥ hótā ní sadat ilāḥ padé pári-vītaḥ ilāḥ padé

This one [1] was born [2] in man [3] by law [4], priest calling {the gods} [5], by laws of works [9] most powerful for sacrifice [6] of aspiring men [7], Agni [10] – by own [11] law of works [13]; {he} all-hearing {the Truth} [14] for man who seeks his friendship [15], like wealth [16] for man who seeks hearing {of the Truth} [17], invincible [18] priest calling {the gods} [19], sitting [21] within [20] in the seat [23], he to whom we aspire with prayer [22], all-encompassing [24] in the seat [26], he to whom we aspire with prayer [25].

1.128.2 तं यज्ञसाधमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता ।

स न ऊर्जामुपाभृत्यया कृपा न जूर्यति । यं मातरिश्वा मनवे परावतो देवं भाः परावतः ॥

tám yajña-sādhamaṇi vātayāmasi ṛāsya pathá námasā havīṣmatā devá-tātā havīṣmatā
sáḥ naḥ ūrjām upa-ābhṛtyāyā kṛpā ná jūryati
yám mātariśvā mānave parā-vātaḥ devám bhārītibhāḥ parā-vātaḥ

By bow {of surrender} [7], by offering [8], by forming of the gods [9] {we} brisk up [4] him [1] accomplishing sacrifice [2] in the path [6] of the Truth [5], by offering [10]; he [11] in bringing [14] of energies [13] to us [12] does not [17] grow old [18] by this [15] flame [16]; he, whom [19] Matarishvan (Lord of Life) [20] {brings} to man [21] from the Beyond [22], the god [23], the lights [24] from the Beyond [25].

1.128.3 एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिक्रददहद्रेतः कनिक्रदत् ।

शतं चक्षाणो अक्षभिर्देवो वनेषु तुर्वणिः । सद्यो दधान उपरेषु सानुष्वग्निः परेषु सानुषु ॥

évena sadyāḥ pári eti párthivam muhuḥ-gīḥ rétaḥ vṛṣabhāḥ kánikradat dádhat rétaḥ kánikradat
śatám cáksāṇaḥ akṣá-bhiḥ devāḥ vāneṣu turvāniḥ
śadaḥ dádhānaḥ úpareṣu sānuṣu agniḥ páreṣu sānuṣu

By his speed [1] {he} goes [4] at once [2] all around [3] of earthen [5], called again and again [6], the Bull [8] loudly roaring [9], giving [10] the seed [7], loudly roaring [12] – the seed [11]; seeing [14] by hundred [13] eyes [15], the god [16] victorious [18] in forests (of earth's delight) [17], holding [20] the home [19] in upper [21] heights [22], Agni [23] – in upper [24] heights [25].

1.128.4 स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा यज्ञस्य चेतति ।

क्रत्वा वेधा इषूयते विश्वा जातानि पस्पशे ।

यतो घृतश्रीरतिथिरजायत वहिर्वेधा अजायत ॥

sáḥ su-krātuḥ purāḥ-hitāḥ dáme-dame agniḥ yajñásya adhvaráśya cetati krátvā yajñásya cetati
krátvā vedhāḥ iṣu-yatē viśvā jātāni paspaśe
yātaḥ ghr̥ta-śrīḥ átithiḥ ajāyata vahniḥ vedhāḥ ajāyata

He [1], mighty of will [2], Purohit (the vicar set in his front) [3], in house and house [4] Agni [5] {by will} of sacrifice [6], {by will} of pilgrim-sacrifice [7] wakes to the knowledge [8], by will [9] of sacrifice [10] wakes to the knowledge [11]; ordainer of works [13] has made [17] for aspiring one [14] by will [12] all [15] births [16] visible [17], at the moment when [18] blazing with clarity <lit. with ghee> [19] Guest [20] was born [21], bearing {offering} [22] ordainer of works [23] was born [24].

1.128.5 ऋत्वा यदस्य तविषीषु पृचतेऽग्नेरवेण मरुतां न भोज्येषिराय न भोज्या ।

स हि ष्मा दानमिन्वति वसूनां च मज्मना ।

स नस्त्रासते दुरितादभिहुतः शंसाद्घादभिहुतः ॥

krátvā yát asya táviṣīṣu pṛcāte agnēḥ ávena marútām ná bhojyá iširāya ná bhojyá
sáh hí sma dánam ínvati vásūnām ca majmánā
sáh naḥ trāsate duḥ-itāt abhi-hrútaḥ śámsāt aghát abhi-hrútaḥ

When [2] by his [3] will [1] {men} filled [5] with powers [4], with favour [7] of Agni [6], {then they became} like [9] enjoyment-share [10] of the Maruts [8], like [12] enjoyment-share [13] for impelling {Agni} [11]; for [15] he [14], truly [16], moves [18] gift [17] of the riches [19] and [20] power [21]. Let [24] him [22] release [24] us [23] from bad step [25], from falling [26], from evil [28] expression [27], from falling [29].

1.128.6 विश्वो विहाया अर्तिर्वसुर्दधे हस्ते दक्षिणे तरणिर्न शिश्रथच्छ्रवस्यया न शिश्रथत् ।

विश्वस्मा इदिषुच्यते देवत्रा हव्यमोहिषे ।

विश्वस्मा इत्सुकृते वारमृणवत्यग्निर्द्वारा व्यृणवति ॥

vísvaḥ ví-hāyāḥ aratíḥ vásuḥ dadhe háste dáksīṇe tarāṇiḥ ná śísrathat śravasyāyā ná śísrathat
vísvasmai ít iṣudhyaté deva-trā havyaṁ á ūhiṣe
vísvasmai ít su-kṛte váram mṛvati agniḥ dvārá ví mṛvati

The universal [1] traveller [3], vast [2], Vasu (living in riches) [4] held [5] in right [7] hand [6], going forward [8], does not [9] give way [10], with hearing {of the Truth} [11] – does not [12] give way [13]; verily [15], for every [14] aspiring one [16] {he} brought [19+20] offerings [18] in the gods <i.e. to the gods> [17]; verily [22], for every [21] doer of good works [23] wide opens [25] supreme boon [24], Agni [26] wide opens [28+29] the doors [27].

1.128.7 स मानुषे वृजने शंतमो हितोऽग्निर्यज्ञेषु जेन्यो न विस्पतिः प्रियो यज्ञेषु विस्पतिः ।

स हव्या मानुषाणामिळा कृतानि पत्यते । स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥

sáh mánuṣe vrjāne śám-tamaḥ hitāḥ agniḥ jajñēṣu jényaḥ ná viśpátiḥ priyāḥ jajñēṣu viśpátiḥ
sáh havyaṁ mánuṣānām iḷá kṛtāni patyate
sáh naḥ trāsate váruṇasya dhūrtéh mahāḥ devásya dhūrtéh

He [1] in human creature [2], established [5] in offerings [7] like [9] victor [8] in stronghold [3], full of peace [4], Agni [6], Master of creatures [10] beloved [11] – in offerings [12], Master of creatures [13]; he [14] reign [19] over made [18] offerings [15] of human creatures [16], over words of revelation [17], let [22] him [20] release [22] us [21] from harm [24] of great [25] Varuna [23], from harm [27] of divine [26].

1.128.8 अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमर्तिं न्येरिरे हव्यवाहं न्येरिरे ।

विश्वायुं विश्ववेदसं होतारं यजतं कविं ।

देवासौ रणवमवसे वसूयवो गीर्भी रणवं वसूयवः ॥

Mandala 1

agním hótāram ījate vāsu-dhitim priyām cētiṣṭham aratīm ní erire havya-vāham ní erire
viśvá-āyum viśvá-vedasam hótāram yajatām kavīm
devāsaḥ raṇvām āvase vasu-yávaḥ gīḥ-bhīḥ raṇvām vasu-yávaḥ

{They} pray [3] Agni [1], priest calling {the gods} [2], holding riches [4], beloved [5], most
conscious of knowledge [6], {they} sent [8+9] the traveller [7] carrying the offerings {to the
gods} [10], sent [11+12]; the gods [18] {and} ones seeking riches [21] {pray} by words [22]
{him}, life of all [13], omniscient [14], priest calling {the gods} [15], Lord of sacrifice [16],
rapturous [19] seer [17] for protection [20], ones seeking riches {pray} [24] rapturous [23].

Sukta 1.129

To whom: indra. From whom: parucchepa daivodāsi. Metres: atyaṣṭi (1-7, 10); atisakvaṛi (8-9); aṣṭi (11)

1.129.1 यं त्वं रथमिन्द्र मेधसातयेऽपाका संतमिषिर प्रणयसि प्रानवद्य नयसि ।

सद्यश्चित्तमभिष्टये करो वशश्च वाजिनं ।

सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसां ॥

yám tvám rátham indra medhá-sātaye apākā śántam iṣira pra-náyasi prá anavadya náyasi sadyáh cit tám abhiṣṭaye káraḥ váśaḥ ca vājīnam

sáh asmákam anavadya tūtujāna vedhásām imám vácām ná vedhásām

The chariot [3] that is [7] far [6], that [1] thou [2], O Indra [4], movest [9] forward [10] for getting of sacrifice [5], O impeller [8], O faultless [11], movest [12] and [19] {thou}, desirous [18], at once [13] making [17] it [15] for coming [16] full of plenitude [20], O faultless [23], O hastening [24], it {is} [21] ours [22], of ordainers [25], like [28] this [26] speech [27] of ordainers [29].

1.129.2 स श्रुधि यः स्मा पृतनासु कासु चिद्विषय्य इन्द्र भरहृतये नृभिरसि प्रतूर्तये नृभिः ।

यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरुता ।

तमीशानास इरधंत वाजिनं पृक्षमत्यं न वाजिनं ॥

sáh śrudhi yáh sma pṛtanāsu kāsu cit daksāyayaḥ indra bhára-hūtaye nṛ-bhiḥ āsi prá-tūrtaye nṛ-bhiḥ yáh śúraih sváriti sváh sánitā yáh vipraih vājam tarutā tám iśānāsaḥ iradhanta vājīnam pṛkṣám átyam ná vājīnam

Do hear [2], O Indra [9], he <i.e. Indra> [1], who [3], verily [4], in any [6+7] battles [5] is [12] all-discerning [8] for supporting of call [10] {making} by manly ones [11], for motion forward [13] by manly ones [14], who [15] with heroes [16] {is} conquering [18] Svar [17], who [19] with illumined seer [20] {is} conquering [22] plenitude [21]; possessing {plenitude} ones [24] proclaim [25] him [23] full of plenitude [26], satisfying [27] like [29] steed [28], full of plenitude [30].

1.129.3 दस्मो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणाक्षि मर्त्यं ।

इंद्रोत तुभ्यं तद्विदे तद्रुद्राय स्वयंशसे ।

मित्राय वोचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥

dasmáh hí sma vṛṣaṇam pínvasi tvácām kám cit yāvīḥ arárum śūra mártyam pari-vṛṇákṣi mártyam indra utá túbhyam tát divé tát rudráya svá-yaśase mitráya vocam varuṇāya sa-práthaḥ su-mṛṭikāya sa-práthaḥ

For [2] verily [3] {thou,} potent worker [1], fillest [5] bullish [4] skin <i.e. bag, sack by riches> [6]; {thou} removedst away [9] any [7+8] mortal [12] enemy [10], O hero [11], removest [13] mortal [14]; and [16], O Indra [15], that [18] { I } declare [24] to thee [17], to [20] Heaven [19], to self-luminous [22] Rudra [21], to Mitra [23], to Varuna [25] vast {word} [26], to very gracious [27] – vast {word} [28].

1.129.4 अस्माकं व इंद्रमुश्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजं ।

अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित् ।

नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यं ॥

asmākam vaḥ índram usmasi iṣṭāye sákhāyam vísvā-āyum pra-sāham yújam vájeṣu pra-sāham yújam asmākam bráhma útāye áva pṛtsúsu kásu cit nahí tvā sátruh stárate strṇōṣi yám vísvam sátrum strṇōṣi yám

{We} desire [4] our [1] Indra [3] for your [2] seeking [5], comrade [6], universal life [7], strong [8], set to the work [9] in plenitudes [10], strong [11], set to the work [12]; do increase [16] our [13] wisdom-word [14] for protection [15] in any [18+19] battles [17]. Surely, no {one} [20] enemy [22] overthrow [23] thee [21], whom [25] {thou} overthrowest [24], any [26] enemy [27] whom [29] overthrowest [28].

1.129.5 नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिरुग्राभिरुग्रोतिभिः ।

नेषि णो यथा पुरानेनाः शूर मन्यसे । विश्वानि पूरोरपं पर्षि वह्निरासा वह्निर्नो अच्छ ॥

ní sú nama áti-matim káyasya cit téjīṣṭhābhiḥ arāni-bhiḥ ná úti-bhiḥ ugrābhiḥ ugra úti-bhiḥ
nēṣi naḥ yáthā purá anenāḥ sūra manyase
vísvāni pūrōḥ āpa parṣi váhniḥ āsá váhniḥ naḥ áccha

Make to bow [1+3] thought that ignores thee [4] of everyone [5+6] as if [9] by very hot [7] arani¹ [8], by puissant [11] protections [10], O Puissant [12], by protections [13]; do lead [14] us [15] like [16] before [17], O hero [19], {thee}, blameless [18], is held in {our} thought [20]; do drive [24] away [23] all {calamities} [21] from Puru [22], {thou} bearing [25], {thou} bearing [27] by mouth <i.e. speaking, bearing hearing etc> [26] to us [28].

1.129.6 प्र तद्वोचेयं भव्यायेद्वे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति ।

स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिं । अव स्रवेदघशंसोऽवतरमव क्षुद्रमिव स्रवेत् ॥

prá tát voceyam bhāvyaāya índave hávyah ná yáh iṣá-vān mánma réjati rakṣah-há mánma réjati
svayám sáh asmát á nidáh vadháih ajeta duḥ-matim
áva sravet aghá-samsah ava-tarám áva kṣudrám-iva sravet

That [2] { I } want to declare [1+3] for excellent [4] Indu (energies of Soma) [5]: {he} is called [6] as [7] him who [8], being full of impelling force [9], makes [11] thought [10] to quiver [11], slayer of Rakshasas [12], makes [14] thought [13] to quiver [14]; by himself [15] he [16] drive away [21] the Binders [19], bad thought [22] from us [17] by strokes [20]; let [24] expressing the evil [25] fall [24] down [23] in descent [26], let fall [29] down [27] as small {trifle} [28].

1.129.7 वनेम तद्धोत्रया चित्त्या वनेम रयिं रयिवः सुवीर्यं रणवं संतं सुवीर्यं ।

दुर्मन्मानं सुमंतुभिरेमिषा पृचीमहि । आ सत्याभिरिंद्रं द्युमन्महतिभिर्यजत्रं द्युमन्महतिभिः ॥

vanéma tát hótrayā citāntyā vanéma rayim rayi-vaḥ su-víryam raṇvám sántam su-víryam
duḥ-mánmānam sumāntu-bhiḥ á im iṣá pṛcīmahi
á satyābhiḥ índram dyumnáhūti-bhiḥ yájatram dyumnáhūti-bhiḥ

Let {us} conquer [1] that {wealth} [2] by offering [3] that awakes {us} in consciousness [4], let {us} conquer [5] the wealth [6], O Lord of the wealth [7], hero-strength [8], delightful [9] being [10], hero-strength [11]; {let us conquer} bad thought [12] by good thoughts [13], filled [17] by impelling force [16]; {we call} Indra [20] by true [19] invocations of light [21], Lord of sacrifice [22] – by invocations of light [23].

¹ See note to 1.127.4.

- 1.129.8 प्र॒प्रा वो अ॒स्मे स्वय॑शोभि॒रू॒ती परि॑वर्ग इ॒न्द्रो दु॑र्म॒तीनां॑ दरी॒म॒दुर्म॑तीनां ।
 स्वयं॑ सा रि॒षय॑ध्वै या न॒ उपे॑षे अ॒त्रैः । ह॒तेम॑सन्न व॒क्षति॑ क्षि॒प्ता जू॑र्ण॒र्न व॑क्षति ॥
 prā-pra vah asmē_īti svāyaśah-bhiḥ ūtī pari-vargé indrah duḥ-matīnām dārīman duḥ-matīnām
 svayām sá riṣayādhyai yā naḥ upa-iṣé atrāiḥ
 hatā īm asat nā vakṣati kṣiptā jūrñīḥ nā vakṣati
 Further and further [1] in us [3] Indra [7] {proceeds} by self-luminous [4] protections [5] in
 removing [6] of bad thought [8], in destroying [9] of bad thought [10]; let [13] it {bad
 thought} [12] be hurt [13] by itself [11] which [14] seeks [16] us [15] with devourers [17]; let
 {it} [19] be [20] killed [18] let not [21] increase [22] thrown away [23], decaying [24] let not
 [25] increase [26].
- 1.129.9 त्वं न॑ इ॒न्द्र रा॒या परि॑णसा या॒हि प॒थाँ अ॒नेह॑सा पु॒रो या॑ह्यर॒क्षसा॑ ।
 स॒च॒स्व नः॑ प॒रा॒क आ स॑च॒स्वास्त॑मी॒क आ ।
 पा॒हि नो॑ दू॒रादा॑रादुभिष्टि॒भिः सदा॑ पा॒ह्यभिष्टि॑भिः ॥
 tvam naḥ indra rāyā pariṇasā yāhi pathā́ anehāsā purāḥ yāhi arakṣāsā
 sacasva naḥ parāke ā sacasva astam-īké ā
 pāhi naḥ dūrāt ārāt abhiṣṭi-bhiḥ sādā pāhi abhiṣṭi-bhiḥ
 Thou [1], O Indra [3], with abundant [5] wealth [4] do go [6] to us [2] by the path [7] by
 which harm can not come [8], do go [10] in front [9] by harmless {path} [11]; do embrace
 [12] us [13] in the beyond [14], do embrace [16] in home [17]; do [19] protect [20] {being}
 far [21], from afar [22] by protections [23] do protect [25] always [24], by protections [26].
- 1.129.10 त्वं न॑ इ॒न्द्र रा॒या तरू॑षसो॒ग्रं चि॑त्त्वा म॒हिमा॑ सं॒क्षद॑वसे॒ महे॑ मि॒त्रं ना॑वसे ।
 ओ॒जिष्ठ॑ त्रातर॒विता॑ रथं॒ कं चि॑दम॒र्त्य ।
 अ॒न्यम॑स्मद्रि॒षेः कं चि॑दद्रि॒वो रि॑रि॒क्षंतं॑ चि॒दद्रि॑वः ॥
 tvam naḥ indra rāyā taruṣasā ugrām cit tvā mahimā sakṣat āvase mahé mitrām nā āvase
 ojiṣṭha trātaḥ āvitarīti rātham kām cit amartya
 anyām asmāt rīṣeḥ kām cit adri-vaḥ rīriṣantam cit adri-vaḥ
 Thou [1] to us [2], O Indra [3], {do come} with the wealth [4] that releases [5] even [7] the
 mighty one [6], the greatness [9] cleave to [10] thee [8] as [14] to friend [13] for protection
 [11], for the great [12] protection [15]; O full of energy [16], O deliverer [17], O protector
 [18], any [20+21] chariot [19], O immortal [22], any [26+27] other {chariot} [23] turn off [25]
 from us [24], O master of the thunder-stone [28], that will be harmful [29], O master of the
 thunder-stone [31].
- 1.129.11 पा॒हि न॑ इ॒न्द्र सु॒ष्टुत॑ स्त्रि॒घ्नो॑ऽवया॒ता स॑दुमि॒हुर्म॑तीनां॒ देवः॑ स॒न्दुर्म॑तीनां ।
 ह॒न्ता पा॑पस्य॒ रक्ष॑सं॒स्त्रा॒ता वि॑प्रस्य॒ माव॑तः ।
 अ॒धा हि॑ त्वा॒ जनि॑ता जी॒जन॑द्वसो र॒क्षो॒हृणो॑ त्वा जी॒जन॑द्वसो ॥
 pāhi naḥ indra su-stūta sridhāḥ ava-yātā sādām it duḥ-matīnām devaḥ sán duḥ-matīnām
 hantā pāpasya rakṣasah trātā viprasya mā-vataḥ
 ādha hí tvā janitā jījanat vaso_īti rakṣah-hānam tvā jījanat vaso_īti
 Do protect [1] us [2], O Indra [3], well lauded [4], from forces that make us err [5], verily [8]
 always [7] protecting [6] from bad thoughts [9], being [11] god [10] – from bad thoughts
 [12]; slayer [13] of evil [14] Rakshasa [15], deliverer [16] of illumined seer [17] like me [18];
 for [20] the parent [22] brought [23] thee [21] to the birth [23], O Vasu (living in riches) [24],
 slayer of Rakshasas [25], brought [27] thee [26] to the birth [27], O Vasu [28].

Sukta 1.130

To whom: indra. From whom: parucchepa daivodāsi. Metres: atyaṣṭi (1-9); triṣṭubh (10)

1.130.1 ए॒द्रं या॒ह्यु॒प नः॑ प॒राव॒तो ना॒यम॒च्छा वि॒दधा॑नी॒व स॒त्पति॑रस्तं॒ राजे॑व॒ सत्प॑तिः ।

ह॒वाम॑हे॒ त्वा व॒यं प्र॑यस्व॒न्तः सु॒ते स॒चा ।

पु॒त्रासो॑ न॒ पित॑रं॒ वाज॑सातये॒ मंहि॑ष्ठं॒ वाज॑सातये ॥

ā indra yāhi ūpa naḥ parā-vātaḥ ná ayám áccha vidáthāni-iva sāt-patiḥ ástam rájā-iva sāt-patiḥ hāvāmahe tvā vayám prayasvantaḥ suté sácā

putrásaḥ ná pitāram vāja-sātaye māmhiṣṭham vāja-sātaye

O Indra [2], do come [1+3] to [4] us [5] from the Beyond [6] like knowledges [10], like [7] this [8] Lord of being [11], like king [13] to {his} home [12], Lord of being [14]. We [17] call [15] thee [16], {we} bringing the pleasant offering [18] together [20] in the pressed [19] like [22] sons [21] to father [23] for conquest of the plenitude [24], to most bounteous [25] for conquest of the plenitude [26].

1.130.2 पि॒बा सो॑ममि॒न्द्र सु॒वान॑मद्रि॒भिः को॒शेन॑ सि॒क्तम॑व॒तं न वं॑सगस्ता॒तृषा॑णो न वं॑सगः ।

म॒दाय॑ ह॒र्यता॑य॒ ते तु॒विष्ट॑मा॒य धा॑यसे ।

आ॒ त्वा य॒च्छंतु॑ ह॒रितो॑ न॒ सूर्य॑महा॒ विश्वे॑व॒ सूर्य॑ ॥

pība sómam indra suvānám ádri-bhiḥ kóšena siktám avatám ná vámsagaḥ tatṛṣāṇāḥ ná vámsagaḥ mādāya haryatāya te tuvīḥ-tamāya dhāyase ā tvā yacchantu haritaḥ ná sūryam āhā víśvā-iva sūryam

Do drink [1] soma [2], O Indra [3], pressed [4] by stones [5], poured out [7] by vessel [6], like [9] thirsty [11] bull [10] by well [8], like [12] bull [13]; for thy [16] desirable [15] intoxication [14], for most firm [17] establishment [18] let [21] bright horses [22] bring [19+21] thee [20], like [23] the Sun [24], like all [26] Days [25] – the Sun [27].

1.130.3 अ॒वि॒दद्वि॒वो नि॒हितं॑ गु॒हा नि॒धिं वे॑र्न॒ गर्भं॑ परि॒वीत॑म॒श्मन्य॑न्ते॒ अ॒न्तर॑श्मनि ।

व्र॒जं व॒ज्री ग॒वा॒मिव॑ सि॒षास॑न्न॒गिर॑स्तमः ।

अ॒पावृ॑णो॒दिष॑ इं॒द्रः प॑री॒वृता॑ द्वा॒र इ॒षः प॑री॒वृताः ॥

ávindat divāḥ ní-hitam gúhā ni-dhīm véḥ ná gárbham pári-vītam ásmāni ananté antáḥ ásmāni vrajám vajrí gāvām-iva síśāsan ángirah-tamaḥ

āpa avṛnot iṣaḥ índraḥ pári-vṛtāḥ dvāraḥ iṣaḥ pári-vṛtāḥ

{He} found [1] Treasure [5] of Heaven [2], hidden [3] by secrecy [4] like [7] embryo [8] of bird [6] caged [9] in endless [11] rock [10], within [12] rock [13]; Thunderer [15] desiring getting [17], most Angiras [18], Indra [22] opened [19+20] like [16] a pen [14] encompassed on every side [23] impelling forces [21], doors [24], encompassed on every side [26] impelling forces [25].

1.130.4 दा॒हृहा॑णो व॒ज्रमि॑न्द्रो॒ गर्भ॑स्त्योः॒ क्षद्भे॑व॒ तिग्म॑मस॒नाय॑ सं श्य॒दद्वि॒हृत्या॑य॒ सं श्य॑त् ।

सं॒वि॒व्या॒न ओ॒जसा॑ श॒वो॒भिरि॑न्द्र॒ म॒ज्मना॑ ।

त॒ष्टेव॑ वृ॒क्षं व॒निनो॑ नि वृ॒श्वासि॑ प॒रश्वे॑व॒ नि वृ॒श्वासि॑ ॥

dadṛhānāḥ vājram índraḥ gábhastyoḥ kṣádma-iva tigmám ásanāya sám śyat ahi-hátyāya sám śyat sam-vivyānāḥ ójasā śávaḥ-bhiḥ indra majmánā tāṣṭā-iva vṛkṣám vanīnaḥ ní vṛścasi paraśvā-iva ní vṛścasi

Indra [3] making firm [1] thunderbolt [2] in both hands [4] as sharp [6] weapon [5] for throwing [7], altogether [8] sharpen [9] for slaying of the Serpent [10], altogether [11] sharpen [12], clothing himself [13] by the force [14], by puissances [15], O Indra [16], altogether [17] like carpenter [18] a tree [19], {thou} hewest down [21+22] forests of life [20], like by axe [23] hewest down [24+25].

1.130.5 त्वं वृथा नद्य इन्द्र सतवेऽच्छा समुद्रमसृजो रथौ इव वाजयतो रथौ इव ।

इत ऊतीरयुंजत समानमर्थमक्षितं ।

धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः ॥

tvám vṛthā nadyāḥ indra sártave áccha samudráṁ asṛjah ráthān-iva vāja-yatāḥ ráthān-iva itāḥ ūtīḥ ayuñjata samānám ártham ákṣitam dhenúḥ-iva mánave viśvá-dohasaḥ jánāya viśvá-dohasaḥ

Thou [1], O Indra [4], releasedst [8] rivers [3] to flow [5] easily [2] to [6] the Ocean [7], like chariots [9] going with plenitude [10], like chariots [11]; hence [12] {they} yoked [14] protections [13] to the common [15] inexhaustible [17] goal [16], like milch-cows [18] yielding all things [20] for a man [19], for a living being [21] yielding all things [22].

1.130.6 इमां ते वाचं वसूयंत आयवो रथं न धीरः स्वर्पा अतक्षिषुः सुम्नाय त्वामतक्षिषुः ।

शुभंतो जेन्यं यथा वाजेषु विप्र वाजिनं ।

अत्यमिव शर्वसे सातये धना विश्वा धनानि सातये ॥

imám te vácam vasu-yántaḥ áyávaḥ rátham ná dhíraḥ su-ápāḥ atakṣiṣuḥ sumnáya tvám atakṣiṣuḥ śumbhántaḥ jényam yathā vájeṣu vipra vājinam átyam-iva śávase sātaye dhána viśvá dhánāni sātaye

Human beings [5] desiring wealth [4] fashioned [10] this [1] speech [3] for thee [2], like [7] effective in his works [9] thinker [8] {forms speech-}-chariot [6], fashioned [13] to thee [12] for benevolence [11]; so [16] {we} glorifying [14] the victorious one [15] in plenitudes [17], O illumined seer [18], full of plenitude [19], like steed [20], for power [21], for conquest [22] of riches [23], for conquest [26] of all [24] riches [25].

1.130.7 भिन्तपुरौ नवतिमिन्द्र पूरवे दिवोदासाय महि द्वाशुषे नृतो वज्रेण द्वाशुषे नृतो ।

अतिथिग्वाय शंबरं गिरेरुग्रो अवाभरत् ।

महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥

bhinát purāḥ navatim indra pūrave divāḥ-dāsāya máhi dāsúṣe nrto_íti vājreṇa dāsúṣe nrto_íti atīthi-gvāya śambaram giréḥ ugrāḥ áva abharat mahāḥ dhánāni dáyamānaḥ ójasā viśvá dhánāni ójasā

{Thou} brokest [1] ninety [3] strongholds [2], O Indra [4], for Puru <aspiring one> [5] Divo-dasa <knowing Heaven> [6], greatly [7] for the giver [8], O active [9], by thunderbolt [10] for the giver [11], O active [12]; puissant [16], {he} threw [18] down [17] Shambara [14] from mountain [15] for Atithigva [13]; the great one [19] by power [22] bestowing [21] riches [20], by power [25] – all [23] riches [24].

1.130.8 इंद्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूर्तिराजिषु स्वर्मीं ऋष्वजिषु ।

मनवे शासद्व्रतांत्वचं कृष्णामरंधयत् ।

दक्षन्न विश्वं ततृषाणमौषति न्यर्शसानमौषति ॥

índraḥ samát-su yajamānam āryam prá āvat víśveṣu śatám-ūtiḥ ājiṣu svāḥ-mīlheṣu ājiṣu mānave śásat avratān tvācam kṛṣṇām arandhayat dáksam ná vísvam tatṛṣāṇām oṣati ní arśasānām oṣati

In battles [2] Indra [1] increased [6] the giving offering [3] Aryan <aspiring through labour and battles> [4], {he} giving a hundred protections [8] in all [7] battles [9], in contest for Svar [10], in battles [11]. For man [12] {he} punishing [13] lawless ones [14] subjected [17] the one with black [16] skin [15]; {he} burns out [22+23] like [19] discrimination [18] of everyone [20] striving {to hurt} [21], burns out [23+25] – of striving to hurt [24].

1.130.9 सूरश्चक्रं प्रवृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान आ मुषायति ।

उशाना यत्परावतोऽजगन्नूतयै कवे । सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥

súraḥ cakráṃ prá vṛhat jātāḥ ójasā pra-pitvė vácam aruṇáh muṣāyati īśānāḥ á muṣāyati usānā yát parā-vataḥ ājagan ūtāye kave sumnāni vísvā mānuṣā-iva turváṇiḥ áhā vísvā-iva turváṇiḥ

By power [6] {he directs} forward [3] the wheel [2], the born [5] wide [4] Sun [1], for advancing [7], red [9] ruler [11] takes away [10] speech [8], takes away [13], when [15] Ushanas <aspiring one> [14] came [17] for protection [18] {given} from the Beyond [16], O seer [19], bringing [23] as if with man [22] all [21] benevolences [20], bringing [26] as if all [25] Days [24].

1.130.10 स नो नव्येभिवृषकर्मन्नुवथैः पुरां दर्तः पायुभिः पाहि शग्मैः ।

दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः ॥

sáh naḥ návyebhiḥ vṛṣa-karman uktháih púrām dartaṛiti_dartaḥ pāyú-bhiḥ pāhi śagmāih divaḥ-dāsébhiḥ indra stāvānaḥ vavrđhītháh áhobhiḥ-iva dyáuḥ

O Bull in thy action [4], O breaker [7] of strongholds [6], thou [1] do protect [9] us [2] with {our} new [3] utterances [5] by mighty [10] protections [8]; O Indra [12], lauded [13] by the Divodasas <knowing Heaven> [11], let {thee} increase [14] like [15] Heaven [16] by Days [15].

1. Source № 271. November 1915

3. the treasure of heaven hidden in the secret cavern like the young of the Bird, within the infinite rock, like a pen of the cows

the true Sun, satyaṃ sūryam, that dwells concealed in the darkness of our ignorance, hidden as the child of the Bird, the divine Hansa, in the infinite rock of this material existence, anante antar āsmani.

Sukta 1.131

To whom: indra. From whom: parucchepa daivodāsi. Metres: atyaṣṭi

1.131.1 इंद्राय हि द्यौरसुरो अनम्रतेंद्राय मही पृथिवी वरीमभिर्द्युम्रसाता वरीमभिः ।

इंद्रं विश्वे सजोषसो देवासो दधिरे पुरः । इंद्राय विश्वा सर्वानि मानुषा रातानि संतु मानुषा ॥

īndrāya hī dyāuḥ āsuraḥ ānamnata īndrāya mahī pṛthivī varīma-bhiḥ dyumnā-sātā varīma-bhiḥ
īndram viśve sa-jōśasaḥ devāsaḥ dadhire purāḥ
īndrāya viśvā sāvanāni mānuṣā rātāni santu mānuṣā

For [2] to Indra [1] Heaven-[3]-Asura [4] bowed [5], to Indra [6] – great [7] Earth [8], by widths [9] receiving [10] the light, by widths [11]; all [13] gods [15] together [14] held [16] in front {of them} [17] Indra [12]; let [23] all [19] human [21] offered [22] pressings of soma [20] be [23] for Indra [18], human [24].

1.131.2 विश्वेषु हि त्वा सर्वनेषु तुजते समानमेकं वृषमण्यवः पृथक् स्वः सनिष्यवः पृथक् ।

तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि ।

इंद्रं न यज्ञैश्चितयंत आयवः स्तोमेभिरिंद्रमायवः ॥

viśveṣu hī tvā sāvaneṣu tujāte samānām ekam vṛṣa-manyavaḥ pṛthak svāriti_svaḥ
saniṣyavaḥ pṛthak tāṃ tvā nāvam nā parṣaṇim śūśāsya dhuri dhīmahi īndram nā yajñāiḥ
citāyantāḥ āyavaḥ stōmebhiḥ īndram āyavaḥ

For [2] the bulls-minds [8] impel [5] thee [3] alone [7] common [6] in all [1] pressings of soma [4] each separately [9], desiring to gain [11] Svar [10], each separately [12]; {it is} thee [14], carrying over [17] like [16] ship [15] {we} hold by thought [20] in chariot [19] of {our} paeon [18], Indra [21], as [22] human beings [25] awaken to knowledge [24] by sacrifices [23], human beings [28] – Indra [27] by hymns [26].

1.131.3 वि त्वा ततस्त्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षत इंद्र निःसृजः ।

यद्गव्यंता द्वा जना स्वर्शर्याता समूहसि । आविष्करिर्क्रदृषणं सचाभुवं वज्रमिंद्र सचाभुवं ॥

vī tvā tatasre mithunāḥ avasyavaḥ vrajāsya sātā gavyasya niḥ-sṛjaḥ sākṣantaḥ indra niḥ-sṛjaḥ
yāt gavyāntā dvā jānā svāḥ yāntā sam-ūhasi
āvīḥ kārikrat vṛṣaṇam sacā-bhūvam vajram indra sacā-bhūvam

Paired {both kinds (human and divine)}¹ [4], aspiring [5] to acquire [7] the pen [6] with pouring out [9] cows (perceptions from supramental Svar) [8] have spread widely [1+3] thee [2], O Indra [11], {they} clinging to [10] {cows} pouring out [12], when [13] to both [15] kinds (human and divine) [16] seeking cows [14] {thee} establishing [18] bringest together [19] Svar [17] {and} making [21] {it} manifested [20] {thy} bullish [22] companion [23], thunderbolt [24], O Indra [25], {thy} companion [26].

1.131.4 विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिंद्र शारदीरवातिरः सासहानो अवातिरः ।

शासस्तमिंद्र मर्त्यमयज्युं शवसस्पते ।

¹ mithuna, due to the second line we may make an assumption that Rishi means here both kinds (human and divine) aspiring together. Nevertheless many interpreters take it as pair of husband and wife that is meaningless enough.

महीममुष्णाः पृथिवीमिमा अपो मंदसान इमा अपः ॥

vidúh te asyá vīryásya pūrāvaḥ púraḥ yát indra śáradiḥ ava-átiraḥ saśahānāḥ ava-átiraḥ śásah tám indra mártiyam áyajyum śavasah pate mahīm amuṣṇāḥ pṛthivīm imāḥ apāḥ mandasānāḥ imāḥ apāḥ

The Purus [5] have knew [1] {the deeds} of thy [2] hero might [4], when [7] {thou}, O Indra [8], threwest down [10] perennial <i.e. of long standing> [9] strongholds [6], {thou} overpowering [11] threwest down [12], punishedst [13], O Indra [15], not sacrificing [17] mortal [16], O Lord [19] of puissance [18], tookst by force [21] great [20] Earth [22], these [23] Waters [24], intoxicated [25] – these [26] Waters [27].

1.131.5 आदित्ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नृशिजो यदाविथ सखीयतो यदाविथ ।

चकर्थ कार्मैभ्यः पृतनासु प्रवतवे । ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यंतः सनिष्णत ॥

át ít te asyá vīryásya carkiran mádeṣu vṛṣan nṛśijaḥ yát ávitha sakhi-yatāḥ yát ávitha cakārtha kārām ebhyaḥ pṛtanāsu prā-vantave té anyām-anyām nadyām saniṣṇata śravasyántaḥ saniṣṇata

Then [1], truly [2], let aspiring ones [9] praise [6] {the deeds} of this [4] thy [3] hero might [5] in intoxications [7], O Bull [8], when [10] {thou} hast grew [11] them who have friendship {with thee} [12], when [13] hast grew [14]. {When} hast made [15] for them [17] doer of the work [16] to conquer [19] in battles [18], they [20] conquered [23] river{s} [22] one by one [21], {they} hearing {Truth} [24] conquered [25].

1.131.6 उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः ।

यदिद्र हंतवे मृधो वृषां वज्रिञ्चिकेतसि ।

आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥

utó_íti naḥ asyāḥ uśasaḥ juṣéta hí arkásya bodhi havīṣaḥ hāvīma-bhiḥ svāḥ-sātā hāvīma-bhiḥ yát indra hántave mṛdhaḥ vṛṣā vajrin ciketasi á me asyá vedhásah nāvīyasah mánma śrudhi nāvīyasah

And [1] let [5] {him} enjoy [5] with this [3] illumination [7] of our [2] Dawn [4], do notice [8] the offering [9] by hymns that summon the Gods [10], in conquering of Svar [11] by hymns that summon the Gods [12], when [13], O Indra [14], for slaying [15] enemies [16], Bull [17], {thou} manifestst in consciousness [19], O Thunderer [18]. Do hear [26] mine [21] thought [25], of this [22] new [24] ordainer [23], of new [27].

1.131.7 त्वं तमिद्र वावृधानो अस्मयुरमित्रयंतं तुविजात मर्त्यं वज्रेण शूर मर्त्यं ।

जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।

रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वाप भूतु दुर्मतिः ॥

tvám tám indra vavṛdhānāḥ asma-yúḥ amitra-yántam tuvi-jāta mártiyam vājreṇa śūra mártiyam jahí yāḥ naḥ agha-yāti śṛṇuṣvā suśravaḥ-tamaḥ riṣṭam ná yāman āpa bhūtu duḥ-matiḥ víśvā āpa bhūtu duḥ-matiḥ

Thou [1], O Indra [3], O having many births [7], increasing [4], desiring us [5], do kill [12] him [2], the mortal [8] having unfriendly intentions [6] by thunderbolt [9], O Hero [10], {that} mortal [11], who [13] brings calamity [15] to us [14], do hear [16], most full of perfect hearing [17]. Like [19] broken thing [18] in travelling [20] let [22] any [24] bad thought [23] be [22] far [21], let [26] bad thought [27] be [26] far [25].

Sukta 1.132

To whom: 1-5: indra; 6: indra, parvata. **From whom:** parucchepa daivodāsi. **Metres:** atyaṣṭi

1.132.1 त्वया वयं मघवन्पूर्वे धन इन्द्रत्वोताः सासह्याम पृतन्यतो वनुयाम वनुष्यतः ।
नेदिष्ठे अस्मिन्नहन्यधि वोचा नु सुन्वते ।

अस्मिन्यज्ञे वि चयेमा भरे कृतं वाजयंतो भरे कृतं ॥

tvāyā vayāṃ magha-van pūrve dhāne indratvā-ūtāḥ saśahyāma pṛtanyatāḥ vanuyāma vanuṣyatāḥ nedīṣṭhe asmīn āhani ādhi voca nū sunvaté asmīn vajñé ví cayema bhāre kṛtām vāja-yāntāḥ bhāre kṛtām

Let [7] us [2] protected by thee, O Indra [6], overcome [7] enemies [8], {protected} by thee [1], O Lord of plenty [3], in supreme [4] wealth [5] let {us} conquer [9] the hurting ones [10]. In this [12] nearest [11] Day [13] do speak [15] now [16] from above [14] to the pressing one [17]; {we} want to gather [20+21] that has been done [23] in this [18] carrying [22] of-fering [19], {we} who seek the plenitudes [24], in carrying [25] – that has been done [26].

1.132.2 स्वर्जेषे भर आप्रस्य वक्त्रन्युषबुधः स्वस्मिन्नंजसि क्राणस्य स्वस्मिन्नंजसि ।
अहन्नद्रो यथा विदे शीर्ष्णाशीर्ष्णोपवाच्यः ।

अस्मन्ना ते सध्र्यक्संतु रातयो भद्रा भद्रस्य रातयः ॥

svaḥ-jeśé bhāre āprāsya vākmani uṣaḥ-búdhāḥ svásmin āñjasi krāṇāsya svásmin āñjasi āhan indrah yáthā vidé śīrṣṇā-śīrṣṇā upa-vácyāḥ asma-trā te sadhryák santu rātāyāḥ bhadráḥ bhadrásya rātāyāḥ

{ I } bear [2] in conquering of Svar [1], in declaring [4] of achieving <of Indra> [3], of waking in the Dawn [5], of acting [8] in his own [6] lustre [7], in his own [9] lustre [10]. In the Day [11] Indra [12] has to be called [16] by head and head <i.e. by everybody> [15] to know [13+14]. Let [20] thy [18] auspicious [22] gifts [21] be [20] together [19] with us [17], the gifts [24] of the auspicious one [23].

1.132.3 तत्तु प्रयः प्रत्नथा ते शुशुक्नं यस्मिन्यज्ञे वारमकृण्वत क्षयमृतस्य वारसि क्षयं ।
वि तद्वोचैरघ द्वितांतः पश्यन्ति रश्मिभिः ।

स घा विदे अन्विद्रो गवेषणो बंधुक्षिञ्चो गवेषणः ॥

tát tú prāyāḥ pratná-thā te śúśukvanām yásmin vajñé váram ákṛṇvata kṣāyam rtāsya váḥ asi kṣāyam ví tát voceḥ ādha dvitā antārīti paśyanti raśmī-bhiḥ saḥ gha vide ānu indrah go-éṣaṇaḥ bandhukṣīt-bhyaḥ go-éṣaṇaḥ

That [1] delight [3] – thy [5] lustre [6] – in which [7] now [2] as of old [4] {we} formed [10] in sacrifice [8] desirable good [9], is [14] vast [13] home [11] of the Truth [12], home [15]. Do declare [16+18] then [19] that [17]: “Within [21] both {human and divine} [20] {they} see [22] by rays {of this lustre}” [23]. He [24], Indra [28], sure [25] is known [26] as seeker of cows (perceptions from Svar) [29] for men who live in friendship {with him} [30], seeker of cows [31].

1.132.4 नू इत्था ते पूर्वथा च प्रवाच्यं यदंगिरोभ्योऽवृणोरप ब्रजमिन्द्र शिक्षन्नप ब्रजं ।
ऐभ्यः समान्या दिशास्मभ्यं जेषि योत्सि च ।

सुन्वञ्चो रंधया कं चिद्व्रतं हृणायतं चिद्व्रतं ॥

nū itthā te pūrvā-thā ca pra-vācyam yāt āngirah-bhyaḥ āvr̥ṇoh āpa vrajām indra śikṣan āpa vrajām ā ebhyaḥ samānyā diśā asmābhyam jeṣi yōtsi ca sunvāt-bhyaḥ randhaya kām cit avratām hr̥ṇāyantam cit avratām

And [5] now [1] even [2] as of old [4], thy {deed} [3] must be proclaimed [6], when [7] for the Angirases [8] openedst [9+10] pen [11], O Indra [12], desiring to help [13], {openedst} [14] pen [15]. {As} for them [17], so [18+19] for us [20] do conquer [21] and [23] fight [22]. Let [25] every [26+27] lawless one [28] become subject [25] to the pressing soma ones [24], even [30] the wroth [29] lawless [31].

1.132.5 सं यज्जानान् क्रतुभिः शूर ईक्षयद्धने हिते तरुषंत श्रवस्यवः प्र यक्षंत श्रवस्यवः ।

तस्मा आयुः प्रजावदिद्वाधे अर्चत्योजसा ।

इंद्र ओक्व्यं दिधिषंत धीतयो देवाँ अच्छा न धीतयः ॥

sām yāt jānān krātu-bhiḥ śūrah īkṣayat dhāne hité taruṣanta śravasyávaḥ prá yakṣanta śravasyávaḥ tasmai āyuh prajā-vat it bādhe arcanti ójasā indre okyām didhiṣanta dhītāyah devān āccha ná dhītāyah

When [2] {this} Hero [5] by {his} wills [4] makes [6] men [3] altogether [1] seeing in mind [6], seekers of hearing {of the Truth} <i.e. inspired supramental knowledge> [10] are carried [9] into established [8] wealth [7], seekers of hearing {of the Truth} [13] hasten [12] forward [11]. To him [14] verily [17] {they} sing [19] with force [20] about life [15], about offspring [16] in affliction [18]. It is in Indra [21] thoughts [24] move [23] to home [22] like [27] to [26] gods [25], thoughts [28].

1.132.6 युवं तमिंद्रापर्वता पुरोयुधा यो नः पृतन्यादप तंतमिद्धंत वज्रेण तंतमिद्धंत ।

दूरे चत्ताय च्छंत्सद्दहनं यदिनक्षत् ।

अस्माकं शत्रून्यरि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ॥

yuvām tām indrāparvatā puraḥ-yúdhā yaḥ naḥ pṛtanyāt āpa tām-tam it hatam vājreṇa tām-tam it hatam dūre cattāya chaṁtsat gāhanam yāt inakṣat asmākam śātrūn pari sūra viśvātaḥ darṁ darṣīṣṭa viśvātaḥ

You two [1], O Indra and Parvata [3], fighting in front [4] surely [10] do kill [8+11] him [2] who [5] attacked [7] us [6], every such [9] by thunderbolt [12], surely [14] do kill [15] every such [13]; let {him}, cast out [17] far off [16], be glad [18] to abyss [19], when [20] {he} would like to reach {it} [21]. O Hero [25], let [28] the Demolisher [27] scatter [28] on every side [26] our [22] enemies [23] all around [24], on every side [29].

Sukta 1.133

To whom: indra. **From whom:** parucchepa daivodāsi. **Metres:** anuṣṭubh (2-4); triṣṭubh (1); gāyatrī (5); dhrti (6); atyaṣṭi (7)

- 1.133.1 उ॒भे पु॒नामि॑ रो॒दसी॑ ऋ॒तेन॑ द्रु॒हो द॒हामि॑ सं म॒हीर॑नि॒न्द्राः ।
 अ॒भि॒वृ॒ग्य॒ यत्र॑ ह॒ता अ॒मि॒त्रा वै॒ल॒स्थानं॑ परि॑ तु॒ह्य अ॒शैर॑न् ॥
 ubhé_iti punāmi ródasī_iti ṛténa drúhaḥ dahāmi sám mahīḥ anindrāḥ
 abhi-vlāgya yātra hatāḥ amitrāḥ vaila-sthānām pári ṛhāḥ áseran
 { | } purify [2] by the Truth [4] both [1] firmaments (Earth and Heaven) [3], altogether [7]
 burn out [6] great [8] enemies [5] who have not Indra [9], where [11] caught [10] killed [12]
 unfriendly ones [13] lie [17] around [15] firm hole [14] crushed [16].
- 1.133.2 अ॒भि॒वृ॒ग्या चि॒द॒द्रि॒वः शी॒र्षा या॑तु॒मती॑नां । छि॒धि व॑टूरि॒णा प॒दा म॒हाव॑टूरि॒णा प॒दा ॥
 abhi-vlāgya cit adri-vaḥ śīrṣā yātu-mātīnām chindhī vaṭūrīṇā padā mahā-vaṭūrīṇā padā
 When catching [1+2], O master of the thunder-stone [3] do crash [6] heads [4] of bad-
 thoughted [5] by squashing¹ [7] foot [8], be great squashing [9] foot [10].
- 1.133.3 अ॒वासां॑ म॒घव॑ञ्ज॒हि श॒र्षो॑ या॒तु॒मती॑नां । वै॒ल॒स्थान॑के अ॒र्मके॑ म॒हावै॑ल॒स्थे अ॒र्मके॑ ॥
 áva āsām magha-van jahi śārdhaḥ yātu-mātīnām
 vaila-sthānaké armaké mahā-vailasthe armaké
 O Lord of plenty [3], do cleave away [1+4] the host [5] of these [2] bad-thoughted [6] in firm
 hole [7], in dumpsite [8], in great firm hole [9], in dumpsite [10].
- 1.133.4 या॒सां ति॒स्रः प॑ँचा॒शतो॑ऽभि॒वृ॒गैर॑पाव॒पः । तत्सु॑ ते॒ मना॑यति॒ तक्तु॑स्ते॒ मना॑यति ॥
 yāsām tisraḥ pañcāśataḥ abhi-vlāngāiḥ apa-āvapaḥ tát sú te manāyati takát sú te manāyati
 Whom [1] thrice [2] fifty [3] {thou} dispersedst [5] by catches [4] – the aspiring one [10]
 holds in thought [9] now [7] that [6] thy {deed} [8], now [11] holds in thought [13] thy [12].
- 1.133.5 पि॒शां॒गभृ॑ष्टि॒मभृ॑णं पि॒शाचि॑मि॒न्द्र सं मृ॑ण । स॒र्व र॑क्षो नि ब॒र्हय॑ ॥
 piśāṅga-bhrṣṭim ambhrṇām piśācim indra sám mṛṇa sārvaḥ rākṣaḥ ní barhaya
 O Indra [4] altogether [5] do crush [6] having reddish prongs² [1] mighty [2] Pishachi [3], do
 crush [9+10] any [7] Rakshasa [8].
- 1.133.6 अ॒वम॑र्ह॒ ई॒द्र द॑दृ॒हि श्रु॒धी नः॑ शु॒शोच॑ हि च्यौः॒ क्षा न॑ भी॒षाँ अ॑द्रि॒वो घृ॒णान्न॑ भी॒षाँ अ॑द्रि॒वः ।
 शु॒ष्मि॑त॒मो हि॑ शु॒ष्मि॒र्भिव॑र्धैरु॒ग्रेभि॑री॒यसे॑ ।
 अ॒पू॒रूष॑घ्नो अ॒प्रती॑त शूर॒ सत्व॑भि॒स्त्रिस॑प्तैः शूर॒ सत्व॑भिः ॥
 avāḥ mahāḥ indra dadṛhi śrudhī naḥ śuśoca hí dyāuḥ kṣāḥ ná bhīṣā adri-vaḥ ghrṇāt ná bhīṣā
 adri-vaḥ śuśmīn-tamaḥ hí śuśmī-bhiḥ vadhāiḥ ugrēbhiḥ ūyase āpuruṣa-ghnaḥ aprati-ita śūra
 sātva-bhiḥ tri-saptāiḥ śūra sātva-bhiḥ
 O Indra [3], do split [1+4] the great ones [2], do hear [5] us [6], for [8] Heaven [9] burnt out
 [7] like [11] earths [10] in fear [12], O master of the thunder-stone [13], as if [15] because

¹ vaṭūrīn, from vaṭ, crush, pound, ground down. Sayana: broad, wide.

² piśāṅga-bhrṣṭi. or with red hears, bristle (hrṣ), brows (bhrū).

of the heat [14] in fear [16], O master of the thunder-stone [17], for [19], most strong [18], with mighty [20] forceful [22] strokes [21] {thou} goest [23], not killing men [24], O unassailable [25], O Hero [26], with thrice seven [28] warriors [27], O Hero [29], with warriors [30].

1.133.7 वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।

सुन्वान इत्सिषासति सहस्रा वाज्यवृतः । सुन्वानायेंद्रो ददात्याभुवै रयिं ददात्याभुवै ॥

vanóti hí sunván kṣáyam páriṇasaḥ sunvānáḥ hí sma yájati áva dviṣaḥ devánām áva dviṣaḥ
sunvānáḥ ít sisāsati sahásrā vājí ávrtaḥ
sunvānáya índraḥ dadāti ā-bhúvam rayím dadāti ā-bhúvam

For [2] one pressing {soma} [3] conquer [1] home [4] of plenitude [5], for [7] one pressing {soma} [6] verily [8] releases through sacrifice [9+10] from haters [11] of gods [12], from [13] haters [14]; truly [16] the pressing one [15], desiring to conquer [17] thousand [18], {is} full of plenitude [19] unchecked [20]; Indra [22] gives [23] entering in the world [24] wealth [25] for the pressing one [21], gives [26] entering in the world [27].

1. Source № 53. 1939–40

1. I purify earth and heaven with the Truth and burn the Great Forces of Harm that possess it not.

2. Source № 315. Unknown date

1. I purify earth and heaven by the Truth.

Sukta 1.134

To whom: vāyu. From whom: parucchepa daivodāsi. Metres: atyaṣṭī (1-5); aṣṭī (6)

- 1.134.1 आ त्वा जुवो रारहाणा अभि प्रयो वायो वहँत्विह पूर्वपीतये सोमस्य पूर्वपीतये ।
ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती ।
नियुत्वता रथेना याहि दावने वायो मखस्य दावने ॥
á tvā júvah rarahāṇāḥ abhi prāyaḥ váyo_īti váhantu ihá pūrvá-pītaye sómasya pūrvá-pītaye
ūrdhvā te ānu sūnṛtā manaḥ tiṣṭhatu jānatī
niyútvatā ráthena á yāhi dāvāne váyo_īti makhásya dāvāne
Let [8] running [4] coursers [3] bring [1+8] thee [2], O Vayu [7], here [9] to [5] delight [6] for
drinking [10] of soma [11] the first [10], for drinking the first [12]; let [18] thy [14] high [13]
knowing [19] true word [16] stands [18] to [15] mind [17]; with drawn by horses [20] chariot
[21] of Mighty one [26] do come [22+23] to give [24], O Vayu [25], to give [27].
- 1.134.2 मंदंतु त्वा मंदिनो वायविंदवोऽस्मत्क्राणासः सुकृता अभिद्यवो गोभिः क्राणा अभिद्यवः ।
यद्ध क्राणा इरध्यै दक्षं सचैत ऊतयः ।
सग्नीचीना नियुतो दावने धिय उप ब्रुवत ई धियः ॥
māndantu tvā mandīnaḥ vāyo_īti índavaḥ asmát krāṇāsāḥ sū-kṛtāḥ abhi-dyavaḥ góbhiḥ krāṇāḥ
abhi-dyavaḥ yāt ha krāṇāḥ irādhyai dākṣam sácante útāyaḥ sadhrīcīnāḥ ni-yútaḥ dāvāne
dhiyaḥ úpa bruvate īm dhiyaḥ
Let [1] intoxicating [3] Indu-s (energies of Soma) [5] intoxicate [1] thee [2], O Vayu [4], pre-
pared [7] by us [6], well prepared [8], bright [9], {that} are made [11] with cows (percep-
tions from supramental Svar) [10], bright [12]; when [13], truly [14], protections [19] {that}
are made [15] to go [16] cleave to [18] discriminating one [17]; joined [21] thoughts [23] di-
rected to one goal [20] to give [22] are declared [25], thoughts [27].
- 1.134.3 वायुयुक्ते रोहिता वायुररुणा वायू रथे अजिरा धुरि वोहवे वहिष्ठा धुरि वोहवे ।
प्र बोधया पुरंधिं जार आ संसतीमिव ।
प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥
vāyúḥ yunkte rōhitā vāyúḥ aruṇā vāyúḥ ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave
prá bodhaya púram-dhim jārāḥ á sasatīm-iva
prá cakṣaya ródasī_īti vāsaya uśásāḥ śrávase vāsaya uśásāḥ
Vayu [1] yokes [2] {two} red ones [3], Vayu [4] – {two} ruddy [5], Vayu [6] – in chariot [7]
{two} swift [8] carrying ones [11] in yoke [9] to bear [10], in yoke [12] to bear [13]. Do
awake [14+15] fullness of thought [16] like [19] lover [17] {awakes his beloved} laying in
slumber [19], do make bright [20+21] both firmaments (Earth and Heaven) [22], do make
[23] Dawns [24] shining out [23] for hearing {of the Truth} <i.e. for supramental knowl-
edge> [25], do make [26] Dawns [27] shining out [26].
- 1.134.4 तुभ्यमुषासः शुचयः परावर्ति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु ।
तुभ्यं धेनुः संबर्हुघा विश्वा वसूनि दोहते ।
अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥
tuḥbhyāmuṣāsaḥ śuḥcayaḥ parāvartī bhadrā vastrā tanvate daṁsu raśmiṣu cītra navyeṣu raśmiṣu ।
tuḥbhyā dhenuḥ sambarḥuḡghā viśvā vasūni dōhate ।
ajanyo maruto vakṣaṇābhyo diva ā vakṣaṇābhyāḥ ॥

túbhyam uśásah śúcayah parā-váti bhadrá vástrā tanvate dām-su raśmīṣu citrá návyeṣu
raśmīṣu túbhyam dhenúḥ sabah-dúghā víśvā vásūni dohate ájanayah marútaḥ vakśánābhayah
divāḥ á vakśánābhayah

Pure [3] Dawns [2] spread out [7] to thee [1] from the Beyond [4] happy [5] robe [6] in rays
[9] marvelously [8] rich in brilliance [10], in new [11] rays [12]; milch-cow (perception from
Svar) [14] giving milk [15] yields [18] to thee [13] all [16] riches [17], {thou} hast brought to
birth [19] the Maruts [20] from within [21] of Heaven [22], {hast brought} [23] from within
[24].

1.134.5 तुभ्यं शुक्रासः शुचयस्तुरग्यवो मदेषूया इषणंत भुर्वण्यपामिषंत भुर्वणि ।

त्वां त्सारी दसमानो भर्गमीद्रे तक्वीर्ये ।

त्वं विश्वस्माद्भुवनत्पासि धर्मणासुर्यात्पासि धर्मणा ॥

túbhyam śukrāsaḥ śúcayah turanyāvaḥ mádeṣu ugrāḥ iṣaṇanta bhurvāni apām iṣanta bhurvāni
tvām tsāri dāsamānaḥ bhāgama idre takvīrye
tvām víśvasmāt bhūvanāt pāsi dhārmanā asuryāt pāsi dhārmanā

It is to thee [1] brilliant {somas} [2], pure [3], swift [4], might [6] in intoxications [5] aspired
[7] in the restless motion [8] of the Waters [9], aspired [10] in the restless motion [11]; it is
thee [12], Enjoyer [15], {man} barely moving [13], exhausted [14] desires [16] for swift fly-
ing [17]; thou [18] because of universal [19] being [20] protects [21] by law {of thy action}
[22], because of thy divine nature [23] protects [24] by law {of thy action} [25].

1.134.6 त्वं नो वायवेषामपूर्व्यः सोमानां प्रथमः पीतिर्महसि सुतानां पीतिर्महसि ।

उतो विहुत्मतीनां विशां ववर्जुषीणां । विश्वा इत्ते धेनवो दुह आशिरं घृतं दुहत आशिरं ॥

tvām naḥ vāyo_iti eṣām āpūrvyah sōmānām prathamāḥ pītim arhasi sutānām pītim arhasi
utō_iti vihūtmātinām viśām vavarjuṣīṇām
víśvāḥ it te dhenávaḥ duhre ā-sīram ghr̥tām duhrate ā-sīram

Thou [1], O Vayu [3], incomparable [5], {art} the first [7] worthy [9] of a draught [8] of these
[4] our [2] somas [6], {art} worthy [12] of a draught [11] of the pressed [10] and [13] of
gathering¹ [16] {and} offering [14] men [15]. Truly [18] all [17] thy [19] milch-cows (percep-
tion from Svar) [20] yield [21] the mix [22] of clarity <lit. ghee> [23], yield [24] the mix [25].

¹ vavarjuṣīṇām, perfect active participle, plural, feminine, genitive, from verb vrj pluck, gather, twist off, pull up; to bend, turn; to wring off or break; to avert, remove; divert, withhold, exclude etc. There are three ideas in interpretations (available to translator). (1) sinful offerings, Sayana, Wilson, Dutt: "...thou art entitled to drink of the effused (juices), moreover, (of all) oblations and sin-offerings of men: for thee, their cattle yield milk..."; (2) offering of those who have refused sin, Griffith: "poured by all invoking tribes who free themselves from taint of sin"; Kashyap: "who are free of sin"; Ganguly: "of the utterly sin-repelling Waters"; (3) of turning Vayu to themselves, Jamison: "who have twisted (you towards them)"; T. Elizarenkova: trying to attract thee. Nevertheless it is seems, that Rishi uses the word simply enough and speaks about gathering somas for offering or about preparing sacred grasses for sacrifice seat for offering somas to the God.

Sukta 1.135

To whom: 1-3, 9: vāyu; 4-8: indra, vāyu. **From whom:** paruccheпа daivodāsi. **Metres:** atyaṣṭi (1-6, 9); aṣṭi (7-8)

- 1.135.1 स्तीर्णं बर्हिरुपं नो याहि वीतये सहस्रेण नियुतां नियुत्वते शतिनीभिर्नियुत्वते ।
तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
प्र ते सुतासो मधुमंतो अस्थिरन्मदाय कृत्वे अस्थिरन् ॥
stīrṇám barhiḥ úpa naḥ yāhi vītāye sahasreṇa ni-yútā niyutvate śatīnībhiḥ niyutvate
túbhyam hí pūrvā-pītaye devāḥ devāya yemiré
prá te sutāsaḥ mádhu-mantaḥ asthiran mádāya krátve asthiran
To [3] our [4] sacred grass [2] strewn [1] for {thy} advent [6] do come [5] with thousandfold [7] drove of horses [8], O carried by horses [9], with hundredfold [10], O carried by horses [11], for [13] the gods [15] have yielded [17] to thee [12] for the first drinking [14], to the god [16]; to thee [19] are sent [18+22] the pressed [20] full of honey (somas) [21] for intoxications [23], for will [24] are sent [25].
- 1.135.2 तुभ्यायं सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि कोशमर्षति शुक्रा वसानो अर्षति ।
तवायं भाग आयुषु सोमो देवेषु ह्ययते ।
वह वायो नियुतो याह्यस्मयुजुषाणो याह्यस्मयुः ॥
túbhya ayám sómaḥ pári-pūtaḥ ádri-bhiḥ spārhá vāsānaḥ pári kóśam arṣati śukrá vāsānaḥ
arṣati táva ayám bhāgāḥ āyúṣu sómaḥ deveṣu hūyate váha vāyo_īti ni-yútaḥ yāhi asma-yúḥ
juṣānāḥ yāhi asma-yúḥ
This [2] soma [3] everywhere purified [4] by stones [5], bearing [7] desirable [6] forms [7], flows [10] everywhere [8] in {human} vessel [9] to thee [1], bearing [12] brilliant [11] forms [12] flows [13]; this [15] thy [14] share-delight [16], soma [18], in men [17] is offered [20] in the gods [19]; do bring [21] droves of horses [23], O Vayu [22], do come [24] desiring us [25], taking pleasure [26], do come [27] desiring us [28].
- 1.135.3 आ नो नियुद्धिः शतिनीभिरध्वरं सहस्रिणीभिरुपं याहि वीतये वायो हव्यानि वीतये ।
तवायं भाग ऋत्वियः सरश्मिः सूर्ये सचा ।
अध्वर्युभिर्भरमाणा अयंसत् वायो शुक्रा अयंसत् ॥
á naḥ niyút-bhiḥ śatīnībhiḥ adhvarám sahasrīnībhiḥ úpa yāhi vītāye váyo_īti havyaáni vītāye
táva ayám bhāgāḥ ṛtvīyaḥ sá-raśmiḥ sūrye śacā
adhvaryú-bhiḥ bhāramānāḥ ayaṃsata váyo_īti śukráḥ ayaṃsata
With hundredfold [4] droves of horses [3], with thousandfold [6] do come [1+8] to [7] our [2] pilgrim-sacrifice [5] for advent {of the gods} [9], O Vayu [10], to offerings [11] for advent {of the gods} [12]; this [14] thy [13] radiant [17] share-delight [15], law of Truth [16], together [19] {is} in the Sun [18]. The offered {somas} [21] are stretched [22] by them who offer pilgrim-sacrifice [20], O Vayu [23], the brilliant {somas} [24] are stretched [25].
- 1.135.4 आ वां रथो नियुत्वान्वक्षद्वसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये ।
पिबतं मध्वो अंधसः पूर्वपेयं हि वां हितं ।

वायवा चंद्रेण राघसा गंतमिंद्रश्च राघसा गंतं ॥

á vām ráthaḥ niyútān vakṣat ávase abhí práyāṃsi sú-dhitāni vītāye váyo_īti havýāni vītāye pibatam mádhvaḥ ándhasaḥ pūrva-péyam hí vām hitám váyo_īti á candreṇa rádhasā á gatam índraḥ ca rádhasā á gatam

Let [5] your <i.e. of Indra and Vayu> [2] chariot [3] drawn by steeds [4] bring {you} [1+5] for protection [6] to [7] firm-based [9] delights [8] for advent {of the gods} [10], O Vayu [11], to offerings [12] for advent {of the gods} [13]. Do drink [14] the first draught [17] of honey [15] soma juice [16], for [18] {it is} to you [19] {it} is sent [20]. O Vayu [21] and [28] Indra [27], with delightful [23] wealth [24] do come [25+26], with wealth [29] do come [30+31].

1.135.5 आ वां धियो ववृत्युरध्वराँ उपेममिंदुँ मर्मजंत वाजिनमाशुमत्यं न वाजिनं ।

तेषाँ पिबतमस्मयू आ नौ गंतमिहोत्या ।

इंद्रवायू सुतानामद्रिभिर्युवं मदाय वाजदा युवं ॥

á vām dhīyaḥ vavryuḥ adhvarān úpa imám índum marmjanta vājīnam āśúm átyam ná vājīnam teśām pibatam asmayú_ītyasma-yú á naḥ gantam ihá ūtyá índravāyū_īti sutānām ádri-bhiḥ yuvám mādāya vāja-dā yuvám

Let [4] your [2] thoughts [3] turn [4] to [6] pilgrim-sacrifices [5]; {men} clarified [9] this [7] Indu (energy of Soma) [8] full of plenitude [10] like [13] swift [11] steed [12] full of plenitude [14]. Do drink [16] them [15], do come [20] here [21] desiring [17] to [18] us [19] with protection [22]. O Indra and Vayu [23], you two [26] {do drink} the pressed [24] by stones [25] for intoxication [27], you two [29] bestowing plenitude [28].

1.135.6 इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ।

एते वामभ्यंसृक्षत तिरः पवित्रमाशवः ।

युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥

imé vām sómāḥ ap-sú á sutāḥ ihá adhvaryú-bhiḥ bhāramāṇāḥ ayaṃsata váyo_īti śukráḥ ayaṃsata eté vām abhí asṛkṣata tirāḥ pavitrām āśávaḥ yuvā-yávaḥ áti rómāṇi avyáya sómāsaḥ áti avyáyā

For you [2] these [1] somas [3] are stretched [10], pressed [5+6] in Waters [4] by priests of the pilgrim-sacrifice [8] offered [9] here [7], O Vayu {and Indra} [11], the brilliant [12] are stretched [13]; for you [15] these [14] swift [20] somas [25] are poured out [16+17] through [18] strainer [19], longing for you both [21], through [22] sheep¹ [24] hairs [23], through [26] sheep [27].

1.135.7 अति वायो ससतो याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिंद्रश्च गच्छतं ।

वि सूनृता ददृशे रीयते घृतमा पूर्णया नियुता याथो अध्वरमिंद्रश्च याथो अध्वरं ॥

áti váyo_īti sasatāḥ yāhi śáśvataḥ yātra grāvā vādati tātra gacchatam grhām índraḥ ca gacchatam ví sūnṛtā dádṛše rīyate ghr̥tām á pūrṇáyā ni-yútā yāthaḥ adhvarām índraḥ ca yāthaḥ adhvarām

O Vayu [2], do pass [4] beyond [1] {him who} constantly [5] lays in slumber [3], O {Vayu} and [13] Indra [12], do come [10] thereto [6] {where} pressing stone [7] speaks [8], do come [14] thereto [9] to {that} house [11]; {where} true word [16] has revealed itself [17],

¹ "The strainer in which the Soma is purified is made of the fleece of the Ewe. Indra is the Ram; the Ewe must therefore be an energy of Indra, probably the divinised sense-mind, indriyam" (Sri Aurobindo. CWSA.- Vol. 15. 1998, p.566).

{where} clarity <lit. ghee> [19] is offered [18], {there you} go [23], {O Vayu} and [26] Indra [25] with abundant [21] drove of horses [22] to [20] pilgrim-sacrifice [24], go [27] to pilgrim-sacrifice [28].

1.135.8 अत्राह तद्वहेथे मध्व आहुतिं यमश्चत्थमुपतिष्ठत जायवोऽस्मे ते सन्तु जायवः ।

साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यति धेनवो नाप दस्यति धेनवः ॥

átra áha tát vahethe_íti mádhvaha á-hutim yám aśvatthám upa-tiṣṭhanta jāyávaḥ asmé_íti té santu jāyávaḥ sākám gāvaḥ súvate pácyate yávaḥ ná te vāyo_íti úpa dasyanti dhenávaḥ ná ápa dasyanti dhenávaḥ

Then [1], surely [2], {you two} bear [4] that [3] offering [6] of honey [5] to that {plane} [7] where horses stand¹ [8], where conquerors [10] stood [9], let [13] them [12] be [13] in us [11] conquerors [14]; together [15] cows [16] yield [17], {together} barley [19] ripens [18], thy [21], O Vayu [22], milch-cows (perception from Svar) [25] do not [20] dry up [23+24], milch-cows [29] do not [26] scatter [27+28].

1.135.9 इमे ये ते सु वायो बह्वो जसोऽतर्नदी ते पतयंत्युक्षणो महि व्राघंत उक्षणः ।

धन्वञ्चिधे अनाशवो जीराश्चिदगिरौकसः ।

सूर्यस्येव रश्मयो दुर्नियंतवो हस्तयोर्दुर्नियंतवः ॥

imé yé te sú vāyo_íti bāhú-ojasaḥ antáḥ nadī_íti te patáyanti ukṣāṇaḥ máhi vrádhantaḥ ukṣāṇaḥ dhánvan cit yé anāśávaḥ jīráḥ cit ágirā-okasaḥ sūryasya-iva raśmáyaḥ duḥ-niyántavaḥ hástayoḥ duḥ-niyántavaḥ

Always [4] these [1] thy {bulls} [3], O Vayu [5], which [2] with strong breast [6], thy [9] bulls [11] move swiftly [10] within [7] river² [8], bulls [14] increasing [13] in greatness [12], which [17] even if [16] being not quick [18] in the desert <of material existence> [15], nonetheless [20] {they are} quick [19] having [21] home at Sun [22], like rays [23] of the Sun [22] difficult to be held [24], in hands [25] difficult to be held [26].

¹ aśvattha = aśvastha, the world of Eternal Truth, where Sun unharnesses his steeds.

² nadī, river, figure of the stream of consciousness-being.

Sukta 1.136

To whom: 1-5: mitra, varuṇa; 6: mitra, varuṇa, indra, agni, aryaman, bhaga; 7: agni, mitra, varuṇa.
From whom: paruccheṇa daivodāsi. **Metres:** atyaṣṭī (1-6); triṣṭubh (7)

1.136.1 प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयञ्चां स्वादिष्टं मृळयञ्चां ।

ता सम्राजां घृतासुती यज्ञेयज्ञ उपस्तुता ।

अथैनोः क्षत्रं न कुतश्चनाघृषे देवत्वं नू चिदाघृषे ॥

prá sú jyēṣṭham ni-cirábhyām bṛhát námaḥ havýam matim bharata mṛlayát-bhyām svádiṣṭham
mṛlayát-bhyām tá sam-rájā ghr̥tásuti_íti_ghr̥tá-āsuti yajñé-yajñe úpa-stutā átha enoḥ kṣatráṃ
ná kútaḥ caná ā-dhr̥ṣe deva-tvám nú cit ā-dhr̥ṣe

Now [2] do bring [9] forward [1] best [3] great [5] bow-[6]-offering [7] for {both} attentive¹ [4], thought [8] for gracious [10], sweetest [11] for gracious [12]; they {are} [13] – all-rulers [14] hymned [17] in offering and offering [16] to whom offering of clarity <lit. ghee> belongs [15], so [18] nowhere [21+22+23] { | } went against [24] their [19] might [20] truly [26], did not [23] go against [28] divinity [25].

1.136.2 अदर्शि गातुरुखे वरीयसी पंथा ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः ।

द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च ।

अथा दधाते बृहदुक्थ्यं वयं उपस्तुत्यं बृहद्वयः ॥

ádarsī gātúḥ uráve várīyasī pánthāḥ ṛtasya sám ayamsta raśmī-bhiḥ cákṣuḥ bhágasya raśmī-
bhiḥ dyukṣám mitrásya sádanam aryamnáḥ varuṇasya ca átha dadhāte_íti bṛhát ukthyám
váyaḥ upa-stútyam bṛhát váyaḥ

The path [2] for the wide² [3] has become visible [1], in wider [4] the path [5] of the Truth [6] was set up [8] by rays [9] together [7], the eye [10] – by rays [12] of Bhaga [11], the brilliant [13] home [15] of Mitra [14], Aryaman [16] and [18] of Varuna [17]; then [19] {Mitra and Varuna} hold [20] wide [21] declared [22] expansion [23], wide [25] praised [24] expansion [26].

1.136.3 ज्योतिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा संचेते दिवेदिवे जागृवांसां दिवेदिवे ।

ज्योतिष्मत्क्षत्रमांशाते आदित्या दानुनस्पती ।

मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥

jyótiṣmatīm áditim dhārayát-kṣitim sváḥ-vatīm á sacete_íti divé-dive jāgr-vāṃsā divé-dive
jyótiṣmat kṣatráṃ āśāte_íti ádityá dánunaḥ páti_íti
mitráḥ táyoḥ varuṇaḥ yātayát-janaḥ aryamá yātayát-janaḥ

{You two} cleave to [6] luminous [1] Aditi [2], who upholds the {divine} habitation [3], bearing Svar [4] day by day [7], {two} ever wakeful ones [8] day by day [9]; {they} attained [12]

¹ nicira, Monier-Williams: “attentive, vigilant”. The word occurs in Rigveda three times. At 1940-s Sri Aurobindo translated it in 3.9.4 “long-lasting” taking it as derivation from cira, “lasting along time, existing from ancient times”. But rik 8.25.9 demands another meaning and etymology – “attentive, vigilant” from nicī, “to perceive, notice, observe, recognise”. Besides, rik 1.136.3 again uses (characteristic Vedic echo) epithet jāgrvāṃsā, ever wakeful.

² uru, here and further in the rik uruloka is meant, i.e. Svar, supramental world of the Truth.

luminous [10] might [11], two Adityas [13], Lords [15] of prosperity [14], Mitra [16] of them {two} [17], {also} Varuna [18] {and} making men to go by path [19] Aryaman [20], making men to go by path [21].

1.136.4 अयं मित्राय वरुणाय शंतमः सोमो भूत्वपानेष्वामगो देवो देवेष्वामगः ।

तं देवासो जुषेरत् विश्वे अद्य सजोषसः ।

तथा राजाना करथो यदीमहे ऋतावाना यदीमहे ॥

ayám mitráya varuṇāya śám-tamaḥ sómaḥ bhūtu ava-pāṇesu ā-bhagaḥ devāḥ devēṣu ā-bhagaḥ tām devāsaḥ juṣerata viśve adya sa-jōsasaḥ tātha rājānā karathaḥ yāt īmahe ṛta-vānā yāt īmahe

Let [6] this [1] peaceful [4] soma [5] be born [6] for Mitra [2], for Varuna [3] in drinks [7], by whom {they} enjoy [8], the god [9] in gods [10] by whom {they} enjoy [11]; by whom [12] today [16] let [14] all [15] gods [13] together [17] enjoy [14]; so [18], O {two} Kings [19], do [20], when [21] {we} approach [22], O you, in whom is the Truth [23], when [24] {we} approach [25].

1.136.5 यो मित्राय वरुणायविधज्जनोऽनर्वाणं तं परि पातो अहंसो दाश्वासं मर्तमहंसः ।

तमर्यमाभि रक्षत्यजूयंतमनु व्रतं । उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतं ॥

yāḥ mitráya varuṇāya ávidhat jānaḥ anarvāṇam tām pári pātaḥ āmhasaḥ dāśvāmsam mártam āmhasaḥ tām aryamā abhi rakṣati rju-yāntam ānu vratām ukthāiḥ yāḥ enoḥ pari-bhūṣati vratām stōmaiḥ ā-bhūṣati vratām

That man [5] who [1] offers [4] to Mitra [2] {and} Varuna [3], {they} protect [9] him [7], irresistible [6], from all sides [8] from evil [10], {that} giving [11] mortal [12] – from evil [13]; him [14] Aryaman [15] everywhere [16] keeps safe [17], {him} going straight [18] after [19] the law of works [20], him who [22] by utterances [21] strives after [24] their [23] law of works [25], by hymns [26] strives after [27] the law of works [28].

1.136.6 नमो दिवे बृहते रोदसीभ्यां मित्राय वोचं वरुणाय मी॒हुषे॑ सुमृळीकाय मी॒हुषे॑ ।

इंद्रमग्निमुप स्तुहि द्युक्षमर्यमणं भगं । ज्योग्जीवंतः प्रजया सचेमहि सोमस्योती सचेमहि ॥

nāmaḥ divé brhaté rōdasibhyām mitráya vocam varuṇāya mīhūṣe su-mṛṣīkāya mīhūṣe índram agnīm úpa stuhi dyukṣám aryamaṇam bhagam jyók jīvantaḥ pra-jāyā sacemahi sōmasya ūtī sacemahi

{ I } declare [6] a bow-obesance [1] to wide [3] Heaven [2], to {both} firmaments (Heaven and Earth) [4], to Mitra [5], to Varuna [7] bountiful [8], to very gracious [9], bountiful [10]; do laud [14] Indra [11] {and} Agni [12], heavenly [15] Aryaman [16] {and} Bhaga [17]; let [21] {us} living [19] long {life} [18], enjoy [21] with offspring [20], protection [23] of soma [22], let {us} enjoy [24].

1.136.7 ऊती देवानां वयमिंद्रवंतो मंसीमहि स्वयंशसो मरुद्भिः ।

अग्निर्मित्रो वरुणः शर्म यंसन्तदश्याम मघवानो वयं च ॥

ūtī devānām vayām índra-vantaḥ maṁsīmāhi svā-yaśasaḥ marút-bhiḥ agniḥ mitráḥ varuṇaḥ śarma yaṁsan tát aśyāma maghā-vānaḥ vayām ca

With protection [1] of the gods [2] let [5] us [3] be regarded [5] as having Indra [4], {us} self-luminous [6] with the Maruts [7]; let [12] Agni [8], Mitra [9], Varuna [10] sustain [12] peace [11], and [17] let [14] us [16], masters of plenty [15], achieve [14] that [13].

1. Source № 286. January 1917

5. The man who seeks the straightness of Mitra's and Varuna's workings and by the force of the word and the affirmation embraces their law with all his being, is guarded in his progress by Aryaman.

2. Source № 283. October 1916

3. Aditi "the luminous undivided who upholds the divine habitation that is of the world of Light" and to her her sons "cleave ever waking".

Sukta 1.137

To whom: mitra, varuṇa. From whom: parucchepa daivodāsi. Metres: atisakvari

1.137.1 सुषुमा यातमद्रिभिर्गोश्रीता मत्सरा इमे सोमासो मत्सरा इमे ।

आ राजाना दिविस्पृशास्मत्रा गतमुप नः ।

इमे वा मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः ॥

susumā á yātam ádri-bhiḥ gó-śrītāḥ matsaráḥ imé sómāsaḥ matsaráḥ imé
á rājānā divi-sprśā asma-trā gantam úpa naḥ
imé vām mitrāvaruṇā gó-āśiraḥ sómāḥ śukráḥ gó-āśiraḥ

{We} have pressed [1] by stones [4] – do come [2+3], these {are} [7] intoxicating [6] somas [8] mixed with Milk¹ [5], these {are} [10] intoxicating [9], O {two} kings [12], do come [11+15] to us [14], O heaven-touching ones [13], to [16] us [17]; these {are} [18] for you [19], O Mitra and Varuna [20], mixed with Milk [21] brilliant [23] somas [22], mixed with Milk [24].

1.137.2 इम आ यातमिदं वः सोमासो दध्याशिरः सुतासो दध्याशिरः ।

उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः ।

सुतो मित्राय वरुणाय पीतये चारुऋताय पीतये ॥

imé á yātam índavaḥ sómāsaḥ dádhi-āśiraḥ sutāsaḥ dádhi-āśiraḥ
utá vām uśasaḥ budhí sākám sūryasya raśmí-bhiḥ
sutāḥ mitráya varuṇāya pītāye cāruḥ ṛtāya pītāye

Do come [2+3], these {are} [1] Indu-s (energies of Soma) [4], somas [5], mixed with Curd² [6], pressed [7], mixed with Curd [8], and [9] for you [10] in awaking [12] of Dawn [11] together [13] with Rays [15] of the Sun [14] pressed [16] for drinking [19] to Mitra [17] {and} Varuna [18], beautiful [20] for the Truth [21], for drinking [22].

1.137.3 तां वा धेनुं न वासरीमंशुं दुहंत्यद्रिभिः सोमं दुहंत्यद्रिभिः ।

अस्मत्रा गतमुप नोऽर्वाचा सोमपीतये ।

अयं वा मित्रावरुणा नृभिः सुतः सोम आ पीतये सुतः ॥

tām vām dhenúm ná vāsarīm aṃśúm duhanti ádri-bhiḥ sómam duhanti ádri-bhiḥ
asma-trā gantam úpa naḥ arvācā sóma-pītāye
ayám vām mitrāvaruṇā nṛ-bhiḥ sutāḥ sómaḥ á pītāye sutāḥ

That [1] soma plant [6], like [4] milch-cow [3] for you [2] in the morning [5] {they} milk [7] by stones [8], {they} milk [10] soma [9] by stones [11]; to us [12] do come [13] {both of you} coming [16] to [14] us [15] for drinking of soma [17]; for you [19], O Mitra and Varuna [20], this [18] soma [23] is pressed [22] by manly ones [21] for drinking [25], pressed [26].

¹ Somas, wisdom-words pouring out from human vessel, carrying the upper bliss to the gods were pressed in upper Waters of supramental consciousness-force (1.135.6) and mixed with the bright Milk of the infinite supramental consciousness-light (that was repeated by Rishi three times).

² Curd, coagulated milk, is supramental consciousness that was assimilated below in mental consciousness of man and settled down in form of mental knowledge, supramental in its source.

Sukta 1.138

To whom: pūṣan. From whom: parucchepa daivodāsi. Metres: atyaṣṭi

1.138.1 प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तदते स्तोत्रमस्य न तदते ।
अर्चामि सुन्नयन्नहमंत्यूतिं मयोभुवँ ।

विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥

prā-pra pūṣṇáh tuvi-jātásya śasyate mahi-tvám asya tavásah ná tandate stotrám asya ná tandate árcāmi sumna-yan ahám ánti-ūtim mayah-bhúvam vísvasya yah mánah ā-yuyuvé makháh deváh ā-yuyuvé makháh

The Greatness [5] of many-born [3] Pushan [2] is declared [4] further and further [1], hymn [10] of this [6] mighty [7] does not [8] become weak [9], of this [11] does not [12] become weak [13]; I [16] sing [14] to the benevolent one [15] having help [17], to the bringing the Bliss <Mayas, Ananda> [18], who [20] has drew to himself [22] the mind [21] of everyone [19], the Mighty [23] god [24] has drew to himself [25], the Mighty [26].

1.138.2 प्र हि त्वा पूषन्नजिरं न यामनि स्तोमैभिः कृण्व ऋणवो यथा मृघ उष्टो न पीपरो मृघः ।
हुवे यत्त्वा मयोभुवँ देवं सख्याय मर्त्यः ।

अस्माकमांगूषान्द्युम्निनस्कृधि वाजेषु द्युम्निनस्कृधि ॥

prá hí tvā pūṣan ajirám ná yāmani stómebhiḥ kṛṇvé ṛṇávaḥ yáthā mṛdhaḥ úṣṭraḥ ná pīparaḥ mṛdhaḥ huvé yát tvā mayah-bhúvam devám sakhyáya máryaḥ asmákam āngūśán dyumnínah kṛdhi vájeṣu dyumnínah kṛdhi

For [2] { 1 } make [9] thee [3], O Pushan [4], going [10] forward [1] by hymns [8] even [11] as [6] the swift one [5] in travel [7], as [14] a buffalo [13] carrying over [15] foes [12], {over} foes [16]. When [18] { 1 } call [17] thee [19] bringing the Bliss <Mayas, Ananda> [20], the mortal [23] {calls} the god [21] for friendship [22], do make [27] our [24] hymns [25] forceful [26] in plenitudes [28], make [30] forceful [29].

1.138.3 यस्य ते पूषन्त्सख्ये विपन्यवः क्रत्वा चित्संतोऽवसा बुभुजिर इति क्रत्वा बुभुजिरे ।
तामनु त्वा नवीयसीं नियुतं राय ईमहे ।

अहेळमान उरुशंस सरी भव वाजेवाजे सरी भव ॥

yásya te pūṣan sakhyé vipanyávaḥ krátvā cit sántaḥ ávasā bubhujiré íti krátvā bubhujiré táam ánu tvā náviyasīm ni-yútam rāyah ímahe áheḷamānaḥ uru-śamsa sārī bhava váje-vāje sārī bhava

At will [6] of whom [1] in thy [2] friendship [4], O Pushan [3], even [7] luminous seers [5] being such ones [8] have enjoyed [10] protection [9], thus [11] at {thy} will [12] have enjoyed [13]. That [14] thy [16] new [17] yoking [18] of wealth [19] {we} ask [20], be [24] not disregarding [21], expressing the wideness [22], approaching [23] in plenitude and plenitude [25], be [27] approaching [26].

1.138.4 अस्या ऊ षु ण उप सातयै भुवोऽहेळमानो ररिवाँ अजाश्व श्रवस्यतामजाश्व ।

ओ षु त्वा ववृतीमहि स्तोमैभिर्दस्म साधुभिः ।

नहि त्वा पूषन्नतिमन्यं आघृणे न तै सख्यमपहुवे ॥

asyáḥ ūṁ_ítī sū nah ūpa sātáye bhuvah áheḷamānaḥ rari-ván aja-aśva śravasyatám aja-aśva
ó_ítī sū tvā vavṛtīmahi stómebhiḥ dasma sādhu-bhiḥ
nahí tvā pūṣan ati-mánye āghṛṇe ná te sakhyám apa-hnuvé

For conquest [6] of {all} this [1] for us [4] now [3] do be born [7] not disregarding [8], giving [9], O Thee having goats for horses¹ [10], {for us} who seek hearing {of the Truth} [11], O Thee having goats for horses [12]. And [13] now [14] {we} desire to turn [16] thee [15] by achieving [19] hymns [17], O achiever of works [18]. { I } do not [20] hold [23] thee [21] beyond thought [23], O Pushan [22] O shining [24], do not [25] refuse [28] thy [26] friendship [27].

¹ aja, outer meaning – “goat”, inner meaning – “not born”, “eternal”, that are used as epithet of these forces carrying Pushan.

Sukta 1.139

To whom: 1: agni, indra, vāyu; 2: mitra, varuṇa; 3-5: aśvins; 6: indra; 7: agni; 8: maruts; 9: aṅgirasas, indra, agni; 10: bṛhaspati; 11: viśvedevās. **From whom:** parucchepa daivodāsi. **Metres:** atyaṣṭi (1-4, 6-10); bṛhaṭī (5); triṣṭubh (11)

1.139.1 अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु तच्छर्धो दिव्यं वृणीमह इंद्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वति नाभा संदायि नव्यसी ।

अध प्र सू न उप यंतु धीतयो देवाँ अच्छा न धीतयः ॥

ástu śrausaṭ purāḥ agnim̐ dhiyā dadhe á nu tát śárdhaḥ divyám vṛṇīmahe indravāyū_īti
vṛṇīmahe yāt ha krāṇā vivāsvati nābhā sam-dāyi nāvyaśī ádha prá sú naḥ úpa yantu dhītāyaḥ
devān āccha ná dhītāyaḥ

Let {him} [1] hear [2]! { } hold [6] Agni [4] by thought [5] in front [3]; now [8] {we} choose [12] that [9] divine [11] host [10], choose [14] Indra and Vayu [13]; then [15] verily [16] let [27] new {thought} [21], altogether giving [20], becoming [17] navel [19] in luminous Sun [18], then [22] let [27] now [24] our [25] thoughts [28] go [27] forward [23] like [31] to [30] the gods [29], thoughts [32].

1.139.2 यद्ध त्यन्मित्रावरुणावृतादध्यादुदाथे अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना ।
युवोरित्थाधि सद्मस्वपश्याम हिरण्ययं ।

धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥

yāt ha tyāt mitravaruṇau r̥tāt ádhi ādadāthe_ītyā-dadāthe ánṛtam svéna manyúnā dákṣasya
svéna manyúnā yuvóḥ itthā ádhi sádma-su āpaśyāma hiraṇyāyam dhībhīḥ caná mánasā
svébhiḥ akṣá-bhiḥ sómasya svébhiḥ akṣá-bhiḥ

When [1] verily [2], O Mitra and Varuna [4], that [3] non-truth [8] {you} have detached [7] from the Truth [5] above [6] by your [9] force [10] of discrimination [11], by your [12] force of mind [13], {then} verily [15] {we} saw [18] the Golden {Sun} [19] above [16] in your [14] houses [17] by thoughts [20], even not [21] by mind [22], {but} by our own [23] eyes [24] of soma [25], by our own [26] eyes [27].

1.139.3 युवां स्तोमैभिर्देवयंतौ अश्विनाश्रावयंत इव श्लोकमायवौ युवां हव्याभ्याश्चरवः ।
युवोर्विश्वा अधि श्रियः पृक्षश्च विश्ववेदसा ।

प्रुषायंतै वां पवयो हिरण्यये रथे दस्त्रा हिरण्यये ॥

yuvām stómebhiḥ deva-yántaḥ aśvinā āśrāvāyantaḥ-iva ślókam āyávaḥ yuvām havyā abhī
āyávaḥ yuvóḥ vísvāḥ ádhi śríyaḥ pṛkṣaḥ ca vísva-vedasā pruṣāyānte vām pavāyaḥ hiraṇyāye
rāthe dasrā hiraṇyāye

To you [1], O Ashvins [4], {we} seekers of divinity [3], as if making {you} to hear [5] by hymns [2], {we} human beings [7] {direct our} call [6], {we} human beings [11] {direct our} offerings [9] to [10] you [8]. All [13] satisfactions [16] {are} yours [12] above [14] and [17] glories [15], O omniscient ones [18]; tires of wheels [21] in your [20] golden [22] chariot [23] are sprinkled [19], O puissant ones [24], in golden [25].

1.139.4 अचेति दस्त्रा व्युः नाकमृण्वथो युंजते वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।
अधि वां स्थाम वंधुरे रथे दस्त्रा हिरण्यये । पथेव यंतावनुशासता रजोऽंजसा शासता रजः ॥

á ceti dasrā ví ūm_íti nákam ṛvathah yuñjāte vām ratha-yújah dívīṣṭiṣu adhvasmānaḥ dívīṣṭiṣu
ádhi vām sthāma vandhúre ráthe dasrā hiranyāye
pathā-iva yāntau anu-śásatā rájah āñjasā śásatā rájah

{It} manifested in consciousness [1], O puissant ones [2]! {You} open widely [3+6] Heaven [5], your [8] yoked in chariot {horses} [9] are yoked [7], unveiled [11] in heavenward urges [10], in heavenward urges [12]. Your [14] place {is} [15] above [13] on the seat [16] in the golden [19] chariot [17], O puissant ones [18], {you}, going [21] straight [24] as if by path [20], showing [22] middle world [23], showing [25] middle world [26].

1.139.5 शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतं ।

मा वाँ रातिरुप दसत्कदा चनास्मद्रातिः कदा चन ॥

śácibhiḥ naḥ śacivasū_íti_śaci-vasū dívā náktam daśasyatam
mā vām rātiḥ úpa dasat kádā canā asmát rātiḥ kádā canā

Do favour [6] to us [2] by might [1], O mighty ones [3], day [4] {and} night [5]; let [11] your [8] gift [9] be [11] never [12+13] exhausted [7+11] among us [14], gift [15] never [16+17].

1.139.6 वृषन्निद्र वृषपाणास इंदव इमे सुता अद्रिषुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।

ते त्वा मंदंतु दावनै महे चित्राय राधसे ।

गीर्भिर्गीर्वाहः स्तवमान आ गहि सुमृच्छीको न आ गहि ॥

vṛṣan indra vṛṣa-pānāsaḥ índavaḥ ime sutaḥ ádri-sutāsaḥ ut-bhīdaḥ túbhyam sutāsaḥ ut-
bhīdaḥ té tvā mandantu dāvāne mahé citrāya rādhase gīḥ-bhiḥ girvāhaḥ stāvamaṇaḥ ā gahi
su-mṛṣṭīkāḥ naḥ ā gahi

O Bull [1], O Indra [2], the bullish drinking [3], these [5] pressed [6] Indu-s (energies of Soma) [4], by stones pressed [7], for thee [9] pouring out [8], pressed [10], pouring out [11], let [14] them [12] intoxicate [14] thee [13] to give [15], for the great [16] varied [17] wealth [18]. Hymned [21] by words [19], O upholding man's words [20], do come [22+23] very gracious [24], do come [26+27] to us [25].

1.139.7 ओ षू णो अग्ने शृणुहि त्वमीळितो देवेभ्यो ब्रवसि यज्ञियेभ्यो राजभ्यो यज्ञियेभ्यः ।

यद्भु त्यामंगिरोभ्यो धेनुं देवा अदत्तन ।

वि तां दुहे अर्यमा कर्तरी सचाँ एष तां वेद मे सचाँ ॥

ó_íti sú naḥ agne śṛṇuhi tvám īlītāḥ devēbhyaḥ bravasi yajñiyebhyaḥ rāja-bhyaḥ yajñiyebhyaḥ
yát ha tyám āngirah-bhyaḥ dhenuṁ devāḥ ádattana
ví tām duhe aryamā kartāri śacā eṣāḥ tām veda me śacā

And [1] now [2], O Agni [4] adored [7], do hear [5] us [3], thou [6] do say [9] to the gods [8], to the lords of sacrifice [10], to the kings [11], to the lords of sacrifice [12]: "Verily [14], when [13] {you} [19], O Gods [18], gave [19] that [15] Milch-Cow [17] to the Angirases [16], {then} Aryaman [23] {and} this <Agni> [26] together [25] have milked [20+22] her [21] in doer <i.e. in Rishi> [24], {he, the Rishi, } knew [28] her [27] together [30] with me <i.e. with Agni> [29]".

1.139.8 मो षु वाँ अस्मदभि तानि पौंस्या सना भूवद्युम्नानि मोत जारिषुरस्मत्पुरोत जारिषुः ।

यद्द्विश्चित्रं युगेयुगे नव्यं घोषादमर्त्यं । अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरं ॥

mó_iti sū vaḥ asmát abhí táni páuṃsyā sánā bhūvan dyumnáni má utá jāriṣuḥ asmát purá utá jāriṣuḥ yát vaḥ citráṃ yugé-yuge návyam ghósāt ámartyam asmásu tát marutaḥ yát ca dustáram didhrtá yát ca dustáram

Never [1+2] among us [4] those [6] your [3] manly deeds [7] become [9] old [8] and [12] {your} lights [10] among us [14] {never} grow old [13], and [16] never [15] grow old [17]. Let [23] that [18] your {action} [19], that {is} [18] various [20] {and} from generation to generation [21] new [22], deathless [24], be proclaimed aloud [23], and [29] that [26], O Maruts [27], which [28] {is} invincible [30] in us [25], do hold [31], and [33] which [32] {is} invincible [34].

1.139.9 दध्यङ् ह मे जनुषं पूर्वो अंगिराः प्रियमैधः कण्वो अत्रिर्मनुर्विदुस्ते मे पूर्वे मनुर्विदुः ।

तेषां देवेष्वायतिरस्माकं तेषु नाभयः । तेषां पदेन मह्या नमे गिरिन्द्राग्नी आ नमे गिरा ॥

dadhyān ha me janúṣam púrvaḥ ángirāḥ priyá-medhaḥ kánvaḥ átriḥ mánuḥ viduḥ té me púrve mánuḥ viduḥ téṣāṃ devéṣu á-yatiḥ asmákam téṣu nábhayaḥ téṣāṃ padéna máhi á name girá indrāgní_iti á name girá

Verily [2] Dadhyach [1], ancient [5] Angiras [6], Priyamedha [7], Kanva [8], Atri [9], Manu [10] have found [11] the birth [4] within me [3], within me [13] those [12] ancient [14] {and} Manu [15] have found [16]; theirs {is} [17] in the gods [18] extension [19], ours {are} [20] navels [22] in them [21]. {We} bow [26+27] to their [23] planes [24], to great {Svar} [25], bow [30+31] by word [28] to Indra and Agni [29], by word [32].

1.139.10 होता यक्षद्वनिनो वंत वार्यं बृहस्पतिर्यजति वेन उक्षभिः पुरुवारैभिरुक्षभिः ।

जगृभ्मा दूरआदिशं श्लोकमद्रेरध त्मना ।

अधारयदरिंदानि सुक्रतुः पुरू सद्मानि सुक्रतुः ॥

hótā yakṣat vanínaḥ vanta vāryam bṛhaspātiḥ yajati venāḥ ukṣá-bhiḥ puru-várebhiḥ ukṣá-bhiḥ jagṛbhmá dūre-ādisāṃ ślókam ádreḥ ádha tmānā ádhārayat ararindāni su-krātuḥ purú sádmāni su-krātuḥ

Let [2] priest calling {the gods} [1] offer [2]! Desiring ones [3] have conquer [4] desired boon [5], Brihaspati [6] sacrifices [7], Vena (happy god) [8] with bulls [9], rich in many blessings [10], with bulls [11]. {We} received [12] going far [13] call [14] of the {pressing} stone [15], when [16] {he} strong in will [20] held [18] himself [17] vessels for soma [19], many [21] in house [22], strong in will [23].

1.139.11 ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।

अप्सुक्षितौ महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वं ॥

yé devāsaḥ diví ékādaśa sthá pṛthivyā́m ádhi ékādaśa sthá apsu-kṣitāḥ mahinā ékādaśa sthá té devāsaḥ yajñám imám juṣadhvam

{You}, O gods [2], who [1] are [5] eleven¹ [4] in Heaven [3], are [9] eleven [8] above [7] Earth [6], with greatness [11] of the middle world [10] are [13] eleven [12], you [14], O gods [15], do accept [18] this [17] offering [16].

¹ Number of 33 gods (in 4 riks: 1.45.2, 3.6.9, 8.28.1, 8.30.2) and of 11 x 3 (in 6 riks: 1.34.11, 1.139.11, 8.35.3, 8.39.9, 8.57.2, 9.92.4) is a subject of multitudinous speculations.

Sukta 1.140

To whom: agni. **From whom:** dīrghatamas aucathya. **Metres:** jagatī (1-9, 11); triṣṭubh (12-13); jagatī or triṣṭubh (10)

1.140.1 वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्रये ।

वस्त्रेणैव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनं ॥

vedi-sāde priyā-dhāmāya su-dyūte dhāsīm-iva prā bhara yōnim agnāye
vāstreṇa-iva vāsaya mānmanā śūcim jyotiḥ-ratham śukra-varṇam tamaḥ-hānam

Do bring [6] forward [5] the womb¹ [7] as foundation [4] to Agni [8] sitting on altar [1], whose home is bliss [2], to well shining [3]; do dress {him} [10] by thought [11] like by clothe [9] the pure one [12], whose chariot is light [13], of bright varna <colour, quality> [14], slayer of darkness [15].

1.140.2 अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।

अन्यस्यासा जिहया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥

abhi dvi-jānmā tri-vṛt ānnaṁ rjyate samvatsarē vavr̥dhe jagdhām īmīti pūnarīti
anyāsya āsā jihvāyā jēnyah vṛṣā nī anyēna vanīnah mṛṣṭa vāraṇah

Of a double birth <divine and human> [2] {he} moves [5] to [1] triple [3] food [4], that, eaten, [8] increased [7] again [10] within a year [6]; victorious [14] Bull [15] with mouth [12] {and} tongue [13] of one [11], with another [17] – destroying [19] the trees {of earth} [18], invincible [20].

1.140.3 कृष्णप्रतौ वेविजे अस्य सक्षिता उभा तरते अभि मात्रा शिशु ।

प्राचाजिह्वं ध्वसयंतं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥

kṛṣṇa-pr̥tau vevijē_īti asya sa-kṣītau ubhā tarete_īti abhi mātāra śīśum
prācā-jihvam dhvasāyantam tṛṣu-cyūtam ā sācyam kúpayam vārdhanam pitūḥ

His [3] swift [2] Mothers (Heaven and Earth) [8], living side by side [4], moving in blackness [1] both [5] approach [6] to [13] the Child [9] moving the tongue forwards [10], destroying [11], advancing greedily [12], whom should be cloven to [14], increasing [15] increaser [16] of {his} father <i.e. of man> [17].

1.140.4 मुमुक्ष्वोऽ मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः ।

असमना अजिरासो रघुष्यदो वातजूता उप युज्यंत आशवः ॥

mumukṣvāḥ mānave mānavasyatē raghu-drūvah kṛṣṇā-sītāsaḥ ūm_īti jūvah
asamanāḥ ajirāsaḥ raghu-syādaḥ vāta-jūtāḥ ūpa yujyante āśavaḥ

{They} breaking out [1] for thinking [3] man [2], galloping swiftly [4], leaving black trace <ashes> [5], speedy [7], running in different directions [8], agile [10], moving quickly [9], driven by wind [11] are yoked [13] swift [14].

1.140.5 आदस्य ते ध्वसयंतो वृथैरते कृष्णमभ्वं महि वर्षः करिक्रतः ।

यत्सीं महीमवनिं प्राभि मर्मृशदभिश्चसन्तस्तनयन्नेति नानंदत् ॥

¹ See note to 1.15.4.

át asya té dhasáyantaḥ vṛthā īrate kṛṣṇám ábhvam máhi várpaḥ kárikrataḥ
yát sīm mahím avānim prá abhí mámrśat abhi-śvasán stanāyan éti nánadat

Then [1] they [3] of this {Agni} [2], destroying [4], easily [5] impel [6] black [7] might [8],
creating [11] great [9] form [10], when [12] he [13], touching [17+18] great [14] Earth [15]
goes [21] resounding [19], crackling [20], roaring [22].

1.140.6 भूषन्न योऽधि बभ्रुषु नम्रते वृषैव पत्नीरभ्यैति रोरुवत् ।

ओजायमानस्तन्वश्च शुभते भीमो न शृंगा दविधाव दुर्गुभिः ॥

bhūṣan ná yáḥ ádhi babhrúṣu námrate vṛṣā-iva pátñīḥ abhí eti róruvat
ojāyámānaḥ tanváḥ ca śumbhate bhīmáḥ ná śṛngā davidhāva duḥ-grbhīḥ

Like [2] striving [1], who [3] bends [6] over [4] tawny ones <trees> [5], goes [10] like [7]
roaring [11] bull [7] to [9] wives [8], putting out {his} force [12] and [14] makes beautiful [15]
forms [13], like [17] formidable {bull} [16], shaking [19] horns [18], hard to seize [20].

1.140.7 स संस्तिरौ विष्टिः सं गृभायति जानन्नेव जानतीर्नित्य आ शये ।

पुनर्वर्धते अपि यंति देव्यमन्यद्वर्षः पित्रोः कृण्वते सचा ॥

sáḥ sam-stírah vi-stírah sám grbhāyati jānán evá jānatīḥ nítyaḥ á śaye
púnarḥ vardhante ápi yanti devyám anyát várpaḥ pitróḥ kṛṇvate sácā

He [1] grasps [5] {them who} collected together [2] {and them who} diffused widely [3], {he}
knowing [6] verily [7] knowing ones [8], eternal [9], lies down {within them} [10+11], {and
they} grow [13] again [12], go [15] to [14] divinity [16], together [21] make [20] another [17]
form [18] of {two} parents (of Earth and of Heaven) [19].

1.140.8 तमग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मग्नृषीः प्रायवे पुनः ।

तासां जरां प्रमुचन्नेति नानद्दसुं परं जनयञ्जीवमस्तृतं ॥

tám agruvaḥ keśīnīḥ sám hí rebhiré ūrdhvāstasthuḥ mamrúṣīḥ prá āyāve púnarīti
tāsām jarām prá-mučān eti nánadat ásum páram janāyan jīvam ástrtam

For [5] long-haired [3] virgins [2] together [4] desired [6] him [1], dying [9], {they} stood up
[8] again [12] high [7] for man [11]; releasing [15] them [13] from old age [14], roaring [17]
{he} goes [16], giving birth [20] to supreme [19] breath [18], to the life [21] indestructible
<N.B.> [22].

1.140.9 अधीवासं परिं मातृ रिहन्नहं तुविग्नेभिः सत्वभिर्याति वि ज्रयः ।

वयो दधत्पद्वते रेरिहत्सदानु श्येनीं सचते वर्तनीरहं ॥

adhīvāsám pári mātūḥ rihán áha tuvi-grébhiḥ sátva-bhiḥ yāti ví jrāyaḥ
vāyaḥ dádhāt pat-vāte rérihat sádā ánu śyēnī sacate vartanīḥ áha

Everywhere [2] licking off [4] upper garment [1] of the Mother < = forests> [3], goes [8]
widely [10] with swallowing much [6] warriors [7] in all directions [9]; ever [15] giving [12]
new space [11] for having feet one [13], licking [14], cleared [17] path [19] is left [18] be-
hind [16].

1.140.10 अस्माकमग्ने मघवत्सु दीदिह्यघ्न श्वसीवान्वृषभो दमूनाः ।

अवास्या शिशुमतीरदीदेर्वमैव युत्सु परिजर्भुराणः ॥

asmākam agne maghávāt-su dīdihī ádha śvāsivān vṛṣabhāḥ dāmūnāḥ
ava-śya śísu-matīḥ adīdeḥ vārma-iva yut-sú pari-jārbhurāṇaḥ

Then [5] ours [1], O Agni [2], be kindled [4] in masters of plenitudes [3], snorting [6] Bull [7], dweller within (in man's being) [8]. Casting out [9] full of offsets {flames} [10] do shine out [11] like armour [12] in battles [13], quivering [14].

1.140.11 इदमग्ने सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।

यत्ते शुक्रं तन्वोश्च रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वं ॥

idám agne sú-dhitam dúḥ-dhitāt ádhi priyát ūm_ítī cit mánmanah préyah astu te
yát te súkrám tanvāḥ rócate súci téna asmábhyam vanase rātnam á tvám

Let [11] this [1] thy [12], O Agni [2], well-placed {thought} [3] be [11] dearer than [10] ill-placed {one} [4], even [8] than dear [6] thought [9]; when [13] thy [14] clear {thought} [18] shines [17] of blazing [15] form [16], by it [19] thou [24] winnest [21+23] ecstasy [22] for us [20].

1.140.12 रथाय नावमुत नौ गृहाय नित्यारित्रां पद्धतीं रास्यग्ने ।

अस्माकं वीरान् उत नौ मघोनो जनांश्च या पारयाच्छर्म या च ॥

rāthāya nāvam utā naḥ grhāya nitya-aritrām pat-vātim rāsi agne
asmākam vīrān utā naḥ maghónaḥ jānān ca yā pārāyāt śárma yā ca

And [3] to us [4] for chariot [1] {thou} bestowest [8] ship [2] that becomes the home [5], having its own oars [6], having {own} feet <i.e. self-moving> [7], O Agni [9], and [12] which [17] carries over [18] our [10] heroes [11], our [13] masters of plenty [14] and [16] living ones [15], and [21] which [20] {is} peaceful refuge [19].

1.140.13 अभी नो अग्न उक्थमिज्जुगुर्वा द्यावाक्षामा सिंधवश्च स्वगूर्ताः ।

गव्यं यव्यं यंतौ दीर्घहेषं वरमरुण्यौ वरंत ॥

abhi naḥ agne ukthám ít juguryāḥ dyāvāksāmā síndhavah ca svá-gūrtāḥ
gāvyaḥ yavyam yántaḥ dīrghā áhā iṣam váram arunyāḥ varanta

Surely [5], do accept [6] our [2] utterance [4], O Agni [3], Heaven-Earth [7] and [9] self-risen [10] Rivers [8]. The ruddy [18] long [14] going [13] days [15] held [19] cow herd (perceptions from supramental Svar) [11], stock of barley [12], impelling force [16], supreme boon [17].

1. Source № 172. 1913 – Early 1914

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure-bright of hue. (शुक्र = a white brightness.)
2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one (or with his tongue in the presence of the one) he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace his delightful things. (मृश is used of the sexual contact; वारणः from वृ to cover, surround.)
3. He gives energy of movement to both his mothers on their dark path, in their common dwelling, and both make their way through

to their child (or following their child), for his tongue is lifted upward, he destroys and rushes swiftly through and should be cloven to, increasing his father.

(Explanation. Heaven & earth, Mind & body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. कुपयं is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.)

4. For the thinker becoming man his swift-hastening impulses dark and bright desire freedom; unequal, active, rapid-quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.
5. They for him destroy and speed lightly on (or speed and pervade) creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud. (महीमवनिं might mean the vast earth, but अवनि & even पृथिवी are not used in the Veda invariably, the former not usually, to mean earth, but stray or return to their original sense — सप्त अवनयः.)
6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates, — putting out his force he gives joy to their bodies (or he makes blissful the forms of things) and like a fierce beast hard to seize he tosses his horns. (बभ्रुषु, the cows, अरुणयः of a later verse — knowledge in the mortal mind.)
7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni lies with them, then again they increase and go to the state divine; uniting, another form they make for the Father and Mother.
8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming. (मभ्रुषीः is uncertain. It may be dead or dying. रेभिरे = delight is here perfectly proved.) For he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.
9. Tearing about her the robe that conceals the Mother he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes wideness, he breaks through to the goal for this traveller, even though swiftly rushing, he cleaves always to the paths. (रिहन्, रेरिहन् are uncertain.)

10. Burn bright for us, O Agni, in our fullnesses, be henceforth the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us all about like a cuirass in our battles. (असिः is the Greek *λάσις* and an old variant of अस् — wife or sister. Therefore it is coupled with वृषा — like पत्नी.)
11. This, O Agni, is that which is well-established upon the ill-placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.
12. Thou givest us, O Agni, for chariot and for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and across the peace.
13. Mayst thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.

Sukta 1.141

To whom: agni. From whom: dīrghatamas aucathya. Metres: jagatī (1-11); triṣṭubh (12-13)

1.141.1 बळित्था तद्वपुषे घायि दर्शतं देवस्य भर्गः सहस्रो यतो जनिं ।

यदीमुप ह्वरते साधते मतिरऋतस्य धेना अनयंत सस्रुतः ॥

bāt itthā tāt vāpuṣe dhāyi darśatām devāsya bhārgaḥ sāhasaḥ yātaḥ jāni
yāt im ūpa hvārate sādhatē matiḥ ṛtāsya dhēnāḥ anayanta sa-srūtah

Verily [1] so [2], that [3] visible [6] lustre [8] of the god [7] was held [5] for embodiment [4], when [10] {he} was born [11] from force [9]. When [12] thought [17] approaches through crookednesses [14+15] {and} arrive [16], currents [19] of the Truth [18] went [20] flowing together¹ [21].

1.141.2 पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।

तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयंत योषणः ॥

prkṣāḥ vāpuḥ pitu-mān nityaḥ ā śaye dvitīyam ā saptā-sivāsu mātṛṣu
trīyam asya vṛṣabhāsya dohāse dāśa-pramatim janayanta yōṣaṇaḥ

The Eternal one <Agni> [4] lies down [5+6] embodied [2], containing {all} satisfying things [1], full of {intoxicating} drink [3]; in the second time [7] {he lies down} [8] in the seven auspicious [9] Mothers [10], for the third time [11] the maidens [17] gave birth [16] for the milking [14] of this [12] bull [13], who is milked by ten thoughts [15].

1.141.3 निर्यदीं बुध्नान्महिषस्य वर्षस ईशानासः शवसा क्रंत सूरयः ।

यदीमनु प्रदिवो मध्वं आधवे गुहा संतं मातरिश्वा मथायति ॥

nīḥ yāt im budhnāt mahiśāsya vārpasaḥ īśānāsaḥ śavasā krānta sūrāyaḥ
yāt im ānu pra-dīvaḥ mādhvāḥ ā-dhavē gūhā śāntam mātariśvā mathāyati

When [2], illumined seers [10], possessing [7] great [5] form [6], is brought out [9] by force [8] from [1] foundation, [4] when [11] Matarishvan (Lord of Life) [19] accrue {him} by friction [20] from upper Heaven [14] existing [18] in movement [16] of Honey [15] by secrecy <i.e. by hidden supramental plane> [17],

1.141.4 प्र यत्पितुः परमात्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।

उभा यदस्य जनुषं यदिवन्त आदिद्यविष्ठो अभवद्गुणा शुचिः ॥

prā yāt pitūḥ paramāt nīyāte pari ā prkṣudhaḥ vīrudhaḥ dām-su rohati
ubhā yāt asya januṣam yāt ivantaḥ āt it yaviṣṭhaḥ abhavat gṛṇā śūciḥ

when [2] {he} is drawn away [5] all around [6] from [7] supreme [4] Father [3], {he} rises [11] wonderfully [10] in feeding [8] growths {of earth} [9], when [13] {there are} both <divine and human> [12] births [15] of him [14], when [16] travels [17], then [18] verily [19] most young [20] becomes [21] pure [23] heat [22].

1.141.5 आदिन्मातृराविशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे ।

अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु धावते ॥

¹ Cf. Sukta 3.1.

át it mātīṅ ā aviśat yāsu ā śúciḥ áhiṃsyamānaḥ urviyā ví vavṛdhe
ánu yát púrvāḥ áruhat sanā-júvaḥ ní návyasiṣu ávarāsu dhāvate

Then [1] verily [2] {he} returned [5] to [4] Mothers [3], in which [6] {he} pure [8], unharmed [9], wide [10] has increased [11+12], when [14] {he} arrived [16] to the first [15] ever active ones [17], {he} runs [21] within [18] new [19] succeeding ones [20].

1.141.6 आदिद्धोतारं वृणते दिविष्टिषु भगमिव पपृचानासं ऋजते ।

देवान्यत्क्रत्वा मज्जना पुरुष्टुतो मर्तं शंसं विश्वधा वेति धायसे ॥

át it hótāram vṛṇate diviṣṭiṣu bhágam-iva papṛcānáśaḥ ṛjate
devān yát krátvā majmánā puru-stutāḥ mártam śámsam viśvādā véti dhāyase

Then [1] verily [2] {they} embrace [4] the priest calling {the gods} [3] in heavenward urges [5], being filled [7] {they} crown {him} [8] as Bhaga <Enjoyer and giver of enjoying> [6]; when [10] by his will [11] in his force [12] in every way [16] {he} lauded by many [13] leads [17] self-expression [15] of the mortal [14] for establishing [18] of the gods [9].

1.141.7 वि यदस्थाद्यजतो वातचोदितो ह्यारो न वक्त्रा जरणा अनाकृतः ।

तस्य पत्मन्दक्षुषः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः ॥

ví yát ásthāt yajataḥ váta-coditaḥ hvārāḥ ná vākvā jarāṇāḥ ánākrtaḥ
tāsyā pātman dhakṣúśaḥ kṛṣṇá-jaṃhasaḥ śúci-janmanaḥ rájaḥ á ví-adhvanāḥ

When [2] Lord of sacrifice [4] stood widely [1+3] driven by the wind [5], like [7] serpent [6] enrings [8] young {trees} [10], {and} old ones [9] on his [11] way [12] to [17] the middle world [16], of running by various paths [18], of burning [13], of leaving blackness behind [14], of pure in birth [15].

1.141.8 रथो न यातः शिक्भिः कृतो घामंगेभिररुषेभिरियते ।

आदस्य ते कृष्णासौ दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥

rāthaḥ ná yātaḥ śíkva-bhiḥ kṛtāḥ dyām āṅgebhiḥ aruśébbhiḥ iyate
át asya té kṛṣṇásāḥ dhakṣi sūrāyaḥ śúrasya-iva tveśathāt iṣate váyaḥ

Like [2] moving [3] chariot [1], made [5] by skilful ones [4], {he} goes [9] to Heaven [6] with red [8] limbs [7]; then [10] those [12] his [11] black [13] ways [15] {thou} wilt burn out [14], bird [19] flies away [18] as if away from violence [17] of the hero [16].

1.141.9 त्वया ह्यग्ने वरुणो धृत्व्रतो मित्रः शाशद्रे अर्यमा सुदानवः ।

यत्सीमनु क्रतुना विश्वथा विभुररान्न नेमिः परिभूरजायथाः ॥

tvāyā hí agne váruṇaḥ dhṛtvā-vrataḥ mitráḥ śāsadré aryamá su-dānavāḥ
yát sīm ánu krátunā viśvā-thā vi-bhúḥ arān ná nemiḥ pari-bhúḥ ájayathāḥ

For [2] by thee [1], O Agni [3], Varuna [4] holding firmly the law of workings [5], Mitra [6] has triumphed [7], Aryaman [8], the bountiful ones [9]; when [10] he [11] pervading [15] all [15] in every way [14] by {his} will [13], like [17] spokes [16] – surrounding [19] rim of a wheel [18], was born [20].

1.141.10 त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि ।

तं त्वा नु न्वयं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥

tvám agne śasamānáya sunvaté rátnam yaviṣṭha devá-tātim invasi
tám tvā nú návyam sahasaḥ yuvan vayám bhágam ná kārē mahi-ratna dhīmahi

Thou [1], O Agni [2], O most young [6], bringest [8] ecstasy [5], the forming {in us} of the Gods [7] for the labouring one [3], for the pressing one [4]; now [11] we [15] hold by thought [20] thee [10] new [12], O young [14] {son} of force [13] like [17] Bhaga [16] in doer of works [18], O possessing great ecstasy [19].

1.141.11 अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पंपृचासि धर्णसिं ।

रश्मीरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च सुक्रतुः ॥

asmé_íti rayim ná su-ártham dāmūnaṣam bhāgam dáksam ná papr̥cāsi dharnaśim
raśmīn-iva yaḥ yamati jānmanī_íti ubhé_íti devānām śamsam ṛte ā ca su-krātuḥ

{Thou} wilt fill [9] us [1] with the Dweller in man's house [5] like [3] with wealth [2] serving good ends [4], with Bhaga [6] like [8] with discrimination [7], with support [10]; who [12], mighty of will [21], sustains [13] like rays [11] both [15] birth [14] of the gods [16] and [20] the expression [17] in the Truth [18].

1.141.12 उत नः सुद्योत्मा जीराश्वो होता मंद्रः शृणवच्चंद्ररथः ।

स नो नेषन्नेषतमैरमूरोऽग्निर्वामं सुवितं वस्यो अच्छ ॥

utá naḥ su-dyótmā jīrá-aśvaḥ hótā mandráḥ śṛṇavat candrá-rathaḥ
sáḥ naḥ neṣat néṣa-tamaiḥ ámūraḥ agniḥ vāmám suvitám vásyā āccha

And [1] let [7] the priest calling {the gods} [5], shining bright [3], having fleet horses [4], rapturous [6] with his chariot of delight [8] hear [7] us [2]; let [11] him [9] lead [11] us [10] by best guides [12], free from ignorance [13] Agni [14], to [18] plenitude [15], to happiness [16], to greater riches [17].

1.141.13 अस्ताव्यग्निः शिमीवद्भिरकैः साम्राज्याय प्रतरं दधानः ।

अमी च ये मघवानो वयं च मिहं न सूरौ अति निष्टतन्युः ॥

ástāvi agniḥ śimivat-bhiḥ arkāiḥ sām-rājyāya pra-tarām dādhanāḥ
amī_íti ca ye maghā-vānaḥ vayām ca mīham ná sūraḥ āti niḥ tatanyuḥ

Agni [2] upholding [7] is chanted [1] further [6] by strong [3] bright chants [4] for sovereign [5], let [19] they [8] who [10] {are} masters of plenty [11] and [13] we [12] reach [19] like [15] Sun [16] from [18] mist [14] beyond {any evil} [17].

Sukta 1.142

To whom: 1-4: agni; 5: barhis; 6: devīr dvārah; 7: uṣāsānaktā; 8: daiva hotāra; 9: sarasvatī, īā, bhārata; 10: tvaṣṭr; 11: agni, vanaspati; 12: svāhā kṛtiḥ; 13: indra. **From whom:** dīrghatamas aucathya. **Metres:** anuṣṭubh

- 1.142.1 समिद्धो अग्न आ वह देवाँ अद्य यतसृचे । तंतुं तनुष्व पूर्य सुतसौमाय दाशुषे ॥
sám-iddhaḥ agne á vaha devān adyá yatá-sruce tántum tanuṣva pūryám sutá-somāya dāśuṣe
Kindled [1], O Agni [2], do bring [4] the gods [5] now [6] for rising the ladle [7]; do spread [9] ancient [10] thread [8] for the giver [12], for the pressing soma [11].
- 1.142.2 घृतवतमुप मासि मधुमंतं तनूनपात् । यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥
ghṛtá-vantam úpa māsi mádhu-mantam tanū-napāt
yajñám viprasya má-vataḥ śaśamānasya dāśuṣaḥ
O son of body [5], do measure [2+3] full of clarity <lit. ghee> [1] honey [4] offering [6] of illumined seer [7] like me [8], of labouring [9], giving [10].
- 1.142.3 शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति । नराशंसस्त्रिा दिवो देवो देवेषु यज्ञियः ॥
śúciḥ pāvakáh ádbhutáh mádhvā yajñám mimikṣati
nárāśamsaḥ triḥ á diváh deváh devéṣu yajñiyah
Pure [1], purifying [2], wonderful [3] {he} mixes [6] the offering [5] with honey [4]; Lord of sacrifice [13] who voices the godhead [7] of triple [8] Heaven [10], god [11] in the gods [12].
- 1.142.4 ईळितो अग्न आ वहेंद्रं चित्रमिह प्रियं । इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥
īḷitáh agne á vaha índram citráṁ ihá priyám iyám hí tvā matiḥ máma áccha su-jihva vacyáte
Adored [1], O Agni [2], do bring [3+4] here [7] Indra [5], rich in brilliance [6], beloved [8], for [10] this [9] my [13] thought [12] goes [16] to [14] thee [11], O high-tongued [15].
- 1.142.5 स्तृणानासौ यतसृचो बर्हिर्यज्ञे स्वध्वरे । वृजे देवव्यचस्तममिंद्राय शर्म सप्रथः ॥
stṛṇānāsaḥ yatá-srucaḥ barhiḥ yajñé su-adhvare
vr̥jé devavyacaḥ-tamam índrāya śárma sa-práthaḥ
{We are} the strewing [1] sacred grass [3], stretching out the ladle [2] in sacrifice [4], in well accomplished pilgrim-sacrifice [5], to gather [6] most strong to bring the gods [7], wide [10] peace [9] for Indra [8].
- 1.142.6 वि श्रयंतामृतावृधः प्रयै देवेभ्यो महीः । पावकासः पुरुस्पृहो द्वारो देवीरसश्वतः ॥
ví śrayantām ṛta-vṛdhaḥ pra-yái devébyah mahīḥ
pāvakāsaḥ puru-spr̥haḥ dvārah devīḥ asaścātaḥ
Let [1+2] divine [10] doors [9] that increases the Truth [3] opens [1+2] for the gods [5] to enter [4] great {doors} [6], purifying [7], abundant in desired things [8], unrestraining [11].
- 1.142.7 आ भंदमाने उपाके नक्तोषासा सुपेशसा । यही ऋतस्य मातरा सीदतां बर्हिरा सुमत ॥
á bhādamāne_iti upāke_naktōṣāsā su-pēśāsā
yahvī_iti ṛtasya mātārā sīdatām barhiḥ á su-mát
Let [9] glad [2], joined close [3], Night and Dawn [4] of beautiful form [5], two mighty [6] Mothers [8] of the Truth [7], sit down [9] together [12] on sacred grass [10].

- 1.142.8 मद्रजिह्वा जुगुर्वणी होतारा दैव्या कवी । यज्ञं नो यक्षतामिमं सिध्ममद्य दिविस्पृशं ॥
 mandrá-jihvā jugurvānī_īti hótārā dáivyā kavī_īti
 yajñám naḥ yakṣatām imám sidhrám adyá divi-spṛśam
 {Two} priestess calling {the gods} [3] having tongue of ecstasy [1], called [2] divine [4] seeresses [5], do offer [8] today [11] this [9] our [7] achieving [10], heaven-touching [12] sacrifice [6].
- 1.142.9 शुचिदेवेष्वर्पिता होत्रा मरुत्सु भारती । इळा सरस्वती मही बर्हिः सीदंतु यज्ञियाः ॥
 śúciḥ devēṣu árpitā hótṛā marút-su bhāratī ílā sárasvatī mahī barhiḥ sīdantu yajñiyāḥ
 Let [11] pure [1], placed in [3] the gods [2], priestess calling {the gods} [4] in the Maruts [5], Bharati [6], Ila [7], Sarasvati [8], Mahi [9] sit down [11] on sacred grass [10], Mistresses of sacrifice [12].
- 1.142.10 तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना । त्वष्टा पोषाय वि घ्यंतु राये नाभा नो अस्मयुः ॥
 tát naḥ turípam ádbhutam purú vā áram purú tmánā
 tvāṣṭā pōṣāya ví syatu rāyē nábhā naḥ asma-yúḥ
 Let [13] Tvashtri [10] desiring us [17] establish [12+13] for us [2] that [1] wonderful [4] seed (supreme transcendence) [3], sufficient [5+7] or [6] even [9] abundant [8], our [16] navel [15], for increasing [11], for wealth [14].
- 1.142.11 अवसृजन्नुप त्मना देवान्यक्षि वनस्पते । अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥
 ava-sṛján úpa tmánā deván yakṣi vanaspate agniḥ havyá susūdati devāḥ devēṣu médhiraḥ
 By thyself [3] spreading abroad [1] do offer [5] to the gods [4], O master of delight <lit. of trees> [6]. Agni [7] sets in movement [9] offerings [8], wise [12] god [10] in the gods [11].
- 1.142.12 पूषण्वते मरुत्वते विश्वदेवाय वायवे । स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥
 pūṣaṇ-váte marútvate víśvá-devāya vāyáve sváhā gāyatrā-vepase havyam índrāya kartana
 For accompanied by Pushan [1] {and by} the Maruts [2] universal god [3] Vayu [4], for inspired by hymn [6] of Indra [8] do [9] offering [7] {with shouting} "Svaha" [5].
- 1.142.13 स्वाहाकृतान्या गृह्युप हव्यानि वीतये । इंद्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥
 sváhā-kṛtānī á gahi úpa havyāni vītaye índra á gahi śrudhī hávam tvām havante adhvaré
 Do come [2+3] to [4] the offerings [5] given with shouting "Svaha" [1] for manifestation [6], O Indra [7], do come [8+9], do hear [10] call [11], {they} call [13] thee [12] in pilgrim-sacrifice [14].

Sukta 1.143

To whom: agni. From whom: dīrghatamas aucathya. Metres: jagatī (1-7); triṣṭubh (8)

1.143.1 प्र तव्यसीं नव्यसीं धीतिमन्नये वाचो मतिं सहसः सूनवे भरे ।

अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीदृदृत्वियः ॥

prā távyasīm návyasīm dhītim agnāye vācāḥ matim sāhasaḥ sūnāve bhare
apām nāpāt yāḥ vasu-bhiḥ sahā priyāḥ hōtā pṛthivyām nī āsīdat ṛtvīyaḥ

{ I } bear [10] forward [1] new [3] mightier [2] thought [4] for Agni [5], speeches [6], thinking [7] for Son [9] of force [8]. Child [12] of Waters [11], he who [13] together [15] with Vasus (gods dwelling in riches) [14] beloved [16] priest calling {the gods} [17], true to law of the Truth [21] firmly sat down [19+20] upon Earth [18].

1.143.2 स जायमानः परमे व्योमन्याविरग्निरेभ्वन्मातरिश्वने ।

अस्य क्रत्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत् ॥

sāḥ jāyamānaḥ paramē vī-omani āviḥ agniḥ abhavat mātariśvane
asyā krātvā sam-idhānāsya majmānā prā dyāvā śociḥ pṛthivī_iti arocayat

He [1] being born [2] in supreme [3] ether [4], Agni [6] has become [7] manifested [5] for Matarishvan (Lord of Life) [8] – by his [9] will [10] of {him} kindling [11] in his might [12], the flame [15] illuminated [13+17] Heaven [14] {and} Earth [16].

1.143.3 अस्य त्वेषा अजरा अस्य भानवः सुसंद्दशः सुप्रतीकस्य सुद्युतः ।

भात्वक्षसो अत्यक्तुर्न सिंधवोऽग्ने रेजंते असंतो अजराः ॥

asyā tveṣāḥ ajarāḥ asyā bhānāvāḥ su-samdr̥śāḥ su-prātikasya su-dyūtaḥ
bhā-tvaksasāḥ āti aktuḥ nā sindhavaḥ agneḥ rejante āsantaḥ ajarāḥ

His [1] ageless [3] bright flames [2], his [4] perfect in vision [6] lustres [5] of {him} fairly fronting us [7], of well shining [8], {the lustres} giving light [9] over [10] night [11] like [12] rivers [13] of fire [14] quiver [15] not sleeping [16], ageless [17].

1.143.4 यमैरिरे भृगवो विश्ववेदसं नाभां पृथिव्या भुवनस्य मज्मना ।

अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥

yām ā-irire bhṛgavaḥ viśvā-vedasam nābhā pṛthivyāḥ bhūvanasya majmānā
agnim tām gīḥ-bhiḥ hinuhi svē ā dāme yāḥ ēkaḥ vāsvaḥ varuṇaḥ nā rājati

Whom [1] the Bhrigus [3] have brought [2], {him} omniscient [4], navel [5] of Earth [6], might [8] of the world [7]; do set [12] Agni [9] in movement [12] in thy [13] house [15] by words [11], him [10], who [16] alone [17] shines out [21] from wealth [18] like [20] Varuna [19].

1.143.5 न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।

अग्निर्जभैस्तिगितैरिक्ति भवति योधो न शत्रून्त्स वना न्यृजते ॥

nā yāḥ varāya marūtām-iva svanaḥ sēnā-iva sṛṣṭā divyā yathā aśanīḥ
agniḥ jāmbhaiḥ tigitāiḥ atti bhāvati yodhāḥ nā śātrūn sāḥ vānā nī ṛjate

Who {is} [2] not [1] for stopping [3] like [4] noise [5] of the Maruts [4], like [6] released [7] arrow [6], like [9] heavenly [8] thunderbolt [10], Agni [11] eats [14] by sharp [13] teeth [12]

like [17] warrior [16] devours [15] the foes [18], he [19] subdues [21+22] the forests [20].

1.143.6 कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत् ।

चोदः कुवित्तुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥

kuvít naḥ agniḥ ucáthasya víḥ ásat vásuḥ kuvít vásu-bhiḥ kámam ā-várat
codáh kuvít tutujyát sātáye dhíyah śúci-pratīkam tám ayá dhíyá grṇe

Will [6] Agni [3] be [1+6] accepting [5] graciously [5] our [2] utterance [4]? Will [11] Vasu (god dwelling in riches) [7] together with Vasus [9] fulfil [8+11] desire [10]? Will [14] whip [12] of thought [16] speed {us} [13+14] for conquest [15]? { I } express [21] by this [19] thought [20] him [18], bright-faced [17].

1.143.7 घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋजते ।

इंधानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियं ॥

ghrtá-pratīkam vaḥ ṛtásya dhūḥ-sádám agnīm mitráṁ ná sam-idhānāḥ ṛjate
indhānaḥ akrāḥ vidátheṣu dídyat śukrá-varṇām út ūḥ_íti naḥ yaṁsate dhíyam

{They} gained [9] clear-faced [1], sitting on a cart-head [4] of the Truth [3], your [2] Agni [5] like [7] flaming [8] friend [6]; highly [11] kindled [10], shining [13] in knowledges [12], let {him} raise [18] upwards [15] our [17] thought [19] of bright varna <colour, quality> [14].

1.143.8 अप्रयुच्छन्नप्रयुच्छद्विरग्ने शिवेभिर्नः पायुभिः पाहि शगमैः ।

अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥

ápra-yucchan áprayucchat-bhiḥ agne śívébhiḥ naḥ pāyú-bhiḥ pāhi śagmāiḥ
ádabdehbiḥ ádrpitebhiḥ iṣṭe ánimisat-bhiḥ pári pāhi naḥ jáḥ

Undeviating [1] with undeviating ones [2], O Agni [3], do protect [7] us [5] by might [8] auspicious [4] guardians [6], invincible ones [9], not neglecting [10], O our impeller [11], by vigilant ones [12] do protect [14] all around [13] our [15] creations [16].

Sukta 1.144

To whom: agni. From whom: dīrghatamas aucathya. Metres: jagatī

1.144.1 एति प्र होता व्रतमस्य माययोर्ध्वा दधानः शुचिपेशसं धियं ।

अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते ॥

éti prá hótā vratám asya māyāyā ūrdhvām dádhānah śuci-peśasam dhīyam
abhī srucaḥ kramate dakṣiṇā-āvṛtaḥ yāḥ asya dhāma prathamam ha nimsate

Priest calling {the gods} [3] goes [1] forward [2] by laws of his workings [4] upholding [8] by his [5] maya {power of knowledge} [6] high [7] thought [10] of bright form [9]; {he} walks [13] to [11] ladles [12] that follow Dakshina (to Discrimination) [14], that [15] verily [19] touch [20] his [16] upper [18] plane <lit. seat> [17].

1.144.2 अभीमृतस्य दोहना अनूषत योनौ देवस्य सदाने परीवृताः ।

अपामुपस्थे विभृतो यदावसदध स्वधा अधयद्याभिरीयते ॥

abhī im ṛtāsya dohānāḥ anūṣata yónau devāsya sādane pári-vṛtāḥ
apām upá-sṭhe ví-bhrtaḥ yát á ávasat ádha svadhāḥ adhayat yábhiḥ íyate

Milking cows [4] of the Truth <i.e. perceptions from Svar> [3] bellowed [1+5] in womb¹ [6], encompassed on every side [9] in home [8] of god [7]; when [13] {Agni} dwelled [15] within [11] Waters [10] spreading [12], then [16] {he} fed himself [18] by laws of his nature [17] by which [19] he is moved [20].

1.144.3 युयूषतः सर्वयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः ।

आदीं भगो न हव्यः समस्मदा वोहुर्न रश्मीन्त्समयंस्त सारथिः ॥

yúyūṣataḥ sá-vayasā tát it vápuḥ samānám ártham vi-táritratā mitháḥ
át im bhágaḥ ná hávyah sám asmát á vólhuḥ ná raśmín sám ayamsta sárathiḥ

{Two} equal in power (Night and Day) [2] carrying [8] together [9] to common [6] goal [7], verily [4], hold [1] that [3] body [5], then [10] now [11] called [14] by us [16+17] as [13] Bhaga [12] {he} took [22] like [19] charioteer [23] rein [20] of carrying horse [18].

1.144.4 यमीं द्वा सर्वयसा सपर्यतः समाने योना मिथुना समौकसा ।

दिवा न नक्तं पलितो युवाजनि पुरू चरन्नजरो मानुषा युगा ॥

yám im dvā sá-vayasā saparyataḥ samāné yónā mithunā sám-okasā
dívā ná náktam palitáḥ yúvā ajani purú cāran ajāraḥ mánuṣā yugā

{Agni} to whom [1] both [3] equal in power (Night and Day) [4] worship [5], pair [8] living together [9] in common [6] womb² [7], by Day [10] and [11] by Night [12] ancient [13] was born [15] young [14], moving [17] through many [16] human [19] generations [20] not growing old [18].

1.144.5 तमीं हिन्वन्ति धीतयो दश त्रिंशो देवं मर्तास ऊतये हवामहे ।

धनोरधि प्रवत आ स ऋण्वत्यभिव्रजद्भिर्वयुना नवाधित ॥

¹ See note to 1.15.4.

² See note to 1.15.4.

tám īm hinvanti dhītāyaḥ dāśa vṛīśaḥ devām mār̥tāsaḥ ūtāye havāmahe
dhānoḥ ādhi pra-vātaḥ á sāḥ ṛṇvati abhivṛājat-bhiḥ vayúnā návā adhita

Ten [5] thoughts [4] holding [6] set [3] him [1] in movement [3], {we} call [10] the god [7] for protection [9] of mortals [8]. He [15] moves [14+16] upward [12] by slope of mountain [13] from dry land (of material existence) [11], with approaching ones [17] {he} has established [20] new [19] manifestation of knowledge [18].

1.144.6 त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।

एनीं त एते बृहती अभिश्रियां हिरण्ययी वक्करी बर्हिराशाते ॥

tvám hí agne divyāsya rājasi tvám pāṛthivasya paśupāḥ-iva tmānā
éni_īti te eté_īti bṛhatī_īti abhi-śriyā hiraṇyáyī_īti vākkaṛī_īti barhīḥ āśāte_īti

For [2] thou [1], O Agni [3], reingest [5] over celestial [4], by thyself [9] thou {art} [6] like a herdsman [8] of earthen [7]. They both [11], of different color [12], the wide one [13] {and} the golden [15] turning [16] in order [14] have arrived [18] at sacred grass [17].

1.144.7 अग्ने जुषस्व प्रति हर्य तद्वचो मद्र स्वधाव ऋतजात सुक्रतो ।

यो विश्वतः प्रत्यङ्गुसि दर्शतो रण्वः संदृष्टौ पितुमाँ इव क्षयः ॥

agne juśasva prāti harya tát vācaḥ mándra svádḥā-vaḥ ṛta-jāta súkrato_īti_sú-krato
yaḥ viśvátaḥ pratyāṅ āsi darśataḥ raṇvāḥ sám-dr̥ṣṭau pitumān-iva kṣāyaḥ

O Agni [1], do cleave [2] to [3] that [5] word [6], take rapture [4], O rapturous [7], O Lord of thy self-law [8], O born of the Truth [9], O mighty of will [10]; he who [11] turned towards [13] every side [12], is [14] visible [15], delightful [16] in thy full vision [17], home [19] full of the drinking-ecstasy [18].

Sukta 1.145

To whom: agni. From whom: dīrghatamas aucathya. Metres: jagatī (1-4); triṣṭubh (5)

1.145.1 तं पृच्छता स जगामा स वेद स चिकित्वा ईयते सा न्वीयते ।

तस्मिन्त्सन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शर्वसः शुष्मिणस्पतिः ॥

tām prcchata saḥ jagāma saḥ veda saḥ cikitvān īyate saḥ nū īyate
tasmin santi pra-śiṣaḥ tasmin iṣṭāyaḥ saḥ vājasya śarvasaḥ śuṣmīṇaḥ pātiḥ

Ask [2] him [1], he [3] achieves [4], he [5] knows [6], he [7] is achieved [9] knowing [8], he [10] now [11] is achieved [12]; precepts [15] are [14] in him [13], seekings [17] – in him [16], he {is} [18] Lord [22] of mighty [21] plenitude [19], of bright might [20].

1.145.2 तमितृच्छन्ति न सिमो वि पृच्छति स्वेनैव धीरो मनसा यदग्रभीत् ।

न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते अप्रदृपितः ॥

tām it prcchanti ná simāḥ ví prcchati śvéna-iva dhīraḥ mānasā yāt āgrabhit
ná mṛṣyate prathamam ná āparam vācaḥ asyā krātvā sacate āpra-dṛpitaḥ

{It is} him [1], verily [2], ask [3], himself [5] {he} does not [4] ask [6+7], because [11] the wise [9] {he} has achieved [12] by {his} own [8] mind [10]; {he} forget [14] not [13] the first [15] nor [16] the last [17] word [18], not disregarding [22], {he} holds [21] it [19] by will [20].

1.145.3 तमिद्रच्छन्ति जुह्वंस्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे ।

पुरुप्रैषस्ततुरिर्यज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥

tām it gacchanti juhvaḥ tām ārvatīḥ viśvāni ekaḥ śṛnavat vācāṁsi me
puru-praiṣaḥ tāturīḥ yajña-sādhanah ācchidra-ūtiḥ śiśuḥ ā adatta sām rābhah

To him [1], verily [2], tongues {of flame of offering} [4] come [3], to him [5] – coursers [6], let [9] {him} alone [8] hear [9] all [7] my [11] worlds [10]; many-urging [12], breaking through [13], leading the offering to its goal [14], giving faultless protection [15], the Child [16] {he} altogether [19] gave [17+18] force [20].

1.145.4 उपस्थायं चरति यत्समारत सद्यो जातस्तत्सार युज्येभिः ।

अभि श्वातं मृशते नाद्ये मुदे यदीं गच्छंत्युशतीरपिष्ठितं ॥

upa-sthāyam carati yāt sam-ārata sadyaḥ jātāḥ tatsāra yujyebhiḥ
abhi śvāntam mṛṣate nāndyē mudē yāt īm gacchanti usatīḥ api-sthitam

When [3] joined together [4] {he} moves [2] near [1], being born [6] {he} has approached [7] at once [5] with his connected [8]. Tranquil [10], {he} is touched [11] for the sake of the Bliss [13], for happiness [12], when [14] desiring ones [17] achieve [16] {him} standing near [18].

1.145.5 स ईं मृगो अप्यो वनर्गुरुप त्वच्युपमस्यां नि धायि ।

व्यंब्रवीद्वयुना मर्त्येभ्योऽग्निर्विद्वान् ऋतचिद्धि सत्यः ॥

saḥ īm mṛgāḥ āpyaḥ vanarguruḥ ūpa tvacyūpamasyāṁ nī dhāyi
vī abravīt vayunā mārtyebhyaḥ agniḥ vidvān ṛta-cit hī satyāḥ

He {is} [1] a Lion [3] born from the Waters [4], going in the Forest [5] that was upheld [9+10] under [6] soot [8] skin [7]. Agni [15] said [11+12] knowledge [13] to the mortals [14], {he} knowing [16] whose consciousness is the Truth [17] because [18] true [19].

Sukta 1.146

To whom: agni. From whom: dīrghatamas aucathya. Metres: triṣṭubh

- 1.146.1 त्रिमूर्धानं सप्तरश्मिं गृणीषेऽनूनमग्निं पित्रोरुपस्थे ।
निषत्तमस्य चरतो ध्रुवस्य विश्वा दिवो रोचनापप्रिवांसं ॥
tri-mūrdhānam sapta-raśmim gr̥ṇiṣe ānūnam agnīm pitrōḥ upā-sṭhe
ni-sattām asya cārataḥ dhruvāsya vísvā divaḥ rocanā āpapi-vāmsam
{ | } proclaim [3] three-headed [1] seven-rayed [2] whole [4] Agni [5] sitting [8] within [7] two
parents (Earth and Heaven) [6], him [9] moving [10], eternal [11], filling [15] all [12] bright
planes [14] of Heaven [13].
- 1.146.2 उक्षा महौ अभि ववक्ष एने अजरस्तस्थावितऊतिरृष्वः ।
उर्व्याः पदो नि दधाति सानौ रिहंत्यूघो अरुषासो अस्य ॥
ukṣā mahān abhí vavakṣe ene_īti ajāraḥ tasthau itāḥ-ūtīḥ ṛṣvāḥ
urvyāḥ padāḥ ní dadhāti sánau rihānti údhaḥ aruśāsah asya
The great [2] ageless [6] Bull [1] has increased [4] to [3] these two [5], has stood [7] high
[9], protecting here [8]; establishes [13] feet [11] upon [12] top [14] of the wide {Earth} [10],
his [18] red ones [17] lick [15] udder {of Heaven} [16].
- 1.146.3 समानं वत्समभि संचरती विष्वग्धेनू वि चरतः सुमेकै ।
अनपवृज्याँ अध्वनो मिमाने विश्वान्केताँ अधि महो दधाने ॥
samānām vatsām abhí samcārantī_īti_sam_cārantī vísvak dhenū_īti ví carataḥ suméke_īti_su-
méke anapa-vṛjyān ādhvanāḥ mīmāne_īti vísvān ketān ādhi mahāḥ dādhanē_īti
Moving [4] around [3] their common [1] Calf [2] asunder [5], both milch-cows [6] moves [8]
unvarying [9] apart [7], endlessly [10] marking [12], paths [11], upholding [17] all [13] great
[16] intuitions [14] from above [15].
- 1.146.4 धीरांसः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्य ।
सिषासंतः पर्यपश्यंत सिंधुमाविरेभ्यो अभवत्सूर्यो नृन् ॥
dhīrāsaḥ padām kavāyaḥ nayanti nānā hṛdā rākṣamāṇāḥ ajuryām
sīsāsantaḥ pári apaśyanta síndhum āviḥ ebhyaḥ abhavat sūryaḥ nṛn
Thinkers [1], seers [3] follow [4] trace [2], variously [5], protecting [7] unaging [8] by heart
[6]. Desiring to conquer [9] {they} saw [11] the Ocean [12] all around [10] – Surya [16] has
become [15] manifested [13] for these [14] manly ones [17].
- 1.146.5 दिदृक्षेण्यः परि काष्ठासु जेन्य ईळैन्यो महो अर्भाय जीवसे ।
पुरुत्रा यदभवत्सूरहैभ्यो गर्भेभ्यो मघवा विश्वदर्शतः ॥
didṛkṣényaḥ pári káṣṭhāsu jényaḥ īlényaḥ mahāḥ árbhāya jīvase
puru-trā yát ābhavat sūḥ āha ebhyaḥ gārbhebhyaḥ maghā-vā vísvā-darśataḥ
Visible [1] everywhere [2] around [2], victorious [4] in paths [3], desirable [5] for the great
one [6] {and} for the little [7] to live [8], when [10] by many paths [9] for these [14] children
[15] Lord of plenty [16] was born [11] as all-seeing [17] parent [12].

Sukta 1.147

To whom: agni. From whom: dīrghatamas aucathya. Metres: triṣṭubh

1.147.1 कथा ते अग्ने शुचयंत आयोर्ददाशुर्वाजेभिराशुषाणाः ।

उभे यत्तोके तनये दधाना ऋतस्य सामन्नयंत देवाः ॥

kathā te agne śucāyantah āyōḥ dadāśūḥ vājebhiḥ āśuṣāṇāḥ
ubhé_īti yat toké_īti tānaye dādhanāḥ ṛtasya sāmān raṇāyanta devāḥ

How [1], O Agni [3], have [6] {they} shining [4] from human being [5], striving [8] with plenitudes [7] gave [6] for thee [2], when [10] the gods [17] holding [13] both {birth} [9] in the begotten [11] son [12], took joy [16] in Sama-chant [15] of the Truth [14].

1.147.2 बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।

पीयति त्वो अनु त्वो गृणाति वंदारुस्ते तन्वं वंदे अग्ने ॥

bódha me asya vācasah yaviṣṭha māṁhiṣṭhasya prā-bhṛtasya svadhā-vaḥ
pīyati tvaḥ ānu tvaḥ gṛṇāti vandāruḥ te tanvām vande agne

Do behold [1] this [3] my [2] word [4], O most young [5], of bounteous giver [6], that was brought forward [7], O Lord of thy self-law [8]. One [10] blames [9], one [12] calls [13], { I } adoring [14], proclaim [17] thy [15] embodiment [16], O Agni [18].

1.147.3 ये पायवो मामतेयं ते अग्ने पश्यंतो अंधं दुरितादरक्षन् ।

ररक्ष तान्त्सुकृतो विश्ववेदा दिप्संत इद्रिपवो नाहं देभुः ॥

yé pāyāvah māmāteyaṁ te agne pāśyantah andhām duḥ-itāt āraḥsan
rarakṣa tān su-kṛtaḥ viśva-vedāḥ dīpsantah it ripāvah ná āha debhuh

They who {are} [1] thy [4] protectors [2], O Agni [5], seeing [6] blind [7] Mamateya¹ [3] kept {him} safe [9] from evil [8]. {Thou} omniscient [13] hast protected [10] those [11] doers of good works [12]. Enemies [16] desiring to harm [14], verily [15], never [17+18] have harmed [19].

1.147.4 यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन ।

मंत्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः ॥

yāḥ nah agne arari-vān agha-yuḥ arāti-vā marcāyati dvayéna
māntraḥ gurūḥ pūnaḥ astu sah asmai ānu mṛkṣīṣṭa tanvām duḥ-uktāiḥ

He [1], O Agni [3], evil [6] enemy [4], desiring to harm [5], who [1] injures [7] us [2] by duality [8], let [12] the mantra [9] be [12] again [11] heavy [10], let [16] him [13] harm [16] to his own [14] body [17] by evil expressions [18].

1.147.5 उत वा यः सहस्य प्रविद्वान्मर्तो मर्तं मर्चयति द्वयेन ।

अतः पाहि स्तवमान स्तुवंतमग्ने मार्किर्नो दुरिताय धायीः ॥

utā vā yāḥ sahasya pra-vidvān mārtah mārtam marcāyati dvayéna
ātaḥ pāhi stavamāna stuvāntam āgne mākiḥ nah duḥ-itāya dhāyīḥ

Or [1+2] he who [3], O Lord of mighty [4], knowing [5] mortal [6] harms [8] to the mortal [7] by duality [9], from him [10] do protect [11], O hymned [12], the praising one [13], O Agni [14], do never [15] give [18] us [16] to evil [17].

¹ Metron of the mother of Dirghatamas, of author of Suktas 1.140–1.164.

Sukta 1.148

To whom: agni. From whom: dīrghatamas aucathya. Metres: triṣṭubh

1.148.1 मधीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सु विश्वदेव्यं ।

नि यं दधुर्मनुष्यासु विक्षु स्वर्णं चित्रं वपुषे विभावं ॥

māthīt yāt īm viṣṭāḥ mātarīśvā hōtāram viśvā-apsum viśvā-devyam
nī yām dadhūḥ manuṣyāsu vikṣú svāḥ nā citrām vāpuṣe vibhā-vam

When [2] active [4] Matarishvan (Lord of Life) [5] churned out [1] the priest calling {the gods} [6] of universal form [7], universal god [8], whom [10] {they} have established [11] within [9] human [12] creatures [13] like [15] Svar (supramental world of the Sun) [14] for embodiment [17] {him} rich in brilliance [16], shining [18],

1.148.2 ददानमिन्न ददभंत मन्माग्निर्वरूथं मम तस्य चाकन् ।

जुषंत विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥

dadānām ít nā dadabhanta mánma agniḥ vārūtham máma tāsya cākan
juṣānta vísvāni asya kárma úpa-stutim bhāramāṇasya kārōḥ

{they} verily [2] did not [3] harm [4] to {the Rishi} offering [1] thought [5], Agni {is} [6] my [8] protection [7], him [9] { I } desire [10]; let [11] all [12] works [14] of this [13] doer [17] offering [16] laud [15] be accepted [11].

1.148.3 नित्ये चिन्नु यं सदने जग्भ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।

प्र सू नयंत गृभयंत इष्टवश्वासो न रथ्यो रारहाणाः ॥

nítýe cit nú yām sādane jagrbhré práśasti-bhiḥ dadhiré yajñiyāsaḥ
prā sú nayanta grbháyantaḥ iṣṭāu áśvāsaḥ nā rathyāḥ rarahāṇāḥ

Masters of sacrifice [9], that now [3] have obtained [6] him [4] even [2] in eternal [1] home [5], established {him} [8] by utterances [7]; now [11] they who obtained [13] in seeking [14] directed [12] forward [10], like [16] hastening [18] horses [15] of charioteer [17].

1.148.4 पुरूणि दस्मो नि रिणाति जंभैराद्रौचते वन आ विभावा ।

आदस्य वातो अनु वाति शोचिरस्तुर्न शर्यामसनामनु द्यून् ॥

purūṇi dasmāḥ ní riṇāti jámbhaiḥ át rocate vāne á vibhā-vā
át asya vātaḥ ánu vāti śociḥ ástuḥ nā śaryām asanām ánu dyūn

Potent [2] {he} tears [3+4] many {trees} [1] by tusks [5], then [6] shines [7] in forest {of earth's delight} [8], wide in his lustre [10], then [11] wind [13] carries [15] his [12] flame [16] like [18] an arrow [19] of archer [17], that is shot [20] day by day [22] to its aim [21].

1.148.5 न यं रिपवो न रिषण्यवो गर्भे संतं रेषणा रेषयंति ।

अंधा अपश्य्या न दभन्नभिख्या नित्यास ई प्रेतारौ अरक्षन् ॥

nā yām ripávaḥ nā riṣanyávaḥ gárbhe śántam reṣaṇāḥ reṣayanti
andhāḥ apaśyāḥ nā dabhan abhi-khyā nityāsaḥ īm pretāraḥ arakṣan

Injurious [5] hurting [8] enemies [3] will [9] not [1] harm [9] to him [2] abiding [7] within [6]; the blind [10] not seeing [11] did not [12] harm [13] to all-seeing [14], because [16] his own [15] lovers [17] kept safe [18].

Sukta 1.149

To whom: agni. From whom: dīrghatamas aucathya. Metres: virāj

- 1.149.1 महः स राय एषते पतिर्दन्निन इनस्य वसुनः पद आ । उप ध्रजंतमद्रयो विधन्नित् ॥
 maháh sáh rāyáh á īṣate pátiḥ dán ináh ināsya vāsunaḥ padé á
 úpa dhrajāntam ádrayaḥ vidhán ít
 He [2] to the great [1] riches [3] comes [4+5], Lord [6] of the house [7], mighty [8] in
 plane [11+12] of mighty [9] wealth [10]; pressing stones [15] desired [13+16] the coming
 one [14].
- 1.149.2 स यो वृषां नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः । प्र यः संस्त्राणः शिश्रीत योनौ ॥
 sáh yáh vṛṣā narām ná ródasyoḥ śrávaḥ-bhiḥ āsti jīvāpīta-sargaḥ
 prá yáh sasrāṇáh śísṛítá yónau
 He [1], Bull [3] of manly ones [4] who [2] is [8] like [5] life-giving drinking poured [9] in two
 firmaments (Heaven and Earth) [6] by hearings {of the Truth} [7], who [11], flowing [12]
 forward [10], has entered [13] in the womb¹ [14].
- 1.149.3 आ यः पुरं नार्मिणीमदीदेदत्यः क्विर्नभन्योर्न नावी । सूरु न रुरुक्वाञ्छतात्मा ॥
 á yáh púram nārmiṇīm ádídet átyaḥ kavīḥ nabhanyáh ná árvā súrah ná rurukván śatá-ātmā
 Who [2] illuminated [5] manly² [4] stronghold [3], the seer [7] springing forth [8] like [9] swift
 [6] courser [10], shining [13] like [12] the Sun [11], having hundred Atmans³ [14].
- 1.149.4 अभि द्विजन्मा त्री रौचनानि विश्वा रजांसि शुशुचानो अस्थात् । होता यजिष्ठो अपां सधस्थे ॥
 abhī dvi-jānmā trī rocanāni vísvā rajāṃsi śusūcānaḥ asthāt hótā yajisṭhaḥ apām sadhá-sṭhe
 {He} of double birth <human and divine> [2] having shined [7] to [1] three [3] bright planes
 [4], to all [5] middle worlds [6] has stood [8], priest calling {the gods} [9], most strong for
 sacrifice [10], in the place of standing together [12] of Waters <i.e. in Svar> [11].
- 1.149.5 अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या । मर्तो यो अस्मै सुतुको ददाश ॥
 ayám sáh hótā yáh dvi-jānmā vísvā dadhé vāryāṇi śravasyā
 mártah yáh asmai su-túkaḥ dadāśa
 It is [1] he [2], priest calling {the gods} [3], who [4], of a double birth [5], holds [7] all [6] de-
 sirable boons [8] for hearing {of the Truth} <i.e. for supramental knowledge> [9]; {that}
 mortal [10], who [11] has gave [14] to him [12], {is the one} moving swiftly [13].

¹ See note to 1.15.4.

² nārmiṇīm. The word occurs in the Rīgveda once. It seems, that it is derivative from √ nr → nār (vridhī) + min (adjective suffix) and means “manly, strong” etc. Monier-Williams presumed another etymology and meaning: na + armin, “not in ruins”. T. Elizarenkova translates it as a proper name “Narmini”. Oldenberg: “we do not know what narmini is”. Some interpreters do not offer any linguistic foundation for their translations – so Sayana, Wilson, Dutt, Kashyap: “delightful”; Griffith: “joyous”; Jamison: “low-lying flatland”; Ganguly: “of flesh and blood”.

³ Atman, Spirit, highest and true Self. Phrase “having hundred Atmans” obviously is figurative.

Sukta 1.150

To whom: agni. From whom: dīrghatamas aucathya. Metres: uṣṇih

- 1.150.1 पुरु त्वा द्वाश्वान्वौचेऽरिरग्ने तव स्वदा । तोदस्यैव शरण आ महस्य ॥
purú tvā dāśvān voce arīḥ agne táva svit á todásya-iva śaraṇé á mahásya
The Arya [5] giving [3] many [1] has said [4] to thee [2], O Agni [6], thy [7] someone [8] like
[10] in refuge [11] of great [13] driver [10].
- 1.150.2 व्यनिनस्य धनिनः प्रहोषे चिदररुषः । कदा चन प्रजिगतो अदेवयोः ॥
ví aninásya dhanínaḥ pra-hoṣé cit áraruṣaḥ kadá caná pra-jigataḥ ádeva-yoḥ
Away [1] from the unable [2], even [5] from the wealthy one [3], from not giving [6] in sacri-
fice [4], from never [7+8] going forward [9], from not seeking the gods [10].
- 1.150.3 स चंद्रो विप्र मर्त्यो महो ब्राधतमो दिवि । प्रप्रेत्ते अग्ने वनुषः स्याम ॥
sáḥ candráḥ vipra mártyaḥ maháḥ vráadhan-tamaḥ diví prá-pra ít te agne vanúṣaḥ syāma
He {is} [1] delightful [2], O illumined seer [3], great [5] mortal [4], most mighty [6] in Heaven
[7]; O Agni [11], further and further [8] verily [9] let {us} become [13] thy [10] desiring to
conquer ones [12].

Sukta 1.151

To whom: mitra, varuṇa. From whom: dīrghatamas aucathya. Metres: jagatī

1.151.1 मित्रं न यं शिम्या गोषु गव्यवः स्वाध्यो विदथे अप्सु जीजनन् ।

अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥

mitrām ná yám śímyā góṣu gavyávaḥ su-ādhyāḥ vidáthe ap-sú jījanan
árejetām ródasī_iti pájasā girá práti priyám yajatám janúṣām avaḥ

Whom [3] as [2] a friend [1] the seekers of the cows (perceptions from Svar) [6] by labour [4] deeply meditating [7] brought to birth [10] in cows (perceptions from Svar) [5], in knowledge [8], in Waters [9]. Two firmaments (Earth and Heaven) [12] quivered [11] with mighty [13] word [14], directed to [15] beloved [16] Lord of sacrifice [17], the guard [19] of births [18].

1.151.2 यद्ध त्यद्वाँ पुरुमीहस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।

अध क्रतुं विदतं गातुमर्चत उत श्रुतं वृषणा पस्त्यावतः ॥

yát ha tyát vām puru-mīhásya somīnaḥ prá mitrásāḥ ná dadhiré su-ābhúvaḥ
ádha krátum vidatam gātúm árcate utá śrutam vṛṣaṇā pastyá-vataḥ

Verily [2+3], when [1] {they} offering soma [6] of the Purumidhas [5] like [9] friends [8] have established [10] you {two, Mitra and Varuna} [4] in front [7] very close [11], then [12] do find [14] will [13] {and} path [15] for the singer of rik [16] and [17] for having abode [20], O {two} Bulls [19], do hear [18].

1.151.3 आ वाँ भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे ।

यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरं ॥

á vām bhūṣan kṣitáyaḥ jānma ródasyoḥ pra-vácyaṃ vṛṣaṇā dáksase mahé
yát im ṛtáya bhárathaḥ yát árvate prá hótraya śímyā víthaḥ adhvarám

Let [3] peoples [4] aspire [3] to [1] your [2] birth [5] within two firmaments (Heaven and Earth) [6] that must be proclaimed [7], O {two} Bulls [8], for the great [10] discrimination [9], when [11] for the Truth [13], when [15] for the stead [16] {you both} bring [14] forward [17] by call [18], lead [20] pilgrim-sacrifice [21] by work [19].

1.151.4 प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो बृहत् ।

युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युप युजाथे अपः ॥

prá sá kṣitīḥ asurā yá máhi priyá ṛta-vānau ṛtām á ghoṣathaḥ bṛhát
yuvám diváh bṛhataḥ dáksam ā-bhúvam gām ná dhuri úpa yujáthe_iti apáh

{You proclaim} forward [1] that [2] abiding world [3], O {two} Asuras <mighty Lords> [4], {you} who [5] {are} very [6] beloved [7], {you} having the Truth [8] proclaim [10+11] the vast [12] Truth [9]. You two [13] yoke [22] to [21] work [23] like [19] cow [18] in cart [20] discrimination [16] of vast [15] Heaven [14] entering in the world [17].

1.151.5 मही अत्र महिना वारमृण्वथोऽरेणवस्तुज आ सद्मन्धनवः ।

स्वरंति ता उपरताति सूर्यमा निम्रुच उषसस्तक्वीरिव ॥

mahī_iti átra mahinā váram ṛvathaḥ areṇávaḥ tújaḥ á sádmān dhenávaḥ
sváranti táḥ upará-tāti sūryam á ni-mrúcaḥ uṣasaḥ takvavīh-iva

Then [2], O great ones [1], by greatness [3] {you} spread [5] desirable boon [4]. Celestial <lit. not dusty> [6] urgings [7], milch-cows (perceptions from Svar) [10] in home <i.e. in Svar> [9], they [12] shine [11] near [13] to [15] the Sun [14] like bird [18] in morning [17], in sunset [16].

1.151.6 आ वा॒मृता॒य॒ के॒शिनी॑र॒नू॒ष॒त॒ मि॒त्र॒ य॒त्र॒ वरु॑ण॒ गा॒तु॒म॒र्च॑थः ।

अ॒व॒ त्म॒ना॑ सु॒ज॒तं॑ पि॒न्व॒तं॑ धि॒यो॒ यु॒वं वि॒प्र॒स्य॑ म॒न्म॑ना॒मि॒र॒ज्य॑थः ॥

á vām ṛtāya keśīnīh anūṣata mitra yātra varuṇa gātum ārcathaḥ
áva tmānā sṛjātam pīnvatam dhīyaḥ yuvām viprasya mānmanām irajiyathaḥ

For the Truth [3] long-haired ones [4] sounded towards [1+5] you [2], O Mitra [6], O Varuna [8], where [7] {you} illuminate [10] path [9]; do release [11+13] by yourselves [12], do increase [14] thoughts [15] – you two [16] reign [19] over thoughts [18] of illumined seer [17].

1.151.7 यो वाँ॑ य॒ज्ञैः श॑श॒मानो॑ ह॒ दा॒श॒ति॒ क॒वि॒र्हो॒ता॒ य॒ज॒ति॒ म॒न्म॑सा॒र्घ॒नः ।

उ॒पा॒ह॒ तं ग॑च्छ॒थो वी॒थो अ॑ध्व॒र॒म॒च्छा॒ गि॒रः सु॒म॒तिं ग॑त॒म॒स्म॒यू ॥

yāḥ vām yajñāih śaśamānāḥ ha dāśati kavīḥ hōtā yajati manma-sārdhanah
ūpa āha tām gacchathaḥ vīthāḥ adhvarām āccha girāḥ su-matim gantam asmayū_ityasma-yū
The seer [7] accomplishing work [4] by sacrifices [3], who [1] truly [5] gives [6] to you [2], offers [9] perfecting the thought [10], the priest calling {the gods} [8], to [11] him [13] {you} go [14] surely [12], grasp [15] pilgrim-sacrifice [16]; desiring us [21] do come [20] to [17] the words [18], to right thought [19].

1.151.8 यु॒वां य॒ज्ञैः प्र॑थ॒मा गो॑भि॒रंज॑त ऋ॒ता॒वा॒ना॒ मन॑सो॒ न प्र॑यु॒क्ति॒षु ।

भ॒र॑न्ति वाँ॑ म॒न्म॑ना॒ सं॒य॒ता गि॑रोऽदृ॒ष्य॒ता॒ मन॑सा॒ रे॒व॒दा॑शा॒थे ॥

yuvām yajñāih prathamā góbhiḥ añjate ṛta-vānā mānasah ná prá-yuktiṣu
bhāranti vām mānmanā sam-yatā girāḥ ādṛpyatā mānasā revāt āśāthe_īti

You {are} [1] the first {whom} [3] {peoples} make shine [5] by offerings [2], by cows (perceptions from Svar) [4], you, in whom is the Truth [6], like [8] in movements [9] of mind [7]. To you [11] {they} bring [10] words [14] by coherent [13] thought [12], not by ignorant [15] mind [16] {you} enjoy [18] opulence [17].

1.151.9 रे॒व॒द्व॒यो द॑धा॒थे रे॒व॒दा॑शा॒थे न॑रा॒ मा॒या॒भि॒रि॒त॒ऊ॒ति॒ मा॒हि॒नं ।

न वाँ॑ द्या॒वोऽह॑भि॒र्नो॒त सि॑न्ध॒वो न॑ दे॒व॒त्वं प॑ण॒यो ना॑न॒शु॒र्म॒घं ॥

revāt vāyaḥ dadhāthe_īti revāt āśāthe_īti nārā māyābhiḥ itā-ūti māhinam
ná vām dyāvāḥ āha-bhiḥ ná utā śindhavaḥ ná deva-tvām paṇāyaḥ ná ānaśuḥ maghām

Growth [2] {and} wealth [1] {you} uphold [3], O manly ones [6], by workings of knowledge [7] {you} achieve [5] mighty [9] wealth [4] of the future [8]; Heavens [12] by days [13] did not [20] achieve [21] your [11] divinity [18], nor [14] rivers [16], nor [17] the Panis [19] {your} plenitude [22].

Sukta 1.152

To whom: mitra, varuṇa. From whom: dīrghatamas aucathya. Metres: triṣṭubh

- 1.152.1 युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मंतवो ह सर्गाः ।
 अवातिरत्तमनृतानि विश्वं ऋतेन मित्रावरुणा सचेथे ॥
 yuvám vāstrāṇi pīvasā vasāthe_īti yuvóh ácchidrāḥ mántavaḥ ha sárgāḥ
 áva atiratam ánr̥tāni vísvā ṛtēna mitrávaruṇā sacethe_īti
 You two [1] put on [4] dense <lit. fat> [3] clothes [2], verily [8] your [5] thoughts {are} [7]
 gapless [6] streams [9], {you} overpowered [10+11] all [13] non-truths [12], with Truth [14]
 {you} enjoy [16] clothes [17], O Mitra-Varuna [15].
- 1.152.2 एतच्चन त्वो वि चिकेतदेषां सत्यो मंत्रः कविशस्त ऋघावान् ।
 त्रिरश्रिं हंति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजर्यन् ॥
 etát caná tvaḥ ví ciketaḥ eṣāṃ satyáḥ mántraḥ kavi-śastáḥ r̥ghāvān
 triḥ-ásrim hanti cátuḥ-ásriḥ ugráḥ deva-nídaḥ ha prathamáḥ ajūryan
 This [1] thy [3] true [7] pronounced by seer [9] impetuous [10] mantra [8] will not [2] awake
 in consciousness [4+5] of these ones [6] : mighty [14] tetragon [13] smites [12] trigon [11];
 god-haters [15] verily [16] decay [18] the first [17].
- 1.152.3 अपादेति प्रथमा पद्वतीनां कस्तद्धा मित्रावरुणा चिकेत ।
 गर्भो भारं भरत्या चिदस्य ऋतं पिपत्यर्नृतं नि तारीत् ॥
 apát eti prathamá pat-vátīnām káḥ tát vām mitrávaruṇā á ciketa
 gárbhāḥ bhārám bhartīti á cit asya ṛtám píparti ánr̥tam ní tārit̥
 The footless one [1] goes [2] in front [3] of having feet ones [4], who [5] has awoke in
 consciousness [10] to [9] that [6] yours [7], O Mitra-Varuna [8]. Being inside <lit. emb-
 ryo> [11] bears [13] burden [12], carries out [18] his [16] Truth [17], crossed over
 [20+21] non-truth [19].
- 1.152.4 प्रयंतमित्परिं जारं कनीनां पश्यामसि नोपनिपद्यमानं ।
 अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम ॥
 pra-yántam ít pári jārám kanīnām páśyāmasi ná upa-nipádyamānam
 ánava-pṛgṇā ví-tatā vāsānam priyám mitráśya varuṇasya dhāma
 Verily [2], {we} saw [6] advancing [1] everywhere [3] lover [4] of virgins [5], not [7] laying [8]
 to {them} [8], entering [11] into pure <unmixed> [9] wide [10] beloved [12] plane [15] of Mi-
 tra [13] {and} Varuna [14].
- 1.152.5 अनश्वो जातो अनभीशुरवा कनिक्रदत्पतयदूर्ध्वसानुः ।
 अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणतः ॥
 anaśvāḥ jātáḥ anabhiśúḥ árvā kánikradat patayat ūrdhvā-sānuḥ
 acittam bráhma jujushuḥ yúvānaḥ prá mitré dhāma varuṇe gṛṇantaḥ
 Born [2] without horse [1], the neighing [5] courser [4] having high back [7] moves [6] with-
 out bridles [3]. By inconceivable [8] wisdom-word [9] have rejoiced [10] the young ones
 [11], proclaiming [12+16] the plane [14] in Mitra [13], in Varuna [15].

1.152.6 आ धेनवो॑ मामते॒यमव॑ती॒र्ब्रह्म॑प्रियं पीपय॑न्त्सस्मिन्नू॒धन् ।

पित्वो॑ भिक्षेत॒ वयु॑नानि वि॒द्वाना॑साविवा॒सन्न॑दिति॒मुरुष्येत् ॥

á dhenávaḥ māmateyám ávantīḥ brahma-priyam pīpayan sásmin údhan
pitvāḥ bhikseta vayúnāni vidvān āsā ā-vivāsan áditim uruṣyet

Cherishing [4] milch-cows (perception from Svar) [2] fed up [6] fond of wisdom-word [5] Mamateya¹ [3] by that [7] udder [8]. Let [10] the knowing one [12] desire [10] {that} drink [9] of knowledges [11], let [16] Aditi [15] protect [16] the one illuminating [14] by mouth [13].

1.152.7 आ वा॑ मित्रावरुणा॒ ह॒व्यजु॑ष्टिं नम॑सा दे॒वाव॑वसा ववृ॒त्यां ।

अ॒स्माकं॑ ब्रह्म॒ पृ॒तना॑सु स॒ह्या अ॒स्माकं॑ वृ॒ष्टिर्दिव्या॑ सु॒पारा॑ ॥

á vām mitrāvaruṇā havyá-juṣṭim námasā devau ávasā vavrtyām
asmákam bráhma pṛtanāsu sahyāḥ asmákam vṛṣṭiḥ divyā su-pārā

{ I } have directed [8] love-offering [4] with bow [5], with protection{-veil} [7] to you [2], O Mitra-Varuna [3], O gods [6]; let [12] our [9] wisdom-word [10] – our [13] carrying over [16] celestial [15] rain [14] – overpower [12] in battles [11].

1. Source № 77. 1918

1 ऋतं and Mitraavaruna. ऋतं

अवातिरतमनूतानि विश्व ऋतेन मित्रावरुणा सचेथे ॥

Sayana. ऋतेन फलेन तत्साधनेन यज्ञेन वा. But see 3. ऋतं पिपर्तिं अनृतं नि तारीत्
वस्त्रं

युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मंतवो ह सर्गाः ।

You put on coverings of (lit. with) gross matter, for it is your faultless thoughts that become creations (in the world); cast off all falsehoods, cleave to us with the truth, O Mitra and Varuna.

2. सत्यो मंत्रः कविशस्त ऋघावान्मंत्रः .. शस्त.. ऋघावान्

The true mantra (thought revealed in speech) manifested (declared) by the seer.

त्रिरश्रिं हंति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥ निदो

The four-square by its fiercer intensity destroys the three-sided; for the first thoughts of the gods fall into decay.

4. अनवपृग्णा वितता वसानं

Unmixed (pure) and widely extended ऋताणि

5. अनश्वो जातो अनभीशुरवा अश्व

A strong steed that becomes not an aswa (free from vital effort) unrestrained by reins

अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणतः । ब्रह्म गु

The ever-youthful gods were enamoured of the soul void of mind expressing (establishing cf गिरिः) their abode in Mitra and Varuna.

Also 6. ब्रह्मप्रियं and 7. ब्रह्म

¹ Metron of the mother of Dirghatamas, of author of Suktas 1.140–1.164.

6. धेनवो अवंतीर् धेनु

The kind of knowledge or the streams of being.

पित्वो भिक्षेत वयुनानि विद्वानासा पितुः वयुनं आसा
विवासन्नदितिमुरुष्येत् ॥ अदितिः

May he live on that drink (Brahman) as on alms, knowing all manifestations in his force and dwelling vastly extended widen into infinite being

7. अस्माकं वृष्टिर्दिव्या सुपारा वृष्टिः

“Divine and strong to carry us across”, cannot refer to rain.

Lexic.

सच्च 1. विवासन् 6. भिक्षेत 6. नमसा 7.
अवस् 7. पृतना 7.

Gr.

ववृत्याम् 7.

Sukta 1.153

To whom: mitra, varuṇa. From whom: dīrghatamas aucathya. Metres: triṣṭubh

1.153.1 यजामहे वां महः सजोषां हव्येभिर्मित्रावरुणा नमोभिः ।

घृतैर्घृतस्त्रू अध यद्वा मस्मे अध्वर्यवो न धीतिभिर्भरंति ॥

yājāmahe vām mahāḥ sa-jōṣāḥ havyēbhiḥ mitrāvaruṇā nāmaḥ-bhiḥ

ghṛtāiḥ ghṛtasnū_īti_ghṛta-snū ādha yāt vām asmé_īti adhvarīyavaḥ ná dhīti-bhiḥ bhāranti

With one mind [4], {we} sacrifice [1] to both of you [2], O Mitra-Varuna [6], to great ones [3] by offerings [5], by bows [7], by clarities <lit. ghee> [8], O pouring clarity [9], when [11] {we} as [15] priests of the pilgrim-sacrifice [14] bring [17] you [12] in us [13] by thoughts [16].

1.153.2 प्रस्तुतिर्वा धाम न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।

अनक्ति यद्वा विदथेषु होता सुम्रं वां सुरिवृषणावियक्षन् ॥

prā-stutiḥ vām dhāma ná prā-yuktiḥ āyāmi mitrāvaruṇā su-vṛktiḥ

anākti yāt vām vidātheṣu hótā sumnām vām sūrīḥ vṛṣṇau īyakṣan

The laud [1] is made [6] for you [2] like [4] the seat [3] setting in movement [5], O Mitra-Varuna [7], perfectly cleaned¹ [8], when [10] priest calling {the gods} [13], illumined seer [16] endeavour to gain [18] your [15] benevolence [14] make bright [9] you [11] in knowledges [12], O Bulls [17].

1.153.3 पीपायं धेनुरदितिरऋताय जनाय मित्रावरुणा हविर्दे ।

हिनोति यद्वा विदथे सपर्यन्त्स रातहव्यो मानुषो न होता ॥

pīpāya dhenūḥ āditiḥ ṛtāya jānāya mitrāvaruṇā haviḥ-dé

hinóti yāt vām vidāthe saparyán sah rātā-havyaḥ mānuṣaḥ ná hótā

The milch-cow [2] Aditi [3] was swelled [1] for the Truth [4] to man [5] giving offering [7], O Mitra-Varuna [6], when [9] worshiper [12] move [8] you [10] in knowledge [11], he [13] offering [14] {is} like [16] a human [15] hotar (priest calling {the gods}) [17].

1.153.4 उत वां विक्षु मद्यास्वंधो गाव आपश्च पीपयंत देवीः ।

उतो नो अस्य पूर्व्यः पतिर्दन्वीतं पातं पर्यस उस्त्रियायाः ॥

utá vām vikṣú mādyāsu āndhaḥ gāvāḥ āpaḥ ca pīpayanta devīḥ

utó_īti naḥ asyá pūrvyāḥ pātiḥ dán vītām pātām pāyasaḥ usṛiyāyāḥ

And [1] soma juice [5], cows [6] and [8] divine [10] Waters [7] and [11] our [12] first [14] master [15] of this [13] house [16] fed [9] you [2] in peoples [3], in intoxications [4]. Do come [17], do drink [18] milk [19] of the shining Cow [20].

¹ See note to 1.52.1.

1. यजामहे वां महः सजोषा

Say. महान्तौ. It is better to take महः as a genitive dependent on जोषाः

घृतैर्घृतस्मू... अध्वर्यवो न धीतिभिर्भरन्ति [space] घृतं न धीति अध्वर्यु भू

Sayana takes घृतं स्वावयंतौ and न = अपि. I take it = like or as. भरन्ति = पोषयन्ति Say.

2. प्रस्तुतिर्वा धाम न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः । [space] स्तु वृक्तिः प्रस्तावना करोमीति संकल्पः Say. अयामि = गच्छामि Say. Obviously impossible. I take न = and, as well

Preparation .. process .. clear emergence, were all governed so as to be your law of action or else, were all directed towards your seated condition (establishment in your functions) or towards your seats, ie the mahas or ritam.

अनक्ति यद्वां विदथेषु होता सुम्नं वां सूरिवृषणावियक्षन् [space] यज्, यक्ष् सुम्नं सुखं S. इयक्षन् यागं कर्तुमिच्छन् S. But may it not be अंकुमिच्छन्, wishing to effect or work out? अनक्ति is the action or effort of the sacrifice. If इयक्षन् is from यज् then यज् means to get by effort, it governs सुम्न and cannot mean to sacrifice.

3. पीपाय धेनुरदितिरृताय जनाय [space] धेनुः अदितिः ऋतं जनः

Infinite Being (Parardha Sat) increased for Mahas and Ananda.

4. गाव आपश्च पीपयंत देवीः । [space] गावः आपश्च

Cf. स्वर्वतीरपः सं गा धनुहि I[.10.8]

Lexic.

नमः 1. [space] धाम 2. [space] अनक्ति 2. [space] विदथं 2.3.

मानुषो होता 3. [space] रातहव्यो 3. [space] अंधस् 4. [space] वीतं 4.

उस्त्रिया 4. [space] न 3. (as एव अपि)

Gr.

पीपयंत (S. आप्याययन्तु)

Sukta 1.154

To whom: viṣṇu. From whom: dīrghatamas aucathya. Metres: triṣṭubh

1.154.1 विष्णोर्नु कं वीर्याणि प्र वौचं यः पार्थिवानि विममे रजांसि ।

यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥

viṣṇoḥ nú kam vīryāṇi prá vocam yáḥ párthivāni vi-mamé rájāṃsi
yáḥ áskabhāyat út-taram sadhá-stham vi-cakramāṇaḥ tredhá uru-gāyáḥ

{ I } declare [5+6] now [2] heroic deeds [4] of Vishnu [1] who [7] has measured out [9] earthen [8] {and} middle worlds [10], who [11] upheld [12] the upper¹ [13] world [14], {heroic deeds of him} wide-striding [17], thrice [16] stepping out [15].

1.154.2 प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।

यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियंति भुवनानि विश्वा ॥

prá tát viṣṇuḥ stavate vīryeṇa mṛgáḥ ná bhīmáḥ kucaráḥ giri-stháḥ
yásya urúṣu triṣú vi-krāmaṇeṣu adhi-kṣiyānti bhúvanāni víśvā

That [2] Vishnu [3] with hero might [5] is chanted [1+4] {who} like [7] terrible [8] roaming [9] lion [6], inhabiting mountains [10], in whose [11] three [13] wide [12] steps [14] all [17] worlds [16] live [15].

1.154.3 प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।

य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥

prá viṣṇave śūṣám etu mánma giri-kṣíte uru-gāyāya vṛṣṇe
yáḥ idám dīrghám prá-yatam sadhá-stham ékaḥ vi-mamé tri-bhíḥ ít padébhīḥ

Let [4] {this} paeon [3] go [4] forward [1] to Vishnu [2], {this} thought [5] – to the wide-striding [7] Bull [8] living on height [6], who [9], verily [17], this [10] expansive [11], long-extended [12] world of our self-accomplishing [13] being One [14] has measured [15] by three [16] steps [18].

1.154.4 यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदंति ।

य उं त्रिधातुं पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥

yásya trí pūrṇá mádhunā padāni ákṣiyamāṇā svadháyā mādanti
yáḥ ūm_iti tri-dhātuṁ pṛthivīm utá dyām ékaḥ dādhára bhúvanāni víśvā

Three [2] imperishable [6] steps [5] of whom [1], filled [3] with honey [4], intoxicate themselves [8] by law of their nature [7]; who [9] being One [15] held [16] triple [11] Earth [12] and [13] Heaven [14], all [18] worlds [17].

¹ In this and in the next suktas the first and the second steps of Vishnu (where the mortal stirs, 1.155.5) constitute the lower hemisphere of our being, the Earth (material), the Heaven (mind) and Antariksha (vital) between them. The third step of Vishnu (of him seeing Svar, 1.155.5; where cows, perceptions of Svar, move, 1.154.6; source of honey, where god-seeking manly ones intoxicate themselves, 1.154.5; the third his step violences nobody, even birds soaring in travelling, 1.155.5; from where Indra and Vishnu are invited as gods standing on the top of mountains, 1.155.1) this supreme step of Vishnu, 1.154.5, is Mahas, Svar, supramental world of the Sun, home of all gods.

1.154.5 तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदति ।

उरुकमस्य स हि बंधुरित्था विष्णोः पदे परमे मध्व उत्सः ॥

tát asya priyám abhí páthah áśyām náraḥ yatra deva-yávaḥ mādanti
uru-kramásya sáh hí bándhuḥ itthá viṣṇoḥ padé paramé mádhvah útsaḥ

Let {me} achieve [6] that [1] his [2] beloved [3] place [5] where [8] god-seeking [9] manly ones [7] intoxicate themselves [10]; for [13] he [12], verily [15], is a friend [14] of the wide-striding [11], in supreme [18] step [17] of Vishnu [16] {is} source [20] of honey [19].

1.154.6 ता वां वास्तून्युश्मसि गमध्वै यत्र गावो भूरिश्रृंगा अयासः ।

अत्राह तदुरुगायस्य वृष्णाः परमं पदमव भाति भूरि ॥

tá vām vástūni uśmasi gámadhyai yatra gávaḥ bhúri-śṛngāḥ ayásah
átra áha tát uru-gāyásya viṣṇaḥ paramám padám áva bhāti bhúri

{We} desire [4] those [1] yours¹ [2] dwelling-places [3], where [6] many-horned [8] travelling [9] cows (perceptions from supramental Svar) [7] go [5], from where [10+17], surely [11], that [12+17] supreme [15] great [19] step [16] of wide-striding [13] Bull [14] shines out [18].

1. Source № 77. 1918

1. पार्थिवानि रजांसि [space] रजस्

रजस् is kingdom = world, राज्यं.

यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधा उरुगायः

also 3. सधस्थ उरुगायः

सधस् = anything established, here perhaps foundation. उरुगायः is plainly widely-moving cf उरुकमः 5. Vishnu firmly established or supported as on pillars the higher seated world, ie Mahas, by striding variously in a triple stride of his wide movement ie in Swar, Bhuvar and Bhur.

2. प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः [space] स्तवते

The only sense consistent with the wording is: Then Vishnu stands established by his deed of energy like the dread lion who stalks the wilds standing on a mountain.

4. त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा [space] त्रिधातु

Say. पृथिवी-अप्- तेजोरूपधातुत्रयविशिष्टं, but it means Sat, Chit, Ananda.

5. तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदति [space] पाथः देवयु

पाथः । अंतरिक्षनामैतत् । पाथोऽन्तरिक्षं पथा व्याख्यातं । This is nonsense. पाथः is here पदं, elsewhere पन्था, and from पा to drink, “drink” or generally food.

उरुकमस्य स हि बंधुरित्था विष्णोः पदे परमे मध्व उत्सः ॥ [space] मधु

Here is the real sense of the Vedic मधु or सोम. Cf also 4. यस्य त्री पूर्णा मधुना पदानि ।

6. ता वां वास्तून्युश्मसि गमध्वै यत्र गावो भूरिश्रृंगा अयासः [space] गावः श्रृंगं

Here again we find that गावः in the Veda is figurative, not material either as cows or rays. रश्मयः Sayana.

Lexic.

कं 1. [space] शूर्षं 3. [space] मन्म 3. [space] प्रयत 3. [space] बंधुः 5.

¹ Of you two, i.e. of Vishnu and Indra.

Vishnu, the All-Pervading Godhead

1. Of Vishnu now I declare the mighty works, who has measured out the earthly worlds and that higher seat of our self-accomplishing he supports, he the wide-moving, in the threefold steps of his universal movement.
2. That Vishnu affirms on high by his mightiness and he is like a terrible lion that ranges in the difficult places, yea, his lair is on the mountain-tops, he in whose three wide movements all the worlds find their dwelling-place.
3. Let our strength and our thought go forward to Vishnu the all-pervading, the wide-moving Bull whose dwelling-place is on the mountain, he who being One has measured all this long and far-extending seat of our self-accomplishing by only three of his strides.
4. He whose three steps are full of the honey-wine and they perish not but have ecstasy by the self-harmony of their nature; yea, he being One holds the triple principle and earth and heaven also, even all the worlds.
5. May I attain to and enjoy that goal of his movement, the Delight, where souls that seek the godhead have the rapture; for there in that highest step of the wide-moving Vishnu is that Friend of men who is the fount of the sweetness.
6. Those are the dwelling-places of ye twain which we desire as the goal of our journey where the many-horned herds of Light go travelling; the highest step of wide-moving Vishnu shines down on us here in its manifold vastness.

Commentary

The deity of this hymn is Vishnu the all-pervading, who in the Rig Veda has a close but covert connection and almost an identity with the other deity exalted in the later religion, Rudra. Rudra is a fierce and violent godhead with a beneficent aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence,—“like a terrible lion ranging in evil and difficult places”,— which is spoken of in terms more ordinarily appropriate to Rudra. Rudra is the father of the vehemently-battling Maruts; Vishnu is hymned in the last Sukta of the fifth Mandala under the name of Evaya Marut as the source from which they sprang, that which they become and himself identical with the unity and totality of their embattled forces. Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or Deity helping and evoking the powers of the ascent.

It was a view long popularised by European scholars that the greatness of Vishnu and Shiva in the Puranic theogonies was a later development and that in the Veda these gods have a quite minor position and are inferior to Indra and Agni. It has even become a current opinion among many scholars that Shiva was a later con-

ception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded. These errors arise inevitably as part of the total misunderstanding of Vedic thought for which the old Brahmanic ritualism is responsible and to which European scholarship by the exaggeration of a minor and external element in the Vedic mythology has only given a new and yet more misleading form.

The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance. The Maruts, children of Rudra, are not divinities superior to their fierce and mighty Father; but they have many hymns addressed to them and are far more constantly mentioned in connection with other gods, because the function they fulfilled was of a constant and immediate importance in the Vedic discipline. On the other hand, Vishnu, Rudra, Brahmanaspati, the Vedic originals of the later Puranic Triad, Vishnu-Shiva-Brahma, provide the conditions of the Vedic work and assist it from behind the more present and active gods, but are less close to it and in appearance less continually concerned in its daily movements.

Brahmanaspati is the creator by the Word; he calls light and visible cosmos out of the darkness of the unconscious ocean and speeds the formations of conscious being upward to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahma the Creator arose.

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes of our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic Rishis have any real fear. Agni, the Kumara, prototype of the Puranic Skanda, is on earth the child of this force of Rudra. The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benigner aspect. He is the supreme healer. Opposed, he destroys; called on for aid and propitiated he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Puranic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace.

For the formations of Brahmanaspati's word, for the actions of Rudra's force Vishnu supplies the necessary static elements, – Space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds he the all-pervading dwells and gives less or greater room to the action and movements of the gods. When Indra would slay Vritra, he first prays to Vishnu, his friend

and comrade in the great struggle, “O Vishnu, pace out in thy movement with an utter wideness,” and in that wideness he destroys Vritra who limits, Vritra who covers. The supreme step of Vishnu, his highest seat, is the triple world of bliss and light, *priyaṃ padam*, which the wise ones see extended in heaven like a shining eye of vision; it is this highest seat of Vishnu that is the goal of the Vedic journey. Here again the Vedic Vishnu is the natural precursor and sufficient origin of the Puranic Narayana, Preserver and Lord of Love.

In the Veda indeed its fundamental conception forbids the Puranic arrangement of the supreme Trinity and the lesser gods. To the Vedic Rishis there was only one universal Deva of whom Vishnu, Rudra, Brahmanaspati, Agni, Indra, Vayu, Mitra, Varuna are all alike forms and cosmic aspects. Each of them is in himself the whole Deva and contains all the other gods. It was the full emergence in the Upanishads of the idea of this supreme and only Deva, left in the Riks vague and undefined and sometimes even spoken of in the neuter as That or the one sole existence, the ritualistic limitation of the other gods and the progressive precision of their human or personal aspects under the stress of a growing mythology that led to their degradation and the enthronement of the less used and more general names and forms, Brahma, Vishnu and Rudra, in the final Puranic formulation of the Hindu theogony.

In this hymn of Dirghatamas Auchathya to the all-pervading Vishnu it is his significant activity, it is the greatness of Vishnu’s three strides that is celebrated. We must dismiss from our minds the ideas proper to the later mythology. We have nothing to do here with the dwarf Vishnu, the Titan Bali and the three divine strides which took possession of Earth, Heaven and the sunless subterrestrial worlds of Patala. The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle, *tridhātu*. It is this triple principle beyond Heaven or superimposed upon it as its highest level, *nākasya pṛṣṭhe*, which is the supreme stride or supreme seat of the all-pervading deity.

Vishnu is the wide-moving one. He is that which has gone abroad – as it is put in the language of the Isha Upanishad, *sa paryagāt*, – triply extending himself as Seer, Thinker and Former, in the superconscient Bliss, in the heaven of mind, in the earth of the physical consciousness, *treḍhā vicakramāṇaḥ*. In those three strides he has measured out, he has formed in all their extension the earthly worlds; for in the Vedic idea the material world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond. In those strides he supports upon the earth and mid-world, – the earth the material, the mid-world the vital realms of Vayu, Lord of the dynamic Life-principle, – the triple heaven and its three luminous summits, *trīṇi rocanā*. These heavens the Rishi describes as the higher seat of the fulfilling. Earth, the midworld and heaven are the triple place of the conscious being’s progressive self-fulfilling, *triśadhastha*, earth the lower seat, the vital world the middle, heaven the higher. All these are contained in the threefold movement of Vishnu.

But there is more; there is also the world where the selffulfilment is accomplished, Vishnu’s highest stride. In the second verse the seer speaks of it simply as “that”; “that” Vishnu, moving yet forward in his third pace affirms or firmly establishes, *pra stavate*, by his divine might. Vishnu is then described in language which hints at his essential identity with the terrible Rudra, the fierce and dangerous Lion of the worlds who begins in the evolution as the Master of the animal, Pashupati, and moves upward on the mountain of being on which he dwells, ranging through more and more difficult and inaccessible places, till he stands upon the summits. Thus in these three wide movements of Vishnu all the five worlds and their creatures have

their habitation. Earth, heaven and “that” world of bliss are the three strides. Between earth and heaven is the Antariksha, the vital worlds, literally “the intervening habitation”. Between heaven and the world of bliss is another vast Antariksha or intervening habitation, Maharloka, the world of the superconscient Truth of things.

The force and the thought of man, the force that proceeds from Rudra the Mighty and the thought that proceeds from Brahmanaspati, the creative Master of the Word, have to go forward in the great journey for or towards this Vishnu who stands at the goal, on the summit, on the peak of the mountain. His is this wide universal movement; he is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought. This far-flung extended space which appears to us as the world of our self-fulfilment, as the triple altar of the great sacrifice has been so measured out, so formed by only three strides of that almighty Infinite.

All the three are full of the honey-wine of the delight of existence. All of them this Vishnu fills with his divine joy of being. By that they are eternally maintained and they do not waste or perish, but in the self-harmony of their natural movement have always the unfailing ecstasy, the imperishable intoxication of their wide and limitless existence. Vishnu maintains them unfailingly, preserves them imperishably. He is the One, he alone is, the sole-existing Godhead, and he holds in his being the triple divine principle to which we attain in the world of bliss, earth where we have our foundation and heaven also which we touch by the mental person within us. All the five worlds he upholds. The tridhātu, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is *vásu*, substance, *ūrj*, abounding force of our being, *priyám* or *máyas*, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey.

That goal is Delight, the last of Vishnu’s three strides. The Rishi takes up the indefinite word “tat” by which he first vaguely indicated it; it signified the delight that is the goal of Vishnu’s movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full. There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness. There in the supreme stride, in the highest seat of wide-moving Vishnu is the fountain of the honey-wine, the source of the divine sweetness,— for that which dwells there is the Godhead, the Deva, the perfect Friend and Lover of the souls that aspire to him, the unmoving and utter reality of Vishnu to which the wide-moving God in the cosmos ascends.

These are the two, Vishnu of the movement here, the eternally stable, bliss-enjoying Deva there, and it is those supreme dwelling-places of the Twain, it is the triple world of Sachchidananda which we desire as the goal of this long journey, this great upward movement. It is thither that the many-horned herds of the conscious Thought, the conscious Force are moving — that is the goal, that is their resting-place. There in those worlds, gleaming down on us here, is the vast, full, illimitable shining of the supreme stride, the highest seat of the wide-moving Bull, master and leader of all those many-horned herds,— Vishnu the allpervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight.

Sukta 1.155

To whom: 3-6: viṣṇu; 1, 2: indra, viṣṇu. From whom: dīrghatamas aucathya. Metres: jagatī

- 1.155.1 प्र वः पांतमंधसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥
prá vaḥ pántam ándhasaḥ dhiyā-yaté mahé śúrāya viṣṇave ca arcata
yá sánuni párvatānām ádābhyā mahāḥ tasthātuḥ árvatā-iva sādhnā
Do sing [1+10] your [2] drink [3] of soma juice [4] for mindful <lit. holding thought> [5] great
[6] heroic {Indra} [7] and [9] for Vishnu [8], who [11] stand [16] on the top [12] of mountains
[13] inviolable [14], great [15], like {two} coursers [17] leading straight to a goal [18].
- 1.155.2 त्वेषमित्था समरणं शिमीवतो रिद्राविष्णु सुतपा वामुरुष्यति ।
या मर्त्याय प्रतिधीयमानमित्कृशानोरस्तुरसनामुरुष्यथः ॥
tveṣám itthá sam-áranam śími-vatoḥ índrāviṣṇū_íti suta-páḥ vām uruṣyati
yá mártyaaya prati-dhiyāmānam ít kṛśānoḥ ástuḥ asanām uruṣyáthaḥ
Thus [2] {the gods} drinking the pressed [6] protect [8] your [7] blazing [1] coming together
[3] of mighty ones [4], O Indra-Vishnu [5]; {you} who [9], verily [12], protect [16] from arrow
[15] designed [11] for the mortal [10] of archer [13] ready to shoot [14].
- 1.155.3 ता ई वर्धति मह्यस्य पौंस्यं नि मातरा नयति रेतसे भुजे ।
दधाति पुत्रोऽवरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥
tāḥ ím vardhanti máhi asya páuṃsyam ní mātārā nayati rétase bhujé
dádhati putráḥ ávaram páram pitúḥ nāma tṛtīyam ádhi rocané divaḥ
Those [1] now [2] increase [3] his [5] great [4] force [6], {he} directs [7+9] two Parents
(Earth and Heaven) [8] for seed [10], for enjoyment [11]; the Son [13] holds [12] lower [14],
upper [15] name [17] of father [16], the third [18] above [19] in luminous plane [20] of
Heaven [21].
- 1.155.4 तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥
tát-tat ít asya páuṃsyam grṇīmasi inásya trātúḥ avrkásya mīḷuṣaḥ
yáḥ párthivāni tri-bhiḥ ít vígāma-bhiḥ urú krámiṣṭa uru-gāyāya jīváse
{We} proclaim [5], verily [2], that and that [1] his [3] force [4] of Lord [6], of deliverer [7], of
not hurting [8], of bounteous [9], who [10] went over [16] widely [15] earths [11] by three
[12] steps [14] for the wide-striding one [17] to live [18].
- 1.155.5 द्वे इदस्य क्रमणे स्वर्दृशोऽभिव्याय मर्त्यो भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयंतः पत्रिणः ॥
dvé_íti ít asya krāmaṇe_íti svaḥ-dṛśaḥ abhi-khyāya mártyaḥ bhuranyati
tṛtīyam asya nákiḥ á dadharṣati váyaḥ caná patáyantaḥ patatrīṇaḥ
The mortal [7] stirs [8] only [2] in two [1] steps [4] of this [3] all-seeing one [6], of him see-
ing Svar [5]; the third [9] his {step} [10] violences [13] nobody [11], even [15] birds [14]
soaring [17] in travelling [16].

1.155.6 चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीरवीविपत् ।

बृहच्छरीरो विमिमान् ऋक्भिर्युवाकुमारः प्रत्येत्याह्वं ॥

catúḥ-bhiḥ sākám navatím ca náma-bhiḥ cakráṃ ná vṛttám vyátīn avīvipat
brhát-śarīraḥ vi-mímānaḥ ṛkva-bhiḥ yuvā ákumāraḥ práti eti ā-havám

Together [2] with ninety [3] and [4] four [1] names¹ [5] {he} stirred [10] horses [9] like [7] wheel [6] set in movement [8]. The vast in his body [11], measuring [12] by them who speak riks [13], young [14], {but} not a boy [15], {he} goes [17] towards [16] the calling one [18].

¹ First of all, the “name” in Veda – unlike the usual modern usage of the word only as representative denomination of some object – often has its own subjectivity, reality and force and administers some action or is used for some action. So here it is by such names Vishnu incites the movement. The next question is about a number of ninety and four (or of ninety four). 90 and 4 are incomplete values of two ranks, 100 and 5, so perhaps this is a connotation related to four planes of being from the five ones, i.e. to Earth, Antariksha, Heaven, Svar. Whatever meaning really was, many interpreters substitute “90 and 4” for “four times ninety” and interpret $90 \times 4 = 360$ days; Sayana, Wilson, Griffith and Dutt accept 94, but substitute “names” for seasons or periods while explanation of Sayana is so fanciful that even needs not any comments: “ninety-four periods: the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs.”

Sukta 1.156

To whom: viṣṇu. From whom: dīrghatamas aucathya. Metres: jagatī

1.156.1 भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।

अघा ते विष्णो विदुषा चिदर्घ्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥

bháva mitráḥ ná sévyāḥ ghr̥tā-āsutīḥ víbhūta-dyumnāḥ eva-yāḥ ūm_īti sa-prāthāḥ
āgha te viṣṇo_īti viduṣā cit ārdhyaḥ stōmaḥ yajñāḥ ca rādhyāḥ haviṣmata

Be [1] like [3] dear [4] friend [2], to whom the clarity <lit. ghee> belongs [5], all-pervading light [6], going quickly [7], wide-spreading [9]; then [10] it is for thee [11], O Vishnu [12], {is} hymn [16], that is to be performed [15] by the knowing one [13], and [18] offering [17], that is to be accomplished [19] by giver of offering [20].

1.156.2 यः पूर्वाय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।

यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥

yāḥ pūrvyāya vedhāse nāvīyase sumāt-jānaye viṣṇave dādāśati
yāḥ jātam asya mahatāḥ mahi bravat sēdū śravāḥ-bhiḥ yujyam cit abhi asat

He who [1] will give [7] for the first [2] new [4] ordainer of works [3] together with his wife [5], for Vishnu [6]; he who [8] declared [13] the great [12] birth [9] of this [10] great one [11], he [14], verily [15], will surpass [21] in hearings {of the Truth} <i.e. by supramental knowledges> [17] even [19] the equal one [18].

1.156.3 तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन ।

आस्यं जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥

tām ūm_īti stotārah pūrvyām yathā vidā ṛtasya gārbham januṣā pipartana
ā asya jānāntāḥ nāma cit vivaktana mahāḥ te viṣṇo_īti su-matim bhajāmahe

They who hymn [3] have knew [6] him [1] thus [5] the first [4], do bear [10] the Child [8] of the Truth [7] in his birth [9]; the knowing ones [13] have declared [16] his [12] name [14], {we} have portion [21] in thy [18] right-thinking [20] of the great one [17], O Vishnu [19].

1.156.4 तमस्य राजा वरुणस्तमश्चिना क्रतुं सचन्त मारुतस्य वेधसः ।

दाधार दक्षमुत्तममहर्विदं ब्रजं च विष्णुः सखिवाँ अपोर्णुते ॥

tām asya rājā varuṇaḥ tām aśvinā kratum sacanta mārutasya vedhāsaḥ
dādāhāra dākṣam ut-tamām ahaḥ-vidam vrajām ca viṣṇuḥ sākhi-vān apa-ūrṇutē

King [3] Varuna [4], the Ashvins [6] cleaved [8] to his [1] will [7], of this [2] marutian [9] ordainer of works [10]; having friends [18] Vishnu [17] has upheld [11] supreme [13] discernment [12] of knowing the Day [14] and [16] uncover [19] the pen {with cows} <i.e. with perceptions from Svar> [15].

1.156.5 आ यो विवायं सचथाय दैव्यं इंद्राय विष्णुः सुकृते सुकृत्तरः ।

वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमार्भजत् ॥

ā yāḥ vivāya sacāthāya dāivyāḥ indrāya viṣṇuḥ su-kṛte sukṛt-taraḥ
vedhāḥ ajinvat tri-sadhasthāḥ āryam ṛtasya bhāgē yajamānam ā abhajat

Who [2] divine [5] has come [1+3] for assistance [4] to Indra [6], Vishnu [7], the doer of better works [9] to the doer of good works [8], {this} ordainer of works [10] impelled [11] the Arian one [13] in the triple world [12], to the giver of offering [16] {he} gave {his} portion [17+18] in share-delight [15] of the Truth [14].

Sukta 1.157

To whom: aśvins. From whom: dīrghatamas aucathya. Metres: jagatī (1-4); triṣṭubh (5-6)

1.157.1 अबोध्याग्निर्ज्म उदेति सूर्यो व्युषाश्चंद्रा मह्यावो अर्चिषा ।

आयुक्षातामश्विना यातवे रथं प्रासावीदेवः सविता जगत्पृथक् ॥

ábodhi agniḥ jmáḥ út eti sūryaḥ ví uṣáḥ candrá mahí āvaḥ arcíṣā
áyuksātām aśvínā yátave rátham prá asāvīt deváḥ savitá jágat pṛthak

Agni [2] awoke [1], the Sun [6] goes [5] upward [4] on the Earth [3], the great [10] delightful [9] Dawn [8] increased [11] widely [7] with light [12], Ashvins [14] have yoked [13] the chariot [16] for journey [15], god [19] Savitri [20] urged [18] differently [22] forward [17] the world [21].

1.157.2 यद्युजाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतं ।

अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि ॥

yát yuñjāthe _iti vṛṣaṇam aśvínā rátham ghr̥téna naḥ mádhunā kṣatrām ukṣatam
asmákam bráhma pṛtanāsu jinvatam vayám dhánā sūra-sātā bhajemahi

When [1] {you} yoke [2], O Ashvins [4], the bullish [3] chariot [5], do sprinkle [10] by clarity <lit. ghee> [6], by honey [8] our [7] warrior force [9]; do urge [14] our [11] wisdom-word [12] in battles [13], we [15] desire to share [18] in riches [16] in conquering of the Hero [17].

1.157.3 अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।

त्रिवंधुरो मघवा विश्वसौभगः शं न आ वक्षद्विपदे चतुष्पदे ॥

arván tri-cakráḥ madhu-vāhanah ráthah jirā-aśvah aśvínoh yātu sú-stutah
tri-vandhurāḥ maghā-vā víśvá-saubhagaḥ śám naḥ á vakṣat dvi-pāde catuḥ-pade

Let [7] chariot [4] of Ashvins [6] go [7] hither [1] having three wheels [2], carrying honey [3], with swift horses [5], well lauded [8], having three seats [9], bearing riches [10], {it} will bring [14+15] to us [13] all good enjoyments-shares [11], peace [12] for two-footed [16], for four-footed [17].

1.157.4 आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतं ।

प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥

á naḥ ūrjam vahatam aśvínā yuvám mádhumatyā naḥ káśayā mimikṣatam
prá áyuh tāriṣṭam níḥ rāpāṁsi mṛkṣatam sédhatam dvéṣah bhávatam sacā-bhuvā

Do bring [1+4] to us [2] energy [3], O Ashvins [5], you two [6], do urge [10] us [8] by honey [7] whip [9]; do carry [13] forward [11] life [12], drive [16] away [14] powers of evil [15], do ward off [17] hostility [18], do become [19] {our} companions in this world [20].

1.157.5 युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।

युवमग्निं च वृषणावपश्च वनस्पतीं रश्विनावैरयेथां ॥

yuvám ha gárham jágatīṣu dhatthaḥ yuvám víśveṣu bhúvaneṣu antáriti
yuvám agnim ca vṛṣaṇau apāḥ ca vānaspātīn aśvínau áirayethām

You two [1], verily [2], set [5] Child [3] in the living ones [4], you tow [6] {are} within [9] in all [7] beings [8], you two [10], O Bulls [13], moved [18] Fire [11] and [15] Trees [16] and [12] Waters [14], O Ashvins [17].

1.157.6 युवं ह॑ स्थो भिषजा॑ भेषजेभिरथो॑ ह स्थो रथ्या॑श्च राथ्येभिः ।

अथो॑ ह क्षत्रमधि॑ धत्थ उग्रा॑ यो वा॑ हविष्मान्मनसा॑ ददाश॑ ॥

yuvám ha sthaḥ bhiṣajā bheṣajébhiḥ átho_íti ha sthaḥ rathyá ráthyebhiríti_ráthyebhiḥ
átho_íti ha kṣatrám ádhi dhattha ugrā yáḥ vām haviṣmān mānasā dadāśa

You two [1] verily [2] are [3] healers [4] with remedies [5] and [6] verily [7] are [8] charioteers [9] with chariots [10], and [11] verily [12] {you} uphold [15] warrior force [13] from above [14], the mighty ones [16], {for him} who [17] offering [19] has gave [21] to you [18] by mind [20].

Sukta 1.158

To whom: aśvins. **From whom:** dīrghatamas aucathya. **Metres:** triṣṭubh (1-5); anuṣṭubh (6)

1.158.1 वसू रुद्रा पुरुमंतू वृधंता दशस्यतं नो वृषणावभिष्टौ ।

दस्त्रा ह यद्रेवण औचथ्यो वां प्र यत्सस्त्राथे अकवाभिरूती ॥

vāsū_īti rudrā purumāntū_īti_puru-māntū vṛdhāntā daśasyātam naḥ vṛṣṇau abhīṣṭau
dāsrā ha yāt rēkṇaḥ aucathyāḥ vām prā yāt saśrāthe_īti ākavābhiḥ ūtī

O {two} Vasus (gods dwelling in riches) [1], O Rudras [2], O many-thoughted [3], O increasing ones [4], do favour to [5] us [6], O Bulls [7], in approach [8]; O Mighty ones [9], verily [10], when <because> [11] Aucathya¹ [13] {has received} from you [14] abundance of the riches [12], when [16] {you} move [17] forward [15] with non-scanty [18] safeguards [19].

1.158.2 को वां दाशत्सुमतये चिदस्यै वसू यद्धेथे नमसा पदे गोः ।

जिगृतमस्मे रेवतीः पुरंधीः कामप्रेणैव मनसा चरंता ॥

kāḥ vām dāśat su-matāye cit asyāi vāsū_īti yāt dhēthe_īti nāmasā padē gōḥ
jigṛtām asmē_īti revāṭīḥ pūram-dhīḥ kāmapreṇa-iva mānasā carāntā

Anyone {is} [1+5] a giver [3] to you [2] with bow [10] for this [6] right-thinking [4], O Vasus [7], because <lit. when> [8] {you} are fed {yourselves} [9] in the seat [11] of cow <i.e. in Svar> [12]; do urge [13] rich [15] many thoughts [16] in us [14] as if by the mind [18] fulfilling desires [17], O effecting ones [19].

1.158.3 युक्तो ह यद्वां तौग्याय परुर्वि मध्ये अर्णसो धारिं पञ्चः ।

उप वामवः शरणं गमेयं शूरो नाज्म पतयद्भिरेवैः ॥

yuktāḥ ha yāt vām taugryāya perūḥ vī mādhye āṛṇasaḥ dhāyī pajrāḥ
ūpa vām āvaḥ śaraṇam gameyam śūrah nā ajma patāyat-bhiḥ evaiḥ

Verily [2], because <lit. when> [3] your [4] yoked [1] for the son of Tugra (Bhujyu) [5] carrying over [6] is established [10] solid [11] midst [8] Ocean [9], let {me} arrive [16] at your [13] keeping safe [14] refuge [15] like [18] a hero [17] at passage [19] by flying [20] courses [21].

1.158.4 उपस्तुतिरौचथ्यमुरुष्येन्मा मामिमे पंतत्रिणी वि दुग्धां ।

मा मामेधो दशतयश्चितो धाक् प्र यद्वां बद्धस्मनि खादति क्षां ॥

ūpa-stutiḥ aucathyām uruṣyet mā mām imē_īti patatrīṇī_īti vī dugdhām
mā mām édhaḥ dāsa-tayaḥ citāḥ dhāk prā yāt vām baddhāḥ tmāni khādati kṣām

Let [3] the laud [1] protect [3] Aucathya [2], let [9] not [4] these [6] two flying [7] squeeze [8+9] me [5] out [8+9], let [15] not [10] piled up [14] tenfold [13] fuel [12] burn [15] me [11] out [15], when {he <i.e. Agni>} [17] even [20] bound [19] by you [18] eats up [16+21] the Earth [22].

1.158.5 न मां गरन्नद्यौ मातृत्तमा दासा यदीं सुसंमुब्धमवाधुः ।

शिरो यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपिं ग्ध ॥

¹ Descendant of Ucahtha, name of Dīrghatamas, author of the hymn.

ná mā garan nadyáh mātr̥-tamāḥ dāsáh yát im sū-samubdham ava-ádhuḥ
śíraḥ yát asya traitanáh vi-tákṣat svayám dāsáh úraḥ ámsau ápi gdhéti gdha

let [3] not [1] most maternal [5] rivers [4] swallow [3] me [2], when [7] Dasas [6] placed [10]
{me} tightly bounded [9] down [10], when [12] Traitana¹ [14] {is} splitting [15] his <i.e.
mine> [13] head [11], {and} Dasa [17] himself [16] {is} hurting [21] {mine} breast [18],
shoulders [19] to devour [21].

- 1.158.6 दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे । अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥
dīrghá-tamāḥ māmateyāḥ jujurván daśamé yugé apám ártham yatīnām brahmá bhavati sáarithiḥ
Dirghatamas [1] Mamateya² [2] has become old [3] in the tenth [4] period [5]; Brahma
(master of the Word) [9] becomes [10] charioteer [11] of Waters [6] going [8] to goal [7].

¹ traitana, the word occurs in the Rigveda once. Monier-Williams take it as a name of deity connected with Trita. Perhaps, Trita is a name of any deity (in 1.52.5 Trita is associated with Indra) from the plane of the third step of Vishnu (i.e. from Svar) or the name of this plane itself.

² metron of the mother of Dirghatamas.

Sukta 1.159

To whom: divah, pṛthivī. From whom: dīrghatamas aucathya. Metres: jagatī

1.159.1 प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुषे विदथेषु प्रचेतसा ।

देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः ॥

prá dyāvā yajñāih pṛthivī_īti ṛta-vṛdhā mahī_īti stuṣe vidātheṣu prá-cetasā devēbhīh yē_īti devaputre_īti_devā-putre su-dāmsasā itthā dhīyā vāryāni pra-bhūṣatah

Heaven [2] {and} Earth [4], the great [6] increasers of the Truth [5], are chanted [1+7] by conscious thinker [9] by offerings [3] in knowledges [8]; which [11], parents of the gods [12], the great workers [13] thus [14] give [17] with the gods [10] by thought [15] desirable boons [16].

1.159.2 उत मन्ये पितुरुद्गहो मनो मातुर्महि स्वतवस्तद्धवीमभिः ।

सुरेतसा पितरा भूमं चक्रतुरु रू प्रजाया अमृतं वरीमभिः ॥

utā manye pitūh adrúhaḥ mānaḥ mātūḥ māhi svā-tavaḥ tát hávima-bhiḥ su-rétasā pitarā bhūma cakratuḥ urú pra-jāyāḥ amṛtam vārīma-bhiḥ

And [1] { } meditate [2] on that [9] great [7] self-forceful [8] mind [5] of unharmed [4] Father [3] {and} Mother [6] with invocations {of the gods} [10]; {two} Parents [12], full of the semen [11], have made [14] wide [15] immortal [17] world [13] of offspring [16] by widths [18].

1.159.3 ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।

स्थातुश्च सत्यं जगतश्च धर्मेण पुत्रस्य पाथः पदमद्वयाविनः ॥

té sūnavāḥ su-āpasāḥ su-dāmsasāḥ mahī_īti jajñuḥ mātārā pūrvā-cittaye sthātūḥ ca satyāḥ jāgataḥ ca dhārmaṇi putrāsya pāthāḥ padam ādvayāvināḥ

Those [1] sons [2] perfect in their works [3], good workers [4] have knew [6] {two} great [5] Parents (Earth and Heaven) [7] for the primary knowledge [8], the Truth [11] of stable [9] and [13] of moving [12] in law of their action [14], {you two} protect [16] plane [17] of the Son [15] from duality [18].

1.159.4 ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समौकसा ।

नव्यंनव्यं तंतुमा तन्वते दिवि समुद्रे अंतः कवयः सुदीतयः ॥

té māyīnāḥ mamire su-prācetasāḥ jāmi_īti sāyonī_īti_sā-yonī mithunā śam-okasā navyam-navyam tāntum ā tanvate divi samudré antāriti kavayaḥ su-dītāyāḥ

Those [1] good thinkers [4] full of maya (creative knowledge) [2], have measured out [3] {this} pair [7] of {close} comrades [5] having one womb [6], living together [8]; well illumined [17] seers [16] spread out [11+12] new and new [9] thread [10] in Heaven [13], in the Ocean [14], {and} in-between [15].

1.159.5 तद्राधौ अद्य सवितुर्वरेण्यं वयं देवस्य प्रसवे मनामहे ।

अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्तं वसुमंतं शतग्विनं ॥

tát rādhaḥ adyā savitūḥ vāreṇyam vayāḥ devāsya pra-savé manāmahe asmābhyam dyāvāpṛthivī_īti su-cetunā rayim dhattam vasu-mantam śata-gvīnam

Now [3] we [6] hold in mind [9] that [1] desirable [5] begotten [8] wealth [2] of god [7] Savitri [4]; Heaven-Earth [11], do establish [14] for us [10] by perfect consciousness [12] wealth [13] full of plenitude [15] of hundred cows (of perceptions from Svar) [16].

Sukta 1.160

To whom: divaḥ, pṛthivī. From whom: dīrghatamas aucathya. Metres: jagatī

- 1.160.1 ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अंतरीयते देवो देवी धर्मेणा सूर्यः शुचिः ॥
te_īti hī dyāvāpṛthivī_īti viśvá-śambhuvā ṛtāvārī_ītyrta-varī rajasah dhārayātkavī_īti dhārayāt-
kavī sujánmanī_īti_su-jánmanī dhīṣaṇe_īti antāḥ iyate devāḥ devī_īti dhārmanā sūryaḥ śuciḥ
For [2] they {are} [1] Heaven-Earth [3], givers of bliss to all [4], in whom is the Truth [5], the
ones upholding the seers [7] from the middle world [6]. In-between [10] {them two} of aus-
picious birth [8], understanding [9], divine [13] the pure [16] god [12] Surya [15] goes [11]
by law {of his nature} [14].
- 1.160.2 उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥
uru-vyācasā mahinī_īti asaścatā pitā mātā ca bhūvanāni rakṣataḥ
sudhr̥ṣṭame_īti_su-dhr̥ṣṭame vapuṣye_īti ná ródasī_īti pitā yāt sīm abhī rūpāiḥ āvāsayat
Widely extending [1], great [2], inexhaustible [3] Father [4] and [6] Mother [5] keep safe [8]
words [7], two firmaments (Earth and Heaven) [12], {are} like [11] most bold [9], great by
body ones [10], when [14] the Father [13] covered [18] them [15] with forms [17].
- 1.160.3 स वह्निः पुत्रः पित्रोः पवित्रवान्पुनाति धीरो भुवनानि मायया ।
धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयौ अस्य दुक्षत ॥
sāḥ vāhniḥ putrah pitroh pavitra-vān punāti dhīrah bhūvanāni māyāyā
dhenúm ca pṛśniṃ vṛṣabhām su-rétasam viśvāhā śukrām páyāḥ asya dhuḥṣata
He [1], bearing {offering <i.e. Agni>} [2], the Son [3] of both Parents [4], having a strainer
[5], thinker [7] purifies [6] worlds [8] by {his} maya <by powers of knowledge> [9]; at all
times [15] {he} milked [19] dappled¹ [12] Milch-cow [10] and [11] the Bull [13], full of the
semen <Heaven> [14], his [18] bright [16] milk [17].
- 1.160.4 अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
वि यो ममे रजसी सुक्रतूययाजरेभिः स्कंभनेभिः समानृचे ॥
ayam devānām apāsām apāḥ-tamaḥ yāḥ jajāna ródasī_īti viśvá-śambhuvā
vi yāḥ mamē rajasī_īti sukratu-yayā ajārebhiḥ skāmbhanebhiḥ sām ānr̥che
This one [1] {is} the most mighty worker [4] from the gods-[2]-workers [3], who [5] has
brought in birth [6] both firmaments [7] that give bliss to all [8], who [10], perfect in will [13],
has measured out [9+11] {two} middle worlds [12], has illuminated [17] altogether [16] by
imperishable [14] supports [15].
- 1.160.5 ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वाहा पनाय्यमोजौ अस्मे समिन्वतं ॥
te_īti naḥ gr̥ṇāne_īti mahinī_īti māhi śrāvāḥ kṣatráṃ dyāvāpṛthivī_īti dhāsataḥ bṛhát
yéna abhī kṛṣṭīḥ tatānāma viśvāhā panāyyam ojaḥ asmé_īti sām invatam
Proclaimed [3], you [1], great [4] Heaven-Earth [8], do give [9] us [2] great [5] hearing {of
the Truth} <i.e. supramental knowledge> [6], vast [10] warrior force [7], by which [11] {we}
always [15] enlarged [14] peoples [13], do pervade [20] in us [18] altogether [19] the won-
derful [16] force [17].

¹ See note to 1.23.10.

Sukta 1.161

To whom: ṛbhus. From whom: dīrghatamas aucathya. Metres: jagatī (1-13); triṣṭubh (14)

1.161.1 किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दूत्यं कद्यदूचिम ।

न निदिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इद्भूतिमूदिम ॥

kīm ūm_īti śréṣṭhaḥ kīm yaṁviṣṭhaḥ naḥ á ajagan kīm iyate dūtyám kát yát ūcimá
ná nindima camasám yaḥ mahā-kulāḥ agne bhrātaḥ drūṇaḥ ít bhūtím ūdima

{The Ribhus:} “Why [1] the best [3], why [4] most young [5] came [7+8] to us [6]? Why [9] {he} who [12] {is} the messenger [11] goes [10], what [13] did {we} say [14]? {We} did not [15] blame [16] the cup [17] which {is} [18] high-born [19], O Agni [20], O brother [21], {only} voiced [25] wellbeing [24] of the wooden one [22].”

1.161.2 एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन्तद्व आगमं ।

सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥

ékam camasám catúrah kṛṇotana tát vaḥ devāḥ abruvan tát vaḥ á agamam
sáudhanvanāḥ yádi evá karisyátha sākám devāiḥ yajñiyāsaḥ bhaviṣyatha

{Agni:} “The sole [1] cup [2] do make [4] in four ones [3], that [5] the gods [7] have said [8] to you [6], for that reason [9] { I } has come [12] to [11] you [10], O sons of Sudhanvan [13], verily [15], when [14] {you} will do it [16], {you} will become [20] masters of sacrifice [19] together with [17] gods [18].”

1.161.3 अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वी रथं उतेह कर्त्वः ।

धेनुः कर्त्वा युवशा कर्त्वा द्वा तानि भ्रातरनु वः कृत्येमसि ॥

agnim dūtám prāti yát ábravitana ásvaḥ kártvaḥ ráthaḥ utá ihá kártvaḥ
dhenúḥ kártvā yuvaśá kártvā dvā táni bhrātaḥ ánu vaḥ kṛtví á imasi

That is what [4] {the Ribhus} answered [5] to Agni [1] the messenger [2]: “The horse [6] {is} the work that is to be done [7] and [9] the chariot [8] here [10] {is} the work that is to be done [11], the milch-cow [12] {is} the work that is to be done [13], young [14] both {Par-ents, Earth and Heaven} [16] {is} the work that is to be done [15]; having did [21] these {deeds} [17], O brother [18], {we} come [23] to you <i.e. to the gods> [20].”

1.161.4 चकृवांसं ऋभवस्तदपृच्छत् केदभूद्यः स्य दूतो न आजगन् ।

यदावारख्यच्चमसाञ्चतुरः कृतानादित्वष्टा ग्रास्वन्त्यानजे ॥

caḥṛ-váṁsaḥ ṛbhavaḥ tát aprcchata kvá ít abhūt yaḥ syáḥ dūtáḥ naḥ á ajagan
yadá ava-ákhyat camasán catúrah kṛtán át ít tváṣṭā gnásu antáḥ ní ānaje

The Ribhus [2], having did [1] that [3] asked [4] : “Where {is} [5] that [9] messenger [10] that [8] had come [13] to [12] us [11]?” When [14] {he} found [15] the made [18] four [17] cups [16], then [19], verily [20], Tvashtri [21] has revealed himself [25] in the midst [23] of the Goddess-powers [22].

1.161.5 हनामैनाँ इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिदिषुः ।

अन्या नामानि कृण्वते सुते सच्चौ अन्यैरेनान्कन्याइ नामभिः स्परत् ॥

hánāma enān_īti tváṣṭā yát ábravit camasám yé deva-pānam ánindiṣuḥ
anyá nāmāni kṛṇvate suté sácā anyāiḥ enān kanyá nāma-bhiḥ sparat

When [5] Tvashtri [4] spoke [6] so [3]: “Let {us} kill [1] those [2] who [8] blamed [10] the cup [7] serving the gods for drinking [9]”, {they} make [13] with [15] one [11] names [12] for the pressed [14], with the other [16] names [19] the virgin [18] will release [20] them [17].

1.161.6 इन्द्रो हरीं युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।

ऋभुर्विभ्वा वाजो देवाँ अंगच्छत स्वपसो यज्ञियं भागमैतन ॥

índraḥ hárī_íti yuyujé áśvínā rátham bṛhaspátiḥ viśvá-rúpām úpa ajata
ṛbhúḥ ví-bhvā vájaḥ devān agacchata su-ápasah yajñiyam bhāgám aitana

Indra [1] has yoked [3] two bright horses [2], Ashvins [4] – the chariot [5], Brihaspati [6] – the universal form [7] brought [8+9]; Ribhu <the 1-st of the Ribhus, lit. skilled> [10], Vibhvan <2-nd, self-pervading> [11], Vaja <3-d, plenty> [12] arrived [14] to gods [13], good workers [15] came [18] to sacrificial [16] share [17].

1.161.7 निश्वर्मणो गामरिणीत धीतिभिर्या जरता युवशा ताकृणोतन ।

सौधन्वना अश्वदश्वमतक्षत युत्वा रथमुप देवाँ अयातन ॥

nīḥ cārmaṇaḥ gām ariṇīta dhīti-bhiḥ yá jarāntā yuvaśá tá akr̥ṇotana
sáudhanvanāḥ áśvāt áśvam atakṣata yuktvá rátham úpa devān ayātana

{They} have released [4] cow {perception from Svar} [3] from [1] skin [2] by thoughts [5], those two that [6] have grew old [7], them [9] {they} made [10] young [8]. Sons of Sudhanvan <i.e. the Ribhus> [11] fashioned [14] the horse [13] from horse [12], yoking [15] the chariot [16] {they} have come [19] to [17] the gods [18].

1.161.8 इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनं ।

सौधन्वना यदि तन्नेव हर्यथ तृतीयै घा सवने मादयाध्वै ॥

idám udakám pibata íti abravīta idám vā gha pibata muñja-néjanam
sáudhanvanāḥ yádi tát ná-iva háryatha tṛtīye gha sávane mādayādhvai

“Do drink [3] this [1] water [2],– thus [4] {you, gods,} have spoke [5],– or [7] surely [8] do drink [9] this [6] purified one¹ [10], O sons of Sudhanvan [11], {but} if [12] {you} do not [14] find delight [15] in that [13], then surely [17] do intoxicate yourselves [19] in the pressed [18] in the third {plane} [16]”.

1.161.9 आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।

वधर्यती बहुभ्यः प्रैको अब्रवीहता वदतश्चमसाँ अपिशत ॥

ápaḥ bhúyiṣṭhāḥ íti ékaḥ abravīt agniḥ bhúyiṣṭhaḥ íti anyāḥ abravīt
vadhah-yánim bahú-bhyaḥ prá ékaḥ abravīt ṛtá vādantaḥ camasān apimśata

“The Waters [1] {are} most important [2],– so [3] one [4] spoke [5]. “Agni [6] {is} most important [7],– so [8] another [9] spoke [10]. “The stroke {of lightnings} [11] from many [12] {let go} forward [13],– another [14] spoke [15]. Speaking [17] the truths [16] {you} gave form [19] to the cups [18].

¹ muñjanejana, the word with not clean meaning, occurs in the Rigveda once, contains muñja (sugar cane, Saccharum) and nejana, purified. Suppositional interpretation of the rik is: the Ribhus having did their work and having become masters of sacrifice (see 1.161.2) are invited by the gods to the sacrificial share (see 1.161.6) offered on all planes, measured by three steps of Vishnu: on Earth, the physical world (“this water”), on Heaven, mental (“purified” or, perhaps, sweet one), and at supramental plane of Svar (“in the pressed in the third plane”).

1.161.10 श्रोणामेकं उदकं गामवाजति मांसमेकः पिंशति सूनयाभृतं ।

आ निमृचः शकृदेको अपाभरत्किं स्वित्पुत्रेभ्यः पितरा उपावतुः ॥

śroṇām ékaḥ udakám gám áva ajati māmsām ékaḥ piṁśati sūnáyā á-bhṛtam
á ni-mrúcaḥ śákr̥t ékaḥ ápa abharat kím svit putrébhyaḥ pitárau úpa ávatuh

One [2] drives [6] lame [1] cow [4] downward [5] to Water [3]; one [8] gives form [9] to produced [11] flesh [7] by bringing forth [10]; one [15] carried [17] away [16] ordure [14] till [12] evening [13]. Why [18+19] two parents [21] have increased [22+23] for sons [20]?

1.161.11 उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।

अगोह्यस्य यदसंस्तना गृहे तदद्येदमृभवो नानु गच्छथ ॥

udvát-su asmai akr̥notana tṛṇam nivát-su apáh su-apasyáyā narah
ágohyasya yát ástana grhé tát adyá idám ṛbhavaḥ ná ánu gacchatha

{They} made [3] grass [4] for him [2] in the heights [1], waters [6] in the depths [5] by good work [7], O manly ones [8]; when [10] {you} slumbered [11] in the home [12] of non-concealed [9], then [13] now [14], O Ribhus [16], {you} do not [17] follow [18+19] to this [15].

1.161.12 संमील्य यद्भुवना पर्यसर्पत क्व स्वित्तात्या पितरा व आसतुः ।

अशपत् यः करस्त्रं व आददे यः प्राब्रवीत्प्रो तस्मा अब्रवीतन ॥

sam-mīlya yát bhūvanā pari-ásarpata kvá svit tātyá pitārā vaḥ āsatuh
ásapata yaḥ karásnam vaḥ ā-dadé yaḥ prá ábravīt pró_íti tasmā abravītan

When [2] did {you} move around [4] covered [1] words [3], where [5+6] your [9] loving [7] Parents [8] were [10]? {You} rebuked [11] him who [12] was taking [15] your [14] hand [13], to him [20] who [16] declared [17+18] {you} have declared [21].

1.161.13 सुषुप्वांसं ऋभवस्तदपृच्छतागोह्य क इदं नो अबुबुधत् ।

श्वानं वस्तो बोधयितारं मब्रवीत्संवत्सर इदमद्या व्यख्यत ॥

susupvāmsaḥ ṛbhavaḥ tát apr̥cchata ágohya kaḥ idám naḥ abūbudhat
śvánam bastāḥ bodhayitāram abravīt samvatsaré idám adyá ví akhyata

The sleeping [1] Ribhus [2] thus [3] asked [4]: "O non-covered [5], who [6] awoke [9] us [8]?" Goat [11] spoke [13]: "Dog [10] {is} an awakener [12]". During year [14] this [15] now [16] was made visible [17+18].

1.161.14 दिवा यांति मरुतो भूम्याग्निर्यं वातो अंतरिक्षेण याति ।

अद्भिर्याति वरुणः समुद्रैर्युष्माँ इच्छंतः शवसो नपातः ॥

divá yānti marútaḥ bhūmyā agniḥ ayám vátaḥ antárikṣeṇa yāti
at-bhīḥ yāti váruṇaḥ samudraīḥ yuṣmāñ icchántaḥ śavasah napātaḥ

The Maruts [3] go [2] by Heaven [1]; Agni [5] – by Earth [4], this [6] Vata <wind, breath of life> [7] goes [9] by middle region [8], Varuna [12] goes [11] by Oceans [13], by Waters [10] – sons [17] of puissance [16] desiring [15] you [14].

Sukta 1.162

To whom: aśvamedha. From whom: dīrghatamas aucathya. Metres: triṣṭubh (1-2, 4-5, 7-22); jagatī (3, 6)

1.162.1 मा नो मित्रो वरुणो अर्यमायुरिन्द्रं ऋभुक्षा मरुतः परि ख्यन् ।

यद्वाजिनो देवजातस्य सप्तैः प्रवक्ष्यामो विदथे वीर्याणि ॥

mā naḥ mitrāḥ varuṇaḥ aryamā āyūḥ indraḥ ṛbhukṣāḥ marutaḥ pari khyan
yāt vājīnaḥ deva-jātasya sapteḥ pra-vakṣyāmaḥ vidathe vīryāṇi

Let [11] not [1] Mitra [3], Varuna [4], Aryaman [5], Life¹ [6], Indra [7] the master of the Ribhus [8], the Maruts [9] disregard [10+11] us [2] when [12] {we will} declare [16] in knowledge [17] hero might [18] of the swift [13] god-born [14] steed [15].

1.162.2 यन्निर्णिजा रेक्णासा प्रावृतस्य रातिं गृभीतां मुखतो नयति ।

सुप्राङ्जो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥

yāt niḥ-nijā rékṇasā prāvṛtasya rātim grbhītām mukhataḥ nāyanti
sú-prāñ ajāḥ mémyat vísvā-rūpaḥ indrāpūṣṇóḥ priyám āpi eti páthaḥ

When [1] {they} lead [8] {this} gift [5] covered [4] by rich [3] garment of the clarity [2], held [6] by the mouth [7], {then} going straight [9] bleating [11] of universal form [12] goat (unborn)² [10] goes [16] to [15] beloved [14] place [17] of Pushan and Indra [13].

1.162.3 एष छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः ।

अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥

eṣāḥ chāgāḥ purāḥ aśvena vājīnā pūṣṇāḥ bhāgāḥ nīyate vísvā-devyaḥ
abhi-priyam yāt puroḷāśamārvatā tvāṣṭā ít enam sauśravasāya jinvati

{They} direct [8] this [1] goat [2] in front [3] with swift [5] horse [4] – share-delight [7] of Pushan [6] – {intended} for all gods [9], when [11] Tvashtri [14] urges [18] to that [16] adorable [10] offering [12] of courser [13] for the good hearing {of the Truth} <i.e. for well established supramental knowledge> [17].

¹ āyus, Sayana, Mahidhara: “Vayu”; T. Elizarenkova: “agile (Agni)”; Sayana, Wilson, Griffith, Muller, Dutt, Thomas, Jamison, Kashyap, Ganguly: “Ayu”; Dayananda, Sarasvati: “learned men”. Perhaps, the word used here as denomination of Vayu.

² ajāḥ, like go, (“cow” and “ray”) the word also has two meanings “goat” and “unborn”. Sri Aurobindo wrote: “The word has the double meaning of goat and unborn. The words meaning sheep and goat are used with a covert sense in the Veda like that which means cow. Indra is called both the Ram and the Bull.” (CWSA.– Vol. 15.– 1998, p. 487). “The thoughts that seek the supreme felicity are the forces that the Increaser [Pushan] yokes to his car, they are the «unborn ones» who take upon them the yoke of his chariot.” (Ibid) Like “cow”, “goat” has not mental, but supramental nature: “On navel of unborn the One is established” (10.82.6), i.e. above supramental (nodus of unborn) is supreme Sachchidananda. Like “cow”, “goat” can take in mental plane the mental form, being supramental formation at its origin, not a result of mental activity, “unborn”. It is seems, that “goat” differs from “cow” only in his functionality – when “cow” increases us by its sweet milk of light consciousness, “goat” incites, spurs, it bears Pushan, the god-Increaser, with his urging goad, “having goats as horses” (ajāśva). Here Rishi, it is seems, says that while our vital being is subdued and offered, motivating though-perception goes to Svar, beloved place of Pushan and Indra.

1.162.4 यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयति ।

अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥

yát havīṣyám ṛtu-śáh deva-yānam triḥ mānuṣāḥ pári áśvam náyanti
átra pūṣṇáh prathamáh bhāgáh eti yajñám devébhyaḥ prati-vedáyan ajáḥ

When [1] peoples [6] altogether [7] thrice [5] lead forward [9] prepared for an offering [2] steed [8] in the order and times of the truth [3] by path of the gods [4], then [10] the Pushan's [11] primal [12] share-delight [13], the goat (unborn) [18] goes [14] which will announce [17] the offering [15] for the gods [16].

1.162.5 होताध्वर्युरावया अग्निमिधो ग्रावग्राभ उत शंस्ता सुविप्रः ।

तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पूणध्वं ॥

hótā adhvaryúḥ á-vayāḥ agnim-indháh grāva-grābháh utá śámstā sú-viprah
téna yajñéna sú-arañkr̥tena sú-iṣṭena vakṣánāḥ á pṛṇadhvam

Hotar (priest calling {the gods}) [1], Adhvaryu (priests of the pilgrim-sacrifice) [2], Avayas (pries of oblation ?) [3], Agnimindha (priest who kindles the fire) [4], he who handles the Soma stones [5], and [6] he who recites [7], well illumined seer [8], {you} being strengthened [13], do fulfil yourselves [15] with this [9] very desired [12], well prepared [11] offering [10].

1.162.6 यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।

ये चार्वते पचनं संभरंत्युतो तेषामभिगूर्तिर्न इन्वतु ॥

yūpa-vraskáh utá yé yūpa-vāháh caśálam yé áśva-yūpāya tákṣati
yé ca árvate pácanam sam-bháranti utó_íti tēṣām abhi-gūrtiḥ naḥ invatu

{Gods} cutting the sacrificial post [1] and [2] those ones [3] bearing the sacrificial post [4], who [6] for horse standing [7] carve [8] a wooden ring on the top of the post [5], and [10] those who [9] gather [13] prepared [12] for the steed [11], let [18] their [15] praise [16] reach [18] us [17].

1.162.7 उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।

अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चक्रमा सुबंधुं ॥

úpa prá agāt su-mát me adhāyi mánma devánām áśāḥ úpa vítá-prṣṭhah
ánu enam viprāḥ ṛṣayaḥ madanti devánām puṣṭé cakr̥ma su-bāndhum

The straight-backed one [11] followed [3] forward [2] to [10] regions [9] of the gods [8], {he} held [6] together [4] my [5] thought [7], after [12] him [13] illumined seers-[14]-rishis [15] intoxicate themselves [16], {we} have made [19] a good friend [20] in increasing [18] of the gods [17].

1.162.8 यद्वाजिनो दामं संदानमर्वतो या शीर्षण्यां रशना रज्जुरस्य ।

यद्वा घास्य प्रभृतमास्येरे तृणं सर्वा ता ते अपि देवेष्वस्तु ॥

yát vājinaḥ dáma sam-dānam árvataḥ yá śīrṣanyā raśaná rájjuh asya
yát vā gha asya prá-bhṛtam āsyé ṛṇam sárva tá te ápi devéṣu astu

Those [1] bonds [4] of swift [2] steed [5], rope [3], that [6] {is} his [10] head [7] bridle [8] {and} rein [9] or [12] that [11] grass [17] placed [15] into his [14] mouth [16], let [22] all [18] this [19] thine [20] be [23] in the gods [22].

1.162.9 यदश्वस्य ऋविषो मक्षिकाश्च यद्वा स्वरौ स्वधितौ रिप्तमस्ति ।

यद्वस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥

yát áśvasya kraviṣaḥ mákṣikāśch yád vā svárau svá-dhitau riptám ásti
yát hástayoḥ śamitúḥ yát nakhéṣu sárva tá te ápi devéṣu astu

That [1] from flesh [3] of the steed [2] which was eaten [5] by fly [4], or [7] which [6] is [11] adhered [10] to the pole [8], to axe [9], which [12] {is} on hands [13] of slaughterer [14], which [15] {is} in nails [16], let [22] all [17] this [18] thine [19] be [22] in the gods [21].

1.162.10 यदूर्ध्वम्यमुदरस्यापवाति य आमस्य ऋविषो गंधो अस्ति ।

सुकृता तच्छमितारः कृण्वंतूत मेघं श्रुतपाकं पचंतु ॥

yát úrdhvyam udárasya apa-vāti yáḥ āmasya kraviṣaḥ gandhāḥ ásti
su-kr̥tā tát śamitāraḥ kṛṇvantu utá mégham śruta-pákaṁ pacantu

That [1] undigested grass [2] of the belly [3] smells [4] which [5] is [9] an odour [8] of uncooked [6] flesh [7], let [17] slaughterers [12] prepare [17] that [11] rich offering [15] by good work [10] and [14] let {them} [13] make {it} [13] well cooked [16].

1.162.11 यत्ते गात्राद्भिना पच्यमानाद्भि शूलं निहतस्यावधावति ।

मा तद्भूम्यामा श्रिषन्मा तृणेषु देवेभ्यस्तदुशश्र्यो रातमस्तु ॥

yát te gātrāt agnínā pacyámānāt abhi śúlam ní-hatasya ava-dhāvati
má tát bhūmyām á śriṣat má tṛṇeṣu devébhyaḥ tát usát-bhyaḥ rátám astu

What [1] thine [2] spreads out [5] around [6] from limbs [3] due to fire [4], {what of} the slain [8] drops down from [9] spit [7], let [14] not [10] that [11] stay [14] on soil [12], not [15] in grasses [16], let [21] that [18] be [21] gift [20] for desiring [19] gods [17].

1.162.12 ये वाजिनं परिपश्यंति पक्वं य ईमाहुः सुरभिर्निहरेति ।

ये चार्वतो मांसभिक्षामुपासंत उतो तेषामभिर्गूर्तिर्न इन्वतु ॥

yé vājīnam pari-páśyanti pakvám yé īm āhúḥ surabhiḥ niḥ hara íti
yé ca árvataḥ māmsa-bhikṣām upa-ásate utó íti téṣām abhí-gūrtiḥ naḥ invatu

{The gods} who [1] see [3] swift steed [2] well cooked [4], who [5] have said [7]: “{It is} delightful [8], pull off [9+10] thus [11]”, and [13] who [12] seat down [16] to meat feast [15] of the steed [14], let [21] their [18] praise [19] reach [21] us [20].

1.162.13 यन्नीक्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।

ऊष्ण्यापिधानां चरूणामंकाः सूनाः परि भूषंत्यश्वं ॥

yát ní-kṣaṇam māṁspácanyāḥ ukhāyāḥ yá pátrāṇi yūṣṇāḥ ā-sécanāni
ūṣmanyā api-dhānā carūṇām ankaḥ sūnāḥ pari bhūṣanti ásvam

That [1] ladle [2] for pot [4] with cooking meat [3], those [5] cups [6], which {are} [5] for filling [8] with soup [7], vapouring [9] lids [10] of pots [11], hooks [12], baskets [13] all around [14] seek to get [15] steed [16].

1.162.14 निक्रमणं निषदनं विवर्तनं यच्च पद्भीशमवतः ।

यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥

ni-krāmaṇam ni-sádanam vi-vartanam yát ca páḍbīśam árvataḥ
yát ca papáu yát ca ghāśim jaghāsa sárva tá te ápi devéṣu astu

The step [1], sitting down [2], turning [3] and [5] that which [4] {is} fetter [6] of steed [7], and [9] that [4] [8] {is} in drinking [10], and [12] that which [11] ate [14] {as} food [13], let [20] all [15] this [16] thine [17] be [20] in the gods [19].

1.162.15 मा त्वाग्निर्ध्वनयीद्धूमर्गंधिमोखा भ्राजंत्यभि विक्रु जघ्निः ।

इष्टं वीतमभिर्गुतं वर्षद्वृतं तं देवासः प्रति गुग्गंत्यश्च ॥

má tvā agniḥ dhvanayīṭ dhūmā-gandhiḥ má ukhá bhrājanti abhí vikra jāghriḥ
iṣṭam vītam abhī-gūrtam vāṣaṭ-kṛtam tāṁ devāsaḥ prāti grbhñanti áśvam

The fire [3] smelling of smoke [5] did not [1] reek [4] thee [2], gleaming [8] pot [7] did not [6] tip over [10] pouring out [11] – the gods [17] get [19] that [16] desired [12], enjoyable [13], approved [14], offered with exclamation “Vashat” [15] steed [20].

1.162.16 यदश्राय वास उपस्तृणंत्यधीवासं या हिरण्यान्यस्मै ।

संदानमवैतं पङ्क्तिं प्रिया देवेषु यामयति ॥

yát áśvāya vāsaḥ upa-strñanti adhivāsam yá hīraṇyāni asmai
sam-dānam ārvantam paṅkṭiṁ priyā devēṣu ā yamayanti

That [1] cloth [3] for steed [2] {they} spread over [4], upper garment [5], those [6] golden [7] for him [8]; {they} sustain [15] in the gods [13] beloved [12] horse [10] halter [9] {and} fetter [11].

1.162.17 यत्ते सादे महसा शुकृतस्य पाष्यर्षा वा कशया वा तुतोद ।

सुचेव ता हविषा अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥

yát te sādé máhasā śúkṛtasya páṣṛṇyā vā káśayā vā tutóda
srucā-iva tā haviṣaḥ adhvarēṣu sárva tā te bráhmaṇā sūdayāmi

When [1] in thy [2] motion [3] or [7] very [4] urged [5] by heel [6] or [9] { | } struck [10] by whip [8], it is [12] as if by ladle [11] { | speed } offering [13] in pilgrim-sacrifice [14], all [15] this [16] thine [17] { | } speed [19] by wisdom-word [18].

1.162.18 चतुस्त्रिंशद्वाजिनो देवबंधोर्वक्रीरश्वस्य स्वधितिः समेति ।

अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरुनुघुष्या वि शस्त ॥

cātuṣ-triṁśat vājīnaḥ devā-bandhoḥ vāṅkrīḥ áśvasya svā-dhitiḥ sám eti
áčchidrā gātrā vayúnā kṛṇota páruḥ-paruḥ anu-ghuṣya ví śasta

The axe [6] moves [8] through [7] thirty four [1] ribs [4] of the swift [2] belonging to the gods [3] steed [5]; do make [12] bodily [10] knowledge [11] without a gap [9], limb by limb [13] naming aloud [14] do cut up [15+16].

1.162.19 एकस्त्वष्टुरश्वस्या विशस्ता द्वा यंतारा भवतस्तथ ऋतुः ।

या ते गात्राणामृथा कृणोमि ताता पिंडानां प्र जुहोम्यग्नौ ॥

ékaḥ tváṣṭuḥ áśvasya vi-śastá dvā yantāra bhavataḥ tátha ṛtūḥ
yá te gātrāṇām ṛtu-thá kṛṇómi tá-tā piṇḍānām prá juhomi agnāu

One [1] {is} Tvashtri [2] cutting [4] the steed [3], two [5] become [7] fixing [6] – such {is} [8] order of the Truth [9]. These and those [15] which [10] from thy [11] limbs [12], from pieces [16] { | } make [14] in order of the Truth [13], { | } offer [18] in Agni [19].

1.162.20 मा त्वा॑ तपत्प्रिय॑ आत्मापियं॑तं मा स्वधितिस्तन्व॑श् आ तिष्ठिपत्ते ।

मा ते॑ गृध्र॑रविशस्तातिहाय॑ च्छिद्रा॑ गात्राण्यसिना॑ मिथू॑ कः ॥

mā tvā tapat priyāḥ ātmā api-yāntam mā svā-dhitiḥ tanvāḥ ā tishthipat te
mā te grdhnūḥ avi-śastā ati-hāya chidrā gātrāṇi asinā mithu karīti_kaḥ

Not [1] beloved [4] Atman [5], nor [7] stuck [11] into thy [12] body [9] axe [8], nor [13] hasty [15] unskilful cutter [16] jumping through [17] thy [14] wrongly [21] pierced [18] by knife [20] limbs [19] make [22] thee [2] entering the other world [6] to be in anguish [3].

1.162.21 न वा उ॑ एतन्म्रियसे॑ न रिष्यसि॑ देवाँ॑ इदेषि॑ पथिभिः॑ सुगोभिः॑ ।

हरी॑ ते युंजा॑ पृषती॑ अभूतामुपास्थाद्वाजी॑ धुरि॑ रासभस्य॑ ॥

nā vai ūm_īti etāt mriyase nā riṣyasi devān īt eṣi pathi-bhiḥ su-gēbhiḥ
hārī_īti te yúnjā pṛṣatī_īti abhūtām ūpa asthāt vājī dhurī rāsabhasya

Surely [2], {thou} doest not [1] die [5] here [4], not [6] perish [7], {thou}, verily [9] goest [10] to the gods [8] by paths [11] easy to travel [12]; two bright horses [13] for you [14] became [17] set in work [15] dappled [16], the swift one [20] has stood [19] in yoke [21] of donkey [22].

1.162.22 सुगव्यं॑ नो वा॒जी स्वश्र्यं॑ पुंसः॑ पुत्राँ॑ उत॑ विश्वापुषं॑ रयिं॑ ।

अनागा॑स्त्वं नो॑ अदि॑तिः कृणोतु॑ क्षत्रं॑ नो॑ अश्रौ॑ वनतां॑ हविष्मान् ॥

su-gāvyaṃ naḥ vājī su-śvyaṃ puṃsāḥ putrān utā viśva-pūṣam rayim
anāgāḥ-tvāṃ naḥ āditiḥ kṛnotu kṣatram naḥ āśvaḥ vanatām havīṣmān

{Let} full of plenitude [3] carrying good cows (perceptions from Svar) [1], good horses [4] {bring} to us [2] male-[5]-sons [6] and [7] feeding [8] wealth [9], let [13] Aditi [12] make [13] sinlessness [10] to us [11], let [17] bringing of the offering [18] steed [16] conquer [17] for us [15] the warrior force [14].

Sukta 1.163

To whom: aśvamedha. From whom: dīrghatamas aucathya. Metres: triṣṭubh

- 1.163.1 यदक्रंदः प्रथमं जायमान उद्यन्त्समुद्राद्दुत वा पुरीषात् ।
 श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥
 yát ákrandaḥ prathamám jāyamānaḥ ut-yán samudrāt utá vā purīṣāt
 śyenasya pakṣá harinaśya bāhú_iti upa-stútyam máhi jātám te arvan
 When [1] {thou} neighedst [2] at the first time [3] being born [4] rising [5] from Ocean [6] or
 [7+8] from land [9] on wings [11] of swift bird [10], on legs [13] of deer [12], thy [17] great
 [15] birth [16] has to be praised [14], O Courser [18].
- 1.163.2 यमेन दत्तं त्रित एनमायुनगिंद्रं एणं प्रथमो अर्ध्यतिष्ठत् ।
 गंधर्वो अस्य रश्नामगृभ्णात्सूरादश्वं वसवो निरंतष्ट ॥
 yaména dattám tritáḥ enam ayunak índraḥ enam prathamáḥ ádhi atīṣṭhat
 gandharváḥ asya raśanáḥ agrbhñāt sūrāt áśvam vasavaḥ níḥ ataṣṭha
 Trita [3] has yoked [5] this one [4] given by [2] Yama (Lord of law of the Truth) [1], Indra [6]
 the first [8] has stood [10] from above [9] on this one [7], Gandharva [11] has caught [14]
 his [12] rein [13], O Vasus (living in riches) [17], from the Sun [15] {you} have formed
 [18+19] the Horse [16].
- 1.163.3 असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
 असि सोमेन समया विप्रुक्त आहुस्ते त्रीणि दिवि बंधनानि ॥
 ási yamáḥ ási ádityáḥ arvan ási tritáḥ gúhyena vraténa
 ási sómena samáyā vi-prktaḥ áhuh te trīṇi divi bāndhanāni
 {Thou} art [1] Yama [2], art [3] Aditya (son of the boundless mother Aditi) [4], O Courser
 [5], by secret [8] laws of work [9] {thou} art [6] Trita [7], art [10] altogether [12] separated
 [13] Soma [11]. {They} have said [14], {that there are} three [16] thine [15] horse standings
 [18] in Heaven [17].
- 1.163.4 त्रीणि त आहुर्दिवि बंधनानि त्रीण्यप्सु त्रीण्यंतः समुद्रे ।
 उतेव मे वरुणश्छंत्स्यर्वन्यत्रा त आहुः परमं जनित्रं ॥
 trīṇi te āhuḥ divi bāndhanāni trīṇi ap-sú trīṇi antáriti samudré
 utá-iva me varuṇaḥ chantsi arvan yātra te āhuh paramám janitram
 {They} have said [3], {that there are} tree [1] thine [2] horse standings [5] in Heaven [4],
 three [6] in Waters [7], three [8] within [9] Ocean [10], and as [11] Varuna [13] {thou} reveal
 thyself [14] to me [12], O Courser [15], there, where [16] {they} have said [18] {is} thy [17]
 highest [19] place of the birth [20].
- 1.163.5 इमा ते वाजिन्नवमार्जनीमा शफानां सनितुर्निधाना ।
 अत्रा ते भद्रा रश्ना अपश्यमृतस्य या अभिरक्षति गोपाः ॥
 imá te vājin ava-márjanāni imá śaphānām sanitúḥ ni-dhānā
 átra te bhadráḥ raśanáḥ apaśyam ṛtasya yáḥ abhi-rákṣanti gopáḥ

These [1] {are} thy [2], O swift one [3], combs [4], these [5] {are} stables [8] for hooves [6] of conqueror [7]. Then [9] { I } have beheld [13] thy [10] auspicious [11] reins [12] which [15] protect [16] guardians [17] of the Truth [14].

1.163.6 आत्मानं ते मनसारादजानामवो दिवा पतयंतं पतंगं ।

शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पत्रि ॥

ātmānam te mānasā ārāt ājānām avāḥ divā patāyantam pataṅgām
śiraḥ apaśyam pathi-bhiḥ su-gēbhiḥ areṇu-bhiḥ jēhamānam patatrī

{ I } knew [5] by mind [3] from afar [4] thy [2] winged [9] Atman [1] flying [8] downwards [6] by Heaven [7]. { I } saw [11] breathing heavily [15] head [10] flying [16] by easy to travel [13] celestial <lit. not dusty> [14] paths [12].

1.163.7 अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।

यदा ते मर्ता अनु भोगमानळादिद्रसिष्ठ ओषधीरजीगः ॥

ātra te rūpām ut-tamām apaśyam jīgīṣamāṇam iśāḥ ā padé gōḥ
yadā te mārtaḥ ānu bhōgam ānaḥ āt it grāsīṣṭhaḥ ōśadhīḥ ajīgarīgā

Then [1] { I } saw [5] thy [2] supreme [4] form [3] conquering [6] impelling forces [7] in plane <seat> [9] of Cow [10]; when [11] the mortal [13] has achieved [16] thy [12] share-enjoyment [15], then [17], verily [18], the swallowing most [19] growths {of earth} <Agni?> [20] has awoke [21].

1.163.8 अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीना ।

अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥

ānu tvā rāthaḥ ānu māryaḥ arvan ānu gāvāḥ ānu bhāgāḥ kanīnām
ānu vrātāsaḥ tāva sakhyām iyur ānu devāḥ mamire vīryam te

After [1] thee [2] the chariot {comes} [3], after {thee} [4] – the strength one [5], O Courser [6], after {thee} [7] – cows (perceptions from supramental Svar) [8], after {thee} [9] – Bhaga [10] of maidens [11], after [12] thy [14] friendship [15] – host [13], {all} have come [16] after {thee} [17], the gods [18] have formed [19] thy [21] hero might [20].

1.163.9 हिरण्यशृंगोऽयो अस्य पादा मनोजवा अवर इद्र आसीत् ।

देवा इद्रस्य हविरद्यमायन्यो अर्वतं प्रथमो अध्यक्षत् ॥

hīraṇya-śṛṅgaḥ āyaḥ asya pādāḥ mānaḥ-javāḥ āvaraḥ indraḥ āsīt
devāḥ it asya havīḥ-ādyam āyan yāḥ ārvantam prathamāḥ adhi-ātiṣṭhat

Golden-horned [1], his [3] swift as thought [5] feet [4] {are} from iron [2], {he} was [8] under [6] Indra [7]; the gods [9], verily [10], to eating of offering [12] of him [11] went [13], who [14] the first [16] stood from above [17] on the Courser [15].

1.163.10 ईर्मातासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः ।

हंसा इव श्रेणिशो यतंते यदाक्षिषुर्दिव्यमज्ममथाः ॥

īrmā-antāsaḥ sīlika-madhyamāsaḥ sām śūraṇāsaḥ divyāsaḥ ātyāḥ
haṁsāḥ-iva śreṇi-śāḥ yatante yāt ākṣiṣuḥ divyām ajmamaśvāḥ

Well-haunched [1], with short loins¹ [2] fiery [4] heavenly [5] steeds [6] in rows [8] like swans [7] move together [9], when [10] horses [14] have went [11] by heavenly [12] field [13].

1.163.11 तव शरीरं पतयिष्ववन्तव चित्तं वात इव ध्रजीमान् ।

तव श्रृंगाणि विष्टिता पुरुत्रारण्येषु जभुराणा चरन्ति ॥

tāva śārīram patayiṣṇú arvan tāva cittāṃ vātaḥ-iva dhrājīmān
tāva śrīngāṇi vi-sthitā puru-trā āraṇyēṣu jārbhurāṇā caranti

Thy [1] body [2] flying [3], O Courser [4], thy [5] consciousness [6] gliding [8] like wind [7], thy [9] summits [10] standing widely [11], swift [14] {they} move [15] by many paths [12] in far lands [13].

1.163.12 उप प्रागाच्छसनं वाज्यवाँ देवद्रीचा मनसा दीध्यानः ।

अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यंति रेभाः ॥

úpa prá agāt śásanam vājí árvā devadrícā mánasā dídhyānaḥ
ajāḥ purāḥ nīyate nābhiḥ asya ānu paścāt kavāyaḥ yanti rebhāḥ

Swift [5] Courser [6], thinking [9] by turned to gods [7] mind [8], has followed [3] to [1] the slaughtering [4]; the Goat (supramental thought) [10] – his [14] navel [13] – leads [12] in front [11], behind [16] seers [17] go [18] the wise [19].

1.163.13 उप प्रागात्परमं यत्सधस्थमवाँ अच्छा पितरं मातरं च ।

अद्या देवाञ्छुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥

úpa prá agāt paramám yāt sadhá-stham árvān áccha pitáram mātáram ca
adyā devān juṣṭa-tamaḥ hí gamyāḥ átha á śāste dāśuṣe vāryāṇi

The Courser [7] has followed [2+3] to [1] that [5] supreme [4] world [6], to [8] Father [9] and [11] Mother [10]. Today [12] let {him} arrive [16] to the gods [13], for {he is} [15] most welcomed [14], then [17] desirable things [21] are asked [19] for the giver [20].

¹ silikamadhyamāsaḥ, where silika has not clear meaning and derivation. In descriptions of this Stead of speed Rishis used such anatomic peculiarities of Arab horse as: (1) 34 ribs, 1.162.18; (2) short loins (with lesser number of lumbar vertebrae, five instead of six). Sayana, Wilson, Dutt: slender-wisted; Dayananda: thin bellied; Griffit, Ganguly: symmetrical in flank; Jamison: its middle hollow; Kashyap: with their middle part well-knit; T. Elizarenkova: the middle distinct.

Sukta 1.164

To whom: 1-41: viśvedevās; 42: vāc (a); apas (b); 43: śakamayam dhūmam (a); soma (b); 44: agni, sūrya, vāyu; 45: vāc; 46, 47: sūrya; 48: samvatsarakālacakram; 49: sarasvatī; 50: sādhyas; 51: sūrya or parjanya, or agni; 52: sarasvat or sūrya. **From whom:** dīrghatamas aucathya. **Metres:** triṣṭubh (1-11, 13-14, 16-22, 24-28, 30-35, 37-40, 43-50, 52); jagatī (12, 15, 23, 29, 36, 41); prastārapaṅkti (42); anuṣṭubh (51)

1.164.1 अ॒स्य॒ वा॒मस्य॑ प॒लित॑स्य॒ होतु॑स्तस्य॒ भ्राता॑ म॒ध्यमो॒ अस्त्य॑श्रः ।

तृ॒तीयो॑ भ्राता॑ घृ॒तपृ॑ष्ठो अ॒स्यात्रा॑पश्यं॒ विश॑पतिं॒ सप्त॑पुत्रं ॥

asyā vāmāsya palitāsya hōtuḥ tāsya bhrātā madhyamāḥ asti āśnaḥ
ṭṭriyāḥ bhrātā ghr̥tā-pr̥ṣṭhaḥ asya ātra apaśyam viśpātim sapta-putram

Of this [1] dear [3] ancient [2] priest calling {the gods} [4], his [5] middle [7] brother [6] is [8] devourer [9], the third [10] his [13] brother [11] – with back of the light [12], then [14] { 1 } saw [15] the Master of creatures [16] having seven Sons [17].

1.164.2 सप्त॑ यु॒जंति॑ रथ॒मेक॑चक्र॒मेको॑ अश्र॒वो॑ वहति॒ सप्त॑नामा ।

त्रि॒नाभिं॑ चक्र॒मजर॑मन॒र्व यत्रे॑मा विश्वा॒ भुव॑नाधि॒ तस्थुः॑ ॥

saptā yuñjanti rātham ēka-cakram ēkaḥ āśvaḥ vahati saptā-nāmā
tri-nābhi cakram ajaram anarvām yatra imā viśvā bhūvanā ādhi tasthūḥ

The seven ones [1] yoke [2] chariot [3] having one wheel [4], the one [5] horse [6] having seven names [8] bears [7] the imperishable [11] unobstructable [12] three-naved [9] wheel [10] where [13] all [15] these [14] worlds [16] have stood [18] upon [17].

1.164.3 इ॒मं रथ॑मधि॒ ये सप्त॑ तस्थुः॒ सप्त॑चक्रं॒ सप्त॑ वह॒न्त्यश्र॑वाः ।

सप्त॑ स्व॒सारो॑ अ॒भि सं न॑वंते॒ यत्र॑ गवां॒ निहि॑ता॒ सप्त॑ नामं ॥

imam rātham ādhi yé saptā tasthūḥ saptā-cakram saptā vahanti āśvāḥ
saptā svāsārah abhi sām navante yatra gāvām ní-hitā saptā nāma

{Those} who [4] {are} seven [5] have stood [6] upon [3] this [1] chariot [2], seven [8] horses [10] bear [9] having seven wheels [7]; seven [11] sisters [12] together [14] move [15] there where [16] are set [18] seven [19] names [20] of cows [17].

1.164.4 को॒ द॒दर्श॑ प्रथ॒मं जा॑यमानमस्थ॒न्वंतं॑ यद॒नस्था॑ वि॒भर्ति॑ ।

भूम्या॑ असुर॒सृगा॑त्मा क्व॒ स्वित्को॑ वि॒द्वांसमु॑प॒ गात्र॑ष्टुमे॒तत् ॥

kāḥ dadarśa prathamam jāyamānam asthan-vāntam yāt anasthā vibharti
bhūmyāḥ āsuh āsrk ātmā kvā svit kāḥ vidvāmsam ūpa gāt praṣṭum etāt

Who [1] has saw [2] the first [3] born [4], when [6] the boneless one [7] bears [8] the having bones one [5]? Where [13+14] {is} the breath [10] of earth [9], blood [11], Atman [12]? Who [15] comes [18] to [17] the knower [16] to [19] ask [19] this [20]?

1.164.5 पा॒कः पृ॒च्छामि॑ म॒नसा॑वि॒जान॑न्दे॒वाना॑मे॒ना नि॑हि॒ता प॒दानि॑ ।

व॒त्से ब॒ष्कये॑ऽधि॒ सप्त॑ तंतू॒न्वि त॑न्निरे॒ क्वय॑ ओ॒तवा॑ उं ॥

pākāḥ pṛcchāmi mānasā āvi-jānan devānām enā ní-hitā padāni
vatsē baṣkāye ādhi saptā tāntūn vī tatnire kavāyaḥ ótavai ūm_iti

Immature [1], unknowing [4], { 1 } ask [2] by mind [3] about planes [8] of gods [5] hidden [7] beyond [6]; seers [16] have spread out [14+15] seven [12] threads [13] above [11] in one year old [10] calf [9] to weave [17].

1.164.6 अचिकित्वाच्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वाने न विद्वान् ।

वि यस्तस्तंभ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकं ॥

ácikitvān cikitūṣaḥ cit átra kavīn pṛcchāmi vidmāne nā vidvān
ví yāḥ tastāmbha ṣaṭ imā rájāmsi ajāsya rūpe kím api svit ékam

Then [4] unknowing [1] { 1 } ask [6] else [18+19] the seers [5] having knowledge [2] – not [8] knowing [9] for knowledge [7] – about the One [21] in form [17] of goat <unborn thought from Svar> [16], who [11] has established [12] these [14] six [13] middle worlds [15].

1.164.7 इह ब्रवीतु य ईमंग वेदास्य वामस्य निहितं पदं वेः ।

शीर्ष्णः क्षीरं दुहते गावो अस्य वत्रिं वसाना उदकं पदापुः ॥

ihā bravītu yāḥ īm angá véda asyá vāmāsya ní-hitam padám vériti_vēḥ
śīrṣṇāḥ kṣīrām duhate gāvaḥ asya vavṛim vāsānāḥ udakám padā apuḥ

Here [1] let speak [2] him who [3] truly [5] has knew [6] hidden [9] plane [10] of this [7] delightful [8] bird [11]; the cows (perceptions from supramental Svar) [15] are milking [14] from his [16] head [12] with thickened milk [13], {ones} wearing [18] body [17] drank [21] water [19] by {his} foot [20].

1.164.8 माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।

सा बीभत्सुर्गर्भरसा निविद्धा नमस्वंत इदुपवाकमीयुः ॥

mātā pitāram ṛtē á babhāja dhīti ágre mánasā sám hí jagmé
sā bíbhatsúḥ gārbha-rasā ní-viddhā námasvantāḥ ít upa-vākám īyuh

Mother [1] has gave [5] to Father [2] share [5] in Truth [3], for [10] being nourished [6] at first [7] by mind [8] {she} arrived [11] together [9]; she [12], {at first} not desiring [13], pierced [15] with impregnating juice [14]. Verily [17], the bearing bow ones [16] have come [19] with invocation [18].

1.164.9 युक्ता मातासीद्धुरि दक्षिणाय अतिष्ठद्गर्भो वृजनीष्वंतः ।

अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥

yuktā mātā āsīt dhurī dākṣiṇāyāḥ átīṣṭhat gārbhaḥ vṛjanīṣu antārīti
ámīmet vatsāḥ ānu gām apaśyat víśva-rūpyām triśu yojaneṣu

Yoked [1] Mother [2] was [3] in yoke [4] of Dakshina (Discrimination) [5], Child [7] stood [6] within [9] in strong places [8]; the Calf [11] bellowed [10] after [12] Cow [13], of universal from [15] looked [14] in three [16] yokings [17].

1.164.10 तिस्रो मातृस्त्रीन्पितृन्विभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।

मंत्रयन्ते दिवो अमुष्य पृष्टे विश्वविदं वाचमविश्वमिन्वां ॥

tisráḥ mātṛīḥ trīn pitṛīn bíbhṛat ékaḥ ūrdhvāḥ tasthau ná im áva glapayanti
mantráyante divāḥ amúṣya pṛṣṭhé víśva-vidám vácam áviśva-minvām

The One [6] stands [8] high [7] bearing [5] three [1] not [9] outwearing [11+12] Mothers [2], three [3] Fathers [4]; in high level [16] of that [15] Heaven [14] {they} speak [13] for the omniscient [17] the speech [18] not by all apprehended [19].

1.164.11 द्वादशारं नहि तज्जरायुर्वर्ति चक्रं परि द्यामृतस्य ।

आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥

dvādaśa-aram nahī tāt jarāya varvarti cakrām pari dyām ṛtāsya
ā putrāḥ agne mithunāsaḥ ātra saptā śatāni viṃśatiḥ ca tasthuḥ

That [3] wheel [6] with twelve spokes [1] not [2] for wearing out [4] is all around [7] sur-
rounded [5] by Heaven [8] of the Truth [9]; then [14] sons [11], O Agni [12], have stood [19]
in pairs [13] seven [15] hundreds [16] and [18] twenty [17].

1.164.12 पंचपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणं ।

अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितं ॥

pāñca-pādam pitaram dvādaśa-ākṛtim divāḥ āhuḥ pare ārdhe puriṣiṇam
ātha imé anyé úpare vi-cakṣaṇam saptá-cakre śaṭ-are āhuḥ ārpitam

{They} have said [5] about five-footed [1] with twelve forms [3] Father [2] living [8] in su-
preme [6] realm [7] of Heaven [4]; then [9] these [10] other ones [11] say [16] about all-
seeing [13] fixed [17] upon [12] having seven wheels [14] having six spokes [15].

1.164.13 पंचारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।

तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥

pāñca-are cakre pari-vartamāne tāsmin ā tasthuḥ bhúvanāni vísvā
tāsya ná ākṣaḥ tapyate bhúri-bhāraḥ sanāt evā ná śīryate sá-nābhiḥ

In that [4] wheel [2] having five spokes [1] moving everywhere [3] the all [8] worlds [7] have
stood [6]; its [9] heavily laden [13] axle [11] not [10] ignites [12], verily [15], never [14+16]
breaks [17], having the same nave [18].

1.164.14 सनैमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वंहति ।

सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा ॥

sá-nemi cakrām ajāram ví vavṛte uttānāyām dáśa yuktāḥ vahanti
súryasya cákṣuḥ rájasā eti ā-vṛtam tāsmin ārpitā bhúvanāni vísvā

Ever [1] the wheel [2] ageless [3] rolls [4+5], ten [7] yoked [8] bear [9] in stretched out [6];
eye [11] of the Sun [10], surrounded [14] by middle world [12] goes [13], in it [15] {there
are} all [18] fastened [16] worlds [17].

1.164.15 साकंजानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति ।

तेषामिष्टानि विहितानि धाम्शः स्थात्रे रैजते विकृतानि रूपशः ॥

sākam-jānām saptātham āhuḥ eka-jām śaṭ it yamāḥ ṛṣayaḥ deva-jāḥ iti
téśām iṣṭāni ví-hitāni dhāma-śāḥ sthātré rejante ví-krṭāni rūpa-śāḥ

Of those that are born together [1] the seventh [2], so [10] {they} have spoke [3], was born
alone [4], six {are} [5] verily [6] twins [7], the god-born [9] rishis [8]; their [11] desirable
{dwellers} [12], ordered [13] according to place [14] stir [16] in a fixity [15], changed [17] in
different forms [18].

1.164.16 स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षणावन्न वि चैतदुधः ।

कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥

striyaḥ satīḥ tān ūm_īti me puṃsāḥ āhuḥ páśyat akṣaṇ-ván ná ví cetat andhāḥ
kavīḥ yāḥ putrāḥ sāḥ īm ā ciketa yāḥ tā ví-jānāt sāḥ pituḥ pitā asat

{Although they} are [2] females [1], I [5] have been told [7] {that} they {are} [3] males [6]. The having eyes one [9] {is} seeing [8], the blind one [13] does not [10] distinguish [11+12]. The seer [14], who {is} [15] son [16], he [17] is awaked in consciousness [20], he [24], who [21] knows [23] them [22] will be [27] the father [26] of father [25].

1.164.17 अवः परेण पर एनावरेण पदा वत्सं विभ्रती गौरुदस्थात् ।

सा कद्रीची कं स्विदधं परागात्कं स्वित्सूते नहि यूथे अंतः ॥

avāḥ páreṇa parāḥ eṇá ávareṇa padá vatsám bibhratī gāuḥ út asthāt
sá kadrícī kám svit árdham parā agāt kvá svit sūte nahi yūthe antáriti

Below [1] supreme [3], above [2] this [4] lowest [5] plane [6] the Cow [9] bearing [8] Calf [7] has stood [11] up [10]. Where does [13] She [12] turned [13]? In what [14+15] highest [17] realm [16] have {She} came [18]? Where [19+20] does {She} deliver {a child} [21], surely not [22] in the herd [23]?

1.164.18 अवः परेण पितरं यो अस्यानुवेदं पर एनावरेण ।

कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातं ॥

avāḥ páreṇa pitáram yáḥ asya anu-véda parāḥ eṇá ávareṇa
kavi-yámānaḥ káḥ iha prá vocat devám mānaḥ kútaḥ ádhi prá-jātam

Who [4] considering himself as a seer [10] has knew [6] his [5] Father [3] {who is} below [1] supreme [2], above [7] this [8] lowest [9]? Who [11] announced [13+14] here [12]? From whom [17] the divine [15] mind [16] is born [19] above [18]?

1.164.19 ये अर्वाचस्ताँ उ पराच आहुर्ये पराचस्ताँ उ अर्वाच आहुः ।

इंद्रश्च या चक्रथुः सोमं तानि धुरा न युक्ता रजसो वहन्ति ॥

yé arvāñcaḥ tán ūm_iti párácaḥ āhuḥ yé páráñcaḥ tán ūm_iti arvācaḥ āhuḥ
indrah ca yá cakráthuḥ soma táni dhurá ná yuktáñ rájasah vahanti

{They} have told [6] {that} they who {are} [1] the coming ones [2], they {are} [3] the departing ones [5]; {they} have told [12] {that} they who {are} [7] the departing ones [8], they {are} [9] the coming ones [11]. O Indra [13] and [14] Soma [17], these, whom [18] you two [15] have made [16], yoked [21] bear [23] as if [20] by cart [19] from the middle world [22].

1.164.20 द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥

dvā su-parṇā sa-yújā sakhāyā samānám vṛkṣám pári sasvajāte_iti
táyoh anyáḥ píppalam svādu átti ánaśnan anyáḥ abhí cākaśīti

The two [1] with beautiful wings [2] close [3] friends [4] embraced [8] around [7] the common [5] tree [6]; one [10] of them [9] eats [13] the sweet [12] fruit [11], another [15] not eating [14], looks [17] on {the eating one}¹ [16].

1.164.21 यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदधाभिस्वरंति ।

इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥

yātra su-parṇā amṛtasya bhāgám āni-meṣam vidāthā abhi-svāranti
ināḥ vísvasya bhúvanasya gopāḥ sáḥ mā dhīrah pákam ātra á vivesha

¹ Famous allegory of Purusha (observing witness and giver of sanction, anumantr) and of outer involved being that is subject to the Nature (aniśa). This rik was repeated by Mandukya Upanishad (3.1.1) and Shvetashvara Upanishad (4.6).

Where [1] {they} vigilant [5] with beautiful wings [2] are voicing [7] share [4] in immortality [3], knowledges [6], the Lord [8] of all [9] being [10], Guardian [11], he [12] to me [13], the Wise one [14] to the ignorant [15], then [16] has come [17+18].

1.164.22 यस्मिन्वृक्षे मध्वदः सुपर्णा निविशते सुवते चाधि विश्वे ।

तस्येदाहुः पिप्पलं स्वाद्वये तन्नोन्नशद्यः पितरं न वेद ॥

yásmin vṛksé madhu-ádaḥ su-parṇāḥ ni-viśānte súvate ca ádhi víśve
tásya ít āhuḥ píppalam svādu ágre tát ná út naśat yāḥ pitāram ná véda

All [9] {beings} with beautiful wings [4] eating sweetness [3] seat [5] upon that [1] tree [2] and [7] bring to the birth [6] above [8]; {they} have said {that} [12] verily [11] his [10] sweet [14] fruit [13] {is} on the top [15], he who [20] has not [22] knew [23] father [21] will not [17] reach [19] that {fruit} [16] on the top [18].

1.164.23 यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं निरतक्षत ।

यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥

yát gāyatré ádhi gāyatrām á-hitam tráistubhāt vā tráistubham niḥ-átakṣata
yát vā jágat jágati á-hitam padám ye ít tát viduḥ té amṛta-tvám ānaśuḥ

When [1] Gayatri [4] is placed [5] above [3] on the Gayatri [2] or [7] {they} carved in form [9] Trishtubh [8] from Trishtubh [6], or [11] when [10] pada [15] Jagati [12] is placed [14] upon Jagati [13], {then} verily [17] they [20], who [16] have knew [19] that [18], have reached [22] immortality [21].

1.164.24 गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकं ।

वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥

gāyatrēṇa prāti mimīte arkám arkēṇa sáma tráistubhena vākám
vākéna vākám dvi-pádā catuḥ-padā akṣāreṇa mimate saptá vāṇīḥ

By metre Gayatri [1] is measured [2+3] hymn of illumination [4]; by hymn of illumination [5] – Sama-chant [6], by Trishtubh [7] – recitation [8]; by two-paded [11], four-paded [12] recitation [9] – recitation [10]; by syllable [13] are measured [14] seven [15] metres¹ [16].

1.164.25 जगता सिंधुं दिव्यस्तभायद्रथंतरे सूर्य पर्यपश्यत् ।

गायत्रस्य समिधस्तिस्त्र आहुस्ततो महा प्र रिरिचे महित्वा ॥

jāgatā síndhum diví astabhāyat ratham-taré sūryam pári apaśyat
gāyatrásya sam-ídhaḥ tisráḥ āhuḥ tátaḥ mahná prá ririce mahi-tvá

By Jagat metre [1] {he} upheld [4] Ocean [2] in Heaven [3], in Rathamtara² [5] {he} saw [8] the Sun [6] everywhere [7]; {they} have said [12] {that there are} three [11] kindles [10] of Gayatri metre [9], for that reason [13] {it} has excelled [15+16] in greatness [14], in vastness [17].

1.164.26 उप ह्वये सुदुघां धेनुमेतां सुहस्तौ गोधुगुत दौहदेनां ।

श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वौचं ॥

úpa hvaye su-dúghām dhenúm etám su-hástāḥ go-dhúk utá dohat enām
śréṣṭham savám savitá sāviṣat naḥ abhí-iddhaḥ gharmáh tát ūm_íti sū prá vocam

¹ I.e. gāyatrī – 24 syllables, uṣṇik – 28 syllables, anuṣṭup – 32 syllables, bṛhatī – 36 syllables, paṅkti – 40 syllables, triṣṭup – 44 syllables, jāgati – 48 syllables.

² Name of some hymns-samans. Literally ratha, chariot, tara, carrying.

{ 1 } call [2] coming [5] good milch [3] fosterer-cow [4], let [9] the milker [7] having good hands [6] milk [9] it [10]; Savitri [13] impelled [14] for us [15] the best [11] {pressing}-creation [12], that [18] inflamed [16] illumination [17] { 1 } now [20] declare [21+22].

1.164.27 हिंकृण्वती वसुपत्नी वसूनां वत्समिच्छंती मनसाभ्यागात् ।

दुहामश्विन्यां पर्यो अद्भ्येयं सा वर्धतां महते सौभगाय ॥

hiṅ-krṇvatī vasu-pātnī vāsūnām vatsām icchāntī mānasā abhī ā agāt
duhām aśvī-bhyām pāyaḥ aghnyā iyām sá vardhatām mahatē saubhagāya

Making sound Hin <lowing sound made by a cow seeking her calf> [1] Mistress of plenty [2] of riches [3], seeking [5] the Calf [4] has come [7+8+9] by mind [6]. This [14] {Cow} unslayable (Aditi) [13] yielding [10] the Milk [12] to Ashvins [11], let [16] She [15] increase [16] for the great [17] good enjoyment [18].

1.164.28 गौरमीमेदनु वत्सं मिषतं मूर्धानं हिङ्कृणोन्मातवा उ ।

सृकाणं घर्ममभि वावशाना मिमाति मायुं पर्यते पर्योभिः ॥

gāuḥ amīmet ānu vatsām miśāntam mūrdhānam hiṅ akrṇot mātavāi ūm īti
sṛkvāṇam gharmām abhī vāvaśānā mīmāti māyūm pāyate pāyaḥ-bhiḥ

The Cow [1] bellowed [2] after [3] the Calf [4] opening eyes [5], made [8] sound Hin [7] to sound [9] to {his} head [6]; {She} bellows [15] sounding [14] to [13] the blazing [12] corner of mouth [11] of the bellowing [16], feeds [17] with flows of milk [18].

1.164.29 अयं स शिंक्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।

सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवती प्रति वव्रिमौहत ॥

ayām sáh śiṅkte yēna gāuḥ abhī-vṛtā mīmāti māyūm dhvasānau ādhi śritā
sā cittī-bhiḥ ní hí cakāra mārtyam vi-dyút bhāvanī prāti vavrimauhata

This [1] he [2] make sounds [3], the Cow [5] surrounded by [6] them [4] bellows [7] to the bellowing {Calf} [8], {She} standing [11] above [10] in outpouring [9]; for [15] She [12] has dispersed [14+16] the mortality [17] by knowledges [13], becoming [19] lightning [18] {She} removed [20+22] the veil [21].

1.164.30 अनच्छये तुरगात् जीवमेजद्भुवं मध्य आ पस्त्यानां ।

जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनः ॥

anāt śāye turā-gātu jīvām éjat dhruvām mādhye ā pastyānām
jivāḥ mṛtāsya carati svadhābhiḥ āmartyaḥ mārtyena sā-yoniḥ

Breathing [1], going quickly [3] in the lying [2], alive [4], eternal [6], living [5] amid [7] abodes [9], life [10] of the dead [11] moves [12] by own self-laws [13], immortal [14] with mortal [15] having same womb¹ [16].

1.164.31 अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरंतं ।

स सध्रीचीः स विषूचीर्वसान् आ वरीवर्ति भुवनेष्वंतः ॥

āpaśyam gopām āni-padyamānam ā ca pārā ca pathī-bhiḥ carāntam
sáh sadhrīcīḥ sáh viṣūcīḥ vāsānaḥ ā varīvartī bhūvaneṣu antārīti

¹ See note to 1.15.4.

{ 1 } saw [1] the guardian [2] not falling down <unresting> [3], travelling [9] by paths [8] hither [4] and [7] to the beyond [6]. He [10] taking {paths} [14] leading in the same direction [11], he {taking paths} [12] leading in all directions [13] moves [16] between [18] worlds [17].

1.164.32 य ई चकार न सो अस्य वेदु य ई ददर्श हिरुगिन्नु तस्मात् ।

स मातुर्योना परिवीतो अंतर्बहुप्रजा निर्ऋतिमा विवेश ॥

yáḥ im cakára ná sah asyá veda yáḥ im dadárśa hīruk ít nú tasmāt
sah mātúḥ yónā pári-vītaḥ antāḥ bahu-prajāḥ nīḥ-ṛtim á viveśa

One who [1] made [3], he [5] does not [4] know [7] him [6], one who [8] has saw [10], verily [12] at once [13] loses sight of [11] him [14]. He [15] {being} within [19] womb¹ [17] of the parent [16] {is} all-encompassing [18]; {he} has returned [23] to many births [20] {and} destruction [21].

1.164.33 द्यौर्मै पिता जनिता नाभिरत्र बंधुर्मे माता पृथिवी महीयं ।

उत्तानयोश्चम्बोर्द्यौर्निरंतरत्रा पिता दुहितुर्गर्भमाधात् ॥

dyáuḥ me pitá janitá nábhīḥ átra bāndhuḥ me mātá pṛthivī mahī iyám
uttānāyoḥ camvōḥ yóniḥ antāḥ átra pitá duhitúḥ gárbham á adhāt

The Heaven [1], my [2] father [3], the parent [4], {is} here [6] my navel [5]. The kindred [7] {is} my [8] mother [9], this [12] great [11] Earth [10]. Within [16] {these two} stretched [13] vessels [14] {is} – the womb [15], here [17] the father [18] has input [21+22] fetus [20] of daughter [19].

1.164.34 पृच्छामि त्वा परमं तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।

पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥

pṛcchāmi tvā páram ántam pṛthivyāḥ pṛcchāmi yātra bhúvanasya nábhīḥ
pṛcchāmi tvā vṛṣṇaḥ áśvasya rétaḥ pṛcchāmi vācāḥ paramám ví-oma

{ 1 } ask [1] thee [2] about upper [3] limit [4] of the Earth [5], ask [6] where [7] {is} navel [9] of being [8], ask [10] thee [11] about semen [14] of Bull-[12]-Stead [13], ask [15] about highest [17] ether [18] of speech [16].

1.164.35 इयं वेदिः परो अंतः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।

अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥

iyám védīḥ páraḥ antāḥ pṛthivyāḥ ayám yajñāḥ bhúvanasya nábhīḥ
ayám sómaḥ vṛṣṇaḥ áśvasya rétaḥ brahmá ayám vācāḥ paramám ví-oma

This [1] altar <i.e. body of Arian> [2] {is} upper [3] limit [4] of the Earth [5], this [6] offering [7] {is} navel [9] of being [8], this [10] soma [11] {is} semen [14] of the Bull-[12]-Stead [13], this [16] Brahma <master of the wisdom-word> [15] {is} highest [18] ether [19] of speech [17].

1.164.36 सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।

ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥

saptá rdha-garbháḥ bhúvanasya rétaḥ vīṣṇoḥ tiṣṭhanti pra-díśā ví-dharmanī
té dhīti-bhīḥ mánasā té vipaḥ-cītaḥ pari-bhúvaḥ pári bhavanti viśvataḥ

¹ See note to 1.15.4.

Seven [1] regions-wombs [2], the semen [4] of being [3], stand [6] in the order and law [8] by command [7] of Vishnu [5]; they [9] by thoughts [10], by mind [11], they [12] illumined in consciousness [13], everywhere existing [14], on every side [17] all around [15] come into being [16].

1.164.37 न वि जानामि यदिवेदमस्मि निणयः संनद्धो मनसा चरामि ।

यदा मार्गन्थमजा ऋतस्यादिद्वाचो अश्रुवे भागमस्याः ॥

ná ví jānāmi yát-iva idám ásmi niṇyáh sám-naddhaḥ manasā carāmi
yadā má á ágan prathama-jáh rtasya át it vācāḥ aśnuve bhāgām asyáh

{ I } do not [1] know [2+3] am { I } [6] like this [4+5]: {me} secret [7], { I } move [10] bound [8] by mind [9]. When [11] the first-born one [15] of the Truth [16] has reached [13+14] me [12], then [17], verily [18], { I } attain [20] share [21] in this [22] speech [19].

1.164.38 अपाङ्ङः प्राङ्ङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।

ता शश्वता विषूचीना वियता न्यून्यं चिक्युर्न नि चिक्युरन्यं ॥

ápāṅ ṅāṅ eti svadháyā grbhīṭāḥ ámartyaḥ mártvena sá-yoniḥ
tā śásvāntā viṣūcīnā vi-yāntā ní anyám cikyúḥ ná ní cikyuh anyám

Standing behind [1] goes [3] forward [2] ruled [5] by law of its nature [4], immortal [6] with mortal [7] having one womb¹ [8]; they two [9] constantly [10] going apart [11], going asunder [12]: perceive [15] within [13] one [14], do not [16] perceive [18] within [17] another [19].

1.164.39 ऋचो अक्षरं परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।

यस्तन्न वेद किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

ṛcāḥ akṣāre paramé vi-oman yásmin devāḥ adhi víśve ni-sedúḥ
yáh tát ná véda kím ṛcā kariṣyati yé it tát vidúḥ té imé sám āsate

Riks {are} [1] in imperishable [2] supreme [3] ether [4], in which [5] all [8] gods [6] have sat [9] above [7]. He who [10] did not [12] know [13] That [11], what [14] {he} shall do [16] with the Rik [15]? They who [17] verily [18] have knew [20] That [19] they [21] sit [24] together [23].

1.164.40 सूयवसाद्भगवती हि भूया अथो वयं भगवंतः स्याम ।

अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरंती ॥

suyavaśa-át bhāga-vaṭī hí bhūyāḥ ātho _ti vayám bhāga-vantaḥ syāma
addhī tṛṇam aghnye viśva-dānīm piba śuddham udakam ā-carāntī

Let {thee, my rik} be [4] having share [2] in good pasture <i.e. in Svar> [1], then [5] let [8] us [6] be [8] having share [7]! At all times [12] do eat [9] grass [10] in the {Cow} unslayable <i.e. Aditi> [11], arriving [16], do drink [13] clean [14] Water [15].

1.164.41 गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभ्रुवुषी सहस्राक्षरा परमे व्योमन् ॥

gaurīḥ mimāya salilāni tākṣaṭī éka-pādī dvi-pādī śá cātuṣ-pādī
aṣṭā-pādī nava-pādī babhūvūṣī sahāśra-akṣarā paramé vi-oman

She-gaur [1] has measured [2] flowing streams [3], forming [4] one-paded [5], two-paded [6]; it [7] having become [11] four-paded [8], eight-paded [9], nine-paded [10], thousand-paded [12] in supreme [13] ether [14].

¹ See note to 1.15.4.

1.164.42 तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।

ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥

tásyāḥ samudráḥ ádhi ví kṣaranti téna jīvanti pra-díśaḥ cátaśraḥ
tātaḥ kṣarati akṣaram tát víśvam ūpa jīvati

Above [3], the oceans [2] flow out [4+5] from her [1], four [9] regions [8] live [7] by That [6];
the imperishable [12] flows [11] therefrom [10], all [14] live [16] towards [15] That [13].

1.164.43 शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।

उक्षाणं पृश्निमपचंत वीरास्तानि धर्माणि प्रथमान्यासन् ॥

śaka-máyam dhūmám āraát apaśyam viṣu-vátā parāḥ enā ávarena
ukṣāṇam pṛśnim apacanta vírāḥ tāni dharmāṇi prathamāni āsan

{ I } beheld [4] cow-dung [1] smoke [2] far [3], in the middle [5] beyond [6] of this [7] lowest
[8]; heroes [12] cook [11] dappled [10] bull [9], these [13] laws [14] were [16] the first [15].

1.164.44 त्रयः केशिनं ऋतुथा वि चक्षते संवत्सरे वपत् एकं एषां ।

विश्वमेको अभि चष्टे शचीभिर्भ्राजिरेकस्य ददृशे न रूपं ॥

tráyaḥ keśīnaḥ ṛtu-thá ví cakṣate samvatsaré vapate ékaḥ eṣām
víśvam ékaḥ abhi caṣṭe śacībhiḥ dhrājīḥ ékasya dadṛśe ná rūpaṃ

Three [1] long-haired ones [2] are seen [4+5] in order of Truth [3], one [8] of them [9] is
strewn [7] during year [6], one [11] sees [12+13] all [10] by might [14], the force [15] of
one [16] is seen [17], not [18] form [19].

1.164.45 चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नैगयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

catvāri vāk pári-mitā padāni tāni viduḥ brāhmaṇāḥ yé maṇiṣīnaḥ
gūhā trīṇi ni-hitā ná ingayanti turīyam vācāḥ manuṣyāḥ vadanti

The speech [2] is meted out [3] in four [1] planes [4], that [5] brahmans [7] which {are} [8]
thinkers [9] know [6]. Three [11] are hidden [12] by secrecy [10] – {peoples} do not [13]
move {them} [14], peoples [17] speak [18] from forth [15] speech [16].

1.164.46 इंद्रं मित्रं वरुणमग्निमाहुर्था दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

īndram mitrām varuṇam agnim āhuḥ ātho_īti divyāḥ saḥ su-parṇāḥ garútmān
ékam sát viprāḥ bahudhā vadanti agnim yamam mātariśvānam āhuḥ

{They} name [5] Garumat [10], the divine [7] bird [8] with beautiful wings [9] as Indra [1], as
Mitra [2], as Varuna [3], as Agni [4]; illumined seer [13] name [15] variously [14] the One
[11] Being [12], name [19] as Agni [16], as Yama [17], as Matarishvan [18].

1.164.47 कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।

त आववृत्रन्तसदनादृतस्यादिद्धतेन पृथिवी व्युद्यते ॥

kṛṣṇam ni-yānam hārayaḥ su-parṇāḥ apaḥ vāsānāḥ dívam út patanti
té ā avavṛtran sādānāt ṛtasya át it gṛtēna pṛthiví ví udyate

By black [1] path [2] the bright horses [3] with beautiful wings [4] bearing [6] Waters [5] fly [9]
upwards [8] to Heaven [7]; {when} they [10] turned [11+12] out from the seat [13] of the Truth
[14], then [15] verily [16] the Earth [18] is flooded up [19+20] by the clarity <lit. ghee> [17].

1.164.48 द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।

तस्मिन्त्साकं त्रिशता न शंकवोऽर्पिताः षष्टिर्न चलाचलासः ॥

dvādaśa pra-dhāyaḥ cakrām ékam trīṇi nábhyāni káḥ ūṃ_íti tát ciketa
tāsmiṇ sākām tri-śatāḥ ná śaṅkavaḥ arpitāḥ ṣaṣṭiḥ ná calācalāsaḥ

Twelve [1] fellies [2], one [4] wheel [3], three [5] naves [6]; the one who [7] has perceived [10] that [9], in him [11] together [12] as if [14] three hundreds [13] pillars [15] fixed [16], as if [18] sixty [17] movable and immovable [19].

1.164.49 यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।

यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥

yāḥ te stānaḥ śaśayaḥ yāḥ mayāḥ-bhūḥ yēna vísvā púṣyasi vāryāṇi
yāḥ ratna-dhāḥ vasu-vít yāḥ su-dātraḥ śārasvatī tām ihā dhātave karīti_kah

Do fulfil [20] that [1] thy [2] inexhaustible [4] breast [3], that [5] bliss-giving [6] by which [7] {thee} increasest [9] all [8] desirable boons [10], that [11] delight-giving [12] bestowing wealth [13], that [14] well giving {breast} [15], O Sarasvati [16], that [17] here [18] for drinking [19].

1.164.50 यज्ञेन यज्ञमयजंत देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचंत यत्र पूर्वं साध्याः संति देवाः ॥

yajñéna yajñám ayajanta devāḥ tāni dhārmāṇi prathamāni āsan
té ha nákam mahimānaḥ sacanta yātra pūrve sādhyāḥ śānti devāḥ

The gods [4] performed [3] sacrifice [2] by sacrifice [1]: such [5] the first [7] laws [6] were [8]; these [9] great ones [12], verily [10], enjoyed [13] the Heaven [11], where [14] the first [15] accomplished [16] are [17] the gods [18].

1.164.51 समानमेतद्दुकमुच्चैत्यव चाहभिः । भूमिं पर्जन्या जिन्वति दिवं जिन्वत्यग्नयः ॥

samānām etāt udakām út ca éti áva ca áha-bhiḥ
bhúmim parjanyaḥ jínvanti dívam jinvanti agnāyāḥ

The same [1] this [2] Water [3] goes [6] upwards [4] and [8] downwards [7] by days [9]; rains [11] revive [12] Earth [10], flames [15] revive [14] Heaven [13].

1.164.52 दिव्यं सुपर्ण वायसं बृहंतमपां गर्भं दर्शतमोषधीनां ।

अभीपतो वृष्टिभिस्तर्पयंतं सरस्वंतमवसे जोहवीमि ॥

divyám su-parṇám vāyasám brhāntam apām gārbham darśatām óśadhīnām
abhīpatāḥ vṛṣṭi-bhiḥ tarpāyantam śārasvantam āvase johavīmi

{ I } call [14] for protection [13] the vast [4] divine [1] bird [3] with beautiful wings [2], the visible [7] child [6] of Waters [5], of growths {of earth} [8], Sarasvat [12] coming from Waters (?) [9], satisfying [11] with rains [10].

1. Source № 324. 1946

39. The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing “in a supreme ether, imperishable and immutable in which all the gods are seated” and he adds “one who knows not That what shall he do with the Rik?”
45. He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes

2. Source № 299. June–July 1917

20. Two birds beautiful of wing, friends and comrades, cling to a common tree, and one eats the sweet fruit, the other regards him and eats not...
21. Where winged souls cry the discoveries of knowledge over their portion of immortality, there the Lord of all, the Guardian of the World took possession of me, he the Wise, me the ignorant.

3. Source № 297. October 1916

5. In the ignorance of my mind, I ask of these steps of the Gods that are set within. The all-knowing Gods have taken the Infant of a year and they have woven about him seven threads to make this weft.

4. Source № 208. July 1915

46. It is the one Existent to whom the seers give different names, Indra, Matarishwan, Agni

5. Source № 261. January 1915

46. The Existent is One, but the sages express It variously; they say Indra, Varuna, Mitra, Agni; they call It Agni, Yama, Matarishwan.

Sukta 1.165

To whom: 1, 2, 4, 6, 8, 10-15: maruts; 3, 5, 7, 9: indra. **From whom:** agastya maitrāvaruṇi. **Metres:** triṣṭubh

1.165.1 कया शुभा सर्वयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।

कया मती कुत एतास एतेऽर्चति शुष्मं वृषणो वसूया ॥

kāyā śubhā sā-vayasah sā-nīlāḥ samānyā marūtaḥ sām mimikṣuḥ
kāyā maṭī kutaḥ ā-itāsaḥ eté ārcanti śuśmam vṛṣaṇaḥ vasu-yā

{Indra:} With what [1] splendour [2] being from the same abode [4] being of the same vigour [3] the Maruts [6] all [7] together [5] have united [8]? With what [9] mind [10], from where [11] having come [12], these [13] Bulls [16] chant [14] wealth [17], strength [15]?

1.165.2 कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।

श्येनाँ इव ध्रजतो अंतरिक्षे केन महा मनसा रीरमाम ॥

kāsyā brāhmāṇi jujuṣuḥ yuvānaḥ kāḥ adhvare marūtaḥ ā vavarta
śyenān-iva dhrājataḥ antārikṣe kēna mahā mānasā rīramāma

By whose [1] wisdom-words [2] the young ones [4] have enjoyed [3]? Who [5] has attracted [8+9] the Maruts [7] in pilgrim-sacrifice [6]? {They} fly [11] in the middle region [12] like hawks [10], by which [13] great [14] mind [15] may {we} make happy [16]?

1.165.3 कुतस्त्वमिंद्र माहिनः सन्नेकोँ यासि सत्पते किं त इत्था ।

सं पृच्छसे समरणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥

kutaḥ tvām indra māhinaḥ sán ékaḥ yāsi sat-pate kim te ithā
sām pṛcchase sam-arāṇāḥ śubhānāiḥ vocēḥ tāṭ naḥ hari-vaḥ yāṭ te asmé_īti

{Maruts:} From where [1] thou [2], being [5] might [4], O Indra [3], goest [7] alone [6], O Lord of beings [8], why [9] so [11]? Being asked [12+13], travelling together [14] with shining ones [15], do say [16] that [17] to us [18], O Lord of the bright horses [19], what [20] is thy care [21] about us [22]?

1.165.4 ब्रह्माणि मे मतयः शं सुतासः शुष्म इयति प्रभृतो मे अद्रिः ।

आ शासते प्रति हर्यत्युक्थेमा हरी वहतस्ता नो अच्छ ॥

brāhmāṇi me matayah śam sutāsaḥ śuśmaḥ iyarti prā-bhṛtaḥ me ādriḥ
ā śāsate prāti haryanti ukthā imā hārī_īti vahataḥ tā naḥ āccha

{Indra:} Wisdom-words [1], thoughts [3], peace [4], pressed ones [5], strength [6] travel [7] for me [2], my [9] stone-(lightning) [10] brought forward [8], utterances [15] long [13+14] {and} pray [11+12]. These [16] two bright horses [17] bear [18] us [20] toward [21] them [19].

1.165.5 अतो वयमतमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुभमानाः ।

महोभिरेताँ उप युज्महे न्विंद्र स्वधामनु हि नो बभूथ ॥

ātaḥ vayām antamēbhiḥ yujānāḥ svā-kṣatrebhiḥ tanvāḥ śubhamānāḥ
māhaḥ-bhiḥ étān ūpa yujmahe nū indra svadhām ānu hí naḥ babhūtha

{Maruts:} hence [1] we [2] yoking [4] by most intimate [3], adorning [7] bodies [6] with our mights [5], yoke [10+11] these ones [9] by greatneses [8], for [16] now [12], O Indra [13], {thou} has become [18] our [17] self-law [14].

1.165.6 क्व॑ स्या वो॑ मरुतः स्व॒धासीद्यन्मामेकं॑ सम॒धत्ताहि॒हत्ये॑ ।

अहं॑ ह्यृ॒ग्रस्तविषस्तुविष्मान्विश्वस्य॑ शत्रोरनमं॑ वध॒न्नैः ॥

kvá syá vah marutaḥ svadhá āsīt yát mām ékam sam-ādhatta ahi-hátye
ahám hí ugrāḥ taviṣāḥ túviṣmān vísvasya śátroh ānamam vadha-snāih

{Indra:} It is [1] that [2] your [3], O Maruts [4], self-law [5] was [6], when [7] {you} upheld [10] me [8] alone [9] in the slaying of the Serpent [11]. For [13] I [12], mighty [14], strong [15], puissant [16] bowed down [19] every [17] enemy [18] by strokes [20].

1.165.7 भूरि॑ चक॒र्त्थ युज्ये॑भिर॒स्मे संमाने॑भिर्वृषभ॒ पौंस्ये॑भिः ।

भूरीणि॑ हि कृ॒णवामा॑ शविष्ठे॒द्र क्त्वा मरुतो॑ ददृशाम॑ ॥

bhūri cakārtha yujyebhiḥ asmē_iti samānébhiḥ vṛṣabha páuṁsyebhiḥ
bhūrīṇi hí kṛṇávāma śaviṣṭha índra krátvā marutaḥ yát vaśāma

{Maruts:} The great {deed} [1] {thou} hast accomplished [2], O Bull [6], together with our [4] yoked [3] common [5] manly powers [7]; let {us} accomplish [10] the great {deed} [8], O Indra [12], O Maruts [14], by will [13], O most strong [11], when [15] {we} desire [16].

1.165.8 वर्धी॑ वृ॒त्रं मरुत॑ इन्द्रियेण॒ स्वेन॒ भामेन॑ तविषो॒ बभू॑वान् ।

अ॒हमे॒ता मन॑वे वि॒श्वश्च॑द्राः सु॒गा अ॒पश्च॑कर॒ वज्र॑बाहुः ॥

vádhim vrtrám marutaḥ indriyēṇa svéna bhāmena taviṣāḥ babhūvān
ahám etaḥ mānave vísva-candrāḥ su-gāḥ apāḥ cakara vajra-bāhuḥ

{Indra:} I has slay [1] Vritra [2], O Maruts [3], by indrian {force} [4] having become [8] strong [7] by my [5] wrath [6]; with thunderbolt in hand [16] I [9] have made [15] for man [11] these [10] all-delightful [12] Waters [14] well going [13].

1.165.9 अनु॑त्तमा ते॑ मघव॒न्नकि॑र्नु न त्वावाँ॑ अस्ति दे॒वता॒ विदा॑नः ।

न जा॑यमानो॒ नश॑ते न जा॒तो यानि॑ करिष्या कृ॒णुहि॑ प्र॒वृद्ध॑ ॥

ánuttam ā te magha-van nákiḥ nú ná tvā-vān asti devatā vídānaḥ
ná jāyamānaḥ nāsate ná jātāḥ yāni kariṣyā kṛṇuhi pra-vṛddha

{Maruts:} Invincibility [1] {is} thine [3], O Lord of plenty [4], there are [7+9] nobody [5] alike thee [8], verily [6], known [11] among gods [10]; no one [12] being born [13], no one [15] who [17] has been born [16] surpass {thee} [14]; do [19] what is to be done [18], O increased [20].

1.165.10 एक॑स्य चिन्मे वि॒भ्वश्स्त्वो॒जो या॒ नु द॑धृ॒ष्वान्कृ॑णवै॒ मनी॑षा ।

अहं॑ ह्यृ॒ग्रो मरुतो॑ वि॒दानो॑ यानि॒ च्यव॑मि॒न्द्र इदी॑श एषां ॥

ékasya cit me vi-bhú astu ójah yá nú dadhrṣvān kṛṇavai manīṣā
ahám hí ugrāḥ marutaḥ vídānaḥ yāni cyāvam índraḥ ít īse eṣām

{Indra:} Let [5] power [6] even [2] of me [3] alone [1] be [5] all-pervading [4], that what [7] { I } now [8] dare [9], let {me} accomplish [10] by thinking mind [11]; for [13] I [12], mighty [14], O Maruts [15], is known [16], their [17] urging [18] Indra [19], verily [20], their [22] Lord [21].

1.165.11 अमं॑दन्मा मरुतः॒ स्तोमो॑ अत्र॒ यन्मै॑ नरः॒ श्रुत्यं॑ ब्रह्मं॒ चक्र॑ ।

इन्द्राय॑ वृ॒ष्णे सु॑मखाय॒ मह्यं॑ सख्ये॒ सखा॑यस्तन्वै॒ तनू॑भिः ॥

ámandat mā marutaḥ stómaḥ ātra yát me naraḥ śrútyam bráhma cakrá
indrāya vṛṣṇe sú-makhāya máhyam sákhye sakhāyaḥ tanvé tanúbhiḥ

Then [5], O Maruts [3], the hymn [4] delighted [1] me [2], O manly ones [8], when [6] for me [7] {you} have made [11] the heard [9] wisdom-word [10], for Indra [12], for Bull [13], for the great in offering [14], for me [15], for friend [16], O friends [17], for embodiment [18] by embodiments [19].

1.165.12 एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।

संचक्ष्या मरुतश्चंद्रवर्णा अच्छांत मे छदयाथा च नूनं ॥

evá it éte práti mā rócamānāḥ ánedyaḥ śrávaḥ á śaḥ dádhānāḥ

sam-cákṣya marutaḥ candrá-varṇāḥ ácchānta me chadáyātha ca nūnám

So [1], verily [2], these ones [3] shining [6] towards [4] me [5], blameless [7], holding [11] hearing {of the Truth} [8] {and} impelling forces [10]; seeing {you} [12], O Maruts [13], of brilliant varna <color, quality> [14], {you} looked well [15] for me [16] and [18] look well [17] now [19].

1.165.13 को न्वत्र मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।

मन्मानि चित्रा अपिवातयंत एषां भूत नवेदा म ऋतानां ॥

káḥ nú átra marutaḥ mamahe vaḥ prá yātana sákhīn áccha sakhāyaḥ

mānmāni citrāḥ api-vāṭayantaḥ eṣāṃ bhūta navedāḥ me ṛtānām

Who [1] now [2] then [3], O Maruts [4], has greaten [5] you [6]? Let [8] comrades [11] go [8] forward [7] to [10] comrades [9]. Rich in brilliance [13], exciting [14] their [15] thoughts [12], do become [16] revealers [17] of my [18] truths [19].

1.165.14 आ यदुवस्यादुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।

ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत ॥

á yát duvasyát duváse ná kārúḥ asmán cakre mānyásya medhá

ó_iti sú vartta marutaḥ vipram áccha imá bráhmāṇi jaritá vaḥ arcata

When [2] wisdom [10] of thinker [9] has formed [8] us [7] like [5] offering [3] doer [6] for sacrifice [4], do turn [13] surely [12], O Maruts [14], to [16] illumined seer [15]. Singer of the rik [21] has addressed [19] to you [20] these [17] wisdom-words [18].

1.165.15 एष वः स्तोमो मरुत इयं गीर्मादार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वै वयां विद्यामेषं वृजनं जीरदानुं ॥

eṣāḥ vaḥ stómaḥ marutaḥ iyám gīḥ māndāryásya mānyásya kāróḥ

á śá yāsīṣṭa tanvé vayám vidyāma iṣām vṛjanam jīrá-dānum

{Agastya:} This [1] hymn {is} [3] for you [2], O Maruts [4], this [5] word {is} [6] of Mandarya [7] thinker [8], the doer [9]. {You} came [10+12] with impelling force [11] for manifestation [13]; let {us} know [15] increasing (?) [14], impelling force [16] mighty [17], that shall break swiftly through [18].

1. Source № 198. September 1914

13. Giving the energy of your breath to their thoughts of varied light, become in them impellers to the knowledge of my truths.

14. Whensoever the doer becomes active for the work and the intelligence of the thinker creates us in him, O Maruts, move surely towards that illumined seer.

Sukta 1.166

To whom: maruts. From whom: agastya mairāvaruṇi. Metres: jagatī (1-13); triṣṭubh (14-15)

- 1.166.1 तन्न वौचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
 ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥
 tāt nú vocāma rabhasāya jānmane pūrvam mahi-tvām vṛṣabhāsya ketāve
 aidhā-iva yāman marutaḥ tuvi-svanah yudhā-iva śakrāḥ taviṣāṇi kartana
 Now [2] let {us} proclaim [3] that [1] supreme [6] greatness [7] of the Bull [8] for the desir-
 ous [4] birth [5], for intuition [9]. As if with flames [10] in march [11] many-sounding [13], O
 Maruts [12], as if by battle [14] {you} will create [17] puissances [16], O puissant ones [15].
- 1.166.2 नित्यं न सूनं मधु बिभ्रत उप क्रीळति क्रीळा विदथेषु घृष्वयः ।
 नक्षति रुद्रा अवसा नमस्विनं न मर्धति स्वतवसो हविष्कृतं ॥
 nityam ná sūnūm mādhu bībhrataḥ ūpa kṛīḷanti kṛīḷāḥ vidātheṣu ghṛiṣvayaḥ
 nākṣanti rudrāḥ āvasā namasvīnam ná mardhanti svā-tavasah haviḥ-kṛtam
 Bearing [5] honey [4] like [2] the eternal [1] son [3], {they} play [6+7] playing [8], active [10]
 in knowledges [9]: the Rudras [12] travel [11] with protection [13] to prostrated {at surren-
 der} [14], do not [15] neglect [16], self-strong [17], maker of the offering [18].
- 1.166.3 यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषं ।
 उक्षन्त्यस्मै मरुतौ हिता इव पुरू रजांसि पयसा मयोभुवः ॥
 yāsmā ūmāsaḥ amṛtā arāsata rāyāḥ pōṣam ca haviṣā dadāśuṣam
 ukṣānti asmai marutaḥ hitāḥ-iva purū rājāmsi pāyasa mayah-bhuvah
 For {that} giver [9] to whom [1] {these} immortal [3] helpers [2] bestowed [4] the increase [6]
 and [7] riches [5] by offering [8], like well-disposed ones [13] bringing the Bliss <Mayas An-
 anda> [17], for him [11] the Maruts [12] sprinkle [10] with milk [16] many [14] mid-worlds [15].
- 1.166.4 आ ये रजांसि तविषीभिरव्यत् प्र व एवासः स्वयतासो अध्रजन् ।
 भयंते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु ॥
 ā yé rājāmsi tāviṣībhiḥ āvyata prā vaḥ évāsaḥ svā-yatāsaḥ adhrajan
 bhāyante vīśvā bhūvanāni harmyā citrāḥ vaḥ yāmaḥ prā-yatāsu ṛṣṭiṣu
 You [7] who [2] enveloped [5] middle worlds [3] by might [4], self-moving ones [9], swift
 [8], went [10] forward [6]. All [12] words-[13]-mansions [14] afraid [11] – your [16] move-
 ment [17] in far-extending [18] spears [19] {is} rich in {its} brilliance [15].
- 1.166.5 यत्तेषामा नदयंत पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
 विश्वो वो अज्मन्मयते वनस्पती रथीयंतीव प्र जिहीत ओषधिः ॥
 yāt tveṣā-yāmāḥ nadayanta pārvatān divāḥ vā pṛṣṭhām nāryāḥ ācucyavuh
 vīśvaḥ vaḥ ājman bhayate vānaspātīḥ rathiyāntī-iva prā jihīte oṣadhīḥ
 When [1] impetuous in course [2] {you} filled with noise [3] mountains [4] or [6], manly
 ones [8], poured out [9] the high level [7] of Heaven [5], every [10] Vanaspati <Lord of tree
 i.e. of delight> [14] fears [13] in your [11] passing [12], growth of Earth [18] departs [16+17]
 as if wishing to flee in chariot [15].

- 1.166.6 यूयं न उग्रा मरुतः सुचेतुनारिष्ट्यामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति किर्विर्दती रिणाति पश्वः सुधितेव बर्हणा ॥
yūyām naḥ ugrāḥ marutaḥ su-cetūnā áriṣṭa-grāmāḥ su-matim pipartana
yātra vaḥ didyūt rádati kriviḥ-datī riṇāti paśvaḥ súdhitā-iva barhāṇā
You [1], O mighty [3] Maruts [4], all host [6] do bring [8] to us [2] good thinking [7] by perfect
consciousness [5], where [9] your [10] sharp-toothed [13] arrow [11] cleaves open {the rock}
[12], {where your} vigour [17] like well-served {whip} [16] drives out [14] the herds [15].
- 1.166.7 प्र स्कंभदेष्णा अनवभ्रराधसोऽलातृणासौ विदथेषु सुष्टुताः ।
अर्चैत्यर्कं मदिरस्य पीतये विदुर्वीरस्य प्रथमानि पौस्या ॥
prá skambhá-deṣṇāḥ anavabhṛá-dhaso-álatṛṇā-sāu vidátheṣu sú-stutāḥ
ārcanti arkam madirāsya pītaye viduḥ vírāsya prathamāni páuṣṣyā
{They} – constant in giving [2], whose gifts are undiminished [3], not wounded (?) [4], well-
affirmed [6] in knowledges [5] – sing [7] hymn of illumination [8] for intoxicating [9] drink
[10], know [11] primary [13] manly deeds [14] of the Hero [12].
- 1.166.8 शतभुजिभिस्तमभिहुतेरघात्यूर्भी रक्षता मरुतो यमावत ।
जनं यमुग्रास्तवसो विरश्चिनः पाथना शंसात्तनयस्य पुष्टिषु ॥
śatabhuji-bhiḥ tám abhi-hruteḥ aghāt pūh-bhiḥ rakṣata marutaḥ yam āyata
janam yam ugrāḥ tavasaḥ vi-rapśinaḥ pāthāna śamsāt tanayasya puṣṭiṣu
Do protect [6] him [2] by abundant [5] hundredfold protections [1] from harm [3], from evil
[4], O Maruts [7], whom [8] {you} increased [9], whom [11], the born man [10], O puissant
ones [12], {you} protect [15] from the strong [13] expression [16], O powerful ones [14], in
increasings [18] of the Son [17].
- 1.166.9 विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्यैव तविषाण्याहिता ।
अंसेष्वा वः प्रपथेषु खादयोऽक्षौ वश्चक्रा समया वि वावृते ॥
vísṣvāni bhadrā marutaḥ rátheṣu vaḥ mithasprīdyā-iva tavīṣāṇi ā-hitā
āṁṣeṣu ā vaḥ prá-patheṣu khādāyāḥ ákṣāḥ vaḥ cakrá samāyā ví vavrte
All [1] goodness [2], O Maruts [3], placed [8] in your [5] chariots [4], as if meeting together
[6] mighty ones [7]; in journey [12] on your [11] shoulders [9] {there are} bracelets [13],
your [15] axle [14] in the middle of [17] wheels [16] is turned round [18+19].
- 1.166.10 भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासौ अंजयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान्व्यनु श्रियो धिरे ॥
bhūrīṇi bhadrā naryeṣu bāhuṣu vākṣaḥ-su rukmāḥ rabhasāsāu añjayāḥ
āṁṣeṣu étāḥ pavīṣu kṣurāḥ ādhi váyaḥ ná pakṣān ví ānu śriyāḥ dhire
Abundant [1] boon [2] {is} in manly [3] hands [4], rapturous [7] golden [6] glitters [8] {are}
on the breasts [5], shining {spears} [10] {are} on {your} shoulders [9], blades [12] {are}
above [13] tires [11] – like [15] birds {spread} [14] widely [17] wings [16], {you} upheld [20]
glories [19] with you [18].
- 1.166.11 महान्तौ महा विभ्वोश्च विभूतयो दूरेदृशो ये दिव्या इव स्तुभिः ।
मंद्राः सुजिह्वाः स्वरितार आसभिः संमिश्रा इंद्रे मरुतः परिष्टुभः ॥
mahāntāḥ mahná vi-bhvāḥ ví-bhūtayaḥ dūre-dṛśāḥ yé divyāḥ-iva stū-bhiḥ
mandráḥ su-jihvāḥ svāntārah āsā-bhiḥ sám-miślāḥ indre marutaḥ pari-stūbhah

The Maruts [15] great [1] with greatness [2], all-pervading [3], expanding widely [4], viewing far [5], who [6] {are} like heavens [7] with stars [8]; rapturous [9], good-tongued [10], sounding [11] by mouths [12], inseparable [13] in Indra [14], crying hymn everywhere [16].

1.166.12 तद्वः सुजाता मरुतो महित्वनं दीर्घं वो दात्रमदितेरिव व्रतं ।

इंद्रश्चन त्यजसा वि हुणाति तज्जनाय यस्मै सुकृते अराध्वं ॥

tát vah su-jātāḥ marutaḥ mahi-tvanām dīrghām vah dātrām áditeḥ-iva vratām
índraḥ caná tyájasā ví hruṇāti tát jānāya yásmai su-kṛte árādhvam

That [1] {is} your [2], O well born [3] Maruts [4], greatness [5] {that} your [7] giving [8] {is} long-lasting [6] like [9] laws of workings [10] of Aditi [9]; even [12] Indra [11] does not [12] dismiss [14+15] by deny [13] that [16] {you} have accomplished [20] for man [17], for that [18] doer of good work [19].

1.166.13 तद्वै जामित्वं मरुतः परे युगे पुरू यच्छंसममृतास आवत ।

अया धिया मनवे श्रुष्टिमाव्या साकं नरो दुंसनैरा चिकित्रिरे ॥

tát vah jāmi-tvām marutaḥ páre yugé purú yát śámsam amrtāsaḥ ávata
ayá dhiyá mānave śruṣṭim āvya sākām nāraḥ daṃśanaiḥ á cikitrīre

That {is} [1] your [2] consanguinity [3], O Maruts [4], in remote [5] ages [6], when [8] many times [7], immortals [10], {you} increased [11] {our} self-expression [9]. Then [17] increasing [16] by this [12] thought [13] hearing {of the Truth} [15] for the man [14], O manly ones [18], {you} have became known [21] by {your} deeds [19].

1.166.14 येन दीर्घं मरुतः शशवाम युष्माकेन परीणसा तुरासः ।

आ यत्ततनन्वृजने जनास एभिर्यज्ञेभिस्तदभीष्टिमश्यां ॥

yéna dīrghām marutaḥ śūśāvāma yuṣmākena parīṇasā turāsaḥ
á yát tatānan vṛjāne jānāsaḥ ebhiḥ yajñebhiḥ tát abhi īṣṭim aśyām

When [9], O Maruts [3], swift in travelling [7], {you} extended [8+10] peoples [12] in strong place [11] by your [5] wide motion [6], by which [1] {we} increase [4] for long [2], let {me} achieve [18] that [15] impulsion [17] by these [13] offerings [14].

1.166.15 एष वः स्तोमौ मरुत इयं गीर्मादार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वै वयां विद्यामेषं वृजनं जीरदानुं ॥

eśāḥ vah stōmaḥ marutaḥ iyām gīḥ māndāryāsya mānyāsya kārōḥ
á śā yāsiṣṭa tanvé vayām vidyāma śam vṛjanam jīrā-dānum

This [1] hymn {is} [3] for you [2], O Maruts [4], this [5] word {is} [6] of Mandarya [7] thinker [8], the doer [9]. {You} came [10+12] with impelling force [11] for manifestation [13]; let {us} know [15] increasing (?) [14], impelling force [16] mighty [17], that shall break swiftly through [18].

1. Source № 198. September 1914

2. They carry with them the sweetness (of the Ananda) as their eternal offspring and play out their play, brilliant in the activities of knowledge

Sukta 1.167

To whom: 1: indra; 2-11: maruts. From whom: agastya mairāvaruṇi. Metres: triṣṭubh

1.167.1 सहस्रं त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्तमाः ।

सहस्रं रायो मादयध्वै सहस्रिण उप नो यंतु वाजाः ॥

sahasram te indra ūtāyaḥ naḥ sahasram iṣaḥ hari-vaḥ gūrtā-tamāḥ
sahasram rāyaḥ mādayādhyai sahasriṇaḥ ūpa naḥ yantu vājāḥ

Thousand [1] thy [2], O Indra [3], protections [4] for us [5], thousand [6] most lifting [9] impelling forces [7], O {master} of the bright horses [8], may { I } rejoice [12] in thousand [10] riches [11], let [16] thousandfold [13] plenitudes [17] go [16] to [14] us [15].

1.167.2 आ नोऽवोभिर्मरुतो यांत्वच्छा ज्येष्ठेभिर्वा बृहद्विवैः सुमायाः ।

अथ यदेषां नियुतः परमाः समुद्रस्य चिद्धनयंत पारे ॥

ā naḥ āvaḥ-bhiḥ marūtaḥ yāntu āccha jyēṣṭhebhīḥ vā bṛhāt-divaiḥ su-māyāḥ
ādha yāt eṣāṃ ni-yūtaḥ paramāḥ samudrāsya cit dhanāyanta pāre

Do come [1+5], O Maruts [4] to [6] us [2] with protections [3] or [8] with most great [7] vast Heavens <i.e. supramental planes> [9], perfect in {your} maya-s <creative knowledges> [10], even [17] then [11], when [12] their [13] highest [15] droves of horses [14] move quickly [18] on other shore [19] of ocean [16].

1.167.3 मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः ।

गुहा चरती मनुषो न योषा सभावती विदुथ्येव सं वाक् ॥

mimyakṣa yeṣu sūdhitā ghr̥tācī hiraṇya-nirnik ūparā nā ṛṣṭiḥ
gūhā cāranī mānuṣaḥ nā yōṣā sabhā-vaṭī vidathyā-iva sām vāk

In which [2], like [7] an upper [6] spear [8], was established [1] well-placed {Rodasi}¹ [3], full of the clarity <lit. ghee> [4] with golden garment of light [5]. Moving [10] by secrecy [9], like [12] woman [13] of man [11], to whom assembly listen [14], all [16] speech [17] {of whom is} as discovery of knowledge [15].

1.167.4 परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।

न रोदसी अप नुदंत घोरा जुषंत वृधं सख्याय देवाः ॥

pārā śubhrāḥ ayāsaḥ yavyā sādhāraṇyā-iva marūtaḥ mimikṣuḥ
nā rodasī_īti āpa nudanta ghorāḥ juṣanta vṛdham sakhyaḥ devāḥ

The Maruts [6] far [1] shining [2], marching [3], as if [5] have united [7] with common [5] stock of barley [4]; the terrible [12] gods [16] do not [8] push [11] away [10] Rodasi [9], {they} enjoyed [13] the increase [14] for friendship [15].

1.167.5 जोषद्यदीमसुर्या सचध्वै विषितस्तुका रोदसी नृमणाः ।

आ सूर्येव विधतो रथं गात्त्वेषप्रतीका नभसो नेत्या ॥

¹ In the next rik Rishi speaks directly on Rodasi. Usually this word is used in double number as “two firmaments” (Earth and Heaven), but in this Sukta it is used in the singular feminine like personified female figure of Rodasi, the upper bright consciousness, companion of the Maruts.

jóṣat yát im asuryá sacádhyai vísita-stukā rodasí nṛ-mánāḥ
á sūryá-iva vidhataḥ rátham gāt tveśá-pratikā nábhasaḥ ná ityá

When [2] Asurya <mighty Lady> [4] with loosen hairs [6], strong minded [8] Rodasi [7] follows with pleasure [1] to attach herself [5], {she} of brilliant appearance [14] comes [9+13] like Surya [10] on chariot [12] of the offering one [11], like [16] coming [17] of sky¹ [15].

1.167.6 आस्थापयंत युवतिं युवानः शुभे निमिश्चां विदथेषु पञ्च ।

अर्को यद्वौ मरुतो हविष्मान्गायद्गाथं सुतसोमो दुवस्यन् ॥

á asthāpayanta yuvatim yúvānaḥ śubhé ní-miślām vidátheṣu pajrām
arkāḥ yát vaḥ marutaḥ haviṣmān gāyat gāthām sutá-somaḥ duvasyañ

The young ones [4] have rose [1+2] to the young One [3] to shine [5], to the shining One [8], to the steady [6] in knowledges [7], then [10] the giver of offering [13] sang [14] hymn of illumination [9] for you [11], O Maruts [12], {he} pressing Soma [16], who is set to the work [17] {sang} song [15].

1.167.7 प्र तं विवक्मि वक्यो य एषां मरुतां महिमा सत्यो अस्ति ।

सच्चा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः ॥

prá tám vivakmi vākmyaḥ yaḥ eṣām marútām mahimá satyáḥ ásti
sacá yát im vṛṣa-manāḥ aham-yúḥ sthirá cit jāniḥ váhate su-bhāgāḥ

{ I } proclaim [1+3] that [2] worthy of praising [4], that [5] true [9] greatness [8] of these [6] Maruts [7], when [12] now [13] bull-minded [14], majestic [15], firmly established [16] {she} leads [19] men [18] having good share [20] together [11].

1.167.8 पांति मित्रावरुणावद्याच्चयंत ईमर्यमो अप्रशस्तान् ।

उत च्यवंते अच्युता ध्रुवाणि वावृध ई मरुतो दातिवारः ॥

pánti mitrávaruṇau avadyát cáyate im aryamó_íti apra-śastān
utá cyavante ácyutā dhruváṇi vavrdhé im marutaḥ dáti-vāraḥ

Mitra-Varuna [2] protect [1] from fault [3], Aryaman [6] punishes [4] the worthless ones [7] and [8] immovable [10] permanent {things} [11] are shaken [9], O Maruts [14], {he who} likes to give [15] has increased [12].

1.167.9 नही नु वो मरुतो अंत्यस्मे आरात्ताच्चिच्छवसो अंतमापुः ।

ते धृष्णुना शवसा शूशुवांसोऽर्णो न द्वेषो धृषता परि घुः ॥

nahí nú vaḥ marutaḥ ánti asmé_íti ārāttāt cit śávasaḥ ántam āpūḥ
té dhrṣṇunā śávasā śūśu-vāṃsaḥ arṇaḥ ná dveṣaḥ dhrṣatá pári sthuh

Never [1+2] for us [6], O Maruts [4], {you} arrived [11] anear [5] {or} even [8] afar [7] to the end [10] of your [3] bright might [9]; they [12] swelling [15] with impetuous [13] bright might [14] like [17] flood [16] stood round [21] boldly [19] all around [20] {any} hostility [18].

1.167.10 वयमद्येद्रस्य प्रेष्ठा वयं श्वो वौचेमहि समर्ये ।

वयं पुरा महि च नो अनु द्यन्तन्न ऋभुक्षा नरामनु प्यात् ॥

vayám adyá índrasya preṣṭhāḥ vayám śváḥ vocemahi sa-maryé
vayám purá máhi ca naḥ ánu dyún tát naḥ ṛbhukṣāḥ narám ánu syāt

¹ nabhas, ether; mist, cloud. Sri Aurobindo interpreted the word in such way: "the cloud of the heavenly ether, nabhas, the mental principle" (CWSA.– Vol. 15.– 1998, p.359).

We [1] now [2], we [5] tomorrow [6] want to be declared [7] most dear [4] of Indra [3] in attended {by Maruts} [8]; we [9] {were} before [10] in the great one [11] and [12] let {him} be [21] day by day [15] altogether [14] ours [13], altogether [20] that [16] ours [17] Ribhukshin <lord of the Ribhus, i.e. Indra> [18] of manly ones [19].

1.167.11 एष वः स्तोमो मरुत इयं गीर्मादार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुं ॥

eṣāḥ vaḥ stómaḥ marutaḥ iyám gīḥ māndāryāsya mānyāsya kāroḥ
ā īṣā yāsiṣṭa tanvé vayām vidyāma iṣām vṛjanam jīrā-dānum

This [1] hymn {is} [3] for you [2], O Maruts [4], this [5] word {is} [6] of Mandarya [7] thinker [8], the doer [9]. {You} came [10+12] with impelling force [11] for manifestation [13]; let {us} know [15] increasing (?) [14], impelling force [16] mighty [17], that shall break swiftly through [18].

Sukta 1.168

To whom: maruts. **From whom:** agastya maitrāvaruṇi. **Metres:** jagatī (1-7); triṣṭubh (8-10)

1.168.1 यज्ञायज्ञा वः समना तुतुर्वणिर्धियंघियं वो देव्या उं दधिध्वे ।

आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः ॥

yajñā-yajñā vah samanā tuturvāṇiḥ dhīyam-dhiyam vah deva-yāḥ ūm_iti dadhidhve
ā vah arvācaḥ suvitāya rōdasyoḥ mahe vavṛtyām āvase suvrkti-bhiḥ

{ I } always [3] striving to bring [4] you [2] near [4] in offerings and offerings [1], in thought and thought [5] going to the gods [7] you [6] are upheld [9]; { I } would turn [16] you [11] hither [10+12] by perfectly cleaned {cuttings of speech}¹ [18] for happy journey [13], for greatness [15] of two firmaments (Heaven and Earth) [14], for protection [17].

1.168.2 वव्रासो न ये स्वजाः स्वतवस इषं स्वरभिजायंत धृतयः ।

सहस्रियासो अपां नोर्मयं आसा गावो वंद्यासो नोक्षणः ॥

vavrāsaḥ nā ye sva-jāḥ svā-tavaśaḥ iṣam svāḥ abhi-jāyanta dhṛtayaḥ
sahasriyāśaḥ apāṁ nā ūrmāyaḥ āśā gāvāḥ vāndyāśaḥ nā ukṣāṇaḥ

{You who are} like [2] pens {full of cows} <i.e. of perceptions from Svar> [1], who [3], self-born [4], self-strong [5], were born for the sake of [8] the urge [6] to Svar [7], shakers [9], praised [16] by mouth [14] like [12] thousandfold [10] waves [13] of waters [11], like [17] cows [15], bulls [18].

1.168.3 सोमासो न ये सुतास्तृप्तांशवो हत्सु पीतासो दुवसो नासंते ।

ऐषामंसेषु रंभिणीव रारभे हस्तेषु खादिश्च कृतिश्च सं दधे ॥

sōmāsaḥ nā ye sutāḥ trpta-amśavaḥ hṛt-sú pītāśaḥ duvāśaḥ nā āsante
ā eṣām amśeṣu rambhiṇī-iva rarabhe hāsteṣu khādiḥ ca kṛtiḥ ca sām dadhe

Who {are} [3] like [2] satisfying [5] pressed [4] somas [1] {that were} drunk up [7], like [9] the stirring {somas} [8] sit down [10] in {our} hearts [6]; as if shafts of spears [14] are kept [15] on their [12] shoulders [13], bracelet [17] and [20] knife [19] are hold [22] together [21] in hands [16].

1.168.4 अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना ।

अरेणवस्तुविजाता अचुच्यवुर्दहानि चिन्मरुतो भ्राजदृष्टयः ॥

āva svā-yuktāḥ divāḥ ā vṛthā yayuḥ amartyāḥ kāśayā codata tmānā
areṇavaḥ tuvi-jātāḥ acucyavur dḥāni cit marūtaḥ bhrājat-ṛṣṭayaḥ

Self-yoked [2] {they} have come [4+6] easily [5] from Heaven [3] down [1], O Immortals [7], by yourselves [10] do urge [9] with whip [8]; celestial <lit. not dusty> [11], of the many births <i.e. of divine and of human birth> [12] Maruts [16] with shining spears [17] urged to move [13] even [15] strong places [14].

1.168.5 को वोऽंतर्मरुत ऋष्टिविद्युतो रेजति त्मना हन्वैव जिहया ।

धन्वच्युत इषां न यामनि पुरुप्रैषा अहन्योऽ नैतशः ॥

kāḥ vah antāḥ marutaḥ ṛṣṭi-vidyutaḥ réjati tmānā hānvā-iva jihvāyā
dhanva-cyūtaḥ iṣām nā yāmani puru-prāiṣāḥ ahanyāḥ nā étaśaḥ

¹ See note to 1.52.1.

Who [1] of himself [7] shake [6] you [2] within [3], O going with lightnings [5] Maruts [4], like [8] by tongue [9] between jaws [8], {you} shaking ground [10] like [12] in travel [13] of impelling forces [11], {you} many-urging [14] daily [15] like [16] shining Horse [17].

1.168.6 क्व स्वित्दस्य रजसो महस्परं कावरं मरुतो यस्मिन्नायय ।

यच्च्यावयथ विथुरेव संहितं व्यद्रिणा पतथ त्वेषमर्णवं ॥

kvá svit asyá rájasah maháh páram kvá ávaram marutaḥ yásmiñ ā-yayá
yát cyaváyatha vithurā-iva sām-hitam vi ádriṇā patatha tveṣám arṇavam

Where {is} [1+2] the highest [6] of this [3] great [5] middle world [4], where {is} [7] the lowest [8], O Maruts [9], into which [10] {you} have come [11], when [12] shake [13] the fixed [15] like the staggering [14], together with mountain [17] fly over [18] blazing [19] ocean [20]?

1.168.7 सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।

भद्रा वो रातिः पृणतो न दक्षिणा पृथुञ्जयी असुर्यैव जंजती ॥

sātiḥ ná vaḥ áma-vaṭi sváh-vaṭi tveṣā vi-pākā marutaḥ pípiṣvaṭi
bhadrá vaḥ rātiḥ pṛṇatāḥ ná dáksṇiṇā pṛthu-ñjáyī ásuryā-iva jāñjāṭi

Dakshina (Discrimination) [15] widely expanded [16], blazing [18] like Asurya <mighty Lady> [17]. {is} like [2] your [3] conquest {of riches} [1], forceful [4], bringing Svar [5], brilliant [6], making mature [7], O Maruts [8], crushing [9] {and} auspicious [10], like [14] your [11] gift [12] of fulfilling [13].

1.168.8 प्रति शोभन्ति सिंधवः पविभ्यो यदभ्रियां वाचमुदीरयति ।

अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥

prāti stobhanti síndhavaḥ pavibhyaḥ yát abhriyām vācam ut-tráyanti
áva smayanta vi-dyútaḥ pṛthivyām yádi ghṛtām marutaḥ pṛṣṇuvānti

Rivers [3] sound [2] toward [1] wheels [4], when [5] {they} bear up [8] speech [7] to the cloud [6]; the lightnings [11] flashed [10] down [9] on Earth [12], when [13] Maruts [15] poured out [16] the clarity <lit. ghee> [14].

1.168.9 असूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकं ।

ते सप्सरासोऽजनयन्ताभवमादिस्वधामिषिरां पर्यपश्यन् ॥

ásūta pṛśniḥ mahaté raṇāya tveṣám ayāsām marútām ánikam
té sapsaráśah ajanayanta ábhvam át ít svadhām iṣirām pári apaśyan

Prishni¹ [2] brought forth [1] blazing [5] agile [6] force [8] of Maruts [7] for the great [3] battle [4]; they [9] having common delight [10] brought forth [11] the Mighty one <Indra> [12], then [13] verily [14] beheld [18] {their} self-law [15] everywhere [17] impelling [16].

1.168.10 एष वः स्तोमो मरुत इयं गीर्मादार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वे वयां विद्यामेष वृजनं जीरदानुं ॥

eṣāḥ vaḥ stómaḥ marutaḥ iyám gīḥ māndāryasya mānyasya kāroh
á iṣā yāsiṣṭa tanvé vayām vidyāma iṣām vṛjanam jīrā-dānum

This [1] hymn {is} [3] for you [2], O Maruts [4], this [5] word {is} [6] of Mandarya [7] thinker [8], the doer [9]. {You} came [10+12] with impelling force [11] for manifestation [13]; let {us} know [15] increasing (?) [14], impelling force [16] mighty [17], that shall break swiftly through [18].

¹ See note to 1.23.10.

Sukta 1.169

To whom: indra. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh (1, 3-8); virāj (2)

- 1.169.1 महश्चित्त्वमिन्द्र यत् एतान्महश्चिदसि त्यजसो वरूता ।
स नो वेधो मरुतां चिकित्वान्तसुम्ना वनुष्व तव हि प्रेष्ठा ॥
mahāḥ cit tvām indra yataḥ etān mahāḥ cit asi tyajasah varūtā
sāḥ naḥ vedhaḥ marūtām cikitvān sumnā vanuṣva tāva hī preṣṭhā
Thou [3], O Indra [4], art [9] protector [11] from danger [10] even [2] for the great [1] going
[5], even [8] for the great [7] approached [6]; he [12] {is} our [13] ordainer of works [14],
knower [16] of the Maruts [15], do conquer [18] the bliss [17], for [20] {it is} thy [19]
dearest [21].
- 1.169.2 अयुञ्जत इन्द्र विश्वकृष्टीर्विदानासो निष्पिधो मर्त्यत्रा ।
मरुतां पृत्सुतिर्हासमाना स्वर्मीहस्य प्रधनस्य सातौ ॥
āyujan te indra viśvā-kṛṣṭīḥ vidānāsaḥ niḥ-sīdhaḥ martya-trā
marūtām pṛtsutiḥ hāsamānā svāḥ-mīlhasya pra-dhānasya sātāu
{They} yoked [1] thy ones [2], O Indra [3], toiling in all [4], full of knowledge [5], manifesting
[6] in mortals [7]; army [9] of Maruts [8] rushing forward [10] in conquest [13] of spoil [12] of
the battle for Svar [11].
- 1.169.3 अम्यक्सा ते इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतां जुनन्ति ।
अग्निश्चिद्धिष्मातसे शुशुक्कानापो न द्वीपं दधति प्रयांसि ॥
āmyak sā te indra ṛṣṭiḥ asmé_iti śānemi ābhvam marūtaḥ junanti
agniḥ cit hī sma atase śuśukvān āpaḥ nā dvīpām dādhati prāyaṃsi
Hither [1] that [2] thy [3] spear [5] for us [6], O Indra [4], the Maruts [9] make to haste [10],
the eternal [7] might [8]. For [13] verily [14] even [12] Agni [11] burning out [16] in trunk
[15] upholds [20] delights [21] like [18] waters [17] – island [19].
- 1.169.4 त्वं तू न इन्द्र तं रयिं दा ओजिष्ठया दक्षिणयेव रातिं ।
स्तुतश्च यास्ते चकनंत वायोः स्तनं न मध्वः पीपयंत वाजैः ॥
tvām tū naḥ indra tāṃ rayīm dāḥ oḥiṣṭhayā dākṣiṇayā-iva rātiṃ
stūtaḥ ca yāḥ te cakānanta vāyōḥ stānam nā mādhvah pīpayanta vājaiḥ
Thou [1] then [2], O Indra [4], do give [7] to us [3] that [5] wealth [6] like [9] gift [10] {made}
by strong [8] Dakshina (Discrimination) [9], and [12] praises [11] that [13] desired [15] thy
{gift} [14] {and} of Vayu [16], fed themselves [20] with plenitudes [21] like [18] udder [17] of
honey [19].
- 1.169.5 त्वे राय इन्द्र तोशतमाः प्रणेतारः कस्य चिदृतायोः ।
ते षु णो मरुतां मृळयंतु ये स्मा पुरा गातूयंतीव देवाः ॥
tvé_iti rāyah indra tośā-tamāḥ pra-netārah kāsyā cit ṛta-yōḥ
té sū naḥ marūtaḥ mṛlayantu yé sma purā gātūyānti-iva devāḥ

In thee [1] riches [2], O Indra [3], most satisfying [4], leading forward [5] every [6+7] seeker of the Truth [8]; let [13] them [9], the Maruts [12], be gracious [13] to us [11] now [10], who [14] verily [15] of old [16] {act} like [17] the gods [18] desiring to obtain a progress [17].

1.169.6 प्रति प्र याहीन्द्र मी॒हुषो॑ नृन्महः॑ पार्थिवे॑ सदने॑ यतस्व ।

अध॑ यदैषां॑ पृथुबु॒ध्रास॑ एता॒स्तीर्थे॑ नार्यः॑ पौ॒स्यानि॑ तस्थुः॑ ॥

prāti prā yāhi indra mīhūṣaḥ nṛṇ mahāḥ pārthive śādane yatasva
ādha yāt eṣāṃ pṛthu-budhnāsaḥ étāḥ tīrthe nā aryaḥ páumśyāni tasthūḥ

Do go [3] forward [2] towards [1] the bounteous [5] manly ones [6], O Indra [4], do march [10] in earthly [8] home [9] together with great ones [7]; then [11], when [12] their [13] manly forces [19] having wide foundation <i.e. supramental as basis> [14], shining [15] have stood [20] on a way [16] like [17] the Aryans [18].

1.169.7 प्रति॑ घोरानामे॒तानाम॑यासां॑ मरु॒तां शृ॒ण्व आ॒यता॑मु॒पब्दिः॑ ।

ये म॒र्त्यं प॒तना॑यन्त॒मूमै॑र्ऋ॒णावानं॑ न प॒तय॑न्त॒ सर्गेः॑ ॥

prāti ghorānām étānām ayāsāṃ marūtāṃ śṛṇve ā-yatām upabdiḥ
yé mártyaṃ pṛtanā-yāntam ūmaiḥ ṛṇa-vānam ná patáyanta sárgaiḥ

The agile [4] noise [8] of terrible [2], blazing [3] coming near [7] Maruts [5] is heard [1+6], who [9] rushed [15] with hosts [16] on the mortal [10] going in battle [11] with comrades [12] like [14] on debtor [13].

1.169.8 त्वं माने॑भ्य इन्द्र॑ विश्वज॒न्या रदा॑ मरु॒द्भिः शुरु॑धो गो॒अग्राः॑ ।

स्तवाने॑भिः॒ स्तवसे॑ देव॒ देवैर्वि॑द्यामे॒षं वृ॒जनं॑ जी॒रदानुं॑ ॥

tvam mānebhyā indra víśvá-janyā rādā marút-bhiḥ śurūdhāḥ gó-agrāḥ
stāvānebhiḥ stavase deva devāiḥ vidyāma iṣāṃ vrjānam jīrā-dānum

Thou [1], O Indra [3], with Maruts [6] do release [5] for thoughts [2] born everywhere [4] thoughts [7] led by cows <perceptions from supramental Svar> [8]. Together with chanted [9] gods [12], O god [11], {thee} is chanted [10]. Let {us} know [13] mighty [15] impelling force [14] that shall break swiftly through [16].

Sukta 1.170

To whom: 1, 3, 4: agastya; 2, 5: indra. **From whom:** agastya maitrāvaruṇi. **Metres:** anuṣṭubh (2-4); bṛhaṭī (1); triṣṭubh (5)

- 1.170.1 न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतं । अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥
 ná nūnám āsti nó_iti śváḥ káḥ tát veda yát ádbhutam
 anyasya cittám abhí sam-caréṇyam utá á-dhītam ví naśyati
 {Indra:} There is not [1+3] now [2], nor [4] tomorrow [5], who [6] has knew [8] That [7]
 which [9] {is} wonderful [10], going [14] to [13] consciousness [12] of another [11] and [15]
 vanishes [17+18] being object of meditation [16]?
- 1.170.2 किं न इंद्र जिघांससि भ्रातरौ मरुतस्तव । तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥
 kíṃ naḥ indra jighāmsasi bhrátaraḥ marútaḥ táva
 tébhiḥ kalpasva sādhu-yá má naḥ sam-araṇe vadhīḥ
 {Agastya:} Why [1], O Indra [3], dost {thou} want to smite [4] us [2]? The Maruts {are} [6]
 thy [7] brothers [5], rightly [10] act in accordance with [9] them [8], dost not [11] kill [14] us
 [12] in struggle [13].
- 1.170.3 किं नो भ्रातरगस्त्य सखा सन्नति मन्यसे । विद्वा हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥
 kíṃ naḥ bhrātaḥ agastya sakhā sán āti manyase
 vidmá hí te yāthā mānaḥ asmábyam ít ná ditsasi
 {Indra:} Why [1], O brother [3] Agastya [4], being [6] friend [5], {thou} holdest thought [8]
 beyond [7] us [2]? For [10] {we} have knew [9], that thus [12] {thou} verily [15] dost not [16]
 give [17] thy [11] mind [13] to us [14]?
- 1.170.4 अरं कृण्वंतु वेदिं समग्निमिधतां पुरः । तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥
 áram kṛṇvantu védim sám agnīm indhatām puráḥ
 tatra amṛtasya cétanam yajñám te tanavāvahai
 Let {them} made [2] completely [1] the altar [3], let {them} kindle [6] Agni [5] together [4] in
 front [7]; there [8] let {two of us} extend [13] the consciousness [10] of immortality [9] {and}
 thy [12] offering [11].
- 1.170.5 त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
 इंद्र त्वं मरुद्भिः सं वदस्वाध प्राशान ऋतुथा हवीषि ॥
 tvám íṣiṣe vasu-pate vāsūnām tvám mitrāṇām mitra-pate dhēṣṭhaḥ
 índra tvám marút-bhiḥ sám vadasva ádha prá aśāna ṛtu-thá havīṣi
 {Agastya:} Thou [1] rulest [2] over riches [4]. O Lord of wealth [3]; thou [5] – over
 friends [6], O Lord of friendship [7], giving the most [8], thou [10], O Indra [9], do
 speak [13] with Maruts [11] together [12], then [14] in the order of the Truth [17] do
 enjoy [16] offerings [18].

1. Source № 283. October 1916

1. It is neither today nor tomorrow; who knoweth That which is transcendent? When it is approached, it vanishes from us.

2. Source № 196. August 1914

The Colloquy of Indra and Agastya

Indra

1. It is not now, nor is It tomorrow; who knoweth that which is Supreme and Wonderful? It has motion and action in the consciousness of another, but when It is approached by the thought, It vanishes.

Agastya

2. Why dost thou seek to smite us, O Indra? The Maruts are thy brothers. By them accomplish perfection; slay us not in our struggle.

Indra

3. Why, O my brother Agastya, art thou my friend, yet settest thy thought beyond me? For well do I know how to us thou wilt not to give thy mind.
4. Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to Immortality. Let us two extend for thee thy effective sacrifice.

Agastya

5. O Lord of substance over all substances of being, thou art the master in force! O Lord of Love over the powers of love, thou art the strongest to hold in status! Do thou, O Indra, agree with the Maruts, then enjoy the offerings in the ordered method of the Truth.

Comments

The governing idea of the hymn belongs to a stage of spiritual progress when the human soul wishes by the sheer force of Thought to hasten forward beyond in order to reach prematurely the source of all things without full development of the being in all its progressive stages of conscious activity. The effort is opposed by the Gods who preside over the universe of man and of the world and a violent struggle takes place in the human consciousness between the individual soul in its egoistic eagerness and the universal Powers which seek to fulfil the divine purpose of the Cosmos.

The seer Agastya at such a moment confronts in his inner experience Indra, Lord of Swar, the realm of pure intelligence, through which the ascending soul passes into the divine Truth.

Indra speaks first of that unknowable Source of things towards which Agastya is too impatiently striving. That is not to be found in Time. It does not exist in the actualities of the present, nor in the eventualities of the future. It neither is now nor becomes hereafter. Its being is beyond Space and Time and therefore in Itself cannot

be known by that which is in Space and Time. It manifests Itself by Its forms and activities in the consciousness of that which is not Itself and through those activities it is meant that It should be realised. But if one tries to approach It and study It in Itself, It disappears from the thought that would seize It and is as if It were not.

Agastya still does not understand why he is so violently opposed in a pursuit which is the eventual aim of all being and which all his thoughts and feelings demand. The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations. Indra, the Power of pure Intelligence, is their brother, kin to them in his nature although elder in being. He should by their means effect the perfection towards which Agastya is striving and not turn enemy nor slay his friend in this terrible struggle towards the goal.

Indra replies that Agastya is his friend and brother,— brother in the soul as children of one Supreme Being, friend as comrades in a common effort and one in the divine love that unites God and man,— and by this friendship and alliance has attained to the present stage in his progressive perfection; but now he treats Indra as an inferior Power and wishes to go beyond without fulfilling himself in the domain of the God. He seeks to divert his increased thought-powers towards his own object instead of delivering them up to the universal Intelligence so that it may enrich its realisations in humanity through Agastya and lead him forward by the way of the Truth. Let the egoistic endeavour cease, the great sacrifice be resumed, the flame of the divine Force, Agni, be kindled in front as head of the sacrifice and leader of the march. Indra and Agastya together, the universal Power and the human soul, will extend in harmony the effective inner action on the plane of the pure Intelligence so that it may enrich itself there and attain beyond. For it is precisely by the progressive surrender of the lower being to the divine activities that the limited and egoistic consciousness of the mortal awakens to the infinite and immortal state which is its goal.

Agastya accepts the will of the God and submits. He agrees to perceive and fulfil the Supreme in the activities of Indra. From his own realm Indra is supreme lord over the substances of being as manifested through the triple world of mind, life and body and has therefore power to dispose of its formations towards the fulfilment, in the movement of Nature, of the divine Truth that expresses itself in the universe,— supreme lord over love and delight manifested in the same triple world and has therefore power to fix those formations harmoniously in the status of Nature. Agastya gives up all that is realised in him into the hands of Indra, as offerings of the sacrifice, to be held by him in the fixed parts of Agastya's consciousness and directed in the motion towards fresh formations. Indra is once more to enter into friendly parley with the upward aspiring powers of Agastya's being and to establish agreement between the seer's thoughts and the illumination that comes to us through the pure Intelligence. That power will then enjoy in Agastya the offerings of the sacrifice according to the right order of things as formulated and governed by the Truth which is beyond.

Indra

1. It is not now nor tomorrow; who knoweth that which is utterly wonderful? its movement has for its field the knowledge of another, but when it is approached, it disappears.

Agastya

2. Why, O Indra, wouldst thou slay us; the Maruts are thy brothers, — with them do thou work for our perfection; smite us not in our struggle.

Indra

3. Wherefore, O my brother Agastya, dost thou, though our comrade, think beyond us; verily we know of thee how to us thou willest not to give the offering of thy mind.
4. Let them make the altar ready; let them kindle utterly Agni in front; — there is the awakening to immortality; let us two extend thy sacrifice.

Agastya

5. Thou art the master, O lord of substance among the Vasus, thou utterly disposest, O lord of love among the Mitras. Indra, do thou hold talk with the Maruts, taste in the truth the offerings.

Comments

1. That which is neither now nor tomorrow, but beyond all Time, the wonderful thing which no man can know, that which reveals itself by its activity in the consciousness of another, in ourselves, in Indra, in the Maruts, in every living being or active force, but if we seek to approach, study and seize it vanishes from our ken, is the Brahman. No other conception of Indian thought fits this profound and subtle description.
2. Agastya seeks to pacify Indra. He perceives that through the hostility of Indra his mind refuses to work towards perfection, towards siddhi in the Yoga; in his strenuous struggling upward, samarane, it no longer helps but resists him; there is a divorce between his mental energies presided over by the Maruts and their great presiding and fulfilling devata; confusion, failure of thought, error, backsliding is the result. "Why wouldst thou slay me," he cries, "I am but moving towards my goal; the Maruts are thy brothers, why art thou in disagreement with them? Rather with them as thy allies and helpers do thy work of thinking in me in a way effective of my perfection (*kalpasva sadhuya*) and strike me not down in the difficult and arduous struggle of my ascent."
- 3-4. But why does Indra cast this assertion of the unknowability of Brahman at Agastya in their quarrel? His self-justification in the third rik explains the motive. Agastya has been seeking to go beyond Indra in his thought consciousness; he has been seeking to exceed mind and arrive straight at Brahman, to place his mind

and its activities not on the altar of the Lord of Mind, but on the altar of the unknown God. Vidma hi te yatha mano asmabhyam na ditsasi. Not so, says Indra, shalt thou attain. Through me, through the mind, through thy mental consciousness, thou shalt aspire to That which is wonderful; for all its actions and movements are not in its pure self-being but in the field of another's consciousness, there it must be sought; approached directly it vanishes.

3. The sense of Indra's reply is perfectly clear, "We are brothers, O Agastya, sons of the same Immortal Being; we are friends and comrades, we have fought together the great Aryan battle against the fiends and giants and Titans, the battle of the soul struggling towards immortality; but now you regard us as too little for you and seek to shoot beyond us. We have seen how you are no longer willing to give the offering of your mind and its activities to us as of old, *asmabhyam id*, you are directing them elsewhere.
4. This cannot be. You must not become the *adashush* and cease from the sacrifice decreed. Make ready the altar of the body and mind; kindle the fire of the divine force upon it in front of you, let Agni stand as your *purohita*. This is the way decreed; in the sacrifice to the right *devatas* and not otherwise the soul of man awakens out of this death into that immortality. Seek not to stand apart from me, take my aid and let us two together extend thy increasing sacrifice to its last fulfilment and culmination. Through mind fulfilled, go beyond mind to Brahman."
5. Agastya, taught by experience, sees his error; he accepts the law of the sacrifice. "Yea," he cries, "I seek widened being, thou among the lords of being art the chief master; thou art master to give or deny; I seek infinite joy and love, thou among the masters of love and joy art its most potent and liberal disposer. Come then into agreement with the Maruts and create the harmony of my thoughts and take thy joy of my activities according to the law of the ideal of Truth of things, exalting mind into supermind."

Sukta 1.171

To whom: 1, 2: maruts; 3-6: indra, maruts. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.171.1 प्रति व एना नमसाहमेभि सूक्तेन भिक्षे सुमतिं तुराणां ।

रराणता मरुतो वेद्याभिर्नि हेळौ धत्त वि मुचध्वमश्वान् ॥

prāti vah enā nāmasā ahām emi su-uktēna bhikṣe su-matim turāṇām
rarāṇātā marutaḥ vedyābhiḥ nī hélaḥ dhattā ví mucadhvam āśvān

Toward [1] you [2] with this [3] bow [4] I [5] go [6], by perfect word [7] seek [8] right-thinking [9] of swift ones [10]. Do enjoy [11], O Maruts [12], knowledges [13], do hold back [14+16] wrath [15], unyoke [17+18] horses [19].

1.171.2 एष वः स्तोमो मरुतो नमस्वान्हुदा तष्टो मनसा धायि देवाः ।

उपेमा यात मनसा जुषाणा यूयं हि घा नमस इद्वुधासः ॥

eṣāḥ vah stōmah marutaḥ nāmasvān hṛdā taṣṭāḥ mānasaḥ dhāyī devāḥ
ūpa im ā yāta mānasā juṣāṇāḥ yūyam hi sthā nāmasaḥ it vṛdhāsaḥ

This [1] your [2] hymn [3], O Maruts [4], full of bow [5], is formed [7] by heart [6], is established [9] by mind [8], O gods [10]; do come [13+14] by mind [15] to [11] words [16], for [18] you [17], verily [21], are [19] increasers [22] of bow <i.e. of surrender> [20].

1.171.3 स्तुतासो नो मरुतो मृळयंतूत स्तुतो मघवा शंभविष्ठः ।

ऊर्ध्वा नः संतु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥

stutāsah naḥ marutaḥ mṛṣayantu utā stutāḥ maghā-vā śam-bhaviṣṭhaḥ
ūrdhvā naḥ santu komyā vānāni āhāni viśvā marutaḥ jigīṣā

Chanted [1], let [4] Maruts [3] be gracious [4] to us [2] and [5] chanted [6] {let} Lord of plenty [7] {be} most auspicious [8]. Let [11] desired [12] delights <lit. trees> [13] be [11] high [9] for us [10], {let} all [15] days [14], O Maruts [16], {be} the will towards victory [17].

1.171.4 अस्मादहं तविषादीषमाण इंद्राद्रिया मरुतो रेजमानः ।

युष्मभ्यं हव्या निशितान्यासन्तान्यारे चक्रुमा मृळता नः ॥

asmāt ahām taviṣāt īsamāṇaḥ īndrāt bhiyā marutaḥ réjamānaḥ
yuṣmābhyam havyā nī-sītāni āsan tāni āre cakṛma mṛṣāta naḥ

I [2], trembling [8] with fear [6] before this [1] mighty [3] Indra [5], is impelled {by him} [4], O Maruts [7]. For you [9] offerings [10] were [12] prepared [11], {we} have made [15] them [13] from afar [14], be gracious [16] to us [17].

1.171.5 येन मानासश्चितयंत उस्त्रा व्युष्टिषु शर्वसा शश्वतीनां ।

स नो मरुद्विर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविरः सहोदाः ॥

yēna mānāsaḥ citāyante usrāḥ ví-uṣṭiṣu śavasā śāśvatīnām
sāḥ naḥ marūt-bhiḥ vṛṣabha śrāvaḥ dhāḥ ugrāḥ ugrēbhiḥ sthāviraḥ sahaḥ-dāḥ

By {that} bright might [6], by which [1] luminous [4] movements of the mind [2] continually [7] awoke in consciousness [3] in mornings [5], he [8] for us [9] with Maruts [10], Bull [11], Mighty one [14] with mighty ones [15], do establish [13] hearing {of the Truth} <i.e. for supramental knowledge> [12], steadfast [16], the giver of strength [17].

1.171.6 त्वं पाहीन्द्र सहीयसो नृन्भवा मरुद्भिरवयातहेळाः ।

सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुं ॥

tvām pāhi indra sāhīyasah nṛṇ bhāva marūt-bhiḥ āvayāta-heḷāḥ
su-praketébhiḥ sasahīḥ dādhānah vidyāma īṣām vṛjanam jīrā-dānum

Thou [1] do protect [2], O Indra [3], the manly ones [5] in their increased might [4], be [6] with Maruts [7] him whose anger is appeased [8], upholding [11], putting forth force [10] together with them who have right perceptions [9]. Let {us} know [12] mighty [14] impelling force [13] that shall break swiftly through [15].

Source № 198. September 1914

Indra and the Thought-Forces

1. To you I come with this obeisance, by the perfect Word I seek right mentality from the swift in the passage. Take delight, O Maruts, in the things of knowledge, lay aside your wrath, unyoke your steeds.
2. Lo, the hymn of your affirmation, O Maruts; it is fraught with my obeisance, it was framed by the heart, it was established by the mind, O ye gods. Approach these my words and embrace them with the mind; for of submission¹ are you the increasers.
3. Affirmed let the Maruts be benign to us, affirmed the lord of plentitude has become wholly creative of felicity. Upward may our desirable delights² be uplifted, O Maruts, upward all our days by the will towards victory.
4. I, mastered by this mighty one, trembling with the fear of Indra, O Maruts, put far away the offerings that for you had been made intense. Let your grace be upon us.
5. Thou by whom the movements of the mind grow conscient and brilliant³ in our mornings through the bright power⁴ of the continu-

¹ **Namas**. Sayana takes *namas* throughout in his favourite sense, food; for “increasers of salutation” is obviously impossible. It is evident from this and other passages that behind the physical sense of obeisance the word carries with it a psychological significance which here disengages itself clearly from the concrete figure.

² **Vanāni**. The word means both “forests” and “enjoyments” or as an adjective, “enjoyable”. It has commonly the double sense in the Veda, the “pleasant growths” of our physical existence, *romāṇi pṛthivyāḥ*.

³ **Usrāḥ**. In the feminine the word is used as a synonym for the Vedic *go*, meaning at once Cow and ray of light. Usha, the Dawn, also, is *gómātī*, girt with rays or accompanied by the herds of the Sun. There is in the text a significant assonance, *usrā vy-uṣṭīṣu*, one of the common devices used by the Vedic Rishis to suggest a thought or a connection which they do not consider it essential to bring out expressly.

⁴ **Śavas**. There are a host of words in the Veda for strength, force, power and each of them carries with it its own peculiar shade of significance. **Śavas** usually conveys the idea of light as well as force.

ous Dawns, O Bull of the herd,¹ establish by the Maruts inspired knowledge in us – by them in their energy thou energetic, steadfast, a giver of might.

6. Do thou, O Indra, protect the Powers² in their increased might; put away thy wrath against the Maruts, by them in thy forcefulness upheld, who have right perceptions. May we find the strong impulsion that shall break swiftly through.

Commentary

A sequel to the colloquy of Indra and Agastya, this Sukta is Agastya's hymn of propitiation to the Maruts whose sacrifice he had interrupted at the bidding of the mightier deity. Less directly, it is connected in thought with the 165th hymn of the Mandala, the colloquy of Indra and the Maruts, in which the supremacy of the Lord of Heaven is declared and these lesser shining hosts are admitted as subordinate powers who impart to men their impulsion towards the high truths which belong to Indra. "Giving the energy of your breath to their thoughts of varied light, become in them impellers to the knowledge of my truths. Whensoever the doer becomes active for the work and the intelligence of the thinker creates us in him, O Maruts, move surely towards that illumined seer," – such is the closing word of the colloquy, the final injunction of Indra to the inferior deities.

These verses fix clearly enough the psychological function of the Maruts. They are not properly gods of thought, rather gods of energy; still, it is in the mind that their energies become effective. To the uninstructed Aryan worshipper, the Maruts were powers of wind, storm and rain; it is the images of the tempest that are most commonly applied to them and they are spoken of as the Rudras, the fierce, impetuous ones, – a name that they share with the god of Force, Agni. Although Indra is described sometimes as the eldest of the Maruts, – *indrajyeṣṭho marudgaṇah*, – yet they would seem at first to belong rather to the domain of Vayu, the Wind-God, who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy, called the Prana, which is represented in man by the vital and nervous activities. But this is only a part of their physiognomy. Brilliance, no less than impetuosity, is their characteristic. Everything about them is lustrous, themselves, their shining weapons, their golden ornaments, their resplendent cars. Not only do they send down the rain, the waters, the abundance of heaven, and break down the things best established to make way for new movements and new formations, – functions which, for the rest, they share with other gods, Indra, Mitra, Varuna, – but, like them, they also are friends of Truth, creators of Light. It is so that the Rishi, Gotama Rahugana, prays to

¹ *Vṛṣabha*. Bull, Male, Lord or Puissant. Indra is constantly spoken of as *Vṛṣabha* or *Vṛṣan*. The word is sometimes used by itself, as here, sometimes with another word governed by it to bring out the idea of the herds, e.g. *Vṛṣabha mañinām*, Lord of the thoughts, where the image of the bull and the herd is plainly intended.

² *Nṛiṇ*. The word *nṛ* seems to have meant originally active, swift or strong. We have *nṛmṇa*, strength, and *nṛtama nṛṇām*, most puissant of the Powers. It came afterwards to mean male or man and in the Veda is oftenest applied to the gods as the male powers or Purushas presiding over the energies of Nature as opposed to the female powers, who are called *gnā*.

them, "O ye who have the flashing strength of the Truth, manifest that by your might; pierce with your lightning the Rakshasa. Conceal the concealing darkness, repel every devourer, create the Light for which we long." And in another hymn, Agastya says to them, "They carry with them the sweetness (of the Ananda) as their eternal offspring and play out their play, brilliant in the activities of knowledge." The Maruts, therefore, are energies of the mentality, energies which make for knowledge. Theirs is not the settled truth, the diffused light, but the movement, the search, the lightning-flash, and, when Truth is found, the many-sided play of its separate illuminations.

We have seen that Agastya in his colloquy with Indra speaks more than once of the Maruts. They are Indra's brothers, and therefore the god should not strike at Agastya in his struggle towards perfection. They are his instruments for that perfection, and as such Indra should use them. And in the closing formula of submission and reconciliation, he prays to the god to parley again with the Maruts and to agree with them so that the sacrifice may proceed in the order and movement of the divine Truth towards which it is directed. The crisis, then, that left so powerful an impression on the mind of the seer, was in the nature of a violent struggle in which the higher divine Power confronted Agastya and the Maruts and opposed their impetuous advance. There has been wrath and strife between the divine Intelligence that governs the world and the vehement aspiring powers of Agastya's mind. Both would have the human being reach his goal; but not as the inferior divine powers choose must that march be directed,—rather as it has been firmly willed and settled above by the secret Intelligence that always possesses for the manifested intelligence that still seeks. Therefore the mind of the human being has been turned into a battle-field for greater Powers and is still quivering with the awe and alarm of that experience.

The submission to Indra has been made; Agastya now appeals to the Maruts to accept the terms of the reconciliation, so that the full harmony of his inner being may be restored. He approaches them with the submission he has rendered to the greater god and extends it to their brilliant legions. The perfection of the mental state and its powers which he desires, their clearness, rectitude, truth-observing energy, is not possible without the swift coursing of the Thought-Forces in their movement towards the higher knowledge. But that movement, mistakenly directed, not rightly illumined, has been checked by the formidable opposition of Indra and has departed for a time out of Agastya's mentality. Thus repelled, the Maruts have left him for other sacrificers; elsewhere shine their resplendent chariots, in other fields thunder the hooves of their wind-footed steeds. The Seer prays to them to put aside their wrath, to take pleasure once more in the pursuit of knowledge and in its activities; not passing him by any more, let them unyoke their steeds, descend and take their place on the seat of the sacrifice, assume their share of the offerings.

For he would confirm again in himself these splendid energies, and it is a hymn of affirmation that he offers them, the *stóma* of the Vedic sages. In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhā hitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation. In the Veda itself there are passages

which treat the poetic measures of the sacred mantras,— *anuṣṭubh*, *triṣṭubh*, *jāgati*, *gāyatrī*,— as symbolic of the rhythms in which the universal movement of things is cast.

By expression then we create and men are even said to create the gods in themselves by the mantra. Again, that which we have created in our consciousness by the Word, we can fix there by the Word to become part of ourselves and effective not only in our inner life but upon the outer physical world. By expression we form, by affirmation we establish. As a power of expression the word is termed *gī* or *vacas*; as a power of affirmation, *stōma*. In either aspect it is named *manma* or *mantra*, expression of thought in mind, and *brahman*, expression of the heart or the soul,— for this seems to have been the earlier sense of the word *brahman*,¹ afterwards applied to the Supreme Soul or universal Being.

The process of formation of the mantra is described in the second verse along with the conditions of its effectivity. Agastya presents the *stōma*, hymn at once of affirmation and of submission, to the Maruts. Fashioned by the heart, it receives its just place in the mentality through confirmation by the mind. The mantra, though it expresses thought in mind, is not in its essential part a creation of the intellect. To be the sacred and effective word, it must have come as an inspiration from the supramental plane, termed in Veda, *Ritam*, the Truth, and have been received into the superficial consciousness either through the heart or by the luminous intelligence, *manīṣā*. The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscious in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence. This is the “heart” of Veda and Vedanta, *hṛdaya*, *hṛd*, or *brahman*. There in the present state of mankind the Purusha is supposed to be seated centrally. Nearer to the vastness of the subconscious, it is there that, in ordinary mankind,— man not yet exalted to a higher plane where the contact with the Infinite is luminous, intimate and direct,— the inspirations of the Universal Soul can most easily enter in and most swiftly take possession of the individual soul. It is therefore by the power of the heart that the mantra takes form. But it has to be received and held in the thought of the intelligence as well as in the perceptions of the heart; for not till the intelligence has accepted and even brooded upon it, can that truth of thought which the truth of the Word expresses be firmly possessed or normally effective. Fashioned by the heart, it is confirmed by the mind.

But another approval is also needed. The individual mind has accepted; the effective powers of the Cosmos must also accept. The words of the hymn retained by the mind form a basis for the new mental posture from which the future thought-energies have to proceed. The Maruts must approach them and take their stand upon them, the mind of these universal Powers approve and unite itself with the formations in the mind of the individual. So only can our inner or our outer action have its supreme effectivity.

¹ Also found in the form *br̥h* (*Brihaspati*, *Brahmanaspati*); and there seem to have been older forms, *br̥han* and *brahan*. It is from *brahan* (gen. *brahnas*) that, in all probability, we have the Greek *phren*, *phrenos*, signifying mind.

Nor have the Maruts any reason to refuse their assent or to persist in the prolongation of discord. Divine powers who themselves obey a higher law than the personal impulse, it should be their function, as it is their essential nature, to assist the mortal in his surrender to the Immortal and increase obedience to the Truth, the Vast towards which his human faculties aspire.

Indra, affirmed and accepted, is no longer in his contact with the mortal a cause of suffering; the divine touch is now utterly creative of peace and felicity. The Maruts too, affirmed and accepted, must put aside their violence. Assuming their gentler forms, benignant in their action, not leading the soul through strife and disturbance, they too must become purely beneficent as well as puissant agencies.

This complete harmony established, Agastya's Yoga will proceed triumphantly on the new and straight path prescribed to it. It is always the elevation to a higher plane that is the end, – higher than the ordinary life of divided and egoistic sensation, emotion, thought and action. And it is to be pursued always with the same puissant will towards victory over all that resists and hampers. But it must be an integral exaltation. All the joys that the human being seeks with his desire, all the active energies of his waking consciousness, – his days, as it is expressed in the brief symbolic language of the Veda, – must be uplifted to that higher plane. By *vanāni* are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. These, too, are not excluded. Nothing has to be rejected, all has to be raised to the pure levels of the divine consciousness.

Formerly Agastya had prepared the sacrifice for the Maruts under other conditions. He had put their full potentiality of force into all in him that he sought to place in the hands of the Thought-Powers; but because of the defect in his sacrifice he had been met midway by the Mighty One as by an enemy and only after fear and strong suffering had his eyes been opened and his soul surrendered. Still vibrating with the emotions of that experience, he has been compelled to renounce the activities which he had so puissantly prepared. Now he offers the sacrifice again to the Maruts, but couples with that brilliant Name the more puissant godhead of Indra. Let the Maruts then bear no wrath for the interrupted sacrifice but accept this new and more justly guided action.

Agastya turns, in the two closing verses, from the Maruts to Indra. The Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of the luminous consciousness of which Indra is the Purusha, the representative Being. Obscure, they become conscient; twilight, half-lit or turned into misleading reflections, they surmount these deficiencies and put on the divine brilliance. This great evolution is effected in Time gradually, in the mornings of the human spirit, by the unbroken succession of the Dawns. For Dawn in the Veda is the goddess symbolic of new openings of divine illumination on man's physical consciousness. She alternates with her sister Night; but that darkness itself is a mother of light and always Dawn comes to reveal what the black-browed Mother has prepared. Here, however, the seer seems to speak of continuous dawns, not broken by these intervals of apparent rest and obscurity. By the brilliant force of that continuity of successive illuminations the mentality of man ascends swiftly into fullest light. But always the force which has governed and made possible the transformation, is the puissance of Indra. It is that supreme Intelligence

which through the Dawns, through the Maruts, has been pouring itself into the human being. Indra is the Bull of the radiant herd, the Master of the thought-energies, the Lord of the luminous dawns.

Now also let Indra use the Maruts as his instruments for the illumination. By them let him establish the supramental knowledge of the seer. By their energy his energy will be supported in the human nature and he will give that nature his divine firmness, his divine force, so that it may not stumble under the shock or fail to contain the vaster play of puissant activities too great for our ordinary capacity.

The Maruts, thus reinforced in strength, will always need the guidance and protection of the superior Power. They are the Purushas of the separate thought-energies, Indra the one Purusha of all thought-energy. In him they find their fullness and their harmony. Let there then be no longer strife and disagreement between this whole and these parts. The Maruts, accepting Indra, will receive from him the right perception of the things that have to be known. They will not be misled by the brilliance of a partial light or carried too far by the absorption of a limited energy. They will be able to sustain the action of Indra as he puts forth his force against all that may yet stand between the soul and its consummation.

So in the harmony of these divine Powers and their aspirations may humanity find that impulsion which shall be strong enough to break through the myriad oppositions of this world and, in the individual with his composite personality or in the race, pass rapidly on towards the goal so constantly glimpsed but so distant even to him who seems to himself almost to have attained.

Sukta 1.172

To whom: maruts. **From whom:** agastya maitrāvaruṇi. **Metres:** gāyatrī

1.172.1 चित्रो वोऽस्तु यामश्चित्र ऊती सुदानवः । मरुतो अहिभानवः ॥

citrāḥ vaḥ astu yāmaḥ citrāḥ ūtī su-dānavaḥ marutaḥ āhi-bhānavaḥ

Let [3] your [2] movement [4] be [3] rich in the light [1], protection [6] – rich in the light [5],
O good conquerors [7] Maruts [8], shining like serpents [9].

1.172.2 आरे सा वः सुदानवो मरुत ऋजती शरुः । आरे अश्मा यमस्यथ ॥

āre sā vaḥ su-dānavaḥ marutaḥ ṛjati śaruḥ āre āsmā yam āsyatha

That [2] your [3] arrow [7], O good conquerors [4], O Maruts [5], fly [6] far [1], stone [9] that
[10] {you} throw [11] {fly} far [8].

1.172.3 तृणस्कंदस्य नु विशः परि वृक्त सुदानवः । ऊर्ध्वान्नः कर्त जीवसे ॥

ṭṛṇa-skandāsya nū viśaḥ pari vṛkta su-dānavaḥ ūrdhvān naḥ karta jīvase

Do select [5] peoples [3] of Trinaskada [1] now [2] everywhere [4], O great conquerors [6],
do make [9] us [8] high lifted [7] to live [10].

Sukta 1.173

To whom: indra. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

- 1.173.1 गायत्सामं नभन्यं॑ यथा वेरर्चाम् तद्वावृधानं स्वर्वत् ।
गावो॑ धेनवो॑ बर्हिष्यदब्धा॑ आ यत्सद्धानं॑ दिव्यं विवासान् ॥
gáyat sáma nabhanyám yáthā véḥ árcāma tát vavr̥dhānám sváh-vat
gávaḥ dhenávaḥ barhiṣi ádabdhāḥ á yát sadmānam divyám vívāsān
Like [4] bird [5] {he} sang [1] bringing forward [3] Saman-chant [2], let {us} sing [6] that
{chant} [7] increasing [8], bringing Svar [9]. Milch-[11]-cows (perceptions from supramental
Svar) [10] {are} invincible [13] on sacred grass [12], when [15] illuminate [18] heavenly [17]
home [16].
- 1.173.2 अर्चद्वेषा वृषभिः स्वेदुहव्यैर्मुगो नाशो अति यज्जुगुर्यात् ।
प्र मंदयुर्मनां गूर्तं होता भरते मर्यो मिथुना यजत्रः ॥
árcat vṛṣā víṣa-bhiḥ svá-íduhavyaiḥ mṛgāḥ ná áśnaḥ áti yát juguryát
prá mandayúḥ manám gūrta hótā bhárate máryaḥ mithuná yájatrah
Singing [1] Bull [2] with bulls [3] offering Indu (energies of Soma) [4] {is} like [6] devouring
[7] lion [5], when [9] roaring [8+10]; rapturous [12] priest calling {the gods} [15] cried aloud
[11+14] thought [13], strong [17] Lord of sacrifice [19] is brought [16] on the pair [18].
- 1.173.3 नक्षद्वोता परि सद्य मिता यन्भरद्गर्भमा शरदः पृथिव्याः ।
क्रंददध्वो नयमानो रुवद्वौरंतदूतो न रोदसी चरद्वाक् ॥
náḥsat hótā pári sádma mitá yān bhárat gárbham á śaradah prthivyāḥ
krāndat ásvaḥ náyamānaḥ ruvát gāuḥ antāḥ dūtāḥ ná ródasī_iti carat vāk
Priest calling {the gods} [2] travelled [1] going [6] around [3] established [5] seats [4], bore
[7] child [8] of Earth [11] one year [10]; led [14] stead [13] neighed [12], cow [16] bellowed
[15]; speech [22] moved [21] like [19] messenger [18] between [17] two firmaments (Earth
and Heaven) [20].
- 1.173.4 ता कर्माषतरास्मै प्र च्यौत्नानि देवयंतौ भरते ।
जुजौषदिद्रो दस्मवर्चा नासत्येव सुगम्यौ रथेष्ठाः ॥
tā karma áṣa-tarā asmai prá cyautnāni deva-yántaḥ bharante
jújoṣat índraḥ dasmá-varcāḥ násatyā-iva súgmyaḥ rathe-sthāḥ
The seekers of godhead [7] are engaged [8] in these [1] works [2] promoting [6] forward
[5], more acceptable [3] for him [4]; let [9] Indra [10] take pleasure [9], {who is} mighty
splendour [11] well advancing [13] on chariot [14] like Nasatyas (lords of the journey, Ash-
vins) [12].
- 1.173.5 तमुंष्टुहींद्रं यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः ।
प्रतीचश्चिद्योधीयान्वृषणवान्ववृषश्चित्तमसो विहंता ॥
tām uṃ_iti stuhi índram yāḥ ha sátvā yāḥ súraḥ maghá-vā yāḥ rathe-sthāḥ
praticāḥ cit yódhiyān vṛṣaṇ-vān vavavṛṣaḥ cit támasaḥ vi-hantā

Do laud [3] him [1], Indra [4], who [5] verily [6] {is} warrior [7], who {is} [8] Hero [9], Lord of plenty [10], who [11] standing on a chariot [12] {is} more warlike [15] {than} any [14] adversary [13], drawn by bulls [16], destroyer [20] of even [18] embracing [17] darkness [19].

1.173.6 प्र यदित्था महिना नृभ्यो अस्तरं रोदसी कक्ष्ये३ नास्मै ।

सं विव्य इन्द्रो वृजनं न भूमा भर्ति स्वधावाँ ओपशमिव चां ॥

prā yāt itthā mahinā nṛ-bhyaḥ āsti āram rōdasī_īti kakṣyē_īti nā asmai
sām vivye indraḥ vṛjanam nā bhūma bhārti svadhā-vān opaśam-iva dyām

When [2] verily [3] {he} is [6] complete [7] by greatness [4] for the manly ones [5], two firmaments (Earth and Heaven) [8] {are} for him [11] like [10] girdle [9]; Indra [14] altogether [12] traverses [13] Earth [17] like [16] pasture [15], faithful to his self-law [19] upbears [18] Heaven [21] like pillar [20].

1.173.7 समत्सु त्वा शूर सतामुराणं प्रपथितमं परितंसयध्वै ।

सजोषस इन्द्रं मदै क्षोणीः सूरिं चिद्ये अनुमदति वाजैः ॥

samāt-su tvā śūra satām urāṇam prapathin-tamam pari-tamsayādhyai
sa-jōśasaḥ indram mādē kṣoṇīḥ sūrīm cit yē anu-mādanti vājaiḥ

Thee [2] increasing | chosen [5], O Hero [3] of them who are [4] in battles [1], travelling on most distant paths [6] to urge [7], the unanimous [8] peoples [11] {call} in intoxication [10] illumined [12] Indra [9], even [13] they who [14] intoxicated themselves [15] by plenitudes [16].

1.173.8 एवा हि ते शं सर्वना समुद्र आपो यत्त आसु मदति देवीः ।

विश्वा ते अनु जोष्या भूदौः सूरिंश्चिद्यदि धिषा वेषि जनान् ॥

evā hi te śam śāvanā samudrē āpaḥ yāt te āsú mādanti devīḥ
vīśvā te ānu jōṣyā bhūt gāuḥ sūrīm cit yādi dhiṣā vēṣi jānān

Verily [1], for [2] thy [3] {is} the peace [4], thy [9] pressed somas [5], divine [12] Waters [7] in Ocean [6], when [8] {they} intoxicate themselves [11] in them [10]; thy [14] cow [18] altogether [13] becomes [17] giving bliss [16] to illumined seers [19], when [21] by thought [22] {thou} comest [23] to living beings [24].

1.173.9 असाम् यथा सुषखाय एन स्वभिष्टयो नरां न शंसैः ।

असद्यथा न इन्द्रो वंदनेष्ठास्तुरो न कर्म नयमान उक्था ॥

āsāma yāthā su-sakhāyaḥ ena su-abhiṣṭāyaḥ narām nā śamsaiḥ
āsat yāthā naḥ indraḥ vandane-sthāḥ turāḥ nā kārma nāyamānaḥ ukthā

Let {us} be [1] thus [2] due to it [4] good comrades [3], like [7] well helping [5] by self-expression [8] of manly ones [6]; let [9] Indra [12] be [9] so [10] for us [11] standing in praises [13], strong [14], as [15] directing [17] the work [16] of utterance [18].

1.173.10 विष्पर्धसो नरां न शंसैरस्माकासदिन्द्रो वज्रहस्तः ।

मित्रायुवो न पूर्पतिं सुशिष्टौ मध्यायुव उप शिक्षन्ति यज्ञैः ॥

vī-spardhasaḥ narām nā śamsaiḥ asmāka asat indraḥ vajra-hastāḥ
mitra-yuvaḥ nā pūḥ-patim sū-ṣiṣṭau madhya-yuvaḥ ūpa śikṣanti yajñaiḥ

Let [6] Indra [7] with thunderbolt in hand [8] be [6] ours [5] as [3] of men [2] striving [1] with self-expression [4]; like {those who} [10] seeking friendship [9] of lord of city [11] in assistance [12], seeking a mediation [13] take apprenticeship [14+15] by offerings [16].

1.173.11 यज्ञो हि ष्मेद्रं कश्चिदृधञ्जुराणश्चिन्मनसा परियन् ।

तीर्थे नाच्छां तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा ॥

yajñāḥ hí sma índram káḥ cit rñdhān juhurāṇāḥ cit mānasā pari-yān
tīrthē ná áccha tatṛṣāṇām ókaḥ dīrghāḥ ná sidhrām á kṛṇoti ádhvā

For [2] verily [3] any [5+6] offering [1] increasing [7] Indra [4], even [9] stumbling [8], crookedly moved [11] by mind [10], in passing [12] to [14] desired [15] creates [21] as if [13] home [16], as if [18] long [17] successful [19] path [22].

1.173.12 मो षूणं इंद्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।

महश्चिद्यस्य मीढुषो यव्या हविष्मतो मरुतो वंदते गीः ॥

mó_iti sú naḥ indra átra pṛt-sú devāiḥ ásti hí sma te śuṣmin ava-yāḥ
mahāḥ cit yásya mīḥuṣaḥ yavyā haviṣmataḥ marútaḥ vādate gīḥ

Never [1+2], O Indra [4], then [5] put [8] us [3] in battles [6] with gods¹ [7], for [9] thy [11] verily [10], O mighty one [12], {is} coming down [13], whose [16], of the great [14], of bounteous [17], of possessing of offerings [19] fruitful (?) [18] word [22] laud [21] the Maruts [20].

1.173.13 एष स्तोमं इंद्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।

आ नौ ववृत्याः सुविताय देव विद्यामेष वृजनं जीरदानुं ॥

eṣāḥ stómaḥ indra túbhyam asmé_iti eténa gātúm hari-vaḥ vidāḥ naḥ
á naḥ vavṛtyāḥ suvitāya deva vidyāma iṣām vṛjanam jīrá-dānum

This [1] our [5] hymn [2], O Indra [3], {is} for you [4], by it [6] do find [9] path [7] for us [10], O Lord of the bright horses [8]; do turn [11+13] to us [12] for happiness [14], O god [15]. Let {us} know [16] mighty [18] impelling force [17] that shall break swiftly through [19].

¹ It is seems, that with Maruts.

Sukta 1.174

To whom: indra. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.174.1 त्वं राजेन्द्र ये च देवा रक्षा नृन्पाह्यसुर त्वमस्मान् ।

त्वं सत्यतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥

tvám rájā indra yé ca devāḥ rākṣa nṛṇ pāhī asura tvám asmān

tvám sāt-patiḥ maghā-vā naḥ tarutraḥ tvám satyāḥ vāsavānaḥ sahaḥ-dāḥ

Thou [1], king [2], O Indra [3], and [5] those {who are} [4] gods [6], do keep safe [7] manly ones [8], do protect [9], O Asura <mighty Lord> [10], thou [11] us [12]; thou {art} [13] Lord of beings [14], Lord of plenty [15], carrying [17] us [16] across [17], thou {art} [18] true [19] master of riches [20], the giver of strength [21].

1.174.2 दनो विश इन्द्र मृध्रवाचः सप्त यत्पुरः शर्म शारदीर्दत् ।

ऋणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रंधीः ॥

dānaḥ viśaḥ indra mṛdhra-vācaḥ sapta yāt puraḥ śarma śārādīḥ dāt

mṛōḥ apāḥ anavadya ārnāḥ yūne vṛtrām puru-kūtsāya randhīḥ

Subduing [1] peoples [2] who have the speech that destroys [4], O Indra [3], when [6] seven [5] prosperous [8] lasting for years [9] strongholds [7] split open [10], moving [11] the Waters [12], O faultless [13], by streams [14], subdued [18] Vritra [16] for young [15] Purukutsa <lit. abundant in lightnings> [17].

1.174.3 अजा वृत इन्द्र शूरपत्नीर्घा च येभिः पुरुहूत नूनं ।

रक्षो अभिमशुषं तूर्वयाणं सिंहो न दमे अपांसि वस्तोः ॥

āja vṛta indra śūra-patnīḥ dyām ca yēbhiḥ puru-hūta nūnām

rākṣo_īti agniṁ aśuṣam tūrvayāṇam siṁhāḥ ná dāme āpāṁsi vāstoḥ

Drive [1] hosts [2], O Indra [3], having Hero as Lord [4], and [6] by which [7], O invoked by many [8], {thou} now [9] {conquerest} the Heaven [5]. Do keep safe [10] Agni [11], consuming [12], overpowering [13], like [15] lion [14] in home [16] – the {Vedic} works [17] in the morning [18].

1.174.4 शेषन्नु त इन्द्र सस्मिन्योनौ प्रशस्तये पवीरवस्य महा ।

सृजदर्णास्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्ट वाजान् ॥

śeṣan nu té indra śāsmin yonau pra-śastaye pāvīravasya mahná

srijāt ārnāṁsi āva yāt yudhā gāḥ tiṣṭhat hār_īti dhr̥ṣatā mṛṣṭa vājān

Smashing [1] now [2] by greatness [9] of that [5] thy [3] thunderbolt [8], O Indra [4], for proclaiming [7] in womb¹ [6], when [13] by battle [14] released [10+12] streams [11], cows (perceptions from supramental Svar) [15], standing [16] on two bright horses [17], strongly [18] made [19] plenitudes [20] to shine [19].

1.174.5 वह कुत्समिन्द्र यस्मिञ्चाकन्त्यूमन्यू ऋञ्जा वातस्याश्वा ।

प्र सूरश्चक्रं वृहतादुभीकेऽभि स्पृधो यासिषद्वज्रबाहुः ॥

¹ See note to 1.15.4.

vāha kútsam indra yásmin cākán syūmanyú_ítī rjrá vátasya ásvā
prá súrah cakráṃ vṛhatāt abhíke abhí sprdhaḥ yāsiṣat vājra-bāhuḥ

Do carry [1] Kutsa [2], O Indra [3], in whom [4] {you} desired [5] {two} eager for the bridle [6] steeds [9] of Vata [8], going straight [7]; do draw [13] forward [10] the wheel-[12]-Sun [11] in the meeting [14], let [17] {him} thunderbolt-armed [17] go [17] upon [15] enemies [16].

1.174.6 जघन्वाँ ईद्र मित्रेऽञ्चोदप्रवृद्धो हरिवो अदाशून् ।

प्र ये पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यं ॥

jaghanvān indra mitrérūn codá-pravṛddhaḥ hari-vaḥ ádāśūn
prá yé páśyan aryamāṇam sácā āyóh tváyā śúrtāḥ váhamānāḥ ápatyam

O Indra [2], risen by the inspiring {soma-hymn} [4], master of the bright horses [5], having slew [1] not worshipping [6] faithless ones (?) [3], them who [8] in front [7] have saw [9] Aryaman [10] together [11] with living man [12], {them} bearing [15] offspring [16] having been slain [14] by thee [13].

1.174.7 रपत्कविरिन्द्रार्कसातौ क्षां दासायोपवर्हणीं कः ।

करत्तिस्त्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत ॥

rāpat kavīḥ indra arká-sātau kṣām dāsāya upa-bārhaṇīm karīti_kaḥ
karat tistrāḥ maghā-vā dānu-citrāḥ ní duryoṇé kúyavācam mṛdhī śret

Whispering [1] seer [2], O Indra [3], in invention of hymn [4] would make [8] earth [5] for Dasa [6] a pillow [7], Lord of plenty [11] made [9] three {words} [10] brilliant with clarity [12], laid down [13+17] in battle [16] {born} from bad womb [14], speaking ill [15].

1.174.8 सना ता ते इंद्र नव्या आगुः सहो नभोऽविरणाय पूर्वीः ।

भिनत्पुरो न भिदो अदेवीर्ननमो वधरदेवस्य पीयोः ॥

sānā tā te indra nāvyaḥ ā aguḥ sāhaḥ nábhaḥ ávi-ṛaṇāya pūrvīḥ
bhinát purāḥ ná bhīdāḥ ádevīḥ nanāmaḥ vādhaḥ ádevasya pīyōḥ

Those [2] thy [3], ancient {deeds} [1], O Indra [4], come [6+7] {as} new [5]: overcoming [8] beyond recovery [10] many [11] injurers [9], split open [12] like [14] strongholds [13] godless [16] destroyers [15], bent [17] weapon [18] of godless [19] injurer [20].

1.174.9 त्वं धुनिरिन्द्र धुनिमतीरृणोरपः सीरा न स्रवतीः ।

प्र यत्समुद्रमतिं शूर पर्षि पारया तुर्वशं यदु स्वस्ति ॥

tvám dhūniḥ indra dhūni-matīḥ ṛṇóḥ apāḥ sīrāḥ ná srāvantīḥ
prá yát samudrām āti śūra pārṣi pārāya turvāśam yādum svastī

Thou [1] roaring [2], O Indra [3], moving [5] roaring [4] Waters [6] like [8] flowing [9] streams [7]; when [11] carried [10+15] beyond [13] ocean [12], O Hero [14], do carry [16] to peace [19] Turvasha [17] {and} Yadu [18].

1.174.10 त्वमस्माकमिन्द्र विश्वधं स्या अवृकतमो नरां नृपाता ।

स नो विश्वासां स्पृधां सहोदा विद्यामेषं वृजनं जीरदानुं ॥

tvám asmákam indra víśvādha syāḥ avṛká-tamaḥ narām nr-pātā
sāḥ naḥ víśvāsām sprdhām sahaḥ-dāḥ vidyāma iśām vṛjánam jīrá-dānum

Let [5] thee [1], O Indra [3], be [5] always [4] our [2] most not hurting [6] protector [8] of manly ones [7], he [9] – our [10] giver of might [13] in all [11] battles [12]. Let {us} know [14] mighty [16] impelling force [15] that shall break swiftly through [17].

Sukta 1.175

To whom: indra. From whom: agastya maitrāvaruṇi. Metres: anuṣṭubh (2-5); skandhogrīvī (1); triṣṭubh (6)

- 1.175.1 मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः । वृषां ते वृष्ण इंदुर्वाजी संहस्रसातमः ॥
 mātsī āpāyi te mahaḥ pātrasya-iva hari-vaḥ matsarāḥ mādaḥ
 vṛṣā te vṛṣṇe īnduḥ vājī sahasra-sātamaḥ
 Do intoxicate thyself [1], master of the bright horses [6] drank [2] like [5] from thy [3] great [4] cup [5] ecstatic [7] intoxication [8], thy [10] bull [9] for the Bull [11], Indu (energies of Soma) [12], horse of swiftness [13] conquering thousand [14].
- 1.175.2 आ नस्ते गंतु मत्सरो वृषा मदो वरेण्यः । सहावाँ इंद्र सानसिः पृतनाषाळमर्त्यः ॥
 ā naḥ te gantu matsarāḥ vṛṣā mādaḥ vāreṇyaḥ saha-vān indra sānasiḥ pṛtanāṣāḥ āmartyaḥ
 Let [4] thy [3] intoxicating [5] bull [6] come [4] to us [2] ecstatic [7], desirable [8], O Indra [10], powerful [9], conquering [11], victorious in battles [12], immortal [13].
- 1.175.3 त्वं हि शूरः सनिता चोदयो मनुषो रथं । सहावान्दस्युमव्रतमोषः पात्रं न शोचिषां ॥
 tvam hī śūraḥ sanitā codāyaḥ mānuṣaḥ ratham
 saha-vān dasyum avratam oṣaḥ pātram nā śociṣā
 For [2] thou [1], conquering [4] hero [3], urged [5] chariot [7] of man [6], powerful [8], burning [11] by bright flame [14] lawless [10] Dasyu [9] like [13] vessel [12].
- 1.175.4 मुषाय सूर्यं कवे चक्रमीशान ओजसा । वह शुष्णाय वधं कुत्सं वातस्याश्वैः ॥
 muṣāyā sūryam kave cakram īśānaḥ ojasā vāha śuṣṇāya vadhāṁ kutsam vātasya āsvaiḥ
 Do take away [1] wheel-[4]-Sun [2] by force [6], O Seer [3], Lord [5]. Do bring [7] deadly stroke [9] against Shushna [8], {do carry} Kutsa [10] by steeds [12] of Vata [11].
- 1.175.5 शुष्मिंतमो हि ते मदो द्युम्नितम उत क्रतुः । वृत्रघ्ना वरिवोविदा मंसीष्ठा अश्वसातमः ॥
 śuṣmīn-tamaḥ hī te mādaḥ dyumnīn-tamaḥ utā krātuḥ
 vṛtra-ghnā varivaḥ-vidā maṁsīṣṭhāḥ aśva-sātamaḥ
 For [2] thy [3] intoxication [4] {is} most forceful [1] and [6] {thy} will {is} [7] most powerful [5]; {thou} is perceived [10] {as} slayer of Vritra [8], giver of happiness [9], most procuring horses [11].
- 1.175.6 यथा पूर्वैभ्यो जरितृभ्य इंद्र मयं इवापो न तृष्यते बभूथ ।
 तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुं ॥
 yāthā pūrvebhyaḥ jaritṛbhyaḥ indra māyaḥ-iva āpaḥ nā tṛṣyate babhūtha
 tāṁ ānu tvā ni-vidam johavīmi vidyāma īśam vṛjanam jīra-dānum
 Thus [1] for ancient [2] singers [3], O Indra [4], {thou} hast brought into being [9] like the Bliss (Mayas) [5], like [7] waters [6] for thirsting [8]; { I } call [14] altogether [11] that [10] thy [12] inmost knowledge [13]. Let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

Sukta 1.176

To whom: indra. From whom: agastya maitrāvaruṇi. Metres: anuṣṭubh; triṣṭubh (6)

- 1.176.1 मत्सि नो वस्यइष्टय इन्द्रमिन्दो वृषा विश । ऋघायमाण इन्वसि शत्रुमंति न विदसि ॥
 mātsi naḥ vasyaḥ-iṣṭaye indram indo_īti vṛṣā ā viśa rghāyamāṇaḥ invasi śatrum ānti ná vindasi
 Do intoxicate [1] us [2] for seeking of greater riches [3], do enter [7+8], O Indu (energy of Soma) [5], the bull [6], into Indra [4]; passionate [9], {thou} drivest away [10] enemy [11], {and} dost not [13] find {him more} [14] near [12].
- 1.176.2 तस्मिन्ना वेशया गिरो य एकश्चर्षणीनां । अनु स्वधा यमुप्यते यवं न चकृषदृषा ॥
 tāsmin ā veśaya girāḥ yāḥ ékaḥ carṣaṇīnām ānu svadhā yam upyāte yavam ná cārṣat vṛṣā
 Make [3] words [4] to enter [3] in him [1] who {is} [5] the One [6] of the seeing {men} [7]; behind [8] which [10] self-law [9] is sowed [11] like [13] barley [12] {that} bull [15] will plough [14].
- 1.176.3 यस्य विश्वानि हस्तयोः पंच क्षितीनां वसु । स्याशयस्व यो अस्मधुग्दिव्येवाशनिर्जहि ॥
 yāsya víśvāni hāstayoḥ pañca kṣitīnām vāsu spāśāyasva yāḥ asma-dhruk divyā-iva aśāniḥ jahi
 In whose [1] hands {is} [3] wealth [6] of all [2] five [4] abiding world [5]; make visible [7] him who [8] {is} inimical to us [9], do kill {him} [12] like celestial [10] thunderbolt [11].
- 1.176.4 असुन्वंतं समं जहि दूणाशं यो न ते मयः । अस्मभ्यमस्य वेदनं दुद्धि सूरिश्चिदोहते ॥
 āsunvantam samam jāhi duḥ-nāśam yāḥ ná te māyaḥ
 asmābhyam asya védanam daddhī sūriḥ cit o hate
 Do kill [3] every [2] not pressing out the Soma [1] inaccessible [4] who [5] do not {give} [6] bliss [8] to thee [7]; do give [12] to us [9] his [10] possession-knowledge [11], even {if} [14] {he} is regarded [15] {as} illumined seer [13].
- 1.176.5 आवो यस्य द्विबर्हसोऽर्केषु सानुषगसत् । आजविन्द्रस्येन्दो प्रावो वाजेषु वाजिनं ॥
 āvaḥ yāsya dvi-bārhasaḥ arkeṣu sānuṣak āsat ājāu indrasya indo_īti prā vaḥ vājeṣu vājīnam
 {Thou, O Indu,} increasedst [1] him whose [2] double might [3] continually [5] will be [6] in hymns of illumination [4]; O Indu [9], in battles [7] of Indra [8] {thou} increasedst [11] else more [10] in plenitudes [12] {him who is} full of plenitude [13].
- 1.176.6 यथा पूर्वैभ्यो जरित्भ्य इन्द्र मय इवापो न तृष्यते बभूथ ।
 तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुं ॥
 yāthā pūrvebhyāḥ jarit̥bhyāḥ indra māyaḥ-iva āpaḥ ná tṛṣyate babhūtha
 tāṁ ānu tvā ni-vidam johavīmi vidyāma iṣam vṛjanam jīrā-dānum
 Thus [1] for ancient [2] singers [3], O Indra [4], {thou} hast brought into being [9] like the Bliss (Mayas) [5], like [7] waters [6] for thirsting [8]; {I} call [14] altogether [11] that [10] thy [12] inmost knowledge [13]. Let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

1. Source № 64. December 1913

1. Be rapturous in us and a dwelling for the sacrifice, enter with mastery into Indra, O Soma; thou art powerful, moving forward, and thou meetest no hostile forces on thy way.
2. In him give to dwell our self-expressions, who is alone of the lords of action, and according to his movement is self-state sown in us and masterfully he cultivates that crop.
3. O thou in whose two hands are all the possessions of our five dwelling places, make clear to our eyes him who betrays us, slay him even in heaven becoming the thunderbolt.
4. Slay him who presses not out the nectar, the indifferent and oppressed in hope, who is not thy lover, give us the knowledge of him becoming utterly luminous to the worshipper so that he bears up thy activities.
5. He who has the twofold fullness and his created being is free from flaw or crevice (continuous) in our realisations, in that Indra's struggle, O Indu, prolong (protect) his richness in its havings.
6. As to thy former adorers, O Indra, thou cam'st into being as a lover, like waters to the thirsty, even after that manner of soul-experience I call to thee. May we find the force that is intense and pierces in the slaying.

Experienced, Dec 14 and 15th 1913. There are Powers of pure mind which are indifferent, equal to all things, as in possession of the samata,— but they are void of active delight; they do not press out the wine of immortal delight, they possess man in that state when, his hopes oppressed, he takes refuge in a passive and equal indifference, and is no longer in love with mental activities. In this state man takes this enemy of Indra and of his own perfection as a friend and helper. Mental force becoming entirely luminous in knowledge, sūrih, is to pierce this dangerous disguise and make clear to the inner eye the true nature of this harmful agency, sama indeed, but asunvan, sama because dunasha and not because of equal delight. He is to be slain in the pure mind where he dwells by Indra in the form of the thunderbolt, mind force informed with vaidyuta energy from Mayas. A uhate is proleptic; the result of Indra or mind force becoming entirely luminous with the solar light of the ideal knowledge is to perfect the mental power of the Yogin so that he is strong to support and hold all the activities of mental knowledge and of the temperament in their fullness.

Sukta 1.177

To whom: indra. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.177.1 आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इंद्रः ।

स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥

á carṣaṇi-práh vṛṣabháh janānām rājā kṛṣṭīnām puru-hūtaḥ indrah
stutaḥ śravasyaṇ avasā ūpa madrik yuktvá harī_īti vṛṣaṇā á yāhi arvān

The Bull [3] filling the seeing man [2], king [5] of living beings [4], the many invoked [7] of peoples [6], hymned [9] Indra [8], full of hearing {of the supramental Truth} [10], with protection [11] to [12] me [13] here [19] yoking [14] two bright horses-[15]-bulls [16] do come [17+18].

1.177.2 ये ते वृषणो वृषभास इंद्र ब्रह्मयुजो वृषरथासो अत्याः ।

ताँ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इंद्र सोमे ॥

yé te vṛṣaṇaḥ vṛṣabhāsaḥ indra brahma-yújah vṛṣa-rathāsaḥ atyāḥ
tān ā tiṣṭha tēbhiḥ á yāhi arvān hāvāmahe tvā suté indra sóme

Which [1] {are} thy [2] manly [3] bulls [4], O Indra [5], yoked by wisdom-word [6] steeds [8] with bull-chariot [7], do stand [10+11] on them [9], do come [13+14] here [15] with them [12], {we} call [16] thee [17], O Indra [19], in the pressed [18] soma [20].

1.177.3 आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्त्वा मधूनि ।

युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मद्रिक् ॥

á tiṣṭha rātham vṛṣaṇam vṛṣā te sutāḥ śomah pári-siktā mádhūni
yuktvá vṛṣa-bhyām vṛṣabha kṣitīnām hari-bhyām yāhi pra-vatā ūpa madrik

Do stand [1+2] on the chariot-[3]-bull [4], O Bull [5], pressed [7] soma [8] is poured out [9] for thee [6], honey ones [10]. Yoking [11] with bulls [12], O Bull [13] of abiding worlds [14], with two bright horses [15] do go [16] down slope of mountain [17] to [18] me [19].

1.177.4 अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः ।

स्तीर्णं बर्हिरा तु शक्र प्र याहि पिबा निषद्य वि मुञ्चा हरी इह ॥

ayam yajñāḥ deva-yāḥ ayam miyedhaḥ imā brāhmāṇi ayam indra śomah
stīrṇām barhiḥ á tú śakra prá yāhi piba ni-sadya ví muca harī_īti ihā

This {is} [1] sacrifice [2] going to the gods [3], this {is} [4] offering [5], these {are} [6] wisdom-words [7], this {is} [8], O Indra [9], soma [10]; then [14] on strewn [11] sacred grass [12], O Mighty [15], do come [13+16+17], do drink [18] sitting down [19], do unyoke [20+21] here [23] two bright horses [22].

1.177.5 ओ सुष्टुत इंद्र याह्यर्वाङ्प ब्रह्माणि मान्यस्य कारोः ।

विद्याम वस्तोरवसा गृणंतो विद्यामेषं वृजनं जीरदानुं ॥

ó_īti sū-stutaḥ indra yāhi arvān ūpa brāhmāṇi mānyāsya kārōḥ
vidyāma vāstoḥ avasā gṛṇāntaḥ vidyāma iṣām vṛjanam jīrā-dānum

And [1] well lauded [2], O Indra [3], do come [4] here [5] to [6] wisdom-words [7] of thinker [8], of doer [9]. Let [10] {us} proclaiming [13] know [10] the Day [11] with protection [12], let {us} know [14] mighty [16] impelling force [15] that shall break swiftly through [17].

Sukta 1.178

To whom: indra. **From whom:** agastya maitrāvaruṇi. **Metres:** triṣṭubh

1.178.1 यद्द स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितुभ्य ऊती ।

मा नः कामं महयंतमा धग्विश्वा ते अस्यां पर्याप आयोः ॥

yāt ha syā te indra śruṣṭiḥ āsti yāyā babhūtha jaritṛ-bhyaḥ ūtī
mā naḥ kāmam mahāyantam ā dhak viśvā te aśyām pari āpaḥ āyōḥ

When [1] verily [2], O Indra [5], that [3] hearing {of the Truth} <i.e. inspired supramental knowledge> [6] is [7] thine [4], by which [8] {thou} hast become [9] protection [11] for praiser [10], do not [12] frustrate [17] our [13] increasing [15] desire [14], let {me} achieve [20] everywhere [21] all [18] thine [19] obtaining [22] of living man [23].

1.178.2 न घा राजेंद्र आ दभन्नो या नु स्वसारा कृणवत योनौ ।

आपश्चिदस्मै सुतुका अवेष्णामन्न इन्द्रः सख्या वयश्च ॥

nā gha rājā indrah ā dabhat naḥ yā nū svāsārā kṛṇāvanta yonau
āpaḥ cit asmai su-tūkāḥ aveṣaṇa gāmat naḥ indrah sakhyā vāyaḥ ca

Surely [2], king [3] Indra [4] would not [1] abandon [6] that [8] {that} for us [7] now [9] two sisters [10] will make [11] in the womb¹ [12]; for him [15] even [14] moving swiftly [16] Waters [13] flowed [17], to us [19] Indra [20] comes [18] with friendship [21] and [23] growth [22].

1.178.3 जेता नृभिरिन्द्रः पृत्सु शूरः श्रोता हवं नाधमानस्य कारोः ।

प्रभर्ता रथं दाशुष उपाक उद्यता गिरो यदि च त्मना भूत् ॥

jētā nṛ-bhiḥ indrah pṛt-sú śúraḥ śrōtā hāvam nādhamānasya kārōḥ
prā-bhartā rātham dāśuṣaḥ upāke ūt-yantā girāḥ yadi ca tmānā bhūt

Indra [3] with manly ones [2] conqueror [1] in battles [4], the Hero [5], will hear [6] the call [7] of praying [8] doer [9], bringer [10] near [13] chariot [11] of giver [12] and [17] will extend [14] words [15], when [16] by himself [18] comes into being [19].

1.178.4 एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणौ भूत् ।

समर्य इषः स्तवते विवाचि सत्राकारो यजमानस्य शंसः ॥

evā nṛ-bhiḥ indrah su-śravasyā pra-khādāḥ pṛkṣāḥ abhī mitrīṇāḥ bhūt
sa-marye iṣāḥ stavate vi-vāci satrā-karāḥ yajamānasya śaṃsaḥ

Thus [1] Indra [3] with manly ones [2] for perfect hearing {of the Truth} [4], swallowing [5] satisfactions [6] comes into being [9] to [7] {his} comrades [8], possessing strength [11] is lauded [12] in battle [10], always making [14] in crying aloud [13] self-expression [16] of sacrificer [15].

1.178.5 त्वया वयं मघवन्निद्रं शत्रून्भि घ्याम महतो मन्यमानान् ।

त्वं त्राता त्वमु नो वृधे भूर्विद्यामेषं वृजनं जीरदानुं ॥

tvāyā vayam magha-van indra śatrūn abhī syāma mahatāḥ mānyamānān
tvam trātā tvam ūm_iti naḥ vṛdhē bhūḥ vidyāma iṣam vṛjanam jīra-dānuḥ

Let [7] us [2] with thee [1], O Lord of plenty [3], O Indra [4], destroy [7] enemies [5] supposed [9] the great ones [8]; thou {art} [10] deliverer [11], thou [12] to increase [15] us [14] comest into being [16]. Let {us} know [17] mighty [19] impelling force [18] that shall break swiftly through [20].

¹ See note to 1.15.4.

Sukta 1.179

To whom: 1, 2: agastya; 3-6: lopamudrā. **From whom:** 1, 2: lopamudrā; 3-6: agastya mairāvaruṇi.
Metres: triṣṭubh (1-4, 6); brhaṭi (5)

- 1.179.1 पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसौ जरयतीः ।
मिनाति श्रियं जरिमा तनूनामप्यु नु पत्नीवृषणो जगम्युः ॥
pūrvīḥ ahaṁ śaradaḥ śaśramāṇā doṣāḥ vāstoḥ uṣāsaḥ jarāyantīḥ
mināti śrīyam jarimā tanūnām āpi ūm_īti nū pātnīḥ vṛṣaṇaḥ jagamyuḥ
{Lopamudra:} Many [1] years [3] | [2] tired [4] night [5] {and} day [6], by growing old [8]
Dawns [7]; old age [11] destroys [9] glory [10] of bodies [12], now [15] to [13] wives [16] let
[18] males [17] come [18].
- 1.179.2 ये चिद्धि पूर्व ऋतसाप आसन्त्साकं देवेभिरवदन्नतानि ।
ते चिदवासुर्नह्यंतमापुः समू नु पत्नीवृषभिर्जगम्युः ॥
yé cit hí pūrve ṛta-sāpaḥ āsan sākāṁ devébhīḥ āvadan ṛtāni
té cit āva asuḥ nahī āntam āpūḥ sám ūm_īti nū pātnīḥ vṛṣa-bhīḥ jagamyuḥ
For [3] even [2] the ancient ones [4], true in their being [5], which [1] were [6] together [7]
with gods [8] {and} spoke [9] Truths [10], even [12] they [11] stopped {asceticism} [13+14]
{and} did not [15] achieve [17] the end [16], now [20] let [23] wives [21] go [23] together
[18] with bulls [22].
- 1.179.3 न मृषा श्रान्तं यदवैति देवा विश्वा इत्सुधौ अभ्यश्रवाव ।
जयावेदत्र शतनीथमाजिं यत्सम्यंचा मिथुनावभ्यजाव ॥
ná mṛṣā śrāntāṁ yát āvanti devāḥ vísvāḥ ít spṛdhaḥ abhī aśnavāva
jāyāva ít ātra śatā-nītham ājīm yát samyāncā mithunāu abhī ājāva
{Agastya:} The exertion [3] not [1] useless [2], when [4] the gods [6] cherish [5], verily [8]
all [7] battles [9] {we} shall gain [10+11]; then [14] verily [13] let {us} conquer [12] the battle
[16] giving hundred leadings [15], when [17] {we} unite [20+21] together [18] in pair [19].
- 1.179.4 नदस्य मा रुधतः काम आगन्नित आजातो अमुतः कुतश्चित् ।
लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसंतं ॥
nadāsya mā rudhataḥ kāmaḥ ā agan itāḥ ā-jātaḥ amútaḥ kútaḥ cit
lópāmudrā vṛṣaṇam níḥ riṇāti dhīram ādhīrā dhayati śvasāntam
Desire [4] of rising [3] roaring [1] came [6] to me [2] born [8] from hence [7], even [11]
somewhere [10] from thence [9]; Lopamudra [12] makes [14+15] bull [13] rush forth
[14+15], the unwise [17] sucks [18] the panting [19] wise [16].
- 1.179.5 इमं नु सोममंतितो ह्रत्सु पीतमुप ब्रुवे । यत्सीमार्गश्चकृमा तत्सु मृळ्ळु पुह कामो हि मर्त्यः ॥
imāṁ nū sómam āntītaḥ hṛt-sú pītām úpa bruve
yát sīm āgaḥ cakṛmā tát sú mṛḷḷatu pulu-kāmaḥ hí mártyaḥ
Now [2] from anear [4] { } speak [8] to [7] this [1] Soma [3], that is drunk [6] into hearts [5]:
when [9] we [10] have committed [12] that [13] sin [11], let {him} be gracious [15] now [14],
for [17] the mortal [18] {is} having many desires [16].

Sukta 1.180

To whom: aśvins. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

- 1.180.1 युवो रजांसि सुयमांसो अश्वा रथो यद्वां पर्यणीसि दीयत् ।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबता उषसः सचेथे ॥
yuvóh rájāmsi su-yámāsaḥ áśvāḥ ráthaḥ yát vām pári árnāmsi díyat
hiraṇyáyāḥ vām paváyāḥ pruṣāyan mádhvaḥ píbantau uṣasaḥ sacethe_íti
Your [1] easy for guiding [3] steeds [4] {cross} middle worlds [2], when [6] your [7] chariot
[5] everywhere [8] flying over [10] streams [9]; your [12] golden [11] wheels [13] splashed
[14], {you two} drinking [16] honey [15] cleave to [18] Dawns [17].
- 1.180.2 युवमत्यस्याव नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः ।
स्वसा यद्वां विश्वगूर्ती भराति वाजायेद्रे मधुपाविषे च ॥
yuvám átyasya áva nakṣathaḥ yát ví-patmanaḥ nárasya prá-yajyoḥ
svásā yát vām vísvagūrti_íti_víśva-gūrti bhárāti vājāya ítte madhu-pau iṣé ca
When [5] you two [1] travel [4] down from [3] swift [2] manly one <Sun> [7], having flight of
bird [6], to whom {peoples} make sacrifice [8], when [10] sister <Dawn> [9] will bring [13]
you [11], O welcomed by all [12] {and the singer} ask [15], O honey-drinking [16], for pleni-
tude [14] and [18] impelling force [17].
- 1.180.3 युवं पर्य उस्त्रियायामधत्तं पक्वमामायामव पूर्व्यं गोः ।
अंतर्त्यद्वनिनौ वामृतप्सू हारो न शुचिर्यजते हविष्मान् ॥
yuvám páyaḥ ustriyāyām adhattam pakvám āmāyām áva pūrvyam góḥ
antāḥ yát vanīnaḥ vām ṛtapsū_ityrta-psū hvārāḥ ná śúciḥ yájate haviṣmān
You two [1] upheld [4+7] the milk [2] in shining {cow} (perceptions from supramental Svar)
[3], in the unripe [6] {upheld} the ripe [5], the primary {milk-knowledge} [8] of Cow {Adivi}
[9]; which [11] the pure {Agni} [17] going crookedly [15] within [10] forests {of life} [12] offer
[18] to you [13] like [16] giver of the offering [19], O having the form of the Truth [14].
- 1.180.4 युवं हं घर्मं मधुमंतमत्रयेऽपो न क्षोदोऽवृणीतमेषे ।
तद्वां नरावश्विना पश्वइष्टी रथ्यैव चक्रा प्रति यंति मध्वः ॥
yuvám ha gharmám mádhmu-mantam átraye apāḥ ná kṣódaḥ avṛṇītam eṣé
tát vām narau aśvinā páśvaḥ-iṣṭīḥ ráthyā-iva cakrá práti yanti mádhvaḥ
You two [1] verily [2] chose [9] heat of the light [3] full of honey [4] for Atri [5], fast-running
[10] stream [8] like [7] Waters [6]; that [11] your [12], O manly ones [13], O Ashvins [14],
seeking of cows [15], like [16] honey [20] wheels [17] of the chariot [16] go [19] towards
{us} [18].
- 1.180.5 आ वां दानाय ववृतीय दस्त्रा गोरोहैण तौग्यो न जित्रिः ।
अपः क्षोणी संचते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥
á vām dānāya vavṛtiya dasrā góḥ ohena taugryāḥ ná jivriḥ
apāḥ kṣoṇi_íti sacate máhinā vām jūrṇāḥ vām ákṣuḥ āmhasaḥ yajatrā
{ I } want [4] to turn [4] you [2], O mighty ones [5], here [1] for gift [3] of cow [6] by laud [7]

like [9] old [10] son of Tugra (Bhujyu) [8]; your [15] great [14] Earth [12] enjoy [13] Waters [11], your [17] chariot [18] {is} hurrying [16] from evil [19], O Lords of sacrifice [20].

1.180.6 नि यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिं ।

प्रेषद्वेषद्वातो न सूरिरा महे ददे सुव्रतो न वाजं ॥

ní yát yuvéthe_íti ni-yútaḥ sudānū_íti_su-dānū úpa svadhābhiḥ sṛjataḥ púram-dhim
pṛeṣat véṣat vátaḥ ná sūriḥ á mahé dade su-vrataḥ ná vájam

When [2] {you} yoke [1+3] the harnessed ones [4], O great givers [5], {then} by {your own} self-law [7] {you} release [6+8] fullness of thought [9], {which} illuminated [14] will please [10], like [13] swift [11] wind [12], {which} for the greatness [16] has bestowed [17] plenitude [20] as [19] well obeying {to laws of the Truth} [18].

1.180.7 वयं चिद्धि वां जरितारः सत्या विपन्यामहे वि पणिर्हितावान् ।

अधा चिद्धि ष्माश्विनावनिद्या पाथो हि ष्मा वृषणावन्तिदेवं ॥

vayám cit hí vām jaritāraḥ satyāḥ vipanyāmahe ví pañiḥ hitā-vān
ádhā cit hí sma aśvinau anindyā pāthāḥ hí sma vṛṣṇau ānti-devam

For [3] we [1] are regarded [7] {as} your [4] true [6] worshippers [5], {not} Pani [9] non-pressing [8+10]; for [13] then [11] verily [14], O irreproachable [16] Ashvins [15], {you} surely [18] always [19] protect [17], O Bulls [20], him who is in the presence of gods [21].

1.180.8 युवां चिद्धि ष्माश्विनावनु द्यून्विरुद्रस्य प्रस्रवणस्य सातौ ।

अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥

yuvām cit hí sma aśvinau ānu dyūn ví-rudrasya pra-srāvaṇasya sātāu
agastyāḥ narām nṛṣu prā-śastaḥ kārādhunī-iva citayat sahasraih

For [3] you [1] verily [4], O Ashvins [5], {who} obtained [10] day by day [7] the widely shining [8], streaming forth {soma-hymn} [9], Agastya [11] from manly ones [12], proclaimed [14] amongst men [13] awaking in consciousness [16] {called} like battle-cry [15] with thousands [17].

1.180.9 प्र यद्वहेथे महिना रथस्य प्र स्यंद्रा याथो मनुषो न होता ।

धत्तं सूरिभ्य उत वा स्वश्र्यं नासत्या रयिषाचः स्याम ॥

prá yát váhethē_íti mahinā ráthasya prā syandrā yāthaḥ mānuṣaḥ ná hótā
dhattám sūri-bhyaḥ utā vā su-śśvyaṁ násatyā rayi-sācaḥ syāma

When [2] {you} bear [3] chariots [5] forward [1] by greatness [4], go [8] forward [6], O swift ones [7], do uphold [12] like [10] hotar (priest calling {the gods}) [11] of man [9] for illumined seers [13] or [14+15] for the possessing good horses [16], O Nasatyas (lords of the journey) [17], let {us} become [19] abiding with riches [18].

1.180.10 तं वां रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यं ।

अरिष्टनेमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुं ॥

tám vām rátham vayám adyā huvema stómaiḥ aśvinā suvitāya nāvyaṁ
áriṣṭa-nemim pári dyām iyānám vidyāma iṣám vṛjanam jīrá-dānum

Let [6] us [4] call [6] now [5] this [1] your [2] new [10] chariot [3], O Ashvins [8] for happiness [9] by hymns [7], moving [14] with unhurting wheels [11] around [12] Heaven [13], let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

Sukta 1.181

To whom: aśvins. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.181.1 कद्दु प्रेष्ठाविषां रयीणामध्वर्यता यदुन्निनीथो अपां ।

अयं वां यज्ञो अकृत प्रशस्तिं वसुधिति अवितारा जनानां ॥

kát ūm_īti preṣṭhau iṣām rayiṇām adhvaryāntā yát ut-ninīthāḥ apām

ayām vām yajñāḥ akrta prā-śastim vāsudhiti_īti_vāsu-dhiti āvitārā janānām

Whatever [1+7] of impelling forces [4], of riches [5], of waters [9], {you} lead [8], O dearest [3], engaged in pilgrim-sacrifice [6], it is [10] your [11] sacrifice [12] created [13] {our} expression [14], O possessors of the riches [15], O protectors [16] of human beings [17].

1.181.2 आ वामश्वोः शुचयः पयस्या वातरंहसो दिव्यासो अत्याः ।

मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहंतु ॥

ā vām aśvāsaḥ śucayaḥ payaḥ-pāḥ vāta-ramhasaḥ divyāsaḥ ātyāḥ

manaḥ-júvaḥ vṛṣaṇaḥ vīta-prṣṭhāḥ ā ihā sva-rājaḥ aśvinā vahantu

Your [2] steeds [3] pure [4], drinking Milk [5], flying like wind [6], celestial [7] gallopers [8], swift like mind [9], bulls [10] straight-backed [11], self-kings [14], let {them} bring [16] here [13] Ashvins [15].

1.181.3 आ वां रथोऽवनिर्न प्रवत्वान्तसृप्रवंधुरः सुविताय गम्याः ।

वृष्णः स्थातारामनसो जवीयानहंपूर्वो यजतो धिष्या यः ॥

ā vām rāthaḥ avāniḥ ná pravátvān sṛprā-vandhuraḥ suvitāya gamyāḥ

vṛṣṇaḥ sthātārā mānasah jāvíyān aham-pūrvāḥ yajataḥ dhiṣnyā yāḥ

Let [9] your [2] chariot [3] like [5] swift [6] river [4] with smooth seat [7] come [1+9] for happiness [8]; O standing [11] on bullish {chariot} [10], {that is} quicker [13] {than} mind [12], desirous of being first [14], which [17] {is} of sacrifice [15], O wise ones [16].

1.181.4 इहेह जाता समवावशीतामरेपसां तन्वा३ नामभिः स्वैः ।

जिष्णुवामिन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे ॥

iḥa-iha jātā sām avāvaśītām arepāsā tanvā nāma-bhiḥ svāiḥ

jiṣṇúḥ vām anyāḥ sú-makhasya sūriḥ divāḥ anyāḥ su-bhagaḥ putráḥ ūhe

{You both} being born [2] here and here <i.e. of divine and human birth> [1], sounded [4] together [3], faultless [5] embodiments [6], by your own [8] names [7]; one [11] of you [10] {is} victorious [9] illumined seer [13], great in sacrifice [12], another [15] has been regarded [18] {as} blissful [16] son [17] of Heaven [14].

1.181.5 प्र वां निचेरुः ककुहो वशां अनु पिशंगरूपः सदनानि गम्याः ।

हरीं अन्यस्य पीपयंत वाजैर्मथा रजांस्यश्विना वि घोषैः ॥

prā vām ni-ceruḥ kakuhāḥ vāśān ānu piśāṅga-rūpaḥ śadanāni gamyāḥ

hārī_īti anyāsya pīpáyanta vājaiḥ mathná rajāṃsi aśvinā ví ghoṣaiḥ

Let [9] your [2] gliding [3] high one [4] of a reddish appearance [7] go [9] forward [1] to houses [8] according to will [6+5]; {they} fed [12] two bright horses [10] of another <of Indra ?> [11] by plenitudes [13], Ashvins [16] shaking [14+17] middle worlds [15] by cries [18].

1.181.6 प्र वां शरद्वान्वृषभो न निष्पाट् पूर्वीरिषश्चरति मध्वं इष्णन् ।

एवैरन्यस्य पीपयंत वाजैर्वेषतीरूर्ध्वा नद्यो न आगुः ॥

prá vām śarát-vān vṛṣabháh ná niṣṣát pūrvīḥ īṣaḥ carati mádhvah iṣṇán
évaiḥ anyásya pīpáyanta vājaiḥ vēśantīḥ ūrdhvāḥ nadyáh naḥ á aguh

Your [2] impelling one [11] like [5] aged [3] overpowering [6] bull [4] moves [9] forward [1] multitude [7] honeyed [10] impelling forces [8]; {they} fed [14] by movements [12] of another [13], by plenitudes [15], active [16] high [17] rivers [18] came [20+21] to us [19].

1.181.7 असर्जि वां स्थविरा वेधसा गीर्बाहे अश्विना त्रेधा क्षरती ।

उपस्तुतावतं नाधमानं यामन्नयामञ्छृणुतं हव मे ॥

ásarji vām sthāvīrā vedhasā gīḥ bālhé aśvinā tredhā kṣárantī
úpa-stutau avatam nādhamānam yāman áyāman śṛṇutam hávam me

The word [5] was released [1] triply [8] mightily [6] streaming [9] for you [2], O mighty [3] ordainer of works [4], O Ashvins [7]; hymned [10] do increase [11] the asking [12], do hear [15] my [17] call [16] {being} in the travel [13] {or} not on the march [14].

1.181.8 उत स्या वां रुशतो वप्ससो गीस्त्रिबर्हिषि सदसि पिन्वते नृन् ।

वृषा वां मेघो वृषणा पीपाय गोर्न सेके मनुषो दशस्यन् ॥

utá syá vām rúśataḥ vápsasaḥ gīḥ tri-barhiṣi sádasi pinvate nṛn
vṛṣā vām megháh vṛṣaṇā pīpāya góḥ ná séke mānuṣaḥ daśasyan

And [1] that [2] word [6] of bright [4] beautiful form [5] grows [9] for you [3] on a seat [8] of men [10], thrice strewn with sacrificial grass [7]; your [12] bullish [11] cloud [13], O {two} Bulls [14], has swelled [15] like [17] in pouring out [18] of the cow [16] giving [20] to men [19].

1.181.9 युवां पूषेवाश्विना पुरंधिरग्निमुषां न जरते हविष्मान् ।

हुवे यद्वा वरिवस्या गृणानो विद्यामेष वृजनं जीरदानुं ॥

yuvām pūṣā-iva aśvinā púram-dhiḥ agnīm uṣám ná jarate havīṣmān
huvé yát vām varivasyá gṛṇānāḥ vidyāma iṣám vṛjanam jīrā-dānum

The many-thoughted [4] giver of the offering [9] call [8] you [1] like Pushan [2], O Ashvins [3], like [7] Agni [5], {like} Dawn [6], when [11] { 1 } proclaiming [14] with obedience | devotion [13] call [10] you [12], let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

Sukta 1.182

To whom: aśvins. From whom: agastya maitrāvaruṇi. Metres: jagatī (1-5, 7); triṣṭubh (6, 8)

1.182.1 अभूदिदं वयुनमो षु भूषता रथो वृषण्वान्मदता मनीषिणः ।

धियंजिन्वा धिष्या विश्पलावसू दिवो नपाता सुकृते शुचिव्रता ॥

ábhūt idám vayúnam ó_iti sù bhūṣata ráthaḥ viśṣaṇ-vān mádata maṇiṣiṇaḥ
dhiyam-jinvá dhiṣṇyā viśpálāvasū_iti divāḥ nāpātā su-kr̥te śúci-vratā

This [2] manifestation of knowledge [3] came into being [1], and [4] now [5] the chariot [7] drawn by bulls [8] do strive toward {it} [6], do intoxicate yourselves [9], O thinkers [10]! O {you two} urging the thoughts [11] masters of knowledge [12], kind to Vishpala [13], sons [15] of Heaven [14], ever pure in your works [17] for doer of good work [16].

1.182.2 इंद्रतमा हि धिष्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा ।

पूर्णं रथं वहथे मध्व आचितं तेन द्वाश्वान्समुप याथो अश्विना ॥

īndra-tamā hí dhiṣṇyā marút-tamā dasrā dámsiṣṭhā rathyā rathī-tamā
pūrṇám rátham vahethe_iti mádhvaḥ á-citam téna dāśváṃsam úpa yāthaḥ aśvinā

O most Indras [1], because [2] {you two are} the masters of knowledge [3], O most Maruts [4] puissant ones [5], most strong ones [6], going in a chariot [7] best charioteers [8]; {you} bring [11] loaded [9] chariot [10] filled [13] with honey [12], O Ashvins [18], with it [14] {you} go [17] to [16] giver [15].

1.182.3 किमत्र दस्रा कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते ।

अति क्रमिष्टं जुरतं पणेरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ॥

kím átra dasrā kṛṇuṭhaḥ kím āsāthe_iti jānaḥ yáḥ káḥ cit áhaviḥ mahīyáte
áti kramiṣṭam jurátam paṇéh_ásam jyótiḥ viprāya kṛṇutam vacasyáve

What [1] then [2], O puissant ones [3], {you} make [4]? Why [5] do {you} seat [6]? Do step [14] over [13] any [9+10] man [7] who [8] is highly esteemed [12] not offering [11]; do make [15] life [17] of Pani [16] to decay [15], do make [20] light [18] for illumined seer [19], for finder of revealing word [21].

1.182.4 जंभयतमभितो रायतः शुनो हतं मृधो विदथुस्तान्यश्विना ।

वाचंवाचं जरित् रत्निनीं कृतमुभा शंसं नासत्यावतं मम ॥

jambháyatam abhitaḥ ráyataḥ śunaḥ hatám mṛdhaḥ vidáthuḥ táni aśvinā
vácam-vácam jaritúḥ ratnīnīm kṛtam ubhá śáṃsam nāsatyā avatam máma

Do crush [1] dogs [4] barking [3] from any sides [2], do slay [5] those [8] enemies [6] {which you} know [7], O Ashvins [9]; do make [13] speech and speech [10] of adorer [11] full of ecstasy [12], you two [14], O Nasatyas (lords of the journey) [16], do increase [17] my [18] self-expression [15].

1.182.5 युवमेतं चक्रथुः सिंधुषु प्लवमात्मन्वंतं पक्षिणं तौग्याय कं ।

येन देवत्रा मनसा निरूथ्युः सुपत्नी पेतथुः क्षोदसो महः ॥

yuvám etám cakrathuḥ síndhuṣu plavám átman-vántam pakṣiṇam taugryāya kám
yéna deva-trā mānasā niḥ-ūhātuḥ su-paptanī petathuḥ kṣódasaḥ mahāḥ

You two [1] have made [3] in oceans [4] that [2] winged [7] ship [5] {that is} like Atman (Spirit) [6] for son of Tugra (Bhujyu) [8], with which [10] to the gods [11] have carried [13] by mind [12], have flew [15] by good flight [14] from the great [17] stream [16].

1.182.6 अवविद्धं तौग्यमप्स्वं॑ तरनारंभणे तमसि प्रविद्धं ।

चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥

áva-viddham taugryám ap-sú antáh anārambhaṇé támasi prá-viddham
cátasrah návah játhalasya júṣṭāh út asví-bhyām iṣitáh párayanti

Four [8] wished [11] ships [9] directed forward [7], sent [14] by Ashvins [13], going to other shore [15] {have rescued} from abyss [10] thrown down into [1] waters [3] son of Tugra (Bhujyu) [2] within [4] intangible [5] darkness [6].

1.182.7 कः स्विदृक्षो निष्ठितो मध्ये अर्णसो यं तौग्यो नाधितः पर्यषस्वजत् ।

पर्णा मृगस्य पतरौरिवारभ उदश्विना ऊहथुः श्रोमताय कं ॥

káh svit vrkṣáh níṣṭhitaḥ mádhye árṇasaḥ yám taugryáh nādhitáh pari-ásasvajat
parṇá mrgásya patároḥ-iva ā-rábhe út asvínā ūhathuḥ śrómatāya kám

What {was} [1+2] the tree [3] standing [4] amidst [5] stream [6] that [7] son of Tugra (Bhujyu) [8] seeking help [9] embraced [10], whom [19], O Ashvins [16], {you} have carried [17] upwards [15] as if [13] wings [11] of flying [13] lion [12] to reach [14] for hearing {of the Truth} <i.e. for supramental knowledge> [18].

1.182.8 तद्वा नरा नासत्यावन्तु ध्याद्यद्वा मानास उचथमवोचन् ।

अस्माद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुं ॥

tát vām narā nāsatyau ánu syāt yát vām mánāsaḥ ucátham ávocan
asmát adyá sádasah somyát á vidyáma iṣám vrjánam jīrá-dānum

Let [6] that [1] your {deed} [2], O manly [3] Nasatyas (lords of the journey) [4], be [6] altogether {declared} [5], when [7] thoughts [9] spoke [11] your [8] praise [10] now [13] from this [12] house [14] of the offerer soma [15]. Let {us} know [17] mighty [19] impelling force [18] that shall break swiftly through [20].

Sukta 1.183

To whom: aśvins. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.183.1 तं युंजाथां मनसो यो जवीयान् त्रिवधुरो वृषणा यस्त्रिचक्रः ।

येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पर्णैः ॥

tám yuñjāthāṃ mānasah yāḥ jāvíyān tri-vandhurāḥ vṛṣaṇā yāḥ tri-cakrāḥ
yéna upa-yāthāḥ su-kṛtaḥ duroṇāṃ tri-dhātunā patathaḥ viḥ ná paṛṇāiḥ

Do yoke [2] that one [1] which [4] {is} quicker [5] {then} mind [3], having three seats [6], O {two} Bulls [7], which [8] having three wheels [9], by which [10] {you} go [11] to house [13] of doer of good works [12], fly [15] by triple [14] like [17] bird [16] by wings [18].

1.183.2 सुवृद्रथो वर्तते यन्नभि क्षां यत्तिष्ठथः क्रतुमंतानु पृक्षे ।

वर्पुर्वपुष्या संचतामियं गीर्दिवो दुहित्रोषसा सचेथे ॥

su-vṛt rāthaḥ vartate yān abhi kṣāṃ yāt tiṣṭhathaḥ krātu-mantā ānu pṛkṣé
vāpuḥ vapuṣyā sacatām iyāṃ gīḥ divāḥ duhitṛā uśāsā sacethe_iti

Running well [1] chariot [2] advances [3] moving [4] to [5] Earth [6], when [7] {you} stand {on it} [8], O having will [9], for satisfaction [10+11]; let [14] this [15] embodied [12] beautiful [13] word [16] cleave [14], with daughter [18] of Heaven [17], with Dawn [19], {you two} do cleave {to us} [20].

1.183.3 आ तिष्ठतं सुवृतं यो रथो वामनु व्रतानि वर्तते हविष्मान् ।

येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥

ā tiṣṭhatam su-vṛtam yāḥ rāthaḥ vām ānu vratāni vartate havīṣmān
yéna narā nāsatyaḥ iṣayādhyai vartih yāthāḥ tānayāya tmāne ca

Do stand [1+2] on running well [3] chariot [5] which [4] moves [9] by [7] your [6] laws of workings [8] bearing offering [10], by which [11], O manly ones [12], O Nasatyas (lords of the journey) [13] {you} go [16] in circuit [15] to strengthen [14] for the Sun [17] and [19] for myself [18].

1.183.4 मा वां वृको मा वृकीरा दधर्षीन्मा परि वर्क्तमुत माति धक्तं ।

अयं वां भागो निहित इयं गीर्दस्त्राविमे वां निधयो मधूनां ॥

mā vām vṛkaḥ mā vṛkīrā dādharṣīt mā pari varktam utā mā āti dhaktam
ayāṃ vām bhāgāḥ ní-hitaḥ iyāṃ gīḥ dāsrau imé vām ni-dhāyaḥ mádhūnām

Not [1] wolf [3], nor [4] she-wolf [5] assails [7] you [2], do not [8] avoid {us} [9+10] and [11] do not [12] hold [14] beyond [13]; this {is} [15] for you [16] established [18] share-delight [17], this [19] word [20], O puissant ones [21], these {are} [22] for you [23] receptacles [24] of honeys [25].

1.183.5 युवां गोतमः पुरुमीहो अत्रिर्दस्त्रा हवतेऽवसे हविष्मान् ।

दिशं न दिष्टामृजूयेव यंता मे हवं नासत्योप यातं ॥

yuvām gótamaḥ puru-mīhāḥ ātrih dāsrā hāvate āvase havīṣmān
díśam ná diṣṭām ṛjuyā-iva yāntā ā me hāvam nāsatyaḥ úpa yātam

Giver of the offering [8], Gotama [2], Purumidha [3], Atri [4], O puissant ones [5], calls [6] you [1] for protection [7]; like going straight ones [12], as if [10] moving [13] in pointed out [11] direction [9], O Nasatyas (lords of the journey) [17], do come [14+19] to [18] my [15] call [16].

1.183.6 अतारिष्म तमसस्परमस्य प्रति वां स्तोमो अश्विनावधायि ।

एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुं ॥

átāriṣma támasaḥ pārám asyá práti vām stómaḥ aśvinau adhāyi

á ihá yātam pathi-bhiḥ deva-yānaiḥ vidyāma iṣām vṛjanam jīrā-dānum

{We} passed over [1] to other shore [3] of this [4] darkness [2], in return [5] the hymn [7] upheld [9] you [6], O Ashvins [8]; do come [10+12] here [11] by paths [13], ways of the gods [14], let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

Sukta 1.184

To whom: aśvins. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.184.1 ता वा॑मद्य ताव॑परं हु॒वेमो॑च्छं॒त्यामु॑षसि वहि॑रु॒क्थैः ।

नास॑त्या कु॒ह चि॒त्संता॑व॒र्यो दि॒वो न॑पा॒ता सु॒दास्तरा॑य ॥

tā vām adyā tāu aparām huvema ucchāntyām uśāsi vāhniḥ ukthāih
nāsatyā kūha cit sāntau aryāḥ divāḥ nāpātā sudāḥ-tarāya

{We} want to call [6] those [1] you [2] now [3], you [4] later [5], { I } bearing [9] by utterances [10] in shining out [7] Dawn [8], Aryan (aspiring through labour and battles) {I call} [15] Nasatyas (lords of the journey) [11] from everywhere [12-14], sons [17] of Heaven [16] to the giving better [18].

1.184.2 अ॒स्मे ऊ॒ षु वृ॑षणा मा॒दये॑थामु॒त्प॒र्णाहि॑तमू॒र्म्या म॑द॒ता ।

श्रु॒तं मे॑ अ॒च्छो॑क्तिभि॒र्मती॑नामे॒ष्टा नरा॑ नि॒चे॒तारा॑ च॒ कर्णेः॑ ॥

asmé_īti ūm_īti sū vṛṣṇā mādayethām út pañín hatam ūrmyā mādantā
śrutām me ācchokti-bhiiḥ maṭinām éṣṭā narā ní-cetārā ca kārṇaiḥ

And [2] now [3] in us [1], O {two} Bulls [4], do intoxicate themselves [5], do smite [8] altogether [6] the Panis [7], rejoicing in [10] wavy {soma} [9], do hear [11] me [12], asked [15] by invitations [13] of thoughts [14], O manly ones [16], and [18] perceiving [17] by ears [19].

1.184.3 श्रि॒ये पू॑षन्नि॒षुकृ॑ते॒व दे॒वा नास॑त्या व॒हतुं॑ सू॒र्यायाः॑ ।

व॒च्यंते॑ वां क॒कृ॒हा अ॒प्सु जा॒ता यु॒गा जू॒र्णेव॑ वरु॒णस्य॑ भू॒रैः ॥

śriyé pūṣan iṣukṛtā-iva devā nāsatyā vahatūm sūryāyāḥ
vacyānte vām kakuhāḥ ap-sū jātāḥ yugā jūrṇā-iva varuṇasya bhūrēḥ

O Pushan¹ [2], {two} gods [4] Nasatyas (lords of the journey) [5] {are} like preparing [3] bridal procession [6] of Surya <daughter of the Sun> [7] for glory [1]; your [9] high {steeds} [10] being born [12] in Waters [11] are led [8] as speeding [14] pair [13] of great [16] Varuna [15].

1.184.4 अ॒स्मे सा॑ वा॑ मा॒ध्वी रा॒तिर॑स्तु॒ स्तोमं॑ हि॒नोतं॑ मा॒न्यस्य॑ का॒रोः ।

अ॒नु य॑द्वा॑ श्रव॒स्या सु॒दानू॑ सु॒वीर्या॑य च॒र्षण॑यो म॑द॒ति ॥

asmé_īti sā vām mādhvī_īti rātiḥ astu stōmam hinotam mānyāsya kāróḥ
ānu yāt vām śravasyā sudānū_īti_su-dānū su-vīryāya carṣaṇāyāḥ mādanti

O you liking honey [4], let [6] that [2] your [3] gift [5] be [6] in us [1], do move [8] hymn [7] of thinker [9], of doer [10], when [12] peoples who see [17] intoxicate themselves [18] by you [13] for hearing {of the Truth} <i.e. supramental knowledge> [14], for hero-strength [16], O great givers [15].

1.184.5 ए॒ष वां॑ स्तो॒मो अ॒श्वि॒नाव॑कारि॒ मानै॑भि॒र्मघ॑वाना सुवृ॒क्ति ।

या॒तं व॑र्ति॒स्तन॑याय॒ त्मने॑ चा॒गस्त्ये॑ नास॒त्या म॑द॒ता ॥

¹ Rishi addresses to both Ashvins as to Pushan, the Increaser.

eṣāḥ vām stómaḥ aśvinau akāri mānebhiḥ magha-vānā su-vṛktī
yātām vartīḥ tānayāya tmāne ca agāstye nāsatyā mādantā

This [1] hymn [3] was made [5] perfectly cleaned¹ [8] by thoughts [6] for you [2], O Ashvins [4], O Lords of plenty [7]; do come [9] in circuit [10] for the Son [11] and [13] for myself [12], rejoicing [16] in Agastya [14], O Nasatyas (lords of the journey) [15].

1.184.6 अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।

एह यातं पथिभिर्देवयानैर्विद्यामेष वृजनं जीरदानुं ॥

átāriṣma támasaḥ pārām asyá práti vām stómaḥ aśvinau adhāyi
á ihá yātam pathi-bhiḥ deva-yānaih vidyāma iṣām vṛjanam jīrá-dānum

{We} passed over [1] to other shore [3] of this [4] darkness [2], in return [5] the hymn [7] upheld [9] you [6], O Ashvins [8]; do come [10+12] here [11] by paths [13], ways of the gods [14], let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

¹ See note to 1.52.1.

Sukta 1.185

To whom: divaḥ, pṛthivī. **From whom:** agastya maitrāvaruṇi. **Metres:** triṣṭubh

- 1.185.1 कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहनी चक्रियैव ॥
katarā pūrvā katarā aparā ayōḥ kathā jāte_īti kavayaḥ kāḥ vī veda
vīsvam tmānā bibhṛtaḥ yāt ha nāma vī vartete_īti āhani_īti cakriyā-iva
Which {is} [1] the first [2], which {is} [3] after [4] of these {two} <i.e. of Earth and Heaven>
[5]? How [6] were {they} born [7], O seers [8], who [9] has knew [10+11]? {Both} bring [14]
all [12] by themselves [13], verily [16], whatever [15] name {be} [17]; day and night [20] like
a wheel [21] turn round [19].
- 1.185.2 भूरि द्वे अचरंती चरंतं पद्वतं गर्भमपदी दधाते ।
नित्यं न सूनं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥
bhūrim dyē_īti ācarantī_īti cārantam pat-vāntam gārbham apādī_īti dadhāte_īti
nītyam nā sūnūm pitrōḥ upā-sṭhe dyāvā rākṣatam pṛthivī_īti naḥ ābhvāt
Both [2] immovable ones [3] without feet [7] have held [8] in hand [13] moving [4] great [1]
having feet [5] embryo [6] like [10] eternal [9] son [11] of two parents [12]. O Heaven [14],
O Earth [16], do keep [15] us [17] safe [15] from the huge might [18].
- 1.185.3 अनेहो दात्रमदितेरनर्व हुवे स्वर्वद्वधं नमस्वत् ।
तद्रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥
anehāḥ dātrām āditeḥ anarvām huvē svāḥ-vat avadhām nāmasvat
tāt rodasī_īti janayatam jaritrē dyāvā rākṣatam pṛthivī_īti naḥ ābhvāt
{ I } call [5] the gift [2] of Aditi [3] to which no harm can come [1], not hurting [7], not to be
limited [4], bringing Svar [6], inspiring bow [8]; that [9], O firmaments (Earth and Heaven)
[10], do bring to birth [11] for invoker [12]. O Heaven [13], O Earth [15], do keep [14] us
[16] safe [14] from the huge might [17].
- 1.185.4 अतप्यमाने अवसावन्ती अनु ध्याम रोदसी देवपुत्रे ।
उभे देवानामुभयैभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥
ātapyamāne_īti āvasā āvantī_īti ānu syāma rōdasī_īti devāputre_īti devā-putre
ubhe_īti devānām ubhāyebhiḥ āhnām dyāvā rākṣatam pṛthivī_īti naḥ ābhvāt
Let {us} be with [4+5] not suffering [1], impelling [3] by protection [2] two firmaments (Earth
and Heaven) [6], with both [8] parents [7] of the gods [9] by day and by night [10+11]. O
Heaven [12], O Earth [14], do keep [13] us [15] safe [13] from the huge might [16].
- 1.185.5 संगच्छमाने युवती समंते स्वसारा जामी पित्रोरुपस्थे ।
अभिजिघ्रंती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो अभ्वात् ॥
saṅgācchamāne_īti sam-gācchamāne yuvaṭī_īti sāmante_īti sām-ante svāsārā jāmi_īti pitrōḥ
upā-sṭhe abhijighrantī_ītyabhi-jighranṭī bhūvanasya nābhim dyāvā rākṣatam pṛthivī_īti naḥ ābhvāt
Being on every side [3], coming [1] young [2] sisters [4], close comrades [5] in hand [7] of
two parents [6], scenting [8] navel [10] of existence [9]. O Heaven [11], O Earth [13], do
keep [12] us [14] safe [12] from the huge might [15].
- 1.185.6 उर्वी सन्ननी बृहती ऋतेन हुवे देवानामवसा जनित्री ।
दधाते ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥
urvī sannanī bṛhatī ṛtēna huvē devānām avasā janitrī
dadhāte ye amṛtaṁ supratīke dyāvā rākṣatam pṛthivī_īti naḥ ābhvāt ॥

urvī_īti sādmanī_īti bṛhatī_īti rtēna huvé devānām āvasā jānitṛ_īti
dadhāte_īti yé_īti amṛtam supṛátike_īti_su-prátike dyāvā rākṣatam pṛthivī_īti naḥ ábhvāt
{ I } call [5] {two} wide [1] great [3] seats [2] with the Truth [4], with protection [7] of gods
[6], two birthplaces [8] fairly fronting us [12], which [10] hold [9] immortality [11]. O Heaven
[13], O Earth [15], do keep [14] us [16] safe [14] from the huge might [17].

1.185.7 उर्वी पृथ्वी बहुले दूरेअंते उप ब्रुवे नमसा यज्ञे अस्मिन् ।

दुधाते ये सुभगे सुप्रतूर्ति द्यावा रक्षतं पृथिवी नो अभ्वात् ॥

urvī_īti pṛthivī_īti bahulé_īti dūreānte_īti_dūre-ante úpa bruve námasā yajñé asmín dadhāte_īti
yé_īti subhāge_īti_su-bhāge supṛátūrī_īti_su-prátūrī dyāvā rākṣatam pṛthivī_īti naḥ ábhvāt

To [5] wide [1], spacious [2], abundant [3], boundless [4] { I } speak [6] with bow [7] in this
[9] offering [8], who [11], blissful [12], victorious [13], hold [10]. O Heaven [14], O Earth
[16], do keep [15] us [17] safe [15] from the huge might [18].

1.185.8 देवान्वा यच्चक्रुमा कच्चिदागः सखायं वा सदमिज्जास्पतिं वा ।

इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥

devān vā yāt cakṛmā kāt cit āgaḥ sakhāyam vā sādām ít jāñ-patim vā
iyām dhīḥ bhūyāḥ ava-yānam eṣām dyāvā rākṣatam pṛthivī_īti naḥ ábhvāt

Or [2] when [3] against the gods [1] {we} committed [4] any [5+6] sin [7], or [9] at any time
[10] against friend [8], or [13] against head of a family [12], let [16] this [14] thought [15] be
[16] appeasing [17] them [18]. O Heaven [19], O Earth [21], do keep [20] us [22] safe [20]
from the huge might [23].

1.185.9 उभा शंसा नर्या मामविष्टामुभे मामूती अक्सा सचेतां ।

भूरि चिदयः सुदास्तरायेषा मदंत इषयेम देवाः ॥

ubhā śāmsā nāryā mām aviṣṭām ubhé_īti mām ūtī_īti āvasā sacetām
bhūri cit aryāḥ sudāḥ-tarāya iṣā mādantaḥ iṣayema devāḥ

Both [1] manly [3] self-expressions [2] do increase [5] me [4], let [10] both [6] safeguards
[8] with protection [9] cleave [10] to me [7]. Let [17] {us} the Arian ones (aspiring through
labour and battles) [13], intoxicating ourselves [16] by impelling force [15], impel [17] {both}
great ones [11] for the giving better [14], O gods [18].

1.185.10 ऋतं दिवे तदवोचं पृथिव्या अभिश्रावायं प्रथमं सुमेधाः ।

पातामवद्यादुरितादभीके पिता माता च रक्षतामवोभिः ॥

ṛtam divé tát avocam pṛthivyāi abhi-śrāvāya prathamam su-medhāḥ
pātām avadyāt duḥ-itāt abhīke pitā mātā ca rakṣatām āvaḥ-bhiḥ

{ I } having good understanding [8] proclaimed [4] that [3] first [7] Truth [1] to Heaven [2], to
hearing [6] Earth [5]. Do keep safe [9] from fault [10], from bad step [11] in fateful moment
[12], Mother [14] and [15] Father [13], do guard [16] by protections [17].

1.185.11 इदं द्यावापृथिवी सत्यमस्तु पितृमार्तर्यदिहोपब्रुवे वा ।

भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुं ॥

īdam dyāvāpṛthivī_īti satyām astu pitāḥ mātāḥ yāt ihā upa-bruvé yām
bhūtām devānām avame_īti āvaḥ-bhiḥ vidyāma iṣam vṛjanam jīrā-dānuḥ

Let [4] that [1], O Heaven-Earth [2], will be [4] true [3], O Father [5], O Mother [6], what [7]
here [8] { I } say [9] to you [10]; do become [11] most close [13] of gods [12] with protections
[14], let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

Sukta 1.186

To whom: 1: viśvedevās, savitr; 2: aryaman, mitra, varuṇa, viśvedevās; 3: agni, varuṇa, viśvedevās; 4: uśas, night, viśvedevās; 5-11: viśvedevās. **From whom:** agastya maitrāvaruṇi. **Metres:** triṣṭubh

1.186.1 आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।

अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥

á naḥ ílābhiḥ vidáthe su-śastí víśvānaraḥ savitá deváḥ etu
ápi yáthā yuvānaḥ mátsatha naḥ víśvam jágat abhi-pitvé maṇiṣā

To us [2] with revealing words [3] well proclaimed [5] in knowledge [4] let [9] universal Manly one [6], god [8] Savitri [7] come [1+9]; thus [11], O young ones <i.e. all gods> [12], do intoxicate yourselves [13] with [10] us [14] in coming to [17] all [15] world [16] with thinking mind [18].

1.186.2 आ नो विश्व आस्क्रा गमंतु देवा मित्रो अर्यमा वरुणः सजोषाः ।

भुवन्यथा नो विश्वे वृधासः करन्त्सुषाहा विथुरं न शवः ॥

á naḥ víśve áskrah̄ gamantu deváḥ mitráḥ aryamá vāruṇaḥ sa-jōśāḥ
bhúvan yáthā naḥ víśve vṛdhāsaḥ karan̄ su-sāhā vithurám ná śavaḥ

Let [5] all [3] united [4] gods [6] come [5] to [1] us [2], Mitra [7], Aryaman [8], Varuna [9] with one mind [10]; that [12] all [14] became [11] increasing [15] us [13], make [16] the tottering [18] as [19] enduring [20] friendship [17].

1.186.3 प्रेष्ठ वो अतिथिं गृणीषेऽग्निं शस्तिभिस्तुर्वणिः सजोषाः ।

असद्यथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः ॥

prēṣṭham vaḥ átithim gr̄ṇiṣe agnīm śastí-bhiḥ turváṇiḥ sa-jōśāḥ
ásat yáthā naḥ vāruṇaḥ su-kīrtiḥ iṣaḥ ca paṛsat ari-gūrtáḥ sūriḥ

{ I } proclaim [4] by praises [6] together {with you} [8] your <i.e. coming from you> [2] dearest [1] Guest [3], overpowering [7] Agni [5]; so that [10] {he} become [9] for us [11] glorious [13] Varuna [12] and [15] let {him,} the illumined seer [18] praised by worshippers [17], bring [16] impelling forces [14].

1.186.4 उप व एषे नमसा जिगीषोषासानक्ता सुदुघैव धेनुः ।

समाने अहन्विमिमानो अर्क विषुरूपे पर्यसि सस्मिन्नूधन् ॥

úpa vaḥ á iṣe námasā jigīṣā uśāsānāktā sudúghā-iva dhenúḥ
samāne áhan vi-mímānaḥ arkám viṣu-rūpe paryasi śásmin ūdhan

To [1] you [2] { I } aspire [4] with bow [5] by will to the victory [6], O Day-Night [7], like to the good milch-[8]-cow (perception from Svar) [9]; { I } forming [12] in one [10] day [11] hymn of illumination [13] in manifold [14] Milk [15] of that [16] udder [17].

1.186.5 उत नोऽर्हिबुध्योः मयस्कः शिशुं न पिप्युषीव वेति सिंधुः ।

येन नपातमपां जुनाम मनोजुवो वृषणो यं वहति ॥

utá naḥ áhiḥ budhnyáḥ máyaḥ karítī_kaḥ śísuṃ ná pipyúṣi-iva veti síndhuḥ
yéna nápātam apām junāma manaḥ-júvaḥ vṛṣaṇaḥ yám váhanti

And [1] to us [2] Dragon [3] of foundation [4] will make [6] the Bliss <Mayas, Ananda> [5]; the Ocean [11] like feeding {cow} [9] comes [10] as if [8] to the calf [7], by which [12] {we} will make [15] son [13] of Water [14] to haste [15], whom [18] swift like mind [16] bulls [17] bear [19].

1.186.6 उ॒त न॑ ई॒ त्वष्टा॑ ग॒न्त्वच्छा॑ स्मत्सूरिभि॒रभिपि॑त्वे स॒जोषाः॑ ।

आ वृ॒त्रहें॑द्रेश्व॒र्षणि॑प्रास्तुविष्ट॒मो न॒रां न॑ इ॒ह ग॑म्याः ॥

utá nah ím tváṣṭā á gantu áccha smát sūri-bhiḥ abhi-pitvé sa-jóṣāḥ
á vṛtra-há índraḥ carṣaṇi-práḥ tuviḥ-tamaḥ narām nah ihá gāmyāḥ

And [1] to [7] us [2] now [3] let [5+6] Tvashtri [4] come [5+6] together [8] with illumined seers [9], with one mind [11] in coming [10]; let [20] slayer of Vritra [13], Indra [14] filling men who see [15], strongest [16] of manly ones [17] come [12+20] here [19] to us [18].

1.186.7 उ॒त न॑ ई॒ म॒तयोऽश्व॑योगाः॒ शिशुं॑ न गाव॒स्त॒रुणं॑ रि॒हंति॑ ।

त॒र्मा गि॑रो॒ जन॑यो न पत्नीः॒ सुर॑भिष्ट॒मं न॒रां न॑संत ॥

utá nah ím matáyāḥ áśva-yogāḥ śísuṃ ná gávaḥ tárūṇam rihanti
tām ím girāḥ jānayaḥ ná pātnīḥ surabhiḥ-tamaṃ narām nasanta

And [1] our [2] thoughts [4] yoking the steeds [5], like [7] cows [8] lick [10] the just risen [9] calf [6]; the words [13] united [19] with him [11] like [15] mistresses-[16]-wives [14] with best embracing [17] of manly ones [18].

1.186.8 उ॒त न॑ ई॒ म॒रुतौ॑ वृ॒द्धसै॑नाः॒ स्मद्रो॑दसी॒ सम॑नसः॒ सद॑न्तु ।

पृ॒षद॑श्वासोऽवन॒यो न॑ रथा॒ रिशा॑दसो॒ मि॒त्रयु॑जो॒ न दे॒वाः ॥

utá nah ím marútaḥ vṛddhá-senāḥ smát ródasī_íti sá-manasaḥ sadantu
pṛṣat-aśvāsaḥ avānayaḥ ná ráthāḥ riśádasāḥ mitra-yújaḥ ná devāḥ

And [1] let [9] the Maruts [4] making mighty hosts [5], with one mind [8] together with [6] two firmaments (Earth and Heaven) [7], sit down [9] with us [2]; having the dappled like horses [10], chariots [13] like [12] streams [11], gods [17] like [16] united [15] destroyers of enemies [14].

1.186.9 प्र॒ नु य॑दे॒षां म॒हिना॑ चि॒कित्रे॑ प्र॒ युंज॑ते प्र॒युज॑स्ते सु॒वृ॒क्तिः॑ ।

अ॒ध य॑दे॒षां सु॒दिने॑ न शरु॒र्विश्व॑मे॒रिणं॑ पु॒षाय॑न्त॒ सेनाः॑ ॥

prá nú yát eṣām mahinā cikitré prá yuñjate pra-yújaḥ té su-vṛktí
ádha yát eṣām su-díne ná śáruḥ víśvam á iriṇam puṣāyánta senāḥ

Now [2], when [3] by their [4] greatness [5] {they} become manifested [1+6], they [10], yoked [9], yoke [7+8] perfectly cleaned {cuttings of speech}¹ [11]; then [12], when [13] like [16] a thunderbolt [17] out of a clear sky [15], their [14] arrows [22] filled [21] all [18] barren soil² [20].

¹ See note to 1.52.1.

² iriṇa, the word occurs in Rigveda six times and many times in later Samhitas and Brahmanas. The conjectural meaning – depression in the ground, where water often gathered, and so attractive for cattle during drought, i.e. the place or state in the desert of material existence were we are able to live in a higher consciousness.

1.186.10 प्रो अश्विनाववसे कृणुध्वं प्र पूषणं स्वतवसो हि संति ।

अद्वेषो विष्णुर्वात ऋभुक्षा अच्छा सुम्नाय ववृतीय देवान् ॥

pró_iti asvínau ávase kṛṇudhvam prá pūṣāṇam svá-tavasah hí sánti
adveśáh viṣṇuḥ vátaḥ ṛbhukṣáh áccha sumnáya vavr̥tīya deván

Do form [4] forward [1] Ashvins [2] for protection [3], forward [5] – Pushan [6], for [8] {they} are [9] self-strong [7]. Not having enmity [10] Vishnu [11], Vata [12], Ribhukshin <lord of the Ribhus, i.e. Indra> [13] – { } want to turn [16] the gods [17] for [14] benevolence [15].

1.186.11 इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदनी च भूयाः ।

नि या देवेषु यतते वस्युर्विद्यामेषं वृजनं जीरदानुं ॥

iyám sá vah asmé_iti dídhitiḥ yajatrāḥ api-prāṇī ca sádanī ca bhūyāḥ
ní yá devēṣu yátate vasu-yúḥ vidyáma iśám vṛjánam jīrá-dānum

Let [11] this [1] our [4] thought [5] become [11] for you [3], O Lords of sacrifice [6], and [8] {be} uttered with every breath [7], and [10] {be} the seat [9], which [13], desiring riches [16], reach [15] for the gods [14]. Let {us} know [17] mighty [19] impelling force [18] that shall break swiftly through [20].

Sukta 1.187

To whom: pitu. **From whom:** agastya maitrāvaruṇi. **Metres:** gāyatrī (2, 4, 8-10); anuṣṭubh (3, 5-7); anuṣṭubhgarbhā (1); anuṣṭubh or bṛhatī (11)

- 1.187.1 पितुं नु स्तोषं महो धर्माणं तविषीं । यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥
 pitum nu stoṣam mahāḥ dharmāṅam tāviṣim yāsya tritāḥ ví ojasā vṛtrām vi-parvam ardayat
 Now [2] chanted [3] drinking [1], greatness [4], law of action [5], might [6], by strength [10]
 of which [7] Trita [8] scattered [9+13] Vritra [11] to pieces [12].
- 1.187.2 स्वादो पितो मधो पितो वयं त्वा ववृमहे । अस्माकमविता भव ॥
 svādo_īti pito_īti mādho_īti pito_īti vayam tvā vavṛmahe asmākam avitā bhava
 O sweet [1] drinking [2], o honeyed [3] drinking [4], we [5] have chose [7] thee [6], be [10]
 our [8] protection [9].
- 1.187.3 उप नः पितवा चर शिवः शिवाभिरूतिभिः । मयोभुरद्विषेण्यः सर्वा सुशेवो अद्वयाः ॥
 ūpa naḥ pito_īti ā cara śivāḥ śivābhiḥ ūti-bhiḥ mayāḥ-bhūḥ adviṣeṇyāḥ sākḥā su-śevāḥ
 ādvayāḥ
 To [1] us [2], O drinking [3], do come [4+5] auspicious [6] with auspicious [7] protections
 [8], bringing the Bliss <Mayas> [9], in whom is nothing hostile [10], friend [11] full of the
 bliss [12], in whom there is no duality [13].
- 1.187.4 तव त्ये पितो रसा रजांस्यनु विष्टिताः । दिवि वाता इव श्रिताः ॥
 tāva tyē pito_īti rāsāḥ rājāmsi ānu ví-sthitāḥ diví vātāḥ-iva śritāḥ
 Thy [1] those [2], O drinking [3], saps [4] standing widely [7] amid [6] middle worlds [5] like
 winds [9] risen [10] in Heaven [8].
- 1.187.5 तव त्ये पितो ददतस्तव स्वादिष्ट ते पितो । प्र स्वाद्मानो रसानां तुविग्रीवा इवेरते ॥
 tāva tyē pito_īti dádataḥ tāva svādiṣṭha té pito_īti prá svādmānāḥ rāsānām tuvigrīvāḥ-iva Irate
 Thy [1] those [2], O drinking [3], giving ones [4], thy [5], O sweetest [6], those [7], O drink-
 ing [8], sweetnesses [10] of saps [11] go [13] forward [9], like {bulls} powerful-necked [12].
- 1.187.6 त्वे पितो महानां देवानां मनो हितं । अकारि चारु केतुना तवाहिमवसावधीत् ॥
 tvē_īti pito_īti mahānām devānām mānaḥ hitam ākāri cāru ketunā tāva āhim āvasā avadhīt
 Established [6] in thee [1], O drinking [2], the mind [5] of great [3] gods [4] has formed [7]
 beauty [8], slew [13] by thy [10] intuition [9] Serpent [11], by protection [12].
- 1.187.7 यददो पितो अजगन्विवस्व पर्वतानां । अत्रा चिन्नो मधो पितोऽरं भक्षाय गम्याः ॥
 yāt adāḥ pito_īti ājagan vivāsva pārvatānām ātra cit naḥ madho_īti pito_īti āram bhakṣāya
 gamyāḥ
 When <since> [1] that [2] wide light [5] of mountains [6] went [4], O drinking [3], then [7] to
 us [9], O honeyed [10] drinking [11], do come [14] sufficient [12] to enjoy [13].
- 1.187.8 यदुपामोषधीनां परिशमारिशामहे । वातापे पीव इद्रव ॥
 yāt apām ośadhīnām pariśmāsam ā-risāmahe vātāpe pīvaḥ it bhava
 When <since> [1] {we} eat [5] the best part [4] of Waters [2], of Growth {of Earth} [3], O
 wind-filled [6], do become [9] verily [8] swelled [7].

- 1.187.9 यत्ते सोम गवाशिरो यवाशिरो भजामहे । वातापे पीव इद्रव ॥
 yát te soma gó-āśiraḥ yáva-āśiraḥ bhajāmahe vātāpe pīvaḥ ídṛvaḥ ॥
 When [1] {we} have [6] thy [2] share [6], O Soma [3], mixed with Milk [4], mixed with Barley [5], O wind-filled [7], do become [10] verily [9] swelled [9].
- 1.187.10 करंभ औषधे भव पीवो वृक्क उदारथिः । वातापे पीव इद्रव ॥
 karambhāḥ ośadhe bhava pīvaḥ vṛkkāḥ udārathīḥ vātāpe pīvaḥ ídṛvaḥ ॥
 O growth {of Earth} [2], rising [6], do become [3] swelled [4] Gruel [1] from picked corns (?) [5], O wind-filled [7], do become [10] verily [9] swelled [9].
- 1.187.11 तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषुदिम । देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादं ॥
 tám tvā vayám pito_ítī vácaḥ-bhiḥ gāvaḥ ná havyá susūdimā
 devébhyaḥ tvā sadha-mādam asmábhyam tvā sadha-mādam
 That [1] thee [2], O drinking [4], we [3] set in movement [9] by words [5], like [7] cows [6] {move} offerings [8], {we move} thee [11] for the gods [10] to drink {thee} together [12], {we move} thee [14] for us [13] to drink {thee} together [15].

Sukta 1.188

To whom: agni (1: idhmaḥ samiddho agnirvā; 2: tanūnapāt; 3: ilaḥ; 4 barhiḥ; 5 devīrdvārah; 6 uṣāsānaktā; 7 daivyo hotārau pracetasau; 8 tisro devyaḥ, sarasvatīābhāratyaḥ; 9 tvaṣṭā; 10 vanaspatih; 11 svāhākṛtayaḥ). **From whom:** agastya maitrāvaruṇi. **Metres:** gāyatrī

- 1.188.1 समिद्धो अद्य राजसि देवो देवैः सहस्रजित् । दूतो हव्या कविर्वह ॥
sám-iddhaḥ adyá rājasī deváḥ deváih sahasra-jit dūtáḥ havyá kavīḥ vaha
Kindled [1] now [2] {thou} rulest [3], the god [4] with the gods [5], O conquering thousand [6]; messenger [7], seer [9], do bear [10] offerings [8].
- 1.188.2 तनूनपादृतं यते मध्वा यज्ञः समज्यते । दधत्सहस्रिणीरिषः ॥
tánū-napāt r̥tám yaté mádhvā yajñáḥ sám aiyate dādhat sahasrīṇīḥ īṣaḥ
O son of the body <Agni> [1], for going [3] to the Truth [2] the offering [5] together [6] with honey [4] is carried [7], giving [8] thousands [9] impelling forces [10].
- 1.188.3 आजुह्वानो न ईड्यो देवाँ आ वक्षि यज्ञियान् । अग्ने सहस्रसा असि ॥
ā-júhvānaḥ naḥ īdyāḥ devān ā vakṣi yajñīyān
āgne sahasra-sāḥ asi
Accomplishing offering [1], adorable [3], to us [2] {thou} bringest [5+6] the gods [4], lords of sacrifice [7]. O Agni [8], {thou} art [10] conqueror of thousands {riches} [9].
- 1.188.4 प्राचीनं बर्हिरोजसा सहस्रवीरमस्तृणन् । यत्रादित्या विराजथ ॥
prācīnam barhiḥ ójasā sahasra-vīram astr̥ṇan
yatra ādityāḥ vi-rājatha
{They} spread [5] by force [3] in front [1] sacred grass [2], sufficient for a thousand heroes [4], where [6], O Adityas (sons of the boundless mother Aditi) [7], {you} reign [8].
- 1.188.5 विराट् सम्राड्भिः प्रभ्वीर्बह्वीश्च भूयसीश्च याः । दुरो घृतान्यक्षरन् ॥
vi-rát sam-rát vi-bhvīḥ pra-bhvīḥ bahvīḥ ca bhūyasīḥ ca yāḥ
dúrah ghr̥tāni akṣaran
O widely reigning [1] all-ruler [2], streams of clarity <lit. ghee> [11] flowed through [12] everywhere existing [3], wide-pervading [4] numerous [5] and [8] more numerous [7] doors [10].
- 1.188.6 सुरुक्मे हि सुपेशसाधि श्रिया विराजतः । उषासावेह सीदतां ॥
surukmé_īti_su-rukme hí su-pésasā ādhi śriyā vi-rājataḥ
uṣāsau ā ihā sīdatām
For [2] {both} beautifully adorned [1], of perfect form [3] with glory [5] everywhere rule [6] above [4]. Let [10] Night and Dawn [7] sit down [10] here [9].
- 1.188.7 प्रथमा हि सुवाचसा होतारा देव्या कवी । यज्ञं नो यक्षतामिमं ॥
prathamā hí su-vācasā hótāra devyā kavī । yajñam no yakṣatām imam
Let [9] {two} primary [1] well speaking [3] hotars (priest calling {the gods}) [4], {two} goddess-[5]-seeresses [6] accomplish [9] this [10] our [8] offering [7].

- 1.188.8 भारतीले सरस्वति या वः सर्वा उपब्रुवे । ता नश्चोदयत श्रिये ॥
 bhārati īle sārāsvatī yāḥ vaḥ sārvaḥ upa-bruvé tāḥ naḥ codayata śriyé
 O Bharati [1], O Ila [2], O Sarasvati [3], all [6] of you [5] to whom [4] { I } speak [7], you [8]
 do urge [10] us [9] for the glory [11].
- 1.188.9 त्वष्टा रूपाणि हि प्रभुः पशून्विश्वान्त्समानजे । तेषां नः स्फातिमा यज ॥
 tvāṣṭā rūpāṇi hi pra-bhūḥ paśūn vīśvān sam-ānajé téṣām naḥ sphātīm ā yaja
 For [3] Tvashtri [1] bringing into creation [4] forms [2], has made to shine [7] all [6] herds
 [5], do accomplish [12] for us [9] their [8] increasing [10].
- 1.188.10 उप त्मन्या वनस्पते पार्थो देवेभ्यः सृज । अग्निर्हव्यानि सिष्वदत् ॥
 úpa tmányā vanaspatē páthah devébhyaḥ sṛja agniḥ havyāni sisvadat
 Do release [6] by yourself [2], O Vanaspati¹ [3], path [4] for the gods [5], let [9] Agni [7]
 taste [9] offerings [8] with pleasure [9].
- 1.188.11 पुरोगा अग्निर्देवानां गायत्रेण समज्यते । स्वाहाकृतीषु रोचते ॥
 puraḥ-gāḥ agniḥ devānām gāyatrēṇa sám aiyate svāhā-kṛtīṣu rocate
 Going the first [1] of the gods [3] Agni [2] is made bright [6] by Gayatri hymn [4], {he}
 shines [8] in shouts "Svaha" [7].

¹ Lord of delight, lit. Lord of the forest or of the tree.

Sukta 1.189

To whom: agni. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.189.1 अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यःस्मज्जुहुराणमेनो भूर्यिष्ठां ते नमउक्तिं विधेम ॥

agne náya su-páthā rāyé asmán vísvāni deva vayúnāni vidván
yuyodhí asmát juhurāṇām énaḥ bhúryiṣṭhām te nāmaḥ-uktim vidhema

O Agni [1], do lead [2] by good path [3] all [6] of us [5] for the wealth [4], O God [7], knowing [9] all manifested things [8], do drive away [10] from us [11] deviating [12] sin [13], let {us} offer [17] to thee [15] most abundant [14] word of obeisance-bow [16].

1.189.2 अग्ने त्वं पारया नव्यो अस्मान्त्वस्तिभिरति दुर्गाणि विश्वा ।

पृश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥

agne tvám pāraya nāvyaḥ asmán svastí-bhiḥ áti duḥ-gāni vísvā
pūḥ ca pṛthvī bahulá naḥ urvī bháva tokāya tánayāya śám yóḥ

O Agni [1], thou [2] do carry [3], the young [4], us [5] by blissful states [6] beyond [7] all [9] evils [8] and [11] be [16] for us [14] big [12], spacious [13], wide [15] stronghold [10] which [20] {is} the peace [19] for begotten [17] son [18].

1.189.3 अग्ने त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमैत कृष्टीः ।

पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥

agne tvám asmát yuyodhi ámivāḥ áagni-trāḥ abhí ámanta kṛṣṭīḥ
punaḥ asmábhyam suvitāya deva kṣām víśvebhiḥ amṛtebhiḥ yajatra

O Agni [1], thou [2] do drive away [4] from us [3] afflictions [5], {which} hurt [7+8] men [9] not protected by Agni [6]; O God [13], {do give} [10] to us [11] for happiness [12] plane of existence [14] with all [15] immortals [16], O Lord of sacrifice [17].

1.189.4 पाहि नो अग्ने पायुभिरजस्त्रैरुत प्रिये सदने आ शुशुकान् ।

मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥

pāhi naḥ agne pāyú-bhiḥ ájasraiḥ utá priyé sádane á śúshukān
má te bhayám jaritāram yaviṣṭha nūnám vidat má aparám sahasvaḥ

Do protect [1] us [2], O Agni [3], by unbroken [5] protections [4] and [6] flame upwards [10] in beloved [7] seat [8], {that} fear [13] not [11] now [16] nor [18] after [19] find [17] thy [12] praiser [14], O ever young [15], O Lord of strength [20].

1.189.5 मा नो अग्नेऽव सृजो अघायाविष्यवे रिपवे दुच्छुनायै ।

मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥

má naḥ agne áva sṛjaḥ aghāya aviṣyāve ripāve ducchúnāyai
má datváte dásate má adáte naḥ má rīṣate sahasā-van parā dāḥ

O Agni [3], {thou} didst not [1] abandon [4+5] us [2] for evil [6], for desirous [7] enemy [8], for affliction [9]; give [19+20] us [15] not [10] to the biting [12] with teeth [11], nor [13] to the devouring [14], nor [16] to the hurting [17], O forceful [18].

- 1.189.6 वि घ त्वावौ ऋतजात यंसद्गृणानो अग्ने तन्वेऽ वरूथं ।
 विश्वाद्रिक्षोरुत वा निनित्सोरभिहुतामसि हि देव विष्पट् ॥
 ví gha tvá-vān ṛta-jāta yamsat grṇānāḥ agne tanvé varūtham
 víśvāt ririksóḥ utá vā ninitsoḥ abhi-hrútām ási hí deva viṣpát
 Surely [2], such as you [3], O born from the Truth [4], proclaimed [6], O Agni [7], will extend [1+5] for the body [8] protection [9] from any [10] wishing to hurt [11] or [12+13] from wishing to blame [14]; for [17] {thou}, O God [18], art [16] widely seeing [19] them who cause a fall [15].
- 1.189.7 त्वं ताँ अग्र उभयान्वि विद्वान्वेषि प्रपित्वे मनुषो यजत्र ।
 अभिपित्वे मनवे शास्यो भूर्मर्मृजेन्य उशिग्भिर्नाक्रः ॥
 tvám tām agne ubháyān ví vidvān vēṣi pra-pitvé mānuṣaḥ yajatra
 abhi-pitvé mánave śásyaḥ bhūḥ marmrjényaḥ úśik-bhiḥ ná akráḥ
 Thou [1], O Agni [3], knowing [6] those [2] both [4] travellest [7] in advance [8] to people [9], O Lord of sacrifice [10]; in coming [11] for man [12] proclaimed [13] {thou} becomest [14] high [18] as if [17] cleansed [15] by aspiring men [16].
- 1.189.8 अवोचाम निवचनान्यस्मिन्मानस्य सूनुः सहसाने अग्नौ ।
 वयं सहस्रमृषिभिः सनेम विद्यामेषं वृजनं जीरदानुं ॥
 ávocāma ni-vácanāni asmin mánasya sūnúḥ sahasāné agnáu
 vayám sahasram ṛṣi-bhiḥ sanema vidyāma iṣám vrjānam jīrá-dānum
 {We} spoke [1] concealed wisdom-words [2] in this [3]: son [5] of mind [4] – in powerful [6] Agni [7]. Let [11] us [8] with Rishis [10] conquer [11] thousand [9], let {us} know [12] mighty [14] impelling force [13] that shall break swiftly through [15].

Sukta 1.190

To whom: bṛhaspati. From whom: agastya maitrāvaruṇi. Metres: triṣṭubh

1.190.1 अनर्वाणं वृषभं मंद्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।

गाथान्यः सुरुचो यस्य देवा आश्रुवन्ति नवमानस्य मर्ताः ॥

anarváṇam vṛṣabhám mandrá-jihvam bṛhaspátim vardhaya návyam arkáih
gāthānyaḥ su-rucaḥ yasya devāḥ ā-śṛvānti návamānasya mártāḥ

May { 1 } increase [5] the irresistible [1] Bull [2] having tongue of ecstasy [3], Brihaspati [4],
praised [6] by hymns of illumination [7], leading a song [8], perfect in lustre [9], whom [10],
raising his voice [13], hear [12] the gods [11] {and} the mortals [14].

1.190.2 तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।

बृहस्पतिः स ह्यंजो वरांसि विभ्वाभवत्समृते मातरिश्वा ॥

tám ṛtvīyāḥ úpa vácaḥ sacante sárghaḥ ná yāḥ deva-yatám ásarji
bṛhaspátīḥ sáḥ hí áñjah vārāṃsi ví-bhvā ábhavat sám ṛté mātariśvā

Speeches [4] seeking divinity [9], which [8] {he} released [10] like [7] discharged {herds}
[6], cleave [5] to [3] him [1] in laws of Truth [2]. For [13] he [12], Brihaspati [11], truly [14]
pervading [16] widths [15], became [17] altogether [18] in the Truth [19] Matarishvan (Lord
of Life) [20].

1.190.3 उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितेव प्र बाहू ।

अस्य क्रत्वाहन्योऽ यो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान् ॥

úpa-stutim námasaḥ út-yatim ca ślókam yaṃsat savitá-iva prá bāhú-iti
asyá krátvā ahanyaḥ yāḥ ásti mṛgāḥ ná bhīmāḥ arakṣāsaḥ tūviṣmān

Let [6] laud [1] rising [3] from bow-surrender [2] and [4] invocation [5] extends [6+8], like
Savitri-Creator [7] hands [9], who [13] daily [12] by his [10] will [11] is like [14+16] not wish-
ing to harm [18] mighty [19] terrible [17] lion [15].

1.190.4 अस्य श्लोकौ दिवीयते पृथिव्यामत्यो न यसद्यक्षभृद्विचेताः ।

मुगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभि द्यून् ॥

asyá ślókāḥ diví iyate pṛthivyám átyaḥ ná yaṃsat yakṣa-bhṛt ví-cetāḥ
mṛgāṇām ná hetayaḥ yānti ca imāḥ bṛhaspáteḥ áhi-māyān abhi dyūn

His [1] call [2] goes [4] in Heaven [3], on Earth [5], let {him} [8] all-conscious [10] sustain
[8] like [7] steed [6] bearing spirit [9], and [15] like [12] rapid casts [13] of lions [11] these
[16] dragon maya-s <i.e. powerful forces of creative knowledge> [18] from Brihaspati [17]
go [14] through [19] days [20].

1.190.5 ये त्वा देवोस्त्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पञ्चाः ।

न दूढ्येऽ अनु ददासि वामं बृहस्पते चयस इत्पियारुं ॥

yé tvā deva usrikám mányamānāḥ pāpāḥ bhadráṃ upa-jīvanti pajaráḥ
ná duḥ-dhyé ánu dadāsi vāmám bṛhaspate cāyase ít piyārum

The Pajras [9] who [1], O God [3], supposing [5] {thee} a small ox [4], vicious ones [6] – the auspicious one [7], live [8] due to thee [2]; O Brihaspati [15], {thou} didst not [10] give [13] plenty of riches [14] to the evil-thoughted [11], punishest [16] verily [17] the blaming [18].

1.190.6 सुप्रैतुः सूयवसो न पन्था दुर्नियंतुः परिप्रीतो न मित्रः ।

अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तौ अस्थुः ॥

su-prāituḥ su-yávasaḥ ná pánthāḥ duḥ-niyántuḥ pári-prītaḥ ná mitráḥ
anarváṇaḥ abhi yé cakṣate naḥ āpi-vṛtāḥ apa-ṛṇuvántāḥ asthuḥ

Easy for travel [1] path [4] like [3] good pasture [2], not checking [5] like [7] very dear [6] friend [8], unlimited [9] that [11] look [12] upon [10] us [13] hidden [14], {they} stood [16] unveiling themselves [15].

1.190.7 सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।

स विद्वान् उभयं चष्टे अंतर्बृहस्पतिस्तर आपश्च गृध्रः ॥

sám yám stúbhaḥ avánayaḥ ná yánti samudráṁ ná sravátaḥ ródha-cakrāḥ
sáḥ vidvān ubháyam caṣṭe antāḥ bṛhaspátiḥ táraḥ āpaḥ ca grḍhraḥ

To whom [2] hymns [3] go [6] together [1] like [5] rivers [4] encircled by banks (?) [10] flowing [9] to ocean [7]; he [11], knowing [12], vulture-[20]-Brihaspati [16], see [14] within [15] both [13], shore [17] and [19] waters [18].

1.190.8 एवा महस्तुविजातस्तुविष्मान्वृहस्पतिर्वृषभो धायि देवः ।

स नः स्तुतो वीरवद्भ्रातु गोमद्विद्यामेषं वृजनं जीरदानुं ॥

evá mahāḥ tuvi-jātāḥ tuviṣmān bṛhaspátiḥ vṛṣabhāḥ dhāyi devāḥ
sáḥ naḥ stutāḥ vīrá-vat dhātu gó-mat vidyāma iṣām vrjānam jīrá-dānum

Verily [1], great [2], of many births <i.e. of divine and of human birth> [3], mighty [4] Brihaspati [5], the Bull [6], is established [7], the God [8]; let [13] him [9], hymned [11], hold [13] for us [10] hero-force [12] bearing cows (perceptions from supramental Svar) [14]; let {us} know [15] mighty [17] impelling force [16] that shall break swiftly through [18].

Sukta 1.191

To whom: abośadhīsūryāḥ. **From whom:** agastyā maitrāvaruṇi. **Metres:** anuṣṭubh (1-9, 14-16); mahāpaṅkti (10-12); mahābr̥haṭī (13); paṅkti (20)

- 1.191.1 कंकतो न कंकतोऽथौ सतीनकंकतः । द्वाविति षुषी इति न्यृष्ट्या अलिप्सत ॥
kāṅkataḥ ná kāṅkataḥ átho_íti saṭīnā-kāṅkataḥ dvāu iti pluṣī_íti itī ní adṛṣṭāḥ alipsata
Non-venomous [1], not [2] non-venomous [3], that is [4] venomous indeed [5], both [6] in-
sects [8], thus [9] unobserved [11], disappeared [12].
- 1.191.2 अदृष्टान्हंत्यायत्यथौ हंति परायती । अथौ अवघ्नती हंत्यथौ पिनष्टि पिंषती ॥
adṛṣṭān hanti ā-yaṭī átho_íti hanti parā-yaṭī átho_íti ava-ghnaṭī hanti átho_íti pinasṭi piṃṣaṭī
{She} coming [3] kills [2] {these} unobserved [1] then [4] {she} departing [6] kills [5], then
[7] {she} beating away [8] kills [9], then [10] {she} crushing [12] crush [11].
- 1.191.3 शरासः कुशरासो दुर्भासः सैर्या उत । मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥
śarāsaḥ kuśarāsaḥ darbhāsaḥ sairyāḥ uta mauñjāḥ adṛṣṭāḥ vairiṇāḥ sarve sākāṁ ní alipsata
Grasses of Shara <Saccharum Sara> [1], Kushara <kind of cane> [2], bunches of Darbha
<Saccharum cylindricum> [3], grasses of Sairya [4] and [5] grasses of Munja [6] unob-
served [7], grasses of Vetiver <Andropogon Muricatus> [8], all [9] together [10] disap-
peared [12].
- 1.191.4 नि गावो गोष्ठे असदन्नि मृगासो अविक्षत । नि केतवो जनानां न्यृष्ट्या अलिप्सत ॥
ní gāvaḥ go-sṭhé asadan ní mṛgāsaḥ avikṣata ní ketavaḥ jānānāṁ ní adṛṣṭāḥ alipsata
Cows [2] sat down [1+4] in pen [3], lions [6] went down [5+7], down [8] – rays of intuition
[9] of living beings [10], the unobserved [12] disappeared [11+13].
- 1.191.5 एत उ त्ये प्रत्यदृश्रन्प्रदोषं तस्करा इव । अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥
éte ūm_íti tyé prāti adṛṣṭān pra-doṣāṁ tāsakarāḥ-iva
adṛṣṭāḥ víśva-drṣṭāḥ prāti-buddhāḥ abhūtana
Those [1-3] again [4] became visible [5] in darkness [6], like thieves [7], the unobserved [8]
became [11] viewed by all [9], recognized [10].
- 1.191.6 द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा । अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कं ॥
dyāuḥ vaḥ pitā pṛthivī mātā sōmaḥ bhṛatā āditiḥ svasā
adṛṣṭāḥ víśva-drṣṭāḥ tiṣṭhata ilāyata sū kaṁ
Heaven [1] {is} your [2] Father [3], Earth [4] – Mother [5], Soma [6] – brother [7], Aditi [8] –
sister [9]; the unobserved [10], do stand [12] viewed by all [11], be still [13] altogether [14].
- 1.191.7 ये अस्या ये अंग्याः सूचीका ये प्रकंकताः । अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥
yé āmsyāḥ yé āngyāḥ sūcīkāḥ yé pra-kāṅkataḥ
adṛṣṭāḥ kīṁ caṇā ihā vaḥ sarve sākāṁ ní jasyata
Which [1] on shoulders [2], which [3] on limbs [4] stinging [5] ones, which [6] venomous [7],
unobserved [8], there is nothing [9+10] here [11] for you [12], all [13] together [14] do dis-
appear [15+16].
- 1.191.8 उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा । अदृष्टान्तसर्वाङ्गभयन्तसर्वाश्च यातुधान्यः ॥
út purastāt sūryaḥ eti víśva-drṣṭāḥ adṛṣṭa-hā
adṛṣṭān sārvaṅ jāmbhāyan sārvaḥ ca yātu-dhānyāḥ

The Sun [3] goes [4] upwards [1] in front [2], viewed by all [5], killing the unobserved ones [6], crushing [9] all [8] unobserved [7] and [11] all [10] devilleses [12].

- 1.191.9 उदपसद्सौ सूर्यः पुरु विश्वानि जूर्वन् । आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥
 út apatat asáu sūryāḥ purú víśvāni jūrvañ ādityāḥ pārvatebhyāḥ víśvá-dr̥ṣṭāḥ adr̥ṣṭa-há
 That [3] Sun [4] flew [2] upward [1] burning out [7] abundantly [5] all [6], Aditya (son of the boundless mother Aditi) [8] from mountains [9], viewed by all [10], killing the unobserved ones [11].

- 1.191.10 सूर्ये विषमा संजामि दृतिं सुरावतो गृहे ।

सो चिन्नु न मरान्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥
 sūrye viṣám ā sajamī dṛtīm sūrā-vataḥ gr̥hē sah̥ cit nú ná marāti nō_īti vayām marāma āre asya yójanam hari-sthāḥ mádhū tvā madhulā cakāra
 { I } place [3+4] poison [2] in the Sun [1], skin <bag for holding> [5] – in house [7] of owner of the liquor [6]; He <the Sun> [8] never [10+11] dies [12] and [13] let [15] not [13] us [14] die [15]. Far {is} [16] his [17] yoking [18], O standing on bright horses [19], honey drinking [22] has made [23] thee [21] honeyed [20].

- 1.191.11 इयत्तिका शकुंतिका सका जघास ते विषं ।

सो चिन्नु न मरान्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥
 iyattikā śakuntikā sakā jaghāsa te viṣám sō_īti cit nú ná marāti nō_īti vayām marāma āre asya yójanam hari-sthāḥ mádhū tvā madhulā cakāra
 So little [1] bird [2], it [3] has ate [4] thy [5] poison [6]; it [7] never [9+10] dies [11] and [12] let [14] not [12] us [13] die [14]. Far {is} [15] his [16] yoking [17], O standing on bright horses [18], honey drinking [21] has made [22] thee [20] honeyed [19].

- 1.191.12 त्रिः सप्त विष्पुलिंगका विषस्य पुष्यमक्षन् ।

ताश्चिन्नु न मरान्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥
 trīḥ saptá viṣpuliṅgakāḥ viṣāsya puṣyam akṣan̄ tāḥ cit nú ná marānti nō_īti vayām marāma āre asya yójanam hari-sthāḥ mádhū tvā madhulā cakāra
 Thrice [1] seven [2] flames [3] have ate [6] most strong part [5] of the poison [4]; they [7] never [9+10] die [11], let [14] not [12] us [13] die [14]. Far {is} [15] his [16] yoking [17], O standing on bright horses [18], honey drinking [21] has made [22] thee [20] honeyed [19].

- 1.191.13 नवानां नवतीनां विषस्य रोपुषीणां ।

सर्वासामग्रभं नामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥
 ṇavānām navatīnām viṣāsya rūpuṣīṇām
 sārvasām agrabham̄ nāma āre asya yójanam hari-sthāḥ mádhū tvā madhulā cakāra
 { I } took [6] the name [7] of all [5] ninety [2] nine [1] destroyeresses [4] of the poison [3]. Far {is} [8] his [9] yoking [10], O standing on bright horses [11], honey drinking [14] has made [15] thee [13] honeyed [12].

- 1.191.14 त्रिः सप्त मयूर्यः सप्त स्वसारो अग्रुवः । तास्ते विषं वि जभ्रिर उदकं कुम्भिनीरिव ॥

trīḥ saptá mayūryāḥ saptá svāsārah̄ agrūvaḥ tāḥ te viṣám ví jabhrire udakam̄ kumbhīnī-iva
 Thrice [1] seven [2] peacock-hens [3], seven [4] virgin [6] sisters [5], they [7] have diffuse [10+11] thy [8] poison [9], as if having jars ones [13] – water [12].

- 1.191.15 इयत्तकः कुषुंभकस्तकं भिनद्यश्मना । ततो विषं प्र वावृते पराचीरनु संवतः ॥
 iyattakāḥ kuṣumbhakāḥ takam bhinadmi śśmanā
 tātaḥ viṣam prā vavṛte pārāciḥ ānu sam-vātaḥ
 Such little [1] venom-bag [2], such [3] { 1 } split [4] by stone [5], from there [6] { 1 } have re-
 moved [8+9] the poison [7] altogether [11] away [10] on a side [12].
- 1.191.16 कुषुंभकस्तदब्रवीद्गिरेः प्रवर्तमानकः । वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषं ॥
 kuṣumbhakāḥ tāt abravīt girēḥ pra-vartamānakāḥ
 vṛścikasya arasam viṣam arasam vṛścika te viṣam
 The venom-bag [1], slowly disappear from [5] mountain [4] spoke [3] that [2]: “The poison
 [8] of scorpion [6] {is} sapless [7]. Sapless [9], O scorpion [10], thy [11] poison [12].”

Additional Riks from 191 Sukta of Ashvalayana Samhita

- [1.191.17] मा बिभेर्न मरिष्यसि परि त्वा पामि सर्वतः ।
 घनेन हन्मि वृश्चिकमहिं दण्डेनागतम् ॥
 mā bibheḥ nā marīsyasi pari tvā pāmi sarvātaḥ
 ghanēna hanmi vṛścikam ahim daṇḍēna ā-gatam
 Do not [1] afraid [2], wilt not [3] die [4]. From all sides [5] { 1 } all-sided [8] am protecting [7]
 thee [6]. { 1 } kill [10] by weapon [9] scorpion [11], by staff [13] – coming [14] serpent [12].
- [1.191.18] आदित्यरथवेगेन विष्णोर्बाहुबलेन च ।
 गरुळपक्षनिपातेन भूमिं गच्छ महायशाः ॥
 ādityaratha-végena viṣṇoḥ bāhu-balēna ca
 garuḷapakṣa-nipātena bhūmim gaccha mahā-yaśāḥ
 Very glorious [8] do come [7] to Earth [6] with rushing movement of chariot of Aditya [1]
 from Vishnu [2] and [4] with strength of arm [3], with sweep of Garuda's wing [5].
- [1.191.19] गरुळस्य जातमात्रेण त्रयो लोकाः प्रकम्पिताः ।
 प्रकम्पिता मही सर्वा सशैलवनकानना ॥
 garuḷasya jāta-mātrēṇa trayāḥ lokāḥ pra-kāmpitāḥ
 pra-kāmpitā mahī sarvā sa-śailavanakānanā
 {Thou} hast shook [5] triple [3] worlds [4] by birth [2] of Garuda [1], all [8] trembling [6]
 great {Earth} [7] with mountains, forests and groves [9].
- [1.191.20] गर्गनं नष्टचन्द्रार्कं ज्योतिषं न प्र काशते ।
 देवता भयभीताश्च मारुतो न प्लवायति मारुतो न प्लवायत्यो नमः ॥
 gārganam naṣṭa-candrārkam jyotiṣam na pra kāśate
 devatāḥ bhaya-bhītāḥ ca mārutaḥ na plavāyati mārutaḥ na plavāyati óm namaḥ
 Sky [1], disappeared moon and sun [2], light [3] does not [4] seen [6] and [9] gods [7] afraid
 [8], Marut [10] does not [11] go [12], Marut [13] does not [14] go [15]. Om [16], bow [17].
- [1.191.21] भोः सर्प भद्र भद्रं ते दूरं गच्छ महायशाः ।
 जनमेजयस्य यज्ञान्ते आस्तीकवचनं स्मर ॥
 bhōḥ sarpa bhadra bhadram te dūrāḥ gaccha mahā-yaśāḥ
 janamejayasya yajña-antē āstīka-vacanam smara

Be born [1], do move [2], O auspicious [3], do go [7] to thy [5] goodness [4] from afar [6], very glorious [8]. At the end of the offering [10] of Janamejaya <lit. "making the born creatures to tremble"> [9] do remember [12] Ashtika-speech¹ [11].

[1.191.22] आस्तीकवचनं श्रुत्वा यः सर्पो न निवर्तते ।

शतधा भिद्यते मूर्ध्नि शिशवृक्षफलं यथा ॥

āstīka-vacanāṃ śrutvā yaḥ śarpāḥ na ni-vārtate
śata-dhā bhidyate mūrdhni śiśavṛkṣa-phalāṃ yathā

Hearing [2] Ashtika-speech [1], he who {is} [3] creeping [4], does not [5] turn back [6]; by hundred ways [7] opens [8] on the summit [9] like [11] seed of the tree [10].

[1.191.23] यो जरत्कारुणा जातो रंजेत कन्यां महायशाः ।

तस्य सर्पापं भद्रं दूरं गच्छ महायशाः ॥

yāḥ jarat-kāruṇā jātāḥ rañjet kanyāṃ mahā-yaśāḥ
tāsyā śarpa āpa bhadrāṃ te dūrāṃ gaccha mahā-yaśāḥ

Let [4] him [1] very glorious [6] who [1] is born [3] by Jaratkaru [2] rejoice [4] {even} to smallest {obtainment} [5], {do not} [9] elude [8] away [9] from it [7], do come [13] to thy [11] goodness [10] from afar [12], very glorious [14].

[1.191.24] असितिं चार्थसिद्धिं च सुनीतिं चापि यः स्मरेत् ।

दिवा वा यदि वा रात्रौ नास्ति सर्पभयं हरेत् ॥

āsitim ca ārtha-siddhim ca sū-nītim ca āpi yaḥ smaret
dīvā vā yadi vā rātrau na asti śarpa-bhayāṃ haret

Let [9] him [8] hold in mind [9] unboundness (?) [1] and [4] acquisition of siddhis (perfections in yoga) [3] and [6] good leadership [5] by day [10] or [13] by night [12+14+16], let [18] not [15] {him} bear [18] creeping fear [17].

[1.191.25] अगस्तिर्माधवश्चैव मुचुकुन्दो महामुनिः ।

कपिलो मुनिरास्तीकः पञ्चैते सुखशायिनः ॥

agastīḥ mādhavaḥ ca evā mucūkundaḥ mahā-muniḥ
kapilāḥ muniḥ āstīkāḥ pañcā ete sukha-śāyinaḥ

Agasti <descendant of Agastya> [1] and [3] Madhava [2], Muchukunda [5], great sage [6] Kapila [7], saint [8] Astika [9], these [11] five [10] {are} resting in happiness [12].

[1.191.26] नर्मदायै नमः प्रातर्नर्मदायै नमो निशि ।

नमोऽस्तु नर्मदे तुभ्यं त्राहि मां विषसर्पतः ॥

nārmadāyai namaḥ prātāḥ narmadāyai namaḥ niśi
nāmaḥ astu narmade tūbhyam trāhi mām viṣa-śarpataḥ

A bow [2] to Narmada <lit. to causing bliss> [1] in dawn [3], a bow [5] to Narmada [4] in night [6]. Let [8] bow [7] be [8], O Narmada [9], to thee [10], let {him} save [11] me [12] from venomous serpent [13].

¹ āstīka-vacanāṃ, āstīka from asti, i.e. "(Brahman) is, exists" – the spiritual conception of the Being, as distinct from nastīka, atheism. Such term shows again that Samhita of Ashvalayana is much later than Samhita of Shakala.

Appendices

Appendix 1

The List of Sources of the Texts by Sri Aurobindo

1. The Veda and European Scholarship // CWSA¹.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 3-4. [Early 1912. Early 1912. Heading in the manuscript: “Veda.” This piece follows directly after entries for the *Record of Yoga* dated 13 January to 8 February 1912.]
2. The Hymns of Madhuchchandas. Chapter 1 [Version 1]. // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 5-7. [These two versions of “Chapter I” of a proposed book whose working title was “The Hymns of Madhuchchandas” were written one after the other in a notebook used a little later for entries for the *Record of Yoga* dated July 1912. The first version begins with a reference to an earlier work by the author expounding Vedantic philosophy as found in the Isha Upanishad. This is probably what is published as “Chapters for a Work on the Isha Upanishad” on pages 311 to 349 of *Isha Upanishad*, volume 17 of **The Complete Works of Sri Aurobindo**. No work with the title mentioned in the last paragraph, “God and the World”, is known to have survived. In the third paragraph Sri Aurobindo writes that he intends to examine “the eleven hymns of Madhuchchanda Vaiswamitra and his son Jeta with which the Rigveda opens”, since these hymns form “a favourable ground for the testing of my theory”. The same approach was later taken up, but not completed, in *The Secret of the Veda*, volume 15 of **The Complete Works**.]
3. The Hymns of Madhuchchandas. Chapter 1 [Version 2]. Surya, Sarasvati and Mahi // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 7-19. [The second and longer version of “Chapter I” is entitled “Surya, Sarasvati and Mahi”, but as far as it was completed it does not discuss any of these deities.]
4. [The Colloquy of Agastya and Indra] // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 20-23. [Circa 1912. No title in the manuscript. Sri Aurobindo wrote this item later in the same notebook as “The Hymns of Madhuchchandas”]
5. The Gods of the Veda. Introduction = The Gods of the Veda // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 24-62.– 1-st ed: Sri Aurobindo: A&R².– Volume 8, No1 (1984, April), pp. 17-52. [Late 1912. These chapters were written in a single notebook in the order in which they are published. Their approximate date is suggested by the fact that the commentary on RV 1.5 found a few pages later in the same notebook seems to be the one mentioned on 7 January 1913 in the *Record of Yoga* (volume 10 of **The Complete Works**, page 184)]
6. Ritam // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 63-71. [1912 – 13. The word “Ritam”, written in the upper left corner of the first page, was probably meant to serve as a subject heading rather than a title. This chapter is evidently a continuation of something already written. It is not clear whether it was intended to be worked into “The Gods of the Veda”, though it seems to have been written around the same time.]
7. Ritam [Chapter III] // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 71-79. [1912–13. The second chapter, headed “Chapter III” in the manuscript, follows directly after [A] in the same notebook.]
8. [A Chapter for a Work on the Veda] // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 80-98.– 1-st ed: Sri Aurobindo: A&R.– Volume 9, No2 (1985, December), pp. 152-168. [1912–13. Sri Aurobindo did not give this piece a title, but headed it simply “Chapter I.” No further chapters for this unnamed work have been found.]
9. [Note on the Word Go] // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 99-110.– 1-st ed: Sri Aurobindo: A&R.– Volume 9, No1 (1985, April), pp. 50-60. [Circa 1913. Editorial title. This essay-length “note” is found in a large notebook, used primarily for Vedic and philological work, whose few dated contents were written in 1913. The writing referred to on page 107, in which Sri Aurobindo mentions having “already discussed the relations of Indra, Surya and the Mountain”, has not been identified.]
10. The Gods of the Veda / The Secret of the Veda // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 111-122.– 1-st ed: Sri Aurobindo: A&R.– Volume 8, No2 (1984, December), pp. 132-179. [Circa 1913. This work is found in the same notebook as the preceding piece, which it immediately follows. Sri Aurobindo evidently wrote these five chapters after the three chapters previously written under the title “The Gods of the Veda”, as discussed above. He gave the same heading to the first chapter of the present version; but when he reached the second chapter, he substituted a new title, “The

¹ The Complete Works of Sri Aurobindo.– Pondicherry, Sri Aurobindo Ashram

² Archives & Research: a biannual journal

Appendix I

Secret of the Veda". He rewrote the beginning of Chapter II, but did not work the new opening into the chapter. The editors have kept the original opening of this chapter in piece № 11 and published the revised opening separately as [№ 12].

11. The Gods of the Veda: Chapter 2. Saraswati and the Great Water / The Secret of the Veda // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 123-136. [Circa 1913]
12. The Gods of the Veda: Chapter 2. Saraswati and the Great Water [Revised opening of the preceding chapter] // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 136-138. [Circa 1913]
13. The Gods of the Veda: Chapter III. Indra, the Visvadevas, the Aswins. / The Secret of the Veda // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 139-149. [Circa 1913]
14. The Gods of the Veda: Chapter IV Indra, the Luminous. / The Secret of the Veda // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 149-154. [Circa 1913]
15. The Gods of the Veda: Chapter V The Visvadevas / The Secret of the Veda // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 155-160. [Circa 1913]
16. A System of Vedic Psychology. Prefatory // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 161-163. [Circa 1913. Sri Aurobindo wrote these two passages immediately after № 15. After completing passage №16 he left a half a page blank, then commenced passage №17.]
17. A System of Vedic Psychology // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 163-165. [Circa 1913.]
18. The Secret of Veda. Introduction // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 166-195.– 1-st ed: Sri Aurobindo: A&R.– Volume 9, No1 (1985, April), pp. 23-49. [1913-14. Sri Aurobindo jotted down the title "The Secret of Veda" on the cover of the notebook in which he wrote this incomplete "Introduction".]
19. A Fragment // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 196. [Circa 1914. Neither the beginning nor the end of this piece has been traced. It is found on a sheet of perforated letter paper of the type used by Sri Aurobindo between 1914 and 1921 to draft material for the monthly review *Arya*. Handwriting and content suggest a date near the beginning of this period.]
20. Rigveda 1.2 / 1.4 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 199-201. [Rishi: Madhuchchandasa Vaishwamitra. These translations were written on a set of sheets used also for work connected with the revision of *The Life Divine* (1939 – 40).]
21. Rigveda 1.5 / 1.7 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 201-203. [Rishi: Madhuchchandasa Vaishwamitra. These translations were done at the same time as the translation of RV I.1 reproduced as item [10] in the Appendix to Part Two of Hymns to the Mystic Fire (volume 16 of The Complete Works, page 458). The format of that translation, with title, argument and explanatory footnote, resembles that of the translations published in the *Arya* in 1915 – 17 in Hymns of the Atris (see The Secret of the Veda, volume 15 of The Complete Works, pages 393 – 470 and 518 – 56), suggesting that it and the other translations found with it belong to that period.]
22. Rigveda 1.8 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 203-204. [Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914.]
23. Rigveda 1.9 / 1.11, 1.13, 1.15 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 204-208. [Rishis: Madhuchchandasa Vaishwamitra (9, 10), Jeta Madhuchchandasa (11), Medhatithi Kanwa (13, 15). Reproduced from a ledger Sri Aurobindo used around 1912 – 13 for much of his early work on the Veda. He wrote the text in Devanagari above the translation of each verse.]
24. Rigveda 1.18 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 208-209. [Rishi: Medhatithi Kanwa. Reproduced from the same ledger as the preceding. This translation was written as a single paragraph, without the Devanagari text, under the heading: "The Eighteenth Hymn. Medhatithi Kanwa's Hymn to Brahmanaspati, Master of the Soul."]
25. Rigveda 1.24, 1.25, 1.28 / 1.30 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 209-215.– 1-st ed: Sri Aurobindo: A&R.– Volume 4, No1 (1980, April), pp. 35-38. [Rishi: Shunahshepa Ajigarti. These translations were written under the heading "Hymns of Shunahshepa Ajigarti" in a notebook used by Sri Aurobindo around 1913. Each hymn was translated as a single paragraph without verse numbers. The translations of Suktas 26 and 27, addressed to Agni, are published in Hymns to the Mystic Fire, Part Two.]
26. Rigveda 1.51, 1.52 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 215-218. [Rishi: Savya Angirasa. Circa 1918 – 20. Heading in the manuscript: "Hymns of Savya Angirasa".]
27. Rigveda 1.56 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 218-219. [Rishi: Savya

The List of Sources of the Texts by Sri Aurobindo

Angirasa. Written under the heading "A Hymn of the Divine Mind-Power" in a notebook whose next few pages contain entries for the *Record of Yoga* dated March 1918.]

28. Rigveda 1.61 / 1.64 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 219-225.– 1-st ed: Sri Aurobindo: A&R.– Volume 4, No2 (1980, December), pp. 145-152. [1Rishi: Nodhas Gautama. Circa 1919. Sri Aurobindo translated these four hymns together with the three preceding hymns to Agni on loose sheets of paper under the heading "Hymns of Nodha Gautama". His translation of Suktas 58 – 60 is reproduced in *Hymns to the Mystic Fire*, Part Two.]
29. Rigveda 1.80, 1.81 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 225-229. [Rishi: Gotama Rahugana. Circa 1918 – 20. Translated on loose sheets of paper under the heading "Hymns to Indra / Hymns of Gautama Rahugana" around the same time as the preceding items. Sri Aurobindo left space at the bottoms of the pages for footnotes on both hymns, but added the notes (abbreviating Sayana as "S.") only for Sukta 81.]
30. Rigveda 1.90 / 1.92 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 229-234.– 1-st ed: Sri Aurobindo: A&R.– Volume 5, No2 (1981, December), pp. 179-185. [Rishi: Gotama Rahugana. Entries of 23 and 24 May 1914 in the *Record of Yoga* mention that these hymns were translated on those days. The translation of Sukta 90 is headed "Hymn of Gotama Rahugana to the All-Gods."]
31. Rigveda 1.100 / 1.111 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 234-251.– 1-st ed: Sri Aurobindo: A&R.– Volume 3, No2 (1979, December), pp. 147-149. [Rishis: Rijrashwa-Ambarisha-Sahadeva-Bhayamana- Suradhas Varshagira (100), Kutsa Angirasa (101 – 11). Circa 1918 – 20. Suktas 100 – 107 were translated under the heading "Hymns to Indra", Suktas 108 – 9 under the heading "Hymns to Indra-Agni" and Suktas 110 – 11 under the heading "Hymns to the Ribhus". There is no separate heading in the manuscript for Suktas 105 – 7, addressed to the Vishwadevas.]
32. Rigveda 1.123 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 251. [Rishi: Kakshivan Dairgatamasa. Circa 1913. Heading in the manuscript: "Hymn of Kakshivan Dairgatamasa to Dawn — I.123".]
33. Rigveda 1.179 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 252.– 1-st ed: Sri Aurobindo: A&R.– Volume 8, No1 (1984, April), p. 53. [Rishis: Lopamudra, Agastya Maitravaruni and a disciple of Agastya. Circa 1924. A draft of the translation was taken down by A. B. Purani in the dictation of Sri Aurobindo, who revised it in his own hand.]
34. Rigveda 2.23 / 2.26 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 253-259. [Rishis: Gritsamada Bhargava (23 – 26), Kurma Gartsamada or Gritsamada (27 – 28). This series begins with the manuscript heading: "Veda. Hymns of Gritsamada. Second Mandala /Hymn 23. To Brahmanaspati. The Master of the Soul". The headings for Suktas 24 – 26 repeat "To Brahmanaspati" after the hymn number. Sukta 27 is headed "Hymn to the Adityas — 27." and Sukta 28 "Hymn 28. To Varuna." Entries of 29 and 30 March 1914 in the *Record of Yoga* mention that Suktas 23 – 26 were translated on the 29th and Sukta 27 on the 30th. Sukta 28 was presumably translated soon afterwards.]
35. Rigveda 2.27 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 259-261. [30 March 1914. Hymn to the Adityas — 27]
36. Rigveda 2.28 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 261-262. [After March 1914. Hymn 28. To Varuna.]
37. Rigveda 3.54 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 263-264. [Rishi: Prajapati Vaishwamitra or Vachya. Circa 1915.]
38. Rigveda 4.18 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 265-267. [Rishi: Vamadeva Gautama. A slightly different version of the first two verses of this translation was published in the *Arya* in December 1919 as part of *The Future Poetry* (volume 26 of **The Complete Works of Sri Aurobindo**, page 223). The translation of the entire hymn was probably done around that time.]
39. Rigveda 4.25 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 267. [Rishi: Vamadeva Gautama. The entry of 26 June 1914 in the *Record of Yoga* mentions that this Sukta was translated on that day along with Suktas 13 and 15, translations of which precede this one in the same manuscript. (Those hymns are addressed to Agni and therefore are not included here, but a later translation of them is reproduced in *Hymns to the Mystic Fire*.)]
40. Rigveda 4.39, 4.40 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 268. [Rishi: Vamadeva Gautama. Translated together with Suktas 90 – 92 of Mandala One, which were translated on 23 and 24 May 1914. Sukta 40 was translated under the heading "The Horse Dadhikravan".]
41. Rigveda 5.29 / 5.39 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 269-283.– 1-st ed: Sri Aurobindo: A&R.– Volume 1, No2 (1977, December), pp. 39-56. [Rishis: Gauriviti Shaktya (29), Babhru Atreya (30), Avasyu Atreya (31), Gatu Atreya (32), Samvarana Prajapatya (33 – 34), Prabhvasu

Appendix I

Angirasa (35 – 36), Bhauma Atri (37 – 39). These hymns were translated in a notebook of a type used by Sri Aurobindo during the *Arya* period. Another translation of most of them is found in a notebook of a type that he was using mostly in 1913 and early 1914. The latest translation of each hymn is reproduced here.]

42. Rigveda 5.40 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 283-284.– 1-st ed: Sri Aurobindo: A&R.– Volume 1, No2 (1977, December), pp. 56-57. [Rishi: Bhauma Atri. Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914.]
43. Rigveda 5.42, 5.52 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 284-287.– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No1 (1978, April), pp. 31-34. [Rishis: Bhauma Atri (42), Shyavashwa Atreya (52). Reproduced from a notebook used by Sri Aurobindo around 1913.]
44. Rigveda 5.54 / 5.60 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 287-296.– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No1 (1978, April), pp. 34-45. [Rishi: Shyavashwa Atreya. Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914.]
45. Rigveda 5.61 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 296-298.– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No1 (1978, April), pp. 45-47. [1914. Rishi: Shyavashwa Atreya. Reproduced from a notebook used for the *Record of Yoga* from April to June 1914.]
46. Rigveda 5.73 / 5.87 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 298-312.– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No2 (1978, December), pp. 117-124.; Sri Aurobindo: A&R.– Volume 3, No1 (1979, April), pp. 20-30. [Rishis: Paura Atreya (73 – 74), Avasyu Atreya (75), Bhauma Atri (76 – 77), Saptavadhni Atreya (78), Satyashravas Atreya (79 – 80), Shyavashwa Atreya (81 – 82), Bhauma Atri (83 – 86), Evayamarut Atreya (87). Circa 1915. Different translations of a few of these hymns were published in the *Arya*, as reproduced in *The Secret of the Veda with Selected Hymns*.]
47. Rigveda 7.56 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 313-314.– 1-st ed: Sri Aurobindo: A&R.– Volume 8, No1 (1984, April), p. 54. [Rishi: Vasishtha Maitravaruni. Reproduced from a notebook whose other contents include material published in the *Arya* in 1918.]
48. Rigveda 8.54 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 315. [Rishi: Matarishwa Kanwa. The handwriting of this translation, written on a sheet from a small note-pad, is that of the early or mid-1940s. The translation of verse 8 is cancelled in the manuscript.]
49. Rigveda 8.94 / 8.95, 8.97 / 8.101 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 315-325.– 1-st ed: Sri Aurobindo: A&R.– Volume 7, No1 (1983, April), pp. 54-62. [Rishi: Bindu Putadaksha or Angirasa (94), Tirashchi Angirasa (95), Rebha Kashyapa (97), Nrimedha Angirasa (98 – 99), Nema Bhargava (100), Jamadagni Bhargava (101). Translated with notes on a few words under the heading "Rigveda. Selected Hymns. Provisional Translation." in a notebook of a type used by Sri Aurobindo during the early *Arya* period.]
50. Rigveda 9.1 / 9.3, 9.31 / 9.37, 9.41 / 9.50 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 326-337.– 1-st ed: Sri Aurobindo: A&R.– Volume 1, No1 (1977, April), pp. 32-36. [Rishis: Madhuchchandas Vaishwamitra (1), Medhatithi Kanwa (2), Shunahshepa Ajigarti (3), Gotama Rahugana (31), Shyavashwa Atreya (32), Trita Aptya (33 – 34), Prabhuvasu Angirasa (35 – 36), Rahugana Angirasa (37), Medhyatithi Kanwa (41 – 43), Ayasya Angirasa (44 – 46), Kavi Bhargava (47 – 49), Uchathya Angirasa (50). Reproduced from a notebook in which Sri Aurobindo also began to copy and annotate hymns from this Mandala, as described below in the note on item [24] of Part Four. This work is mentioned in the *Record of Yoga* on 25 January 1915.]
51. Rigveda 10.54 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 338. [Rishi: Brihaduktha Vamadevyā. Circa 1912 – 13.]
52. Rigveda 10.129 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 339. [Rishi: Prajapati Parameshthi. The entries of 15 July and 5 August 1914 in the *Record of Yoga* mention the drafting and completion of the translation of this Sukta. The manuscript of the final version is damaged at the right edge of the page. What is missing has been supplied from the draft.]
53. Rigveda 1.62.6, 1.133.1; 2.27.8, 2.27.9, 2.27.14, 4.16.4, 5.62.8, 7.33.9, 7.61.5, 7.101.1, 7.101.2, 8.14.8, 8.14.9, 9.17.5, 9.66.24, 9.70.1, 10.5.1, 10.5.2, 10.5.4, 10.5.5, 10.90.3, 10.190.1-3 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 343-345.– 1-st ed: Sri Aurobindo: A&R.– Volume 8, No1 (1984, April), pp. 55-57. [Sri Aurobindo translated these and other passages for use as chapter-opening epigraphs for *The Life Divine* when the first edition was being prepared in 1939 – 40. The verses reproduced here from the manuscript were not used (or only partially used) for the purpose for which they were originally translated. They have been arranged by the editors according to the order of the Vedic texts.]
54. Rigveda 1.2 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 349-354. (Part 3 № 1).

The List of Sources of the Texts by Sri Aurobindo

[1912–13. Ledger, between №140 and №141]

55. Rigveda 1.2 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 354-356. (Part 3 № 2). [1912–13. Ledger, after № 143]
56. Rigveda 1.2 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 357-359. (Part 3 № 3). [1913 – Early 1914. Notebook]
57. Rigveda 1.3 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 359-364. (Part 3 № 4). [Circa 1914–17]
58. Rigveda 1.4 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 364-374. (Part 3 № 5). [1913–14]
59. Rigveda 1.5 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 374-384. (Part 3 № 6). [Circa 1912. Previously was published in Sri Aurobindo. *The Secret of the Veda* // SABCL.– Volume 10.– Popular Edition.– Pondicherry: Sri Aurobindo Ashram, 1971, pp.491-501.]
60. Rigveda 1.82 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 384-385. (Part 3 № 7). [Circa 1918–20]
61. Rigveda 1.86 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 386-388. (Part 3 № 8). [1912–13]
62. Rigveda 1.122 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 389-390. (Part 3 № 9). [Circa 1913]
63. Rigveda 1.123 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 390-392. (Part 3 № 10). [1913–14]
64. Rigveda 1.176 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 392-393. (Part 3 № 11). [December 1913]
65. Rigveda 2.11, 2.12 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 394-408. (Part 3 № 12). [Circa 1914]
66. Rigveda 2.28 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 408-413. (Part 3 № 13). [Circa 1913]
67. Rigveda 4.28 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 414-415. (Part 3 № 14). [Circa 1912]
68. Rigveda 4.31, 4.32, 4.26, 4.27, 4.28, 4.29, 4.19 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 415-431. (Part 3 № 15).– 1-st ed: Sri Aurobindo: A&R.– Volume 9, No2 (1985, December), pp. 169-185. [1913 – Early 1914. Notebook]
69. Rigveda 7.41 / 7.50 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 432-440. (Part 3 № 16).– 1-st ed: Sri Aurobindo: A&R.– Volume 7, No2 (1983, December), pp. 108-115. [Circa 1914. The series begins as notes without translation, continues as an annotated translation, and ends as a translation with little or no annotation. The notes often refer to Sayana's commentary or to the Bengali translation of the Rig Veda by Romesh Chunder Dutt, based on Sayana.]
71. Rigveda 1.51 / 1.52 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 444-446. (Part 4 № 2). [1912–13]
72. Rigveda 1.58 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 446-448. (Part 4 № 3). [Circa 1914]
73. Rigveda 1.65, 1.66 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 448-455. (Part 4 № 4). [Circa 1917–20]
74. Rigveda 1.74 / 1.77 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 455-456. (Part 4 № 5). [Circa 1915]
75. Rigveda 1.94 / 1.100 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 456-463. (Part 4 № 6). [Circa 1913]
76. Rigveda 1.100 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 464-466. (Part 4 № 7). [Circa 1917–20]
77. Rigveda 1.152 / 1.154 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 466-469. (Part 4 № 8). [1918]
78. Rigveda 2.1 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 470-471. (Part 4 № 9). [Circa 1917–20]
79. Rigveda 2.3, 2.5 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 471. (Part 4 № 10). [Circa

Appendix I

1917]

80. Rigveda 2.30 / 2.34 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 472-479. (Part 4 № 11). [Circa 1913–14]
81. Rigveda 3.37 / 3.51 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 480-489. (Part 4 № 12). [Circa 1913]
82. Rigveda 4.2 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 490-491. (Part 4 № 13). [Circa 1920]
83. Rigveda 5.1, 5.2 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 492-493. (Part 4 № 14). [Circa 1917]
84. Rigveda 5.1, 5.2 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 494-495. (Part 4 № 15). [Circa 1917]
85. Rigveda 5.11 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 495. (Part 4 № 16). [Circa 1917]
86. Rigveda 6.1 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 496-498. (Part 4 № 17). [1913–14]
87. Rigveda 6.45 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 498-499. (Part 4 № 18). [Circa 1914]
88. Rigveda 7.41 / 7.45 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 500-501. (Part 4 № 19). [Circa 1914]
89. Rigveda 7.61 / 7.63 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 501-503. (Part 4 № 20). [Circa 1917]
90. Rigveda 8.1 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 504. (Part 4 № 21). [1917]
91. Rigveda 8.76 / 8.78 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 504-507. (Part 4 № 22). [Circa 1914]
92. Rigveda 8.82 / 8.91 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 507-509. (Part 4 № 23). [1917]
93. Rigveda 9.1 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, p. 510. (Part 4 № 24). [Circa 1914]
94. Rigveda 9.1 / 9.3 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 511-515. (Part 4 № 25). [Circa 1915]
95. Rigveda 9.1 / 9.3 // CWSA.– Vol. 14.– Vedic and Philological Studies.– 2016, pp. 516-517. (Part 4 № 26). [Circa 1913]
96. The Secret of the Veda. II. A Retrospect of Vedic Theory (2). Scholars // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 17-23.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 3 – October 1914, pp. 144-151.
97. The Secret of the Veda. I. The Problem and its Solution // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 3-9.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 1 – August 1914, pp. 11-17.
98. The Secret of the Veda. II. A Retrospect of Vedic Theory (1) // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 10-17.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 2 – September 1914, pp. 21-28.
99. The Secret of the Veda. III. Modern Theories // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 24-33.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 4 – November 1914, pp. 210-220.
100. The Secret of the Veda. IV. The Foundations of the Psychological Theory // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 34-47.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 5 – December 1914, pp. 275-286.
101. The Secret of the Veda. XXIII. Summary of Conclusions // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 241-247.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 12 – July 1916, pp. 738-744.
102. The Hymns of the Atris. Agni, the Divine Will-Force // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 387-392.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 3 – October 1915, pp. 155-161.
103. The Hymns of the Atris. The Guardians of the Light. Savitri the Creator // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 489-490.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 2 – September 1916, pp. 113-115.
138. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 451; 465-468. (Part 2, Appendix № 1; Part 3 № 1).– 1-st ed: Sri Aurobindo: A&R.– Volume 1, No2 (1977, December), pp. 35-38.

The List of Sources of the Texts by Sri Aurobindo

[Before May 1912. Notebook]

139. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 469-487. (Part 3 № 2). [1912. Ledger, Title: "The Rigveda / with a Translation and Commentary in English"]
140. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 452; 488-510. (Part 2, Appendix № 2; Part 3 № 3).– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No1 (1978, April), pp. 51-57. [1912–13. Ledger. After № 139]
141. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 511-521. (Part 3 № 4). [1912–13. Ledger]
142. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 521-525. (Part 3 № 5). [1912–13. Ledger]
143. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 525-539. (Part 3 № 6).– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No2 (1978, December), pp. 148-154. [1912–13]
144. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 452-453. (Part 2, Appendix № 3). [1912–13. Ledger]
145. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 453-454. (Part 2, Appendix № 4).– 1-st ed: Sri Aurobindo: A&R.– Volume 3, No1 (1979, April), pp. 35-37. [1912–13. Ledger]
146. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 454. (Part 2, Appendix № 5).– 1-st ed: Sri Aurobindo: A&R.– Volume 3, No2 (1979, December), pp. 150-152. [1912–13]
147. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 455; 539-540. (Part 2, Appendix № 6; Part 3 № 8). [1912–13. Ledger, 7th record]
148. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 540-545. (Part 3 № 8). [Before April 1913. Ledger]
149. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 455-456. (Part 2, Appendix № 7). [September 1913]
150. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 456-457. (Part 2, Appendix № 8). [1913 – Early 1914. Notebook]
151. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 457. (Part 2, Appendix № 9). [1913 – Early 1914. Notebook]
152. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 545-550. (Part 3 № 9). [1913 – Early 1914. Notebook]
153. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 550-552. (Part 3 № 10). [Perhaps 1914]
154. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 458. (Part 2, Appendix № 10).– 1-st ed: Sri Aurobindo: A&R.– Volume 4, No1 (1980, April), pp. 39-40. [Perhaps 1915–17. Separate sheets]
155. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 459-460.– 1-st ed: Sri Aurobindo: A&R.– Volume 4, No1 (1980, April), p. 459. (Part 2, Appendix № 11) [Perhaps 1915–17]
156. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 459-460. (Part 2, Appendix № 12).– 1-st ed: Sri Aurobindo: A&R.– Volume 4, No2 (1980, December), pp. 153-155. [February – March 1917]
157. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 460. (Part 2, Appendix № 13).– 1-st ed: Sri Aurobindo: A&R.– Volume 5, No1 (1981, April), p. 9. [1939–40. Sheet of paper]
158. Rigveda 1.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 461. (Part 2, Appendix № 14).– 1-st ed: Sri Aurobindo: A&R.– Volume 5, No2 (1981, December), pp. 178. [Early 1940s. Notebook]
159. Rigveda 1.12 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 552-553. (Part 3 № 11). [1915–17. Notebook]
160. Rigveda 1.12 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 118-120. (Part 2). [Perhaps, 1940s. there are 2 another translations in notebooks, 1913 and 1917.]
161. Rigveda 1.13 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 121. (Part 2). [Unknown date (perhaps, 1940-s). Text from *Hymns to the Mystic Fire*, ed. of 1952. Source of manuscript is unknown]
162. Rigveda 1.14 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 122-123. (Part 2). [1913. Notebook]
163. Rigveda 1.26, 1.27 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 124-128. (Part 2).– 1-st

Appendix I

- ed: Sri Aurobindo: A&R.– Volume 4, No1 (1980, April), pp. 32-34. [1913. Notebook]
164. Rigveda 1.31 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 553-555. (Part 3 № 12).– 1-st ed: Sri Aurobindo: A&R.– Volume 4, No2 (1980, December), pp. 143-144. [1915–17. Notebook]
165. Rigveda 1.36 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 128-132. (Part 2). [1913 – Early 1914. Notebook]
166. Rigveda 1.58 / 1.60 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 133-138. (Part 2).– 1-st ed: Sri Aurobindo: A&R.– Volume 2, No1 (1978, April), pp. 48-50. [Circa 1919. Separate sheets]
167. Rigveda 2.1 / 2.10, 6.1 / 6.16, 1.65 / 1.73, 1.127 // Hymns to the Mystic Fire, 1946 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 31-113. [1946]
168. Rigveda 1.74 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 138-140; 555-559. (Part 2; Part 3 № 13). [1913 – Early 1914. Notebook]
169. Rigveda 1.74 / 1.76 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 559-582. (Part 3 № 14).– 1-st ed: Sri Aurobindo: A&R.– Volume 5, No1 (1981, April), pp. 3-8.; Sri Aurobindo: A&R.– Volume 2, No2 (1978, December), pp. 125-147. [1913 – Early 1914. Notebook]
170. Rigveda 1.77 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 140-141; 582-584. (Part 2; Part 3 № 15). [1913 – Early 1914. Notebook]
171. Rigveda 1.94 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 141-145; 585-599. (Part 2; Part 3 № 16). [1913]
172. Rigveda 140 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 152-155; 600-602. (Part 2; Part 3 № 17). [1913 – Early 1914. Notebook]
173. Rigveda 2.4 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 603-609. (Part 3 № 18). [1914. Notebook]
174. Rigveda 3.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 610-627. (Part 3 № 19). [1913 – Early 1914. Notebook]
175. Rigveda 3.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 627-631. (Part 3 № 20). [1913 – Early 1914. Notebook]
176. Rigveda 3.1 / 3.7, 3.9 / 3.29 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 156-212. (Part 2). [1940-s. Notebook. The translation was dictated by Sri Aurobindo to A.B. Purani. Earlier variants of Suktas 1 – 2, 11 – 16, 18 and 20 are in notebooks between 1913 and 1917.]
177. Rigveda 4.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 632-634. (Part 2; Part 3 № 21). [1913–14. Notebook]
178. Rigveda 4.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 634-644. (Part 3 № 22). [1913–14. Notebook]
179. Rigveda 4.2 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 644-653. (Part 3 № 23). [1913–14. Same notebook]
180. Rigveda 4.3 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 653-660. (Part 3 № 24). [1913–14. Same notebook]
181. Rigveda 4.4 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 660-666. (Part 3 № 25). [1913–14. Same notebook]
182. Rigveda 4.5 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 666-671. (Part 3 № 26). [1913–14. Same notebook]
183. Rigveda 4.6 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 671-672. (Part 3 № 27). [1913–14. Same notebook]
184. Rigveda 4.6 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 672-676. (Part 3 № 28). [Perhaps, 1913–14. Photocopy of unknown manuscript]
185. Rigveda 4.7 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 676-700. (Part 3 № 29). [Circa 1920. Notebook]
186. Rigveda 4.1 / 4.15 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 213-251. (Part 2). [1940-s. The translation was dictated by Sri Aurobindo to A.B. Purani]
187. Rigveda 5.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 701-712. (Part 3 № 30). [1913 – Early 1914. Notebook]
188. Rigveda 5.10 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 712-730. (Part 3 № 31). [Perhaps 1913. Big sheets, bad condition]

The List of Sources of the Texts by Sri Aurobindo

189. Rigveda 5.1 / 5.23.1-3 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 252-289. (Part 2). [1940-s. The translation was dictated by Sri Aurobindo to A.B. Purani. Earlier variants – Arya, August 1915–December 1917 “Hymns of the Atris” Most important translations between *Arya* and 1940-s – in three notebooks, late 1920s or early 1930s.]
190. Rigveda 5.23.4 / 5.28 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 289-296. (Part 2). [Last translation. Notebook. Was not included into Hymns to the Mystic Fire of 1946 edition.]
191. Rigveda 6.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 731-742. (Part 3 № 32). [1920. Appendix was not found]
192. Rigveda 7.1 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, p. 743. (Part 3 № 33). [1920. Notebook]
193. Rigveda 7.1 / 7.17 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 297-328. (Part 2). [1940-s. The translation was dictated by Sri Aurobindo to A.B. Purani. From earlier translations preserved only 7.1 (Notebook, 1914-15) and № 192]
194. Rigveda 8.11, 8.19, 8.23, 8.38 / 8.40, 8.43, 8.44, 8.60, 8.71, 8.72, 8.74, 8.75, 8.84, 8.102, 8.103 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 329-387. (Part 2). [1940-s. The translation was dictated by Sri Aurobindo to A.B. Purani. Manuscripts were not found]
195. Rigveda 10.1 / 10.8, 10.11, 10.12, 10.20, 10.21, 10.45, 10.46, 10.51, 10.69, 10.70, 10.79, 10.80, 10.87, 10.91, 10.110, 10.115, 10.122, 10.140, 10.150, 10.156, 10.187, 10.191 // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 388-447. [1940-s. The translation was dictated by Sri Aurobindo to A.B. Purani. Manuscripts were not found.]
196. [1.170] Selected Hymns. I. The Colloquy of Indra and Agastya // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 253-256.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 1 – August 1914, pp. 18-20.
197. [1.4] Selected Hymns. II. Indra, Giver of Light // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 257-265.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 1 – August 1914, pp. 21-29.
198. [1.171] Selected Hymns. III. Indra and the Thought-Forces // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 266-275.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 2 – September 1914, pp. 29-38.
199. [1.77] Selected Hymns. IV. Agni, the Illumined Will // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 276-284.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 3 – October 1914, pp. 152-161.
200. [5.81] Selected Hymns. V. Surya Savitri, Creator and Increaser // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 285-292.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 4 – November 1914, pp. 221-229.
201. [3.61] Selected Hymns. VI. The Divine Dawn // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 293-298.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 5 – December 1914, pp. 287-291.
202. [5.82] Selected Hymns. VII. To Bhaga Savitri, the Enjoyer // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 299-305.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 6 – January 1915, pp. 349-354.
203. [4.48] Selected Hymns. VIII. Vayu, the Master of the Life Energies // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 306-314.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 7 – February 1915, pp. 415-422.
204. [4.50] Selected Hymns. IX. Brihaspati, Power of the Soul // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 315-325.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 8 – March 1915, pp. 476-485.
205. [4.45] Selected Hymns. X. The Ashwins, Lords of Bliss // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 326-335.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 9 – April 1915, pp. 541-550.
206. [1.20] Selected Hymns. XI. The Ribhus, Artisans of Immortality // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 336-342.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 10 – May 1915, pp. 602-607.
207. [1.154] Selected Hymns. XII. Vishnu, the All-Pervading Godhead // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 343-350.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 11 – June 1915, pp. 667-674.
208. [9.83] Selected Hymns. XIII. Soma, Lord of Delight and Immortality // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 351-360.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 12 – July 1915, pp. 737-745.
209. [5.1] The Hymns of the Atris. The First Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 393-396.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 3 – October 1915, pp. 161-164.

Appendix I

210. [5.2] The Hymns of the Atris. The Second Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 397-400.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 4 – November 1915, pp. 217-220.
211. [5.3] The Hymns of the Atris. The Third Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 401-404.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 4 – November 1915, pp. 220-223.
212. [5.4] The Hymns of the Atris. The Fourth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 405-408.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 5 – December 1915, pp. 283-285.
213. [5.5] The Hymns of the Atris. The Fifth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 409-412.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 5 – December 1915, pp. 286-288.
214. [5.7] The Hymns of the Atris. The Seventh Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 417-420.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 6 – January 1916, pp. 357-360.
215. [5.6] The Hymns of the Atris. The Sixth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 413-416.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 6 – January 1916, pp. 354-356.
216. [5.8] The Hymns of the Atris. The Eighth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 421-423.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 7 – February 1916, pp. 416-417.
217. [5.9] The Hymns of the Atris. The Ninth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 424-426.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 7 – February 1916, pp. 418-419.
218. [5.10] The Hymns of the Atris. The Tenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 427-429.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 8 – March 1916, pp. 475-476.
219. [5.11] The Hymns of the Atris. The Eleventh Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 430-432.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 8 – March 1916, pp. 477-478.
220. [5.12] The Hymns of the Atris. The Twelfth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 433-435.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 9 – April 1916, pp. 541-543.
221. [5.13] The Hymns of the Atris. The Thirteenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 436-437.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 9 – April 1916, pp. 544-545.
222. [5.14] The Hymns of the Atris. The Fourteenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 438-439.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 9 – April 1916, pp. 545-546.
223. [5.15] The Hymns of the Atris. The Fifteenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 440-441.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 9 – April 1916, pp. 547-548.
224. [5.16] The Hymns of the Atris. The Sixteenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 442-443.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 10 – May 1916, pp. 605-606.
225. [5.17] The Hymns of the Atris. The Seventeenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 444-445.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 10 – May 1916, pp. 607-608.
226. [5.18] The Hymns of the Atris. The Eighteenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 446-448.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 10 – May 1916, pp. 608-610.
227. [5.19] The Hymns of the Atris. The Nineteenth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 449-450.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 10 – May 1916, pp. 610-612.
228. [5.20] The Hymns of the Atris. The Twentieth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 451-452.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 10 – May 1916, pp. 612-613.
229. [5.21] The Hymns of the Atris. The Twenty-First Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 453-454.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 11 – June 1916, pp. 668-

The List of Sources of the Texts by Sri Aurobindo

669.

230. [5.22] The Hymns of the Atris. The Twenty-Second Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 455-456.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 11 – June 1916, pp. 669-670.
231. [5.23] The Hymns of the Atris. The Twenty-Third Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 457-458.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 11 – June 1916, pp. 670-671.
232. [5.24] The Hymns of the Atris. The Twenty-Fourth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, p. 459.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 11 – June 1916, pp. 671-672.
233. [5.25] The Hymns of the Atris. The Twenty-Fifth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 460-462.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 11 – June 1916, pp. 672-673.
234. [5.26] The Hymns of the Atris. The Twenty-Sixth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 463-465.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 12 – July 1916, pp. 729-730.
235. [5.27] The Hymns of the Atris. The Twenty-Seventh Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 466-468.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 12 – July 1916, pp. 731-733.
236. [5.28] The Hymns of the Atris. The Twenty-Eighth Hymn to Agni // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 469-470.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 12 – July 1916, pp. 734-735.
237. [5.62] The Hymns of the Atris. The First Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 518-521.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 7 – February 1917, pp. 439-442.
238. [5.63] The Hymns of the Atris. The Second Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 522-525.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 8 – March 1917, pp. 499-501.
239. [5.64] The Hymns of the Atris. The Third Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 526-528.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 9 – April 1917, pp. 565-567.
240. [5.65] The Hymns of the Atris. The Fourth Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 529-530.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 11 – June 1917, pp. 688-689.
241. [5.66] The Hymns of the Atris. The Fifth Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 531-533.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 11 – June 1917, pp. 689-691.
242. [5.67] The Hymns of the Atris. The Sixth Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 534-535.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 12 – July 1917, pp. 751-752.
243. [5.68] The Hymns of the Atris. The Seventh Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 536-537.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 12 – July 1917, pp. 752-753.
244. [5.69] The Hymns of the Atris. The Eighth Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 538-539.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 1 – August 1917, pp. 46-47.
245. [5.72] The Hymns of the Atris. The Eleventh Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, p. 543.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 1 – August 1917, pp. 49-50.
246. [5.70] The Hymns of the Atris. The Ninth Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 540-541.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 1 – August 1917, p. 48.
247. [5.71] The Hymns of the Atris. The Tenth Hymn to Mitra-Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, p. 542.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 1 – August 1917, p. 49.
248. [5.85] The Hymns of the Atris. Hymn to Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 544-548.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 2 – September 1917, pp. 110-115.
249. [5.79] The Hymns of the Atris. The First Hymn to the Dawn // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 549-552.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 3 – October 1917, pp.

Appendix I

179-181.

250. [5.80] The Hymns of the Atris. The Second Hymn to the Dawn // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 553-554.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 4 – November 1917, pp. 241-242.
251. [5.81] The Hymns of the Atris. A Hymn to Savitri // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 555-556.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 5 – December 1917, pp. 288-289.
252. [7.60] Other Hymns. A Vedic Hymn // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 559-561.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 1 – August 1915, pp. 63-64.
253. [5.52-5.61] Other Hymns. A Hymn of the Thought-Gods // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 562-564.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 7 – February 1916, pp. 446-448.
254. [9.75, 9.42] Other Hymns. The God of the Mystic Wine // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 565-567.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 2 – September 1916, pp. 126-128.
255. [1.94, 1.97] Other Hymns. The Vedic Fire // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 568-573.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 2 – September 1917, pp. 125-128.
256. [1.59] Other Hymns. A Vedic Hymn to the Fire // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 574-575.– 1-st ed: Arya: A Philosophical Review.– Vol.6, No 6 – January 1920, p. 384.
257. [1.65, 1.67] Other Hymns. Parashara's Hymns to the Lord of the Flame // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 576-578.– 1-st ed: Arya: A Philosophical Review.– Vol.6, No 7 – February 1920, pp. 447-448.
258. [1.68] Other Hymns. Parashara's Hymns to the Lord of the Flame // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 578-579.– 1-st ed: Arya: A Philosophical Review.– Vol.6, No 11 – June 1920, pp. 704.
259. [1.66, 1.69] Other Hymns. Parashara's Hymns to the Lord of the Flame // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 580-582.– 1-st ed: Arya: A Philosophical Review.– Vol.6, No 12 – July 1920, pp. 767-768.
260. [1.70 / 1.73] Other Hymns. Parashara's Hymns to the Lord of the Flame // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 582-590.– 1-st ed: Arya: A Philosophical Review.– Vol.7, No 1 – August 1920, pp. 582-590.
261. The Secret of the Veda. V. The Philological Method of the Veda // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 48-57.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 6 – January 1915, pp. 339-348.
262. The Secret of the Veda. VI. Agni and the Truth // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 58-69.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 7 – February 1915, pp. 403-414.
263. The Secret of the Veda. VII. Varuna-Mitra and the Truth // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 70-79.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 8 – March 1915, pp. 466-475.
264. The Secret of the Veda. VIII. The Ashwins Indra the Vishwadevas // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 80-90.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 9 – April 1915, pp. 529-540.
265. The Secret of the Veda. IX. Saraswati and Her Consorts // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 91-99.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 10 – May 1915, pp. 593-601.
266. The Secret of the Veda. X. The Image of the Oceans and the Rivers // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 100-108.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 11 – June 1915, pp. 658-666.
267. The Secret of the Veda. XI. The Seven Rivers // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 109-122.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 12 – July 1915, pp. 723-736.
268. The Secret of the Veda. XII. The Herds of the Dawn // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 123-130.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 1 – August 1915, pp. 20-28.
269. The Secret of the Veda. XIII. Dawn and the Truth // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 131-137.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 2 – September 1915, pp. 76-82.
270. The Secret of the Veda. XIV. The Cow and the Angiras Legend // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 138-148.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 3 – October 1915, pp. 165-174.
271. The Secret of the Veda. XV. The Lost Sun and the Lost Cows // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 149-158.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 4 – November 1915, pp. 224-234.

The List of Sources of the Texts by Sri Aurobindo

272. The Secret of the Veda. XVI. The Angiras Rishis // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 159-172.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 5 – December 1915, pp. 300-314.
273. The Secret of the Veda. XVII. The Seven-Headed Thought, Swar and the Dashagwas // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 173-186.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 6 – January 1916, pp. 364-377.
274. The Secret of the Veda. XVIII. The Human Fathers // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 187-198.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 7 – February 1916, pp. 422-434.
275. The Secret of the Veda. XIX. The Victory of the Fathers // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 199-210.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 8 – March 1916, pp. 482-494.
276. The Secret of the Veda. XX. The Hound of Heaven // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 211-222.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 9 – April 1916, pp. 551-563.
277. The Secret of the Veda. XXI. The Sons of Darkness // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 223-231.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 10 – May 1916, pp. 617-626.
278. The Secret of the Veda. XXII. The Conquest over the Dasyus // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 232-240.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 11 – June 1916, pp. 677-686.
279. The Hymns of the Atris. Foreword // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 363-369.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 1 – August 1915, pp. 45-51.
280. The Hymns of the Atris. The Guardians of the Light. Surya, Light and Seer // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 473-481.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 1 – August 1916, pp. 49-56.
281. The Hymns of the Atris. The Guardians of the Light. The Divine Dawn // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 481-486.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 2 – September 1916, pp. 105-110.
282. The Hymns of the Atris. The Guardians of the Light. Pushan the Increaser // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 486-488.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 2 – September 1916, pp. 110-113.
283. The Hymns of the Atris. The Guardians of the Light. The Four Kings // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 490-500.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 3 – October 1916, pp. 182-192.
284. The Hymns of the Atris. The Guardians of the Light. Varuna // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 500-508.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 4 – November 1916, pp. 237-246.
285. The Hymns of the Atris. The Guardians of the Light. Mitra // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 508-513.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 5 – December 1916, pp. 299-304.
286. The Hymns of the Atris. The Guardians of the Light. Aryaman // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 514-516.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 6 – January 1917, pp. 375-377.
287. The Hymns of the Atris. The Guardians of the Light. Bhaga // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 516-517.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 6 – January 1917, pp. 377-379.
289. The Life Divine. I The Human Aspiration // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 3-7.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 1 – August 1914, pp. 1-5.
290. The Life Divine. II. The Two Negations. The Materialist Denial // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 8-19.– 1-st ed: Arya: A Philosophical Review.– Vol.1, No 2 – September 1914, pp. 3-14.
291. The Life Divine. XIII. The Divine Maya // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 120-129.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 1 – August 1915, pp. 10-19.
292. The Life Divine. XVI. The Triple Status of Super Mind // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 152-160.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 4 – November 1915, pp. 193-201.
293. The Life Divine. XX. Death, Desire and Incapacity // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 200-209.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 8 – March 1916, pp. 449-460.
294. The Life Divine. XXI The Ascent of Life // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 210-219.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 9 – April 1916, pp. 513-523.

Appendix I

295. The Life Divine. XXV. The Knot of Matter // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 254-265.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 1 – August 1916, pp. 1-14.
296. The Life Divine. XXVI. The Ascending Series of Substance // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 266-275.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 2 – September 1916, pp. 65-75.
297. The Life Divine. XXVII. The Sevenfold Chord of Being // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 276-284.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 3 – October 1916, pp. 129-138.
298. The Life Divine. VII (XXVIII) The Knowledge and the Ignorance // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 499-518.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 4 – November 1916, pp. 193-205.
299. The Life Divine. III (XXXV). The Eternal and the Individual (1) // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 380-402.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 11 – June 1917, pp. 641-651.
300. The Life Divine. VIII (XXIX). Memory, Self-Consciousness and the Ignorance // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 519-528.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 5 – December 1916, pp. 257-266.
301. The Life Divine. IX (XXX) Memory, Ego and Self-Experience // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 529-542.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 6 – January 1917, pp. 321-334.
302. The Life Divine. XI (XXXI). The Boundaries of the Ignorance // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 573-585.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 7 – February 1917, pp. 385-394.
303. The Life Divine. XIII Exclusive Concentration of Consciousness-Force and the Ignorance (XLII. Exclusive Concentration of Tapas) // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 602-617.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 8 – March 1918, pp. 449-461.
304. The Life Divine. XV Reality and the Integral Knowledge (XXXII. The Integral Knowledge) // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 659-682.– 1-st ed: Arya: A Philosophical Review.– Vol.3, No 8 – March 1917, pp. 449-463.
305. The Life Divine. XVI The Integral Knowledge and the Aim of Life; Four Theories of Existence (L. Four Theories of Existence) // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 683-709.– 1-st ed: Arya: A Philosophical Review.– Vol.5, No 3 – October 1918, pp. 129-141.
306. The Life Divine. XVIII The Evolutionary Process — Ascent and Integration (XXXVIII. The Ascent and its Downward Eye) // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 730-753.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 4 – November 1917, pp. 193-203.
307. The Life Divine. XIX Out of the Sevenfold Ignorance towards the Sevenfold Knowledge (XXXIX. The Ascent out of the Ignorance) // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 754-771.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 5 – December 1917, pp. 257-266.
308. The Life Divine. XXI (XLIII). The Order of the Worlds // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 795-822.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 9 – April 1918, pp. 513-522.
309. The Life Divine. XXII (XLVII). Rebirth and the Other Worlds // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 823-855.– 1-st ed: Arya: A Philosophical Review.– Vol.4, No 12 – July 1918, pp. 703-714.
310. The Life Divine. XXIII Man and the Evolution // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 856-879. [1917. Separate sheets of good paper.]
311. The Life Divine. XXIV The Evolution of the Spiritual Man // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 880-921. [Unknown date. Separate sheets of good paper.]
312. The Life Divine. XXV The Triple Transformation // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 922-952. [Unknown date. Separate sheets of good paper.]
313. The Life Divine. XXVI The Ascent towards Supermind // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 953-998. [Unknown date. Separate sheets of good paper.]
314. The Life Divine. XXVII The Gnostic Being // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 999-1050. [1918. Separate sheets of good paper.]
315. The Life Divine. XXVIII The Divine Life // CWSA.– Vol. 21–22.– The Life Divine.– 2005, pp. 1051-1107. [Unknown date. Separate sheets of good paper.]
316. The Ideal Spirit of Poetry // CWSA.– Vol. 26.– The Future Poetry.– 1997, pp. 217-226. [December 1919]
317. The Divine Personality // CWSA.– Vol. 23–24.– The Synthesis of Yoga.– 1999, pp. 577-586. [August 1918]
318. The Rigveda [In Bengali] // Sri Aurobindo. Bengali Writings: [Translated from Bengali into English] / Published by Madanlal Himatsingka. Sri Aurobindo Ashram Trust.– Pondicherry: All India Press, 1991,

The List of Sources of the Texts by Sri Aurobindo

pp. 42-54. [Circa 1915-17]

319. Agni — The Divine Energy [: In Bengali] // Sri Aurobindo. Bengali Writings: [Translated from Bengali into English] / Published by Madanlal Himatsingka. Sri Aurobindo Ashram Trust.– Pondicherry: All India Press, 1991, pp. 35-41. [Unknown date]
320. The Mystery of the Veda [: In Bengali] // Sri Aurobindo. Bengali Writings: [Translated from Bengali into English] / Published by Madanlal Himatsingka. Sri Aurobindo Ashram Trust.– Pondicherry: All India Press, 1991, pp. 27-34. [Circa 1915-17]
321. 1.5 // Sri Aurobindo Birth Centenary Library.– Vol. 10.– The Secret of the Veda.– Popular Edition.– Pondicherry: Sri Aurobindo Ashram, 1971, pp. 491-501. [Unknown date]
322. 1.7 / 1.11 // Sri Aurobindo Birth Centenary Library.– Vol. 10.– The Secret of the Veda.– Popular Edition.– Pondicherry: Sri Aurobindo Ashram, 1971, pp. 502-512. [Unknown date]
323. [Fragment] // Sri Aurobindo Birth Centenary Library.– Vol. 27.– Supplement.– De Luxe Edition.– Pondicherry: Sri Aurobindo Ashram, 1973, pp. 180-185. [Unknown date. Text is absent in CWSA. It is placed in 27th volume of SABCL, pp. 184-185, immediately after previous text (source № 17).]
324. Foreword to the book “Hymns to the Mystic Fire” of 1946 Edition // CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 145-150. [1946]
325. [1.52.1-5] A Hymn to Indra // Sri Aurobindo: A&R.– Volume 8, No2 (1984, December), pp. 130-131. [Circa 1916]
326. CWSA.– Vol. 16.– Hymns to the Mystic Fire.– 2013, pp. 145-150.– 1-st ed: Sri Aurobindo: A&R.– Volume 3, No1 (1979, April), pp. 31-34. [1913 - Early 1914]
327. The Doctrine of the Mystics // CWSA.– Vol. 15.– The Secret of the Veda.– 1998, pp. 370-384.– 1-st ed: Arya: A Philosophical Review.– Vol.2, No 2 – September 1915, pp. 97-112.

Appendix 2

Short List of Comments, Translations and Dictionaries

The list contains the works mostly in European languages (including all works mentioned in footnotes for the interlinear translation) and several important documents in Sanskrit.

I. Brahmanas of Rigveda

1. **Keith, Arthur Berriedale** (1879-1944). *Rigveda Brahmanas: The Aitareya and Kaushitaki Brahmanas of the Rigveda* / Translated from the original Sanskrit by Arthur Berriedale Keith, D.C.L., D. Litt. of the inner temple, Barrister-at-law, Regius professor of Sanskrit and Comparative Philology at the University of Edinburgh, Late of His Majesty's Colonial Office, Translator of the Veda of the Black Yajus Shcool.– Cambridge, Massachusetts: Harvard University Press, 1920.– 555 p. (The Harvard Oriental Series, Volume 25).
2. *The Aitareya Brahmana of the Rigveda, Containing the Earliest Speculations of the Brahmans on the Meaning of the Sacrificial Prayers and on the Origin, Performance and Sense of the Rites of Vedic Religion* / Edited, translated and explained by Martin Haug, P.D. Superintendent of Sanskrit Studies in the Poona College.– Vol 2.– Translation, with notes.– Bombay: Government Central book Depot.; London: Trübner and Co, 1863.– 535 p.
3. *The Aitareya Brahmanana of the Rigveda: [Translated into English] // Rig Veda Samhita.* [Samhita, Padapatha and Sayana's commentary in Kannada / Translated with Exhaustive Critical Notes by Asthana Mahavidwan; Editor H.P. Venkata Rao; sponsored by the Maharaja of Mysore, Sri Padiyar Bahadur Jayachamarajendra.– In 36 volumes.– Volume 31].– Mysore, [1955?].– 1048 p.

II. Aranyakas of Rigveda

4. *The Aitareya Aranyaka* / Edited from Manuscripts in the India office and the Library of the Royal Asiatic Society with Introduction, Translation, Notes, Indexes and an Appendix Containing the Portion Hitherto Unpublished of the Sankhayana Aranyaka by Arthur Berriedale Keith of the Colonial Office.– Oxford: Clarendon Press, 1909.– 390 p.
5. *Śāṅkhāyana āraṇyaka with an Appendix on the Mahāvratā* / [Translated into English] by Arthur Berriedale Keith, M.A., B.C.L. of the Inner Temple, Barrister-at-Law, and of the Colonial Office.– London: The Royal Asiatic Society, 1908.– 85 p.

III. Upanishads of Rigveda

6. *Aitareya Upanishad // Eight Upaniṣads: with Commentary of Śāṅkarācārya.*– Volume 2.– Aitareya, Muṇḍaka, Māṇḍūkya, Kārikā and Praśna / Translated into English by Swāmī Gambhīrānanda.– Calcutta: Advaita Ashrama, 1937.– 514 p.
7. *Aksha Malika Upanishad* / Translated into English by Srinivasan K. // The 108 Upanishads: Translated into English: [Internet file: <https://archive.org/details/108UpanishadsEnglishTranslation>]
8. *Ātma-bodhōpaniṣad* // The Sāmānya Vedānta Upaniṣads: Translated into English (On the basis of the Commentary of Sri Upaniṣad-Brahma-Yogin) by Sri Shrinivāsa Ayyangār, B.A., L.T. and edited by paṇḍit S. Subrahmanya Sāstri, F.T.S.– Adyar; Madras: The Adyar Library, 1941, pp. 96-104.
9. *Bahvr̥cōpaniṣad* // The Śākta ūpaniṣads: Translated into English. Based on the Commentary of Upaniṣad-Brahmayogin by Dr. A.G. Krishna Warriar.– Adyar; Chennai: The Adyar Library and Research Center, 1967, pp. 73-77.– ISBN 81-85141-27-4
10. **Krishna Warriar A. G.** *Kauṣītiki brāhmaṇa upaniṣad, with an anonymous unpublished Commentary in Sanskrit* / Edited by E.R. Sreekrishna Sarma with an English Translation by the late A.G. Krishna Warriar based on the Upaniṣad-Brahmayogin Commentary.– First edition.– Madras: The Adyar Library and Research Center, 1990.– 96 p.– ISBN 81-85141-06-1
11. *The Kauṣītiki-Brāhmaṇa-Upaniṣad with the Commentary of Śāṅkarananda* / Edited with an English Translation by E.B. Cowell, M.A.– Calcutta: C.B. Lewis, Baptist Mission Press, 1861.– 137 p. [of Sanskrit text], 172 p. [of text in English]; Appendix [17 p.] (Bibliotheca Indica; Collection of oriental works / Published under the superintendence of the Asiatic Society of Bengal, No 19).
12. *Nādabhiṇḍu-Upaniṣad of R̥gveda* // Thirty Minor Upaniṣads / Translated by K. Nārāyaṇasvāmī

Short List of Comments, Translations and Dictionaries

Aiyar.– Madras, 1914, pp. 254-260.

13. *Mudgala, Saubhagya, Tripura Upanishad* / Translated into English by A. G. Krishna Warriar.– Chennai: The Theosophical Publishing House // The 108 Upanishads: Translated into English: [Internet file: <https://archive.org/details/108UpanishadsEnglishTranslation>]
14. **Nikhilananda, Swami.** *Self-Knowledge (Ātmabodha)* / An English Translation of Śankarāchārya's Ātmabodha with Notes, Comments, and Introduction by Swami Nikhilananda.– New York: Rama-krishna-Vivekananda Center, 1946.– 228 p.
15. *Nirvāṇopaniṣad* // The Saṁnyāsa Upaniṣads / Translated into English (based on the Commentary of Upaniṣad-Brahmayogin) by Prof. A.A. Ramanathan.– Madras: The Adyar Library and Research Center, 1978, pp. 127-141.– ISBN 0-8356-7511-4.
16. *Айтарея Упанишада, Каушитаки Упанишада // Упанишады.*– В 3 книгах / Перевод, предисловие и комментарии А.Я. Сыркина.– Книга 2.– М: Ладомир, 1992.– 331 с. (Памятники литературы народов Востока. XVI / АН СССР. Ин-т Востоковедения)

IV. Comments to Rigveda before 18 cent.

17. *Jāśka's Nirukta.* Sammt den Nighaṇṭavas / herausgeben und erläutert von Rudolph Roth.– Göttingen: Verlag der Dieterichschen Buchhandlung, 1852.– 230 p.
18. **Macdonell, Arthur Anthony** (1854-1930). *The Bṛhad-devatā attributed to Śaunaka: A Summary of the Deities and myths of the Rig-Veda* / Critically edited in the original Sanskrit with an Introduction and seven Appendices, and translated into English with critical and illustrative notes by Arthur Anthony Macdonell, Boden professor of Sanskrit in the University of Oxford and fellow of Balliol College.– In 2 parts.– Cambridge, Massachusetts: Harvard University, 1904. (Harvard Oriental Series / Edited with the cooperation of various scholars by Charles Rockwell Lanman). Part I.– Introduction and text and appendices.– 198 p.; Part II.– Translations and notes.– 334 p.
19. **Madhvacharya.** ऋग्भाष्यटीकाप्रथमप्रश्नः = *Rig Veda Bhashya*.– In Sanskrit. First 40 Suktas. Adhyatmik view.
20. **Mādhavakṛtā.** *Rgvedavyākhyā.* [Commentary by Mādhava] / General Editor G. Srinivasa Murthi, B.A., M.B. & C.M., Vaidyaratna, Director, Adyar Library.– In 2 parts.– Adyar; Madras: The Theosophical Society, [1947]. (The Adhyar Library Series – No 61. Besant Centenary Volume)
21. *Rgveda: with the Padapāṭha and the available portions of the Bhāṣya-s by Skandasvāmin and Udgīta, the Vyākhyā by Venkaṭamādhava and Mudgala's Vṛtti base on Sayana-bhāṣya* / Edited, critically, and annotated with text-comparative data from original manuscripts and other available materials by Vishva Bandhu in collaboration with Bhīm Dev, Amar Nāth, K.S. Rāmaswāmi Sāstrī and Pitāmbar Datta.– In 7 parts.– Hoshiarpur: Vishveshvaranand Vedic Research Institute, 1963-1965.
22. *Rgveda-Samhitā* [: Samhitā text with accent marks; Sākalya's Padapāṭha, Sāyanācārya's commentary, bhāṣya by Sāyana, extracts from other Indian commentators viz. Skandasvāmin, Venkaṭamādhava, Guṇaviṣṇu, Anāndaīrtha etc., with trilingual translations and explanatory notes in English, Hindi and Bengali, with English translation in the light of Sāyanābhāṣya, crit. notes embodying different interpretations of European scholars and synopsis of results of historical, geological, archaeological and philological researches.].– Part 1 / Published by Satis Chandra Seal, M.A. B.L.; [M.M. Sītārāma Śāstrī, Editor of Sayana's commentary; with English translations and notes by Sītārāma Pradhāna].– Calcutta: Indian Research Institute, Aug. 1933.– 564 p.; Part II, Sept. 1933; Part III, Oct.-Dec. 1933; Part IV, Jan.-Mar. 1934; Part V, Dec. 1934; Part VI, Aug. 1936. (Indian Research Institute Publications. Vedic Series)
23. *Rgveda-Samhitā, with Rgarthadīpikā of Venkaṭamādhava* / Ed. Sarup, Lakshman; pub. Motilal Banarasi Dass, Lahore.– In 6 Volumes. (1) Text with padapāṭha. (2) Hitherto unpublished pre-Sayana commentary of Venkaṭamādhava. (3) Critical apparatus containing all the different interpretations of RV—words, available from Indian sources. [Venkaṭa offer's an explanation of most obscure passages of RV.; crit. and comparative foot-notes by Ed.]
24. **Sayanacharya.** *Bhumika = Commentary to the Rig-Veda // Rig-Veda-Samhitā.* The Sacred Hymns of the Brahmans. Together with the commentary of Sayanacharya / Edited by Dr. F. Max Müller.– In 4 volumes.– London: W.H. Allen and Co. Vol. 1.– 1849.– 991 p.; Vol. 2.– 1854.– 1006 p.; Vol. 3.– 1856.– 985 p.; Vol. 4.– 1862.– 927 p.
25. **Sayanacharya.** *Preface to Rigveda:* translated into English.
 - // Rig Veda Samhitā: [Samhitā, Padapāṭha and Sayana's commentary in Kannada] / Translated with Exhaustive Critical Notes by Asthana Mahavidwan; Editor H.P. Venkata Rao; sponsored by the Maha-

Appendix 2

raja of Mysore, Sri Padiyar Bahadur Jayachamarajendra.– [In 36 volumes]. Mysore, 1949–55.

• // Rgveda-Samhita.– Part 1 / [M.M. Sītārāma Śāstrī, Editor of Sayana's commentary; with English translations and notes by Sītānātha Pradhāna].– Calcutta: Indian Research Institute, 1933.– 564 p. (Indian Research Institute Publications. Vedic Series)

26. **Shastri, Mangal Deva.** *Rgveda-Pratishakhya* / Translated into English for the first time with additional notes, several appendices and indices by Dr. Mangal Deva Shastri together with a foreword by Dr. A.B. Keith.– Lahore: Messrs Moti Lal Banarsi Das, 1937.– 431 p. (The Punjab Oriental Series. No XXIV).
27. **Śaunaka.** *Bṛhaddevatā.* Translation [into English] and Explanation // Rig Veda Samhita: [Samhita, Padapatha and Sayana's commentary in Kannada / Translated with Exhaustive Critical Notes by Asthana Mahavidwan; Editor H.P. Venkata Rao; sponsored by the Maharaja of Mysore, Sri Padiyar Bahadur Jayachamarajendra.– In 36 volumes].– Mysore, 1949–55.
28. **Śaunaka.** *The Caranavyūha-sūtra of Śaunaka (with the Commentary of Mahidāsa)* : In Sanskrit / Edited by Umesh Chandra Sharma, M.A., Ph.D., Shastri, Lecturer, Department of Sanskrit, Sri Varshneya College, Aligarh.– Aligarh: Viveka Publications, 1978.– 57 p.
29. *Shaunaka's Pratishakhya of the Rigveda with the commentary of Uvatta.*– [In Sanskrit] / Edited and annotated by Pandit Yugalakishora Vyasa, Late Scholar of the Benares Sanskrit College.– Benares: Messrs. Braj B. Das and Co., 1894.– 399 p.
30. **Skandhasvāmin; Maheśvara.** *Commentary of Skandasvamin and Maheshvara on the Nirukta* / Critically edited for the first time from original manuscripts with an introduction, indexes and appendices by Lakshman Sarup, M.A. (Panj.); D. Phil., (Oxon); Professor of Sanskrit Literature at the University of the Panjab, Lahore.– Vols. 3 and 4. Chapters 7-13 / with a foreword by A.C. Woolner, M.A. (Oxon.); D.Litt (Panj.); C.I.E; F.A.S.B. Vice-Chancellor and Professor of Sanskrit Language at the University of the Panjab, Lahore.– Lahore: The University of the Panjab, 1934.– 922 p.
31. *The Nighantu and The Nirukta: The oldest Indian Treatise on Etymology, Philology, and Semantics* / Critically edited from original manuscripts and translated for the first time into English, with introduction, exegetical and critical notes, three indexes and eight appendices by Lakshman Sarup, M.A. (Panj.), D. Phil. (Oxon.) Late professor of Sanskrit at the University of the Panjab, Lahore.– 2nd reprint.– Delhi; Varanasi; Patna: Motilal Banarsidass, 1967.– 298 p. [Sanskrit text]; 260 p. [text in English].
32. *The Rig-veda with the Commentary of Udgitha-Acharya (X.5.4 – X.34.3).*– [In Sanskrit].– Lahore: D.A.-V. College Research Department, 1935.– 114 p.
33. *The Rgvedabhāṣya of Skandasvāmin.* First Astaka.– [In Sanskrit] / Edited by C. Kunhan Raja, M.A. D. Phil (Oxon.) Reader in Sanskrit, University of Madras.– Madras: University of Madras, 1935.– 526 p. (Madras University Sanskrit Series, No 8.)
34. *The Rksamhitā with the Bhāṣya of Skandasvāmin and Dīpikā of Venkaṭamādhava* / Edited by K. Sāmbāśiva Śāstrī, Curator of the Department for the Publication of Sanskrit Manuscripts, Trivandrum; Published under the authority of the Government of Her Highness the Maharani Regent of Travancore.– [Introduction in English; text in Sanskrit].– Trivandrum: Government Press, 1929.– 133 p.
35. *Vedanta-Sutras with the commentary by Sri Madhwacharya* / A complete translation by S.Subba Rau, M.A.– Madras: Thompson and Co., 1904.– 374 p.

V. Short list of translations and comments of 18-21 cent.

36. **Benfey, Theodor** (1809-1881). *Übersetzung des Rigveda: Hymnus 1.1-130* // Orient und Occident insbesondere in ihren gegenseitigen Beziehungen, 1862-1864.
37. **Bergaigne, Abel.** *La religion védique. D'après les hymnes du Rig-veda.*– In 3 vols.– Paris, 1878-83.
38. **Bhave S.S.** *The Soma-hymns of the Rgveda: A fresh interpretation.*– In 3 parts / By S.S. Bhave, M.A., LL.B., Ph.D., Reader and Head of the Department of Sanskrit, Faculty of Arts, Maharaja Sayajirao University of Baroda.– Baroda: Oriental Institute, 1960-62.
39. **Böhlingk, Otto von.** *Sanskrit-Chrestomathie = Хрестоматия санскрита.* Zunaechst zum Gebrauch bei Vorlesungen herausgegeben von O. Boehlingk.– St. Petersburg: Gedruckt bei der Kaiserlichen Akademie der Wissenschaften, 1845. – 452 s.
40. **Clayton A. C.** *The Rigveda and Vedic Religion: with readings from the Vedas.*– First published 1913. Reprint 1981.– New Delhi: Banarasi Dass and Co., 1981.– 292 p.
41. **Dayananda Saraswati.** *The Rigveda with Maharishi Dayananda Saraswati's Commentary* /

Short List of Comments, Translations and Dictionaries

Translated into English by Acharya Dharma Deva Vidya Martanda.– In 5 vol.– New Delhi-1: Sarvadeshik Arya Dratinidhi Sabha: Reprint 2002.

42. **Dayananda Saraswati, Svami.** *Rigvedadi-Bhasya-Bhumika: an Introduction to the commentary on the four Vedas* / Translated into English with original text, a critical introduction and exhaustive notes by Parmanand, Ph. D., P.E.S.– First ed.– New Delhi, 1981.– 608 p.
43. **Divyanand, Soami.** *Rig Veda*. [Translated into English], 2008.– 703 p.; 724 p.
44. **Dutt, Manmatha Nath Shastri.** *Rig-veda : Text with Sayana's commentary and a literal prose English translation*.– In four volumes.– Calcutta: Society for the resuscitation of Indian literature, 1906-1912.
45. **Forizs, Laszlo.** *Rigvéda*– [In Bulgarian].– Budapest: Farkas Lorinc Imre, 1995 ISBN 963-85349-1-5
46. **Frawley, David.** *Hymns from the Golden age : Selected hymns from the Rig Veda with Yogic interpretation*.– Delhi etc. : Motilal Banarsidass, 1986.– XII, 256 p.; 22 cm.– ISBN 81-208-0072-9.
47. **Frawley, David.** *Wisdom of the ancient seers: Mantras of the Rig Veda*.– 1st Indian ed.– Delhi: Motilal Banarsidass Publishers, 1994.– 275 p.: ill.; 23 cm. [Rev. ed. of: Hymns from the golden age].– ISBN 8120811607 (pbk.), 8120811593 (cloth).
48. **Gadgil, V. A.** *The Āprī Hymns in the R̥gveda II* Journal of the University of Bombay.– 4, Nov. 1935.
49. **Ganguly, Basanta Kumar.** *The Rigveda Samhita: Vasanti Bhasya I* Translated into English with the riks translated and annotated by Basanta Kumar Ganguly.– Kolkata: The Asiatic Society, 2004.
50. **Geldner, Karl Friedrich.** *Der Rigveda übersetzt und erläutert*.– [Translated into German. In 3 volumes].– Göttingen: Vandenhoeck & Ruprecht, 1923- (Harvard Oriental Series / Harvard University Press, Cambridge, Massachusetts, Volumes 33-35).
51. **Geldner, Karl Friedrich; Kaegi Adolf.** *Slebenzig Lieder des Rigveda I* Übersetzt von Karl Geldner und Adolf Kaegi. Mit Beiträgen von R. Roth.– Tübingen: H. Laupp'schen Buchhandlung, 1875.– 176 p.
52. **Ghate V. S.** *Lectures on Rig Veda I* Delivered at the University of Bombay in 1914 by V.S. Ghate, M.A., professor of Sanskrit, Elphinstone College. The Ramakrishna Mission Institute of Culture Library.– Bombay, 1915.– 237 p.
53. **Grassmann, Hermann** (1809-1877). *Rig-veda. Übersetzt und mit kritischen und erläuternden anmerkungen versehen von Hermann Grassmann*.– [In 2 volumes. Translated into German].– Leipzig: F.A. Brockhaus. Vol. 1.– 1876.– 589 p.; Vol. 2.– 1877.– 523 p.
54. **Griffith, Ralph Thomas Hotchkinn** (1826–1906) *The Hymns of the Rigveda I* Translated with a popular commentary by Ralph T.H. Griffith, formerly principal of Benares College.– In 3 Volumes.– Benares, E.J. Lazarus and Co. 1889-91.
55. **Holland, Gary B.; van Nooten, Barend A.** *The Rig Veda: a metrically restored text with an introduction and notes*.– Cambridge [Mass] : Harvard university press, 1994.
56. **Jamison Stephanie W., Breton Joel P.** *The Rigveda: The Earliest Religious Poetry of India I* South Asia Research.– In 3 volumes.– New York: Oxford University Press, 2014.– ISBN 9780199370184 (Set).
57. **Kaegi, Adolf.** *The Rigveda: The Oldest Literature of the Indians I* by Adolf Kaegi, professor in the University of Zürich. Authorised translation with additions to the notes by R. Arrowsmith, Ph. D. Instructor in Sanskrit, Racine College.– 2nd ed.– Boston: Ginn and Co., 1886.– 198 p.
58. **Kapali Sastry T. V.** ऋग्वेदसंहिता श्रीकपालिशाल्विरचितवेदगुप्तार्थसिद्धान्नाख्यभाष्यसमेता = *Rigveda Samhita*. Text and commentary (Siddhāñjana).– Second edition.– In 2 volumes.– Volume 2. First Mandala, Suktas 1–32 / With English translation by M.P. Pandit and S. Shankaranarayanan.– Pondicherry: Sri Aurobindo Ashram, 1976.– 234 pages in Sanskrit, 430 pages in English.
59. **Kapali Sastry T. V.** *Rig-Bhashya Bhumika = Introduction to Siddhāñjana* [to the commentary on the first Ashtaka of the Rig Veda] / Translated into English by M. P. Pandit.– Pondicherry: Sri Aurobindo Ashram, 1952.– 277 p.
60. **Kashyap R. L.** *Rig Veda Samhitā*. Text in Devanagari, Translation and Notes / Sri Aurobindo Kapali Sastry Institute of Vedic Culture (SAKSI), Bangalore; Academy of Sanskrit Research, Melkote.– Set in 12 volumes.– Bangalore, Melkote: SAKSI; ASR.
61. **Lal P.** *The golden womb of the sun I* Translated from Sanskrit by P Lal.– Calcutta : Writers Workshop, 1996.
62. **Langlois A.** *Inde – Rig-Veda I* Traduction de A. Langlois.– Paris, 1870.– 614 p. (Bibliothèque Internationale Universelle: Collection des chefs-d'œuvre de l'esprit humain. Monde ancien. Civilisation)

Appendix 2

sation orientale. Poésie Lyrique)

63. **Langlois A., Par M. Rig-Véda, ou Livre des hymnes.**– [Translated into French].– [In 4 volumes].– Paris: F. Didot, 1848-1851.
64. **Lanman, Charles Rockwell.** *A Sanskrit reader: with vocabulary and notes.*– London: Trübner & Co., 1884.
65. **Lommel, Herman.** *Gedichte des Rig-Veda.* In German.– München: Otto Wilhelm Barth, 1955.
66. **Ludwig, Alfred** (1831-1912). *Der Rigveda oder Die Heiligen. Hymnen der Brâhmana* / Vollständig ins Deutsche übersetzt mit Commentar und Einleitung von Alfred Ludwig.– [In 6 volumes. Translated into German].– Prag : F. Tempsky, 1876-1888.
67. **Macdonell, Arthur Anthony** (1854-1930). *A Vedic reader for students.* Containing thirty hymns of the Rigveda in the original Samhita and Pada texts, with transliteration, translation, Vocabulary.– Oxford: Clarendon Press, 1917.– 263 p.
68. **Macdonell, Arthur Anthony** (1854-1930). *Hymns from the Rigveda* / Selected and metrically translated by A.A. Macdonell, M.A., PH.D., Hon. LL.D. Boden Professor of Sanskrit in the University of Oxford and Fellow of Balliol College.– Calcutta: Association Press (Y.M.C.A.); London: Oxford University Press, [1922].– 98 p.
69. **Macdonell, Arthur Anthony** (1854-1930). *The Uṣas Hymns of the Rgveda* // Journal of the Royal Asiatic Society of Great Britain and Ireland, London.– 1932. (1.48, 1.49; 1.92; 1.113; 1.123; 1.124; 3.61; 4.51; 4.52; 5.79; 5.80; 6.64; 6.65; 7.75-7.81.)
70. **Mahavidwan, Asthana.** [*Translations of Samhita in the light of Sayanacharya's Bhumika.* Translated into English] // Rig Veda Samhita: [Samhita, Padapatha and Sayana's commentary in Kannada] / Translated with Exhaustive Critical Notes by Asthana Mahavidwan; Editor H.P. Venkata Rao; sponsored by the Maharaja of Mysore, Sri Padiyar Bahadur Jayachamarajendra.– [In 36 volumes]. Mysore, 1949–55.
71. **Mankad D.R.** *Date of Rgveda.*– Anand: Gangajala Prakashan, 2008, 1952.– VII; 94 p.; XIV.
72. **Mée, Jean Le and other.** *Hymns from the Rig-Veda = Hymnes du Rig-Véda* / Jean Le Mée; Volker Stutzer; Gerardo Del Cerro; Prem Raval.– Fremont, Calif.: Jain Pub. Co., 2004.
73. **Moghe S.G.** *Āṛṇkārika Interpretation of the Rgveda.* Professor Velankar and Vedic Indology / Edited with an introduction by Moghe S.G.– Delhi: Ajanta Books International, 1993.– 344 p.– ISBN 81-202-0399-2.
74. **Müller, F. Max.** *Rig-Veda-Sanhita: The Sacred Hymns of the Brahmans.*– Volume 1.– Hymns to the Maruts, Rudra, Vayu, and Vata / Translated and explained by F. Max Müller, M.A., LL.D.– London, Trünber and Co., 1869.– 263 p.
75. **Murdoch, John.** *An account of the Vedas with numerous extracts from the Rig-Veda.*– [The most important hymns are quoted in full; extracts are also given from the Brahmanas, and the claims of the Arya Samaj are considered in an Appendix].– Second edition.– London; Madras : The Christian Literature Society for India, 1897.– 154 p.
76. **Nicolas, Antonio T. De.** *Meditations through the Rg Veda.*– London : Shambhala, 1978.
77. **Norman Brown W.; Rosane Rocher.** *India and Indology.* selected articles / American Institute of Indian Studies.– Delhi : Motilal Banarsidass, 1978.
78. **O'Flaherty, Wendy Doniger.** *The Rig Veda.* an anthology: one hundred and eight hymns [Translated into English].– Harmondsworth: Penguin Books, 1981.– ISBN 0-140-44989-2 25.
79. **Oldenberg, Hermann.** *Die Hymnen des Rigveda* / Herausgegeben von Hermann Oldenberg.– Band 1.– Metrische und textgeschichtliche Prolegomena.– Berlin: Verlag von Wilhelm Hertz, 1888.– 545 p.
80. **Oldenberg, Hermann.** *Vedic Hymns.*– Part 2. *Hymns to Agni (Mandalas I-V)* / Translated by Hermann Oldenberg.– First published by the Oxford University Press, 1897. Reprinted.– Delhi; Varanasi, Patna: Motilal Banarsidass, 1964.– 500 p. (The Sacred Books of the East / Translated by Various Oriental Scholars and edited by F. Max Müller.– Volume 46).
81. **Panikkar, Raimon.** *The Vedic experience, Mantramajari: an anthology of the Vedas for modern man and contemporary celebration.*– Delhi : Motilal Banarsidass Publishers Private Limited, 2016.
82. **Pappeso, Valentino.** *Inni del Rig-veda* / prefazione, introduzione e note di Valentino Pappeso [extensive selection from Rigveda, Edition and translation into Italian by Valentino Pappeso].– [In 2 volumes].– Bologna: N. Zanichelli, [1929-31].

Short List of Comments, Translations and Dictionaries

83. **Paramasiva, T. Iyer.** *The Riks, or Primeval Gleams of Light and Life* / T. Paramasiva Iyer.– Bangalore: Mysore Government Press, 1911.– 100 p.
84. **Patel, Manilal.** *The ninth Maṇḍala of the R̥gveda* // Bhāratīya Vidyā, Bhāratīya Vidyā Bhavan, Bombay.– 1-2, May-Nov. 1940.
85. **Patel, Manilal.** *Bhāradvāja's Hymns to Agni* // Bhāratīya Vidyā, Bhāratīya Vidyā Bhavan, Bombay.– 2-3, May-Nov. 1941.
86. **Peterson, Peter.** *A Second selection of hymns from the R̥gveda* / Edited, with Sayana's commentary and notes, by Peter Peterson, M.A. Professor of Sanskrit, Elphinstone College, Bombay.– First edition.– Bombay: Government Central Book Depot, 1899.– 287 p.
87. **Peterson, Peter.** *Hymns from the R̥gveda* / with Sayana's commentary, notes, and a translation, by Peter Peterson, M.A. Professor of Sanskrit and Acting Principal, Elphinstone College, Bombay.– Bombay: Government Central Book Depot, 1888.– 293 p. (Bombay Sanskrit Series, No XXXVI)
88. **Prasad, Durga.** *The Vedas made easy, or a literal English translation of the four Vedas, the Gospels of India, with the Sanscrit text, explanatory notes and summary of each hymn.*– In 9 parts.– Lahore: Virjanand Press, 1912-1920.
89. **Raja, C. Kunhan.** *Asya vāmasya hymn: The Riddle of the Universe. R̥gveda 1.164* / Sanskrit text with the Bhāṣyas of Sāyaṇa and ātmānanda and with English translation and notes by Dr. C. Kunhan Raja, professor of Sanskrit, Andhra University, Waltair.– Madras: Ganesh and Co., 1956.– 258 p.
90. **Raja, C. Kunhan.** *Poet-Philosophers of the R̥gveda, Vedic and pre-Vedic.*– Madras: Ganesh and Co., 1963.– 330 p.
91. **Regnaud, Paul.** *Le Rig-véda. Neuvième Mandala. Le culte védique du soma* / Texte et traduction par Paul Regnaud, professeur à l'Université de Lyon.– Paris: J. Maisonneuve, Libraire-Éditeur, 1900.– 467 p.
92. **Renou L.** *L'ambiguïté du vocabulaire du R̥gveda* // Journal Asiatique. Avril-Juin 1939, pp. 161-235.
93. *R̥gveda-samhita*: Sanskrit text, English translation, and notes according to the translation of H.H. Wilson and Bhashya of Sayanacarya / by Sayana; Ravi Prakash Arya; H. H. Wilson; Kanhaiyalala Joshi.– Delhi: Parimal Publications, 2001.– ISBN 81-7110-138-7 (Set of four volumes).
94. **Röer, Hans Heinrich Eduard** (1805-1866). *The first two Lectures of the Sanhita of the Rig Veda, with the commentary of Madhavacharya, and an English translation of the text.*– Calcutta, 1848.– 32 p. (Bibliotheca Indica. A Collection of Oriental Works published under the patronage of the Hon. Court of Directors of the East Indian Company, and the superintendence of the Asiatic Society of Bengal / Edited by Dr. E. Röer.– Vol 1. January).
95. **Rosen, Fridericus** (1805-1837). *Rigveda-Sanhita: Liber Primus, Sanskritè et Latinè* / Edit Fridericus Rosen (1805-1837) [published posthumously]; The Oriental Translation Fund of Great Britain and Ireland.– London: J.L. Cox and Sons, Lincoln's-Inn Fields, 1838.– viii, 263 p., Adnotationes LXVIII p.
96. **Sarasvati, Svami Satya Prakash; Vidyalkar, Satyakam.** *R̥gveda-Samhitā*. Translation into English.– In 12 volumes.– New Delhi: Veda Pratishthana, 1977–[1983 ?]
97. **Sarasvati, Svami Satya Prakash.** *The Holy Vedas: A Golden Treasury.*– Delhi: Clarion Books, 537 p.
98. **Sen, Umapada.** *The Rig Vedic Era.*– 1st ed.– Calcutta: Firma K.L. Mukhopadhyay, 1974.– 218 p.
99. **Sonde, Nagesa.** *Rig Veda: A study of the forty hymns.*– First edition.– Mumbai: Nagesh D. Sonde, 2006.– 225 p.
100. **Sri Aurobindo.** *Hymns to the Mystic Fire* // CWSA.– Volume 16.– 2013.– 762 p.
101. **Sri Aurobindo.** *The Secret of the Veda* // CWSA.– Volume 15.– 1998.– 604 p.
102. **Sri Aurobindo.** *Vedic and Philological Studies* // CWSA.– Volume 14.– 2016.– 742 p.
103. **Stevenson, John.** [*Trividya trigunatmika bhaga*: The threefold science; sukta 1-35 of the first mandala of the Rigveda, with Sanskrit notes: Translation into English].– [Bombay], [Printed at the American mission Press], [1833].
104. **Thieme, Paul.** *Rigveda : Gedichte aus dem Rig-Veda.*– In German.– Stuttgart : Reclam, 1964.
105. **Thomas, Edward J.** *Vedic hymns*: Translation from the Rigveda with introduction and notes.– In English.– London : John Murray, 1923.– 128 p. (Thee Wisdom of the East Series. Vedic Hymns)
106. **Tilak, Lokamanya Bâl Gangâdhar.** *The Arctic Home in the Vedas, Being Also a New Key to the Interpretation of Many Vedic Texts and Legends.*– Poona: Messrs. Tilak Bros, Gaikwar Wada, 1903.– 457 p.

Appendix 2

107. **Varenne, Jean.** *Le Véda.*– In French.– Paris: Éditions Planète, 1967.
108. **Velankar H. D.** *Family-Hymns in the Family-Maṇḍalas II* Journal of the Bombay Branch of the Royal Asiatic Society, 18Bombay.– 1942.
109. **Velankar H. D.** *Hymns to Indra by the Atris II* Journal of the University of Bombay, Bombay.– 8, Sept. 1939.
110. **Velankar H. D.** *Hymns to Indra by the Bhāradvājas II* Journal of the University of Bombay, Bombay.– 10-11, Sept. 1941-Sept. 1942.
111. **Velankar H. D.** *Hymns to Indra by the Gr̥tsamadas II* Journal of the University of Bombay, Bombay.– 9, Sept. 1940.
112. **Velankar H. D.** *Hymns to Indra by the Vāmadevas II* Journal of the University of Bombay, Bombay.– 6, May 1938.
113. **Velankar H. D.** *Hymns to Indra by the Vāsiṣṭhas II* Journal of the University of Bombay, Bombay.– XIII (2), Sept. 1944.
114. **Velankar H. D.** *Hymns to Indra by the Viśvāmitras II* Journal of the University of Bombay, Bombay.– 3, May 1935.
115. **Velankar H.D.** *R̥gveda. Maṇḍala VII I* Introduction, Devanagari Text, English Translation, Critical Notes, Select Glossary and three Indices by H.D. Velankar, Jr. Director, Bharatiya Vidya Bhavan, Bombay.– Bombay: Bharatiya Vidya Bhavan, 1963.– 412 p.
116. **Wilson, Horace Hayman.** *Rig-Veda Sanhita: A collection of ancient Hindu Hymns I* Translated from the original Sanskrit by H.H. Wilson, M.A., F.R.S.– In 6 volumes.– London, 1854–1888.
117. **Witzel, Michael; Goto, Toshifumi; Scarlata, Salvatore.** *Rig-Veda: das heilige Wissen: Dritter bis fünfter Liederkreis.*– [In German].– [Frankfurt am Main] : Verlag der Weltreligionen, 2013.– ISBN 978-3-458-70001-2 / ISBN 978-3-458-70001-3
118. **Елизаренкова Т. Я.** *Ригведа* / Отв. ред. П.А. Гринцер.– [В 3х т.]– Изд. 2-е испр.– М.: Наука, 1999.– (Серия Литературные памятники / РАН).
119. **Тилак, Бал Гангадхар (1856-1920).** *Арктическая родина в ведах* / Б.Г. Тилак; [Пер. с англ. Н. Р. Гусевой].– М.: Гранд : Фаир-Пресс, 2002.– 525 с. : ил.; 21 см.– ISBN 5-8183-0263-6

VI. Short list of dictionaries

120. **Apte, Vaman Shivaram.** *The concise Sanskrit-English dictionary* : containing an appendix on Sanskrit prosody and another on the names of noted mythological persons and a map of ancient India.– Delhi: Gian Pub. House, 1990.
121. **Apte, Vaman Shivaram; Gode P. K.; Karve, Cintamana Ganesa.** *The practical Sanskrit-English dictionary* : containing appendices on Sanskrit prosody, important literary and geographical names of ancient India.– Kyoto: Rinsen Book Co., 1978, 1957.
122. **Apte, Vaman Shivaram.** *The student's Sanskrit-English dictionary* : containing appendices on Sanskrit prosody and important literary and geographical names in the ancient history of India.– Delhi: Motilal Banarsidass, 2015, 1970.
123. **Benfey, Theodor.** *A Sanskrit-English dictionary* : with references to the best edition of Sanskrit author and etymologies and comparisons of cognate words chiefly in Greek, Latin, Gothic, and Anglo-Saxon.– New Delhi : Asian Educational Services, 1998.
124. **Böhtlingk, Otto von.** *Sanskrit-Wörterbuch in kürzerer Fassung = Малый Петербургский словарь санскрита.*– St.-Petersburg, 1879–1889.
125. **Cappeller, Carl.** *A Sanskrit-English dictionary* : based upon the St Petersburg lexicons.– Cambridge ; New York : Cambridge University Press, 2009.
126. **Godbole, Nārāyan Bālkr̥ṣṇa.** *Viçvanāth alias Bāpu Shastri Joshi: A Vaidika Koça, or Glossary of Vedic words by Bhāskaraarāya.*– Bombay, Nirnaya-Sāgara Press, 1888.
127. **Grassmann H.** *Wörterbuch zum Rig-Veda.*– Wiesbaden, 1955.
128. **Jha N.; Jha, Birendra Kumar.** *Vedic glossary on Indus seals.*– Varanasi: Ganga Kaveri Pub. House, 1996.
129. **Kāvasjī Edalji Kāngā.** *A complete dictionary of the Avesta language: in Guzerati and English; a comparison of Avesta words with those of Pahlavi, Sanskrit, Persian and Latin.*– Bombay, Printed at the Education Society's Steam Press, 1900.
130. **Keshavaram, Vyasa; Paranjpe A. S.** *Laghu-Nighanta* : [glossary of Vedic terms explained by

Short List of Comments, Translations and Dictionaries

- Yaska].– [In Sanskrit].– Poona : Samarth Bharat Press, 1962.
131. **Macdonell, Arthur Anthony** (1854-1930). *Sanskrit English dictionary*.– New Delhi: Published by Ajay Mehra for Award Pub. House, 1979.
132. **Macdonell, Arthur Anthony** (1854-1930); **Keith, Arthur Berriedale** (1879-1944). *Vedic Index of Names and Subjects*.– In 2 volumes.– London: John Murray [published for the Government of India], 1912.– Vol.1.– 544 p.; Vol. 2.– 592 p.
133. **Mayrhofer M.** *Kurzgefasstes etymologisches Wörterbuch des Altindischen*. A Concise Etymological Sanskrit Dictionary. [With equivalents in German and English].– Heidelberg, 1956, 1978. Bd. I–IV.
134. **Monier-Williams, Monier.** *A Sanskrit-English Dictionary: etymologically and philologically arranged with special reference to cognate Indo-European languages* / New edition, greatly enlarged and improved with the collaboration of prof. E. Leumann, prof. C. Cappeller and other scholars.– First edition, published by Oxford University Press.– [Reprinted at] Delhi: Motilal Banarsidass Publishers, 1997.– 1333 p.– ISBN 81-208-0069-9 (Deluxe Ed.); ISBN 81-208-0069-6 (Ordinary Ed.)
135. **Purani, Ambalal Balkrishna.** *Vedic glossary* / compiled by A. B. Purani from works by Sri Aurobindo.– Pondicherry: Sri Aurobindo Ashram, 1962.– iii, 103, 426 p. 23 cm.
136. **Ramajasana; Wilson H.H.** *A Sanskrit and English Dictionary, being an abridgement of Professor Wilson's Dictionary*.– Benares [printed], London, 1870.
137. **Roth, Rudolf von; Böhrling, Otto von.** *Briefe zum Petersburgen Woerterbuch 1852–1885 herausgegeben von Heidrun Brueckner und Gabriele Zeller bearbeitet von Agnes Stache-Weiske*.– Wiesbaden: Otto Harrassowitz Verlag, 1853–1895.
138. **Roth, Rudolf von; Böhrling, Otto von.** *Sanskrit-Wörterbuch herausgegeben von der Kaiserlichen Akademie der Wissenschaften, bearbeitet von O. Böhrling und R. Roth*.– In 7 vols., Saint Petersburg: Императорская Академия Наук, 1853–1875.
139. **Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture.** *Semantics of Rig Veda* / Rangasami L. Kashyap; Ambalal Balkrishna Purani; Aurobindo Ghose.– Bangalore : Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, 2017. ©2006.
140. **Tarkavachaspati T.** *Vacaspatya, a comprehensive Sanskrit dictionary*: An alphabetically arranged dictionary, with a grammatical introduction, copious citations from the grammarians, scholiasts, from the Veda [etc].– [in 22 parts].– Cale.
141. **William M.** *Sanskrit English Dictionary*.– Madras: Southern publ., 1987.
142. **Кочергина В.А.** *Санскритско-русский словарь*. Circa 30000 слов / Под ред. В.И. Кальянова; Грамматический очерк санскрита, А.А. Зализняк.– М: Русский язык, 1987.– 943 с.